

How Can We Ascend Again?

Almost all Muslim parties, groups, and political action committees (PACs) are diligently working to revive the Ummah, each one adopting its own approach. In addition, individual Muslims are studying to be engineers, lawyers, or doctors hoping to contribute their share. Others have established welfare organizations, relief agencies, and other social service organizations. All of these efforts, however, have brought no revival to the Ummah; rather, they have satisfied the people's desire to work for Islam, without having produced the correct and comprehensive revival.

Before suggesting how this revival can be achieved, let us first define what progress is. Is it to have an affluent or morally superior society, or to have the correct ideology implemented and abided by?

A large amount of material wealth does not necessarily signify a nation as progressive. Saudi Arabia, for example, is economically more prosperous than Sweden, Holland, and other European countries, yet the latter countries are relatively more progressive. These countries possess a well founded industrial infrastructure. Saudi Arabia, with vital resources at its disposal, cannot establish an industrial infrastructure and become an independent nation.

Similarly, a society with lofty morals will not automatically progress. The people in Muslim cities such as Medina or Mecca may be considered to have a high standard of morals, yet these cities are not advanced in any way. Paris, on the other hand, is morally corrupt, yet it is an advanced city.

Factors such as economics, morals, social services, etc. by themselves will never lead to advancement because they provide only partial solutions to man's problems. Economic, political, or spiritually based methodologies lead only to superficial forms of revival. Adopting an ideology, however, is the only means by which to progress because it provides a comprehensive solution, not a partial one.

An ideology is a creed or doctrine from which concepts and laws emanate. The creed (aqueeda) addresses fundamental questions concerning the Universe, man, life, what is before this life, what is after this life, and finally the relationship of this life with what preceded it and what is to follow it. The systems derived from the creed provide solutions to man's problems related to economics, politics, and all the social and personal issues related to daily life. Equally important, the ideology specifies the method for implementing the solutions, protecting the creed, and conveying it.

Adoption of an ideology thus leads its adherents to a comprehensive solution resulting in progress. Also, the creed (aqueeda), which is the foundation of an ideology, should not be taken as a trivial subject or as theoretical discourse. As an example, the Islamic creed gives the role of legislation solely to Allah (swt); whereas, in democracy the role of legislation is given to the people. Thus, in the Islamic State, parliaments and congresses to legislate laws would never exist. This example, clearly shows how the creed determines the political structure to solve man's problems. The creed implemented in Western countries is that of separation of Church and State. It effectively eliminates the role of the Creator in outlining a system to solve man's problems. The Islamic creed places Allah (swt), the Creator, at the helm of man's affairs. An obvious contradiction between the two creeds thus establishes two opposite ways of organizing the society.

As stated earlier, the only path to revival is through an ideology. European countries liberated themselves from the Dark Ages by adopting the creed of Liberty and the separation of Church and State. The Russians in 1917 were able to advance by subscribing to the creed of dialectical materialism. Similarly, the earlier Muslims were able to progress when they adopted the Islamic creed and derived their systems from it only. These examples are definite proofs that progress can only occur by rallying around and advocating an ideology.

Implementing the solutions from the Creed

Implementation of the solutions (the system and its laws) provided by the creed cannot be accomplished by simply usurping authority. The first step must be to prepare the people to accept and support the ideology by disseminating its ideas in the society and challenging the old ideas with them. Once the nation has comprehended the ideology and responded to the ideas by working for its establishment, the ideology will be applied. The ascent of the Ummah (nation) begins when the nation is united on the basis of an ideology through which it achieves the power and applies it. The attainment of power, however, is not a goal in itself, but the method by which to secure the ascent or progress of the nation.

The correct example is that of the Prophet Mohammed (saaw). When Allah (swt) sent him with the Message of Islam, he (saaw) called upon the people to embrace the creed (Aqueeda) of Islam. He united the people of Medina (al-Aws and Khazraj) through this creed, and made them adapt their life to the creed. Then he

(saaw) assumed the authority in Medina, and established the rule on the basis of the creed. After that Allah allowed him to remove material obstacles through material action. The Prophet (saaw) thus announced:

"I have been ordered to fight the people until they say that there is no god but Allah and Mohammed (saaw) is the Messenger of Allah. If they say this, their blood and money is protected from me except by its right".

Then the Prophet (saaw) commenced calling other nations to believe in the creed of Islam. The people of Medina were elevated to the highest plane because they adopted the Islamic ideology, united under it, and conveyed it using the method specified by the creed. This led to the true progress; as a result of which, the Muslim Ummah ruled the world for hundreds of years.

The Muslim Ummah can progress only through adopting the Islamic ideology.

After the Khilafah was abolished, Mustapha Kemal applied laws, codes, and systems of the West in a bid to revive Turkey, but Turkey did not progress. Instead, Turkey sank to an all time low. The reason was that Mustapha Kemal established the rule on the basis of western codes, systems, and laws while the people still adhered to the Islamic creed. Revival was not established due to the apparent contradiction between these Western ways and the Islamic creed in the people's heart.

The degenerative societies in the Muslim world exist because the Islamic creed is not at all applied. Other creeds such as separation of Church and State combined with the Islamic creed related to worship are applied. The rules and systems are definitely not derived from the Islamic creed. The oppression and backwardness of these countries bears witness to these facts.

Although the situation is dismal due to the application of kufr in our lands, the Ummah is sincere and is once again responding to the Islamic creed. The tremendous call for Islam by the Muslims in the countries of Maghreb, the Middle East, the Indian Subcontinent, the former republics of the Soviet Union, and other nations displays the momentum of the Islamic creed in the people's hearts.

The creed (aqueeda) plays a central role in the ideology and the Ummah will never abandon the Islamic creed. Consequently, the revival can only be established through the Islamic creed. Islamic movements must realize this point. Any efforts to revive the Ummah through democracy or any other creed which the Ummah does not believe in will surely fail.

The Correct Ideology

Although Capitalism and Communism are ideologies and will lead to some progress, they will not lead to the correct progress, as defined by Allah (swt).

America, Russia, and Europe are advanced countries but the progress they have achieved is false. This is because the ascent they have accomplished is devoid of the relationship with the Creator, Allah (swt). The Islamic ascent is the only correct ascent because it is unique among ideologies, being the only ideology based on a definite relationship with Allah (swt), the Creator.

Thus, the Muslim Ummah must make the creed of Islam the pivot of its life and the basis of its rule and authority. At that point, the ascent will take place and this progress will be correct and the Muslims will return to their natural position, as witnesses over mankind, and leaders of the world, Insha' Allah.

Khalifornia Publications