



## Change as defined in Quran and Sunnah

When one has accepted the Shahada and committed themselves to be a servant of the Almighty - Allah (swt), there is no resistance in submitting all of one's thoughts and emotions to what is ordered in the Quran and Sunnah.

There can be no excuse that it is impossible, as all matters for mankind's needs have been answered by Allah (swt). ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾ **“This day, I have perfected your religion for you, and have completed My favor upon you, and have approved for you as a religion, Submission.”**

When we look at the meaning of “Change” in Islam, we must then get the proper meaning from Allah (swt), as any other source of interpretation would be weak and not in line with the identity of the Muslim mindset. A commonly misused Ayat regarding change is Surah Ra'd verse-11. Allah (swt) says the following ﴿لَهُ مُعَقَّبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ﴾ **“For each (such person) there are (angels) in succession, before and behind him: They guard him by command of Allah. Allah does not change a people's lot unless they change what is in their hearts. But when (once) Allah will a people's punishment, there can be no turning it back, nor will they find, besides Him, any to protect.”**

The modernists and progressives use this as evidence to legitimise internal development that has no link to wider social-political change. We often hear talks, programs and media promotions that call for self-development with zero accountability to the rulers who stubbornly commit to evil and yield to their kufr masters year after year, regime after regime.

Many millions have educated themselves in Sharia, memorised Quran and made an effort to “perfect their deen” (which can never be perfected as we will be rewarded for our sincere efforts). Yemen has starving children in their millions. Gulf War 1 and 2 were executed with no barrier to murder and boycott and arrest of innocent Muslims. The Rohingya roam the earth year after year with no help from their exile. Palestine is occupied for decades, with generations born into refugee camps under enemy occupation. The list of terror and chaos that our Muslim nations suffer under is endless. Our youth are being brainwashed by transgender culture and hyper-individualism to the point where family values have no meaning. Divorce is a game to be played at will.

All that happens while the Ummah asks “when will this change?!!”

The answer is in the tafseer of this ayat where the correct meaning is given by the learned scholars of Islam.

Ibn Kathir explains the need to fully implement the commands of Allah (swt), as no one can help you otherwise.

“This is to warn them further that they should not remain under any delusion that some holy person or saint or angel has the power to rescue them from divine retribution, for there is none who could defend them against Allah, even though they might have been paying homage and making offerings to their so-called patrons and protectors in the hope that they would rescue them from punishment from Allah on the Day of Judgment.”

When we look to the Sunnah, we see that when the Prophet (saw) was given allowance to pray, when he was punished by Quraysh before, he still ordered the Sahaba to establish Islamic rule in Medina as an authority for Quran and Sunnah to exist in its complete external power. So this idea that internal development is all we need cannot be justified. May Allah (swt) keep on the straight path of pure thinking and guidance so we meet Him (swt) with honour receiving His (swt) rewards and pleasure, Ameen!

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