



Political Work and Accounting the Rulers is an Obligation

﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ﴾

“The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong...” [At-Tawbah 71]

In this Ayah, Allah *Subhanahu wa Taala* defined the Muslims' most important qualities. Firstly, the Believers - men and women - are guardians and friends, allies of one another. Secondly, as a necessity of this guardianship, they command each other to what is right (*ma'ruf*) and forbid and prevent each other from what is wrong (*munkar*). Commanding the *ma'ruf* and forbidding the *munkar* is a political work. This is, because *ma'ruf* and *munkar* start with governance. If the rule/governance is corrupt, then the society will become corrupted too. Because governance constitutes the structure of a society and regulates social relations, any distortion in this regulation will inevitably cause distortion, corruption, malice and imbalance within the society. This will entail oppression and humiliation in the face of the Kuffar. Therefore, commanding the *ma'ruf* and forbidding the *munkar* to the rulers, and accounting them is a vital matter for the Islamic Ummah, and the obligation of the obligations. This issue becomes clearer in the following Hadith of Rasulallah (saw):

«إن الله عز وجل لا يعذب العامة بعمل الخاصة، حتى يروا المنكر بين ظهرائهم وهم قادرين على أن ينكروه، فإذا فعلوا ذلك عذب الله الخاصة والعامة»

“Allah will not punish the common people because of the action of particular people, unless (until) they see the wrong among themselves and they are able to change it but they do not. Once they have done that He would punish the particular people and the common people.” (Ahmed bin Hanbal)

Those who are the particular or the special people within a society, are the leaders of the society, those of influence. So those who do not have an eye on them, or keep silent or unresponsive towards their wrongs, will not be able to escape the punishment that Allah (swt) will send for the crimes committed by the leaders. In order to escape it they have to monitor the actions of the rulers and to react to their wrongs. So without doubt this is a political work. This political work is a command of Islam, a part of the Ahkam Shari! Caring about the Muslims, defending their interests and rights, and safeguarding them, is politics. Therefore, in order to re-establish the Khilafah Rashidah, which is an obligation, it is an obligation to work in line with the method of Prophethood.

There are many other Ahadith of Rasulallah (saw) which show the path to salvation in monitoring the deeds of the leaders, and in opposing their misdeeds, instead of turning a blind eye or being deaf towards these. Those who do not monitor their leaders will not be aware of them and will not be safe of the results of their deeds, their failures. Therefore, one of the first Ayahs that we must remind our leaders of, is the following:

﴿أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ﴾

“Then is it the judgement of [the time of] ignorance they desire? But who is better than Allah in judgement for a people who are certain [in faith].” [Al Maidah: 50]

According to this verse, this is a danger, of which we have to take refuge in Allah (swt). It is a must to seek refuge in Allah from conducting politics through democracy, capitalism, socialism and similar non-Islamic systems. How can servitude to Allah (swt) be sincere, while at the same time these commands of Allah (swt) and His Messenger (saw) regarding political accounting are neglected??? It is an obligation from Allah to work politically in order to return the Khilafah. Additionally, the reality of the Ummah is a fact that calls for the implementation of Allah's laws. Allah *Azza wa Jall* wants this Deen to dominate. And He (swt) wants us to re-assume His Deen upon this world. It was the Khilafah (Caliphate) that eliminated the super powers of Byzantine and Persia. And the Khilafah Rashidah upon the Method of Prophethood will gain victory over all the Kuffar powers, as heralded by Rasulallah (saw).

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