

Our Call Between a Prosperous Yesterday and an Expected Tomorrow

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المجلة الدعوة
صوت الحق والقوة والصبر

دَاعُوا

الإخوان المسلمون

دعوتنا بين أمس زاهر.. وغد منتظر

The Muslim Brotherhood is known for its principles and manifestations. Some of its principles include: "Allah is our goal, the Messenger is our role model, the Quran is our law, Jihad is our path, and martyrdom is our wish."

"God is our ultimate goal." This means that we should focus solely on what is destined for us, finding contentment and pleasure in what God provides rather than seeking recognition, grandeur, or extravagant titles.

"The Messenger is our role model" so that we can demonstrate the traits of prophethood in our behavior and be recognized in our communities for our strong, righteous connection with Allah. We aim to embody the qualities of perseverance, resilience, and determination, and to uphold the spirit of struggle and redemption of the idea.

"The Quran is our law" because it is a body of high culture that does not contain any reactionary meaning. It does not violate international accords, attack minorities (whether citizens or foreigners), abolish parliamentary systems of government or revive any reactionary aspects that contradict the principles of civilization. The Quran is good and has established the best and most excellent systems for this purpose. (And We have not sent you, [O Muhammad], except as a mercy to the worlds) [Al-Anbiya: verse 107].

'Jihad is our way and means' in order to remove obstacles, because if the matter occurs, it may not change except through violent effort and terrifying perseverance. Imam Al-Banna defined Jihad with two things: to stay away from the absurd and unnecessary, which does not solve an issue or serve anyone, which is what many people fall into. He also defined it with the loftiness of the call and the breadth of its horizon. He said, "The greatness of Jihad in its path and the enormity of the price paid to support it is in proportion to the loftiness of the call and the breadth of its horizon." The loftiness of the call gave the means the rule of goals and aims, and the breadth of its horizon. He made its connection to reality in its diversity and continuity, which enriches or fertilizes it.

'Death for the sake of Allah is our highest wish. We do not fear death, but it is not our goal. Our goal is life, so we will not act without a purpose. We will not strive without necessity. We will not sacrifice without benefit. We will not be wounded without improvement. Our guide is in our best interest, and that is sufficient.' If we don't have a dignified life, we won't lack an honorable death.'

Its manifestations include: (simplicity, recitation, prayer, soldiering, and good manners)

'Simplicity': Imam Al-Banna, may God have mercy on him, was known for his ability to live a simple life. He did not accumulate wealth or hold onto possessions, and he only concerned himself with the necessities of life. He ate and wore whatever was available, and he only took what was sufficient from his home. His main focus was to spread his message and share the beliefs that were dear to his heart with the people.

'Recitation': This is a call for people to have a good relationship with the Holy Quran. The person in question was devoted to reciting it. He would read and contemplate it while walking alone, and also while traveling, leading groups with his powerful voice, reading, reciting, and reviewing it. He would nourish his soul and body with its words and meanings.

'Prayer' is a call to develop a strong and close relationship with Allah. When a person is in a good state of faith, knowledge, and strength, their prayers can guide others towards improvement and perfection. Additionally, praying towards the same Qiblah unites Muslims and strengthens their connection, which is important for Muslims to stand together against those who oppose Islam. When turning towards the Qiblah, it is important to also turn your heart towards Allah with sincerity and purify it from any signs of insincerity or polytheism. Sincere devotion is crucial for anyone preaching in the name of Allah.

‘Soldiership’: The brother should consider himself a soldier for the preaching. He should feel that he has an obligation to dedicate himself, his time, and his money to this cause. He should pay his subscription to the cooperation fund regardless of his circumstances whenever he pledges to do so, and his family should not exempt him from this commitment. He should ensure that his family feels the positive changes in his life and strive to imbue his home with an Islamic character. He should take the opportunity to promise his wife that he will work for the cause with her, and he should also encourage his children and servants to adhere to Islamic manners.

‘Morality’

The beliefs of the faithful require the preachers to emulate the Messenger of Allah, may Allah bless him and grant him peace, so that they can be his companions in Paradise. This is important so that they can provide practical examples to others and effectively influence those to whom they preach, which is one of the most important responsibilities of a Muslim.

Imam Al-Banna established the principles of the call and clarified its manifestations, shining with the light of faith. When he passed away, he left behind a nation whose calls were accepted, speech was pure, who led and were not led, directed and were not directed, influenced and were not influenced. Whenever a leader fell, another followed on the path, waiting. (Some of them have fulfilled their pledge with their lives, others are waiting their turn) [Al-Ahzab: 23].

I am confident that it will not be long before history speaks favorably of us, and a truthful narrator will one day share our story. “The worthless scum is then cast away, but what benefits people remains on the earth. This is how Allah sets forth parables.” [Al-Ra`d: 17].

And our final supplication is that all praise is due to Allah, the Lord of the Worlds.

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