



Islam is a Spiritual and Political Doctrine

Its Solutions to Humanity are not Imaginary or Theoretical

(Translated)

The separation of politics from Deen was carried out by the Western colonizers after the destruction of the Khilafah (Caliphate) and ruling of the Islamic countries, and the imposition of its control over the region. They spread their doctrine, which separated the Deen from the state and politics, and focused their point of view of benefit. The Islamic doctrine in a large part of the Muslims changed from a political doctrine to a spiritual doctrine, and its viewpoint which is the Halal and Haram no longer exists in real life, although it exists in individuals.

Allah (swt) has revealed Islam to our Prophet Muhammad (saw), Islam organizes the relationship of man with his Lord; by the doctrine and worships, and his relationship with himself in morals, food and clothing, and his relationship with other human beings in transactions and punishments. Islam is a doctrine that defines man's viewpoint in life, and it is an intellectual basis on which every thought is built. It is an intellectual leadership that gives rise to all the treatments of the problems of life, i.e. it is the system that emanates from the doctrine.

Islam is a doctrine and a system. It has a special way of life that is distinguished from other ideologies and religions. The characteristics of this Islamic approach is that it includes an economic, social, political and educational system ... The awareness of this approach requires understanding the way of Islam in solving human problems and avoiding all that is ascribed to Islam of misguided Western concepts, erroneous views and poisonous ideas, such as those discussed in this article, that Islam is a priestly religion like other religions applied only to worship. However, in other matters of life, the Deen is separated from and is irrelevant to the state or politics, and has no link to organising life's affairs. Making Islam according to Western concepts, just a set of rituals and traditions performed by Muslims at certain times and on special occasions, Muslims have become almost sceptical about the fixed pristine facts of Islam, and its correct remedies and its validity to life in every time and place, until we hear from those who are smitten by the West and its false culture, that Islam is worship and morality only, and that Islam is a fanciful philosophy and that it is not suitable for life and for this particular era!

One studying the History of Islam and the life of the Prophet (saw) will realise the reason why nations entered Islam; for just seeing its justice and good organization, so they entered it in droves. The Prophet (saw) implemented Islam as a doctrine and a system, and he (saw) looked after the affairs of the Muslims and solved their disputes and called to prayer, he (saw) implemented punishments and Hudood, he (saw) held agreements with neighbouring countries, declared war on the enemies of Islam and he called for fasting. He did not order the worshiping of Allah in prayer, fasting and

zakat only, but in selling, buying, distributing, developing and owning of wealth, and in establishing borders and jihad. He made worshipping Allah in every matter of life, he did not take part (of Islam) and left another. The call to the establishment of the Deen is by the invitation to the worship of Allah, which must be the focus of efforts and work, and the way of the Prophet (saw) in that is a Shariah ruling, following it is a duty (Wajib).

However, today the violation is blatant and clear of this Shariah method in solving the problems of life, which were replaced in a manner required by the policy of reality, and what is imposed by circumstances. Thus, the liberation of the Muslim countries from the hands of the Kuffar is by donations alone, and the return of Islam to the reality of life is by morals alone, and the punishment of adultery is by preaching and guidance alone, which led to Muslims today living a non-Islamic life, and the spread among the Muslims of an opinion that says not to engage in politics at all and the lack of interest in it. This is not fitting of the intelligent aware Muslim, as well as this opinion is contrary to the Shariah law, which obliges the Muslim of the contrary. And because this leads to disengagement in politics and leaving it for the Kuffar who are plotting against Islam, and allows them to control the world, while it should be the priority for the Islamic Ummah to engage in international politics and influence it in order to regain its prestige and status again. This will be achieved only if we carry Islam a politically, i.e. to carry Islam with the aim to bring it to govern all our life's systems according to its systems. This enables us to highlight the solutions in Islam and the corruption of other systems and to highlight the way to implement these solutions on the basis of Islam, which looks after the affairs and benefits.

The rules of Islam that Allah (swt) obliged on us is to live a decent life and to victorious in our Deen and to achieve justice on the land between all human beings Muslims and non-Muslims.

Allah (swt) says: ﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾ **“And We have not sent you, [O Muhammad], except as a mercy to the worlds.”** [Al-Anbiya': 107] And Allah (swt) says: ﴿إِنَّ فِي ذَلِكَ لَذِكْرَى لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ﴾ **“Indeed in that is a reminder for whoever has a heart or who listens while he is present [in mind]”** [Qaf: 37].

Written for the Central Media Office of Hizb ut Tahrir by

Rana Mustafa