

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Series of Questions Addressed to Eminent Scholar Ata Bin Khalil Abu Al-Rashtah
Ameer of Hizb ut Tahrir through his Facebook Fikri Page

Answer to Question

Types of Value

To Hamed Shaheen

(Translated)

Question:

Assalamu alaikum wa Rahmatullah wa Barakatahu,

I ask Allah that you are well and in good health, our honorable Ameer,

My question is about values. The question is about the value that **the Hizb achieves in its resumption of Islamic life**. Does restoring Islamic life achieve a “human value” because it is an act that saves humanity if it is achieved, or does it achieve a “spiritual value” because the resumption of Islamic life is based on a legislative (not instinctive) basis related to the rule of Islam and the obligation of allegiance to the Khalifah (caliph), etc.? Barak Allahu feek.

Also, is the spiritual value related only to worship and nothing else?

Answer:

Wa Alaikum Assalam wa Rahmatullah wa Barakatahu,

First: Before answering, it is necessary to clarify two aspects related to value:

* The first is that the value is the intent of the action and not the result achieved from performing the action. The value may be spiritual, but the result is tangible or intangible. For example, you strive and your intention is the spiritual value, but the result of this action is a tangible result, such as the opening of a country or a fortress... And you are praying and your intention is to achieve the spiritual value and the result is intangible if the supplication in that case is not from the method, but rather the legal method other than supplication, so the result will be obtaining the reward from Allah Almighty. It was stated in the *Concepts of Hizb ut Tahrir (Mafaheem)*: “...For example, supplication is an action that achieves a spiritual value, and jihad is a material action that achieves a spiritual value, but supplication, even if it is a material action, it achieves an intangible result, which is reward, even if the intent of the one who prays is to achieve a spiritual value, unlike jihad, it is fighting enemies and it is a material action that achieves a tangible result like the conquest of the fortress or the city or the killing of the enemy and the like, even if the intention of the mujahid is to achieve the spiritual value...”

As for supplication in another case, “for which there is no legitimate way,” it can achieve a tangible result. It was stated in the answer to a question on October 25, 2014: “...Nothing was mentioned in the Concepts (Mafaheem) about supplication in other cases, but rather those included in the general hadith that Ahmad included in his Musnad: On the authority of Abu Al-Mutawakkil, on the authority of Abu Saeed, that the Prophet (saw) said: **إِمَّا أَنْ يَأْتِيَكَ اللَّهُ بِهَا إِحْدَى ثَلَاثٍ: إِمَّا أَنْ يُعَجِّلَ لَهُ دَعْوَتَهُ، وَإِمَّا أَنْ يَدَّخِرَهَا لَهُ فِي الْآخِرَةِ، وَإِمَّا أَنْ يُصْرِفَ عَنْهُ مِنَ السُّوءِ مِثْلَهَا**» **“There is no Muslim who calls upon Allah, without sin or cutting family ties, but that Allah will give him one of three: He will quickly fulfill his supplication, He will store it for him in the Hereafter, or He will divert an evil from him similar to it.”** They said: So, we multiply, he said: **«اللَّهُ أَكْثَرُ»** **“Allah is more.”** That is, Allah Almighty responds to the caller with one of three things, one of which is **«إِمَّا أَنْ يُعَجِّلَ لَهُ دَعْوَتَهُ»** **“Either his supplication hastens to him.”** It is a tangible result.”

* The second is that the subject of value is related to the individual’s intention, that is, it is individual:

1. In the Concepts (Mafaheem), values were linked to the individual’s intent (human in the sense of a person or worker) [in the word file page 30-34] stating the following:

“... As for the intent of the work, every worker must have an intent for the work being done. This intent is the value of the work. Therefore, it was inevitable that every work should have a value that a person takes into account when performing the work, otherwise it would be mere futility...”

Therefore, Muslim has to do his utmost to achieve the intended value of every work he does while performing and undertaking this work, in order to contribute to the well-being and elevation of society, and at the same time guarantee the well-being and tranquility of himself...

That is why it is wrong for these values to be estimated by man. Rather, the values must be evaluated by the Creator of man, Allah. Therefore, it is necessary for the Shari'ah to determine these values for man and determine the time for their implementation, and accordingly a person takes them...

In this way, values are achieved in society as much as it needs as a particular society. This society is measured by its standards. On this basis, he must work to achieve the values, to produce Islamic community according to Islam's view of life.] **End**

2. **This means** that the value of the work is the intent that the worker did the work for, so the value is the intent of the work, **and the one who has a purpose of the work is the human being, i.e. the individual identified as Muhammad, Zainab, Fatima and Khaled**, when he performs an action he intends to achieve a specific value of his work. If Muhammad did trade, he intends to achieve a material profit, which is a material value, and if Zainab performs prayer, she intends to achieve a non-material value, which is the spiritual value... And if Fatima is truthful, then she intends to achieve a value that is the moral value. And if Khaled helps the eager, then he intends to achieve a value that is the human value... **Thus, the value is the individual's intention to do the work**, that is, the person who performs the work with the intention of achieving a value is the human "the individual".

3. Here, the Hizb's task emerges to regulate these values among its Shabab (members), whether these values are spiritual, moral, human or material, so that these values are in accordance with the provisions of Shariah, and the Hizb uses the necessary methods to control them such as guidance or evidence according to the provisions of Shariah, and if guidance and evidence doesn't regulate the Shabab then the administrative penalty must be applied in order to ensure that the Shabab apply these values in accordance with the orders and prohibitions of Allah Almighty...

Likewise, the state's task is to regulate these values in accordance with the provisions of the Shariah, and **the Muslim person** as an individual (as a person or a worker) has nothing but to work towards the realization of these values in accordance with the commands and prohibitions of Allah. In all types of spiritual, moral, human and material values.

This is the state's task and its role in regulating individuals' realization of values in accordance with the provisions of Shariah, whether the value is spiritual, moral, human or material... And the necessary methods are used to regulate them, such as guidance or evidence in accordance with the provisions of Shariah, and if guidance and evidence are not found to correct the Shariah violation in the individuals' implementation of these values then punishment is required, in order to ensure that individuals apply these values in accordance with the orders and prohibitions of Allah Almighty...

Second, I will now answer your question:

1. The Da'wah carrier who is working to resume the Islamic life by establishing the Rightly-Guided Khilafah (Caliphate), intends in his work to be achieved the spiritual value to please Allah Almighty and His Messenger (saw), and the result of his work will be a tangible result such as glory, victory, empowerment, conquest and spreading goodness where the Khilafah has settled وَأُخْرَىٰ نُحِبُّونَهَا نَصْرٌ مِّنَ اللَّهِ ﴿وَأُخْرَىٰ نُحِبُّونَهَا نَصْرٌ مِّنَ اللَّهِ﴾ "He will also give you another favour that you long for: help from Allah and an imminent victory. 'So' give good news 'O Prophet' to the believers." [As-Saf 61:13].

2. The intent to realize the value is an individual matter, i.e. related to individuals. So, a person intends to achieve a spiritual, moral, human or material value... It is an individual intent. As for the Hizb, from its work, is to regulate its Shabab so that their actions are not in vain, but rather work to achieve these values in accordance with the Shariah rulings. Likewise, the state's job is to regulate the realization of these values by individuals in society in accordance with the Shariah rulings.

I hope that this answer will suffice, and Allah is All-Knowing and Most Wise.

Your brother,

Ata Bin Khalil Abu Al-Rashtah

06 Rabii' al-Akhir 1444 AH

Corresponding to October 31, 2022 CE

The link to the answer from the Ameer's Facebook page:

<https://www.facebook.com/photo?fbid=673686174318755&set=a.469598088060899>