

## What is the Important Question that Every Muslim Should Ask about the Many Muslim Issues?

(Translated)

Today, Muslims live in a state of intellectual and media misinformation that is led, implemented, and sponsored by the national entities that were established by the colonialists after the destruction of the Khilafah (Caliphate) State in 1924. Usually, the most important question is absent in the minds of Muslims regarding all their issues, regarding the absence of the Khilafah, and towards the issues of Palestine, Yemen, Iraq, Ash-Sham, Libya, Kashmir, and other issues such as the issue of ruling by other than what Allah has revealed, the division of Muslims into more than 56 entities, and the multiplicity of Muslim rulers, the plundering of the Muslim wealth, the spread of poverty and destitution among them, and other urgent issues that need quick and effective solutions.

Yes, the important question that should have arisen in the mind of every Muslim regarding all these issues is absent or is made absent, namely, what is my role as a Muslim regarding all these issues? And instead of this question, many other questions are asked that are unimportant or far from the essence and heart of the matter, questions that have nothing to do with the Muslim's role in each of these issues.

Why miss the question of what is my role as a Muslim? Because it is not intended to solve these issues, but rather to obscure the role of the Muslim in resolving them, and thus consolidate, deepen and increase the number and size of the issues and problems that Muslims suffer from today. The West and the Muslim rulers who serve it, their cause is the absence of solutions and the deepening of crises in our country, and therefore it is concerned with the absence of the role of any Muslim in resolving these issues. Or limiting his interest to the artificial borders that separate Muslims from one another and tear them apart and fragment them into states that are unable to solve their internal problems in the first place.

Rather, a part of the Muslims began to live in a fatalistic state of thinking that is not originally compatible with the correct way of thinking, a way that contradicts the understanding of reality and religion. Some Muslims, unfortunately, are now waiting for ready-made solutions that descend upon them from the sky, and some of them are waiting for the Mahdi to come to solve all these crises and issues, so they retreated in the corners of worship, praying and seeking help, and hoping that Allah would hasten solutions for them without it occurring to them to ask the question of what is my role as a Muslim regarding a solution to these dilemmas and issues? What has Allah imposed on me in the event of a crisis, problem or calamity? What is my role in resolving these issues that burden the Muslims and make the unbelievers control their destiny, their livelihood, their countries, their goods, their constitutions and their systems?

There is also another section of Muslims which is not small, who have been observing these issues out of having knowledge of the matter, just as journalists do. They know the issue, the parties involved in it, the victor and the vanquished, the oppressor and the oppressed, but in a neutral manner or in an emotional and sympathetic manner only without having any role in trying to find a solution to these issues and crises. As if Muslim issues that are outside the national entity in which he lives do not concern him at all or only concern him emotionally, but he is convinced that he should not interfere in the affairs of other Muslims and that the matter is not dependent on them but on other Muslims. Regardless of the arguments and reasons, this section of Muslims has become a follower, a spectator, and an observer of the issues of other Muslims out of curiosity and knowledge of things and in a neutral manner with some sympathy. It may go beyond the matter to pray for his brother's relief and magical solutions.

Thus, the reason for the absence of solutions to our issues and problems that we Muslims live today is the absence of the important and basic question for every Muslim, which is: What is my role as a Muslim and regardless of where I am, my language or my colour, what is my role as a Muslim in resolving all these issues?

There is no doubt that the true Sharia has explained, detailed, and guided Muslims to detailed and clear ways to solve their issues and problems in a Shar'i, correct solution. There is no doubt that the Deen of Allah Almighty has enough solutions and treatments to cure every disease and illness. All the Muslim has to do is know his role, which the Sharia has shown him, and rise up to assume his burdens and obligations. ﴿وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ﴾ **“We have revealed to you the Book as an explanation of all things”** [TMQ An-Nahl:89]. The observer of the Seerah of the Messenger of Allah (saw) realizes that Islam is an idea and a method. Islam is not a spiritual belief that is devoid of solutions and treatments. Rather, it is a religion that contains solutions for every small and large matter of life.

The Book of Allah is healing, a mercy, and remedy for society's problems, diseases, and afflictions. Allah (swt) said: ﴿وَنَزَّلْنَا مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ﴾ **“We send down the Quran as a healing and mercy for the believers”** [TMQ Al-Isra:82]. And Allah the Almighty commanded the Muslims to resort to Allah's Deen when there is a quarrel. ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾ **“But no! By your Lord, they will never be ‘true’ believers until they accept you ‘O Prophet’ as the judge in their disputes, and find no resistance within themselves against your decision and submit wholeheartedly.”** [TMQ An-Nisa:65]. And He commanded Muslims to rule by the Deen in life and to apply Islam alone upon Muslims ﴿وَأَن احْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَآنَا خِزْيٌ لِّكُلِّ مَعْزُومٍ﴾ **“And judge between them ‘O Prophet’ by what Allah has revealed, and do not follow their desires. And beware, so they do not lure you away from some of what Allah has revealed to you. If they turn away ‘from Allah’s judgment’, then know that it is Allah’s Will to repay them for some of their sins, and that many people are indeed rebellious.”** [TMQ Al-Ma'idah:49]. Judging by other than what Allah has revealed is forbidden. ﴿وَمَن لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ﴾ **“And those who do not judge by what Allah has revealed are ‘truly’ the disbelievers.”** [TMQ Al-Ma'idah:44].

Therefore, the important question that every Muslim must ask regarding the crises and Muslim issues is: What is my role in resolving this crisis? What should I do from a Shar'i standpoint? We Muslims are an Ummah separate from other people; Our peace is one, our war is one, and our blood is equal, our issues are one, our concerns are one, and our goal is one. This was among what the Prophet (saw) said and explained in the document between the Muhajireen and the Ansar after he established the first Islamic state in Medina. The Messenger of Allah (saw) said: «...وَإِنَّ سِلْمَ الْمُؤْمِنِينَ وَاحِدَةٌ، لَا يُسَالِمُ مُؤْمِنٌ دُونَ مُؤْمِنٍ فِي قِتَالٍ فِي سَبِيلِ اللَّهِ، إِلَّا...» **“...And that the peace of the believers is one. A believer does not make peace without a believer in a fight in the way of Allah except on equality and justice between them and verily whatever you differ about a matter then you refer it back to Allah (swt) and to Mohammed peace be upon him.”** And he (saw) said: «مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ، وَتَرَاحُمِهِمْ، وَتَرَاحُمِهِمْ، كَمَثَلِ الْجَسَدِ إِذَا اشْتَكَى عُضْوٌ مِنْهُ تَدَاعَىٰ لَهُ سَائِرُ الْأَعْضَاءِ بِالْحَمَىٰ، وَالسَّهَرِ» **“The believers in their mutual kindness, compassion and sympathy are just like one body. When one of the limbs suffers, the whole body responds to it with wakefulness and fever”.**

Written for the Central Media Office of Hizb ut Tahrir

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