



Resumption of Islamic Thinking

The response of the Muslims of Pakistan towards events that befall the Ummah globally reveals that the Islamic way of thinking is increasing in its quality, prominence and completeness.

Regarding the actions undertaken by Arab rulers to normalize relations with the Jewish occupation of Palestine, there was an overwhelming rejection to an extent that Pakistan's government had to repeatedly deny any movement in that direction. Noticeably, there was widespread reference to the decisive actions of the Ottoman Caliphate against Zionist ambitions over Palestine, as well as discussion over the prohibition of surrendering Muslim Land. This expression also had parallels in debate over the case of Occupied Kashmir, where the call for Jihad by Pakistan's armed forces remains a demand.

Regarding the state patronized, French assault on the honour of RasulAllah (saw), the Muslims of Pakistan mobilized strongly. As well as significant protests, there was an organized boycott of French goods and calls for the ejection of the French ambassador. Noticeably, there was discussion about the response of the Ottoman Caliphate to the attack upon on the honour of RasulAllah (saw) by Britain and France before World War One. There was comparison made between the threat to use military force by the Ottoman state, compared to the toothless condemnations of the current rulers.

Regarding the aggressive curbs on Islam in Europe, headed by France and steered by Britain, there is widespread condemnation of the liberal values of the West itself and their inability to provide a decent way of life for humanity. This was alongside a spirited endorsement of the Islamic laws governing personal and familial affairs.

Indeed, there are encouraging developments towards returning to Islam as a standard for judging political and societal events. Prior to the destruction of the Caliphate, a hundred Islamic Hijri years this Rajab 1442, Islamic thinking was less prominent and more fragmented.

The resumption of Islamic thinking in a complete form has yet to be achieved, but the fact that it is forming is encouraging. There is no course for revival of the Islamic Ummah other than the restoration of Islamic thinking, which amounts to sensing problems according to the standard of Islam and demanding solution upon its basis. As the Ummah returns to Islam, the rulers are becoming more and more discordant with the grievances, aspirations and demands of Muslims. The rulers remain firmly tied to the existing world order, which is moulded by the Western liberal ideology. Both sensing the growing gulf, as well as being alarmed by it, the rulers are frantically trying to close it by persuasion and pleading, alongside a significant measure of force and threat.

There is an unsustainable and unstable situation within the Muslim World now. Either the Muslim public will have to retreat from its growing commitment towards Islam as a way of life, or the rulers will have to go. It is a stalemate of sorts now, with immense pressure upon the people of power, both the armed forces and intelligence. Practically, their siding with the increasingly unacceptable stance of the rulers is preventing the stalemate from breaking. In Pakistan, in particular, although the army is deeply respected by the Muslims, it is now facing derision for keeping Imran Khan in power.

As the hundredth Islamic Hijri anniversary of the destruction of the Khilafah approaches this Rajab 1442, matters are coming to a head. Indeed, great honour awaits that blessed army that first grants Nussrah for the return of the ruling by all that Allah (swt) has revealed. Then, and only then, will the Islamic thinking within the Muslims be in harmony with the policies and the actions of the rulers, as well as the laws and constitution of the state.

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