

“Low-Cost” Religiosity

(Translated)

One of the most dangerous paths taken by many individuals within the Islamic Ummah is the tendency towards a “low-cost” religiosity, i.e., worshipping Allah (swt) with the bare minimum, which the negligent believe will save them from the Wrath of Allah (swt) and absolve them of any blame regarding their Ummah, Deen, and lands.

You will find many people tending towards resignation, and contentment with personal ritual ibaadah (worship), to the exclusion of the rest of the Islamic Shariah rulings, which are in the domain of conflict, challenge and change.

This group of people convinces themselves that with the individualized acts of worship and behaviors alone, such as making Salah in the masjid, performing Tahajjud, growing beards, and memorizing and reciting the Noble Qur’an, they have done all that is obligated upon them. They mistakenly console themselves with the Words of Allah (swt), ﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾ **“Allah does not hold liable a person beyond their capacity”** [TMQ Surah Al-Baqarah 286].

Some of them may even go so far as to support certain movements and parties, including jihad movements for example, without actually participating in their work. They think that by supporting them alone, they have done enough, even though they may only do so to evade the Shariah obligation of serious political work that leads to change.

This is because they do not want to pay the cost of that, by confronting the rulers and regimes, a confrontation that would expose them to the wrath of the regimes, such as imprisonment, dismissal from work, restrictions on their business and daily dealings, and other methods of oppression and harm.

The truth is that this behavior and approach is dangerous for the individual, and is even more dangerous for the Ummah, as it matures and grows.

Reflect upon this with me. If this had been the approach of the Companions (ra) and their Tabi’oon (followers), for example, would Islam have reached us and would its status have risen?

If strong men like the Companions (ra) of the Messenger of Allah (saw), such as Abu Bakr (ra), Omar (ra), Abu Ubaidah (ra), Hamza (ra), and Saad (ra), do not rise up for Islam, then who will bring Islam back to life?!

Do we expect the West and the agent rulers, for example, to voluntarily give up their falsehood and their dominance over people, without confrontation, struggle, or conflict?!

There is no doubt that the answer is obvious and clear, and it is certainly “no.”

The struggle of the Messenger of Allah (saw) and his Companions (ra), their well-known struggle, and their great courage in confronting kufr (disbelief) and its system, is what strengthened Islam and forced the tyrants to retreat.

The struggle of the Ummah and its sons today to regain their authority, and remove the rulers from their crooked thrones, is what will bring Islam back to the forefront, and force the West and its agent rulers to retreat and disappear.

So reflect with me upon the hadith of the Messenger of Allah (saw), «إِنَّ أَوَّلَ مَا دَخَلَ النَّفْسُ عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ كَانَ الرَّجُلُ يُقَى الرَّجُلَ فَيَقُولُ: يَا هَذَا، اتَّقِ اللَّهَ وَدَعْ مَا تَصْنَعُ، فَإِنَّهُ لَا يَحِلُّ لَكَ، ثُمَّ يَلْقَاهُ مِنَ الْغَدِ وَهُوَ عَلَى حَالِهِ، فَلَا يَمْنَعُهُ ذَلِكَ أَنْ يَكُونَ أَكِيلَهُ وَشَرِيبَهُ وَقَعِيدَهُ، فَلَمَّا فَعَلُوا ذَلِكَ ضَرَبَ اللَّهُ قُلُوبَ بَعْضِهِمْ بِبَعْضٍ» **“The first defect in Deen which affected Bani Israeel was in the way that a man would meet another and say to him, ‘Fear Allah and abstain from what you are doing, for this is not lawful for you.’ Then, he would meet him the next day and find no change in him. However, this would not prevent him from eating with him, drinking with him and keeping in his company. When it came to this, Allah mingled their hearts together.”** [Riyadh us-Saliheen]

This hadith urges Muslims to be resolute and stand firm in their commitment to the Deen of Allah (swt), and not to be negligent or lenient towards sinners. If this stance and firmness is obligated regarding ordinary people and individuals, then how must it be regarding rulers and those in charge of people’s affairs?!

Therefore, the Messenger of Allah (saw) urged the Muslim to command the oppressor to do good and forbid him from doing evil. He even encouraged to compel him to do what is right, so that commanding good and forbidding evil would be done with insistence and compulsion, not as a way of merely removing blame and reproach. The Messenger of Allah (saw) said, «كَلَّا، وَاللَّهِ لَتَأْمُرَنَّ بِالْمَعْرُوفِ، وَلَتَنْهَوْنَ عَنِ الْمُنْكَرِ، وَلَتَأْخُذَنَّ عَلَى يَدِ الظَّالِمِ، وَلَتَأْطُرَنَّهُ عَلَى الْحَقِّ أَطْرًا، وَلَتَقْضُرَنَّهُ عَلَى الْحَقِّ قَصْرًا، أَوْ لَيَضْرِبَنَّ اللَّهُ بِقُلُوبِ بَعْضِكُمْ عَلَى بَعْضٍ، ثُمَّ لَيَلْعَنَنَّ كَمَا لَعَنَهُمْ» **“Indeed, by Allah, you must enjoin good and forbid evil. You must seize of the hand of the oppressor. You must compel him to act justly and abide by the truth. Otherwise, Allah will mingle the hearts of some of you with the hearts of others. Then Allah (swt) will curse you as He had cursed them.”** [Riyadh us-Saliheen]

I conclude with the Words of Allah (swt), «وَمِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَى وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ» **“And amongst the people is the one who worships Allah on the very edge. If good befalls him he is satisfied therewith. However, if a trial befalls him he turns back on his face. He loses this world and the Hereafter. That is what is the manifest loss.”** [TMQ Surah Al-Hajj:11].

Al-Qurtubi commentated, “It was said: on the edge; that is, on one side of the edge, which is that he worships Allah (swt) in ease, but not in hardship.”

So, servants of Allah, beware of worshipping Allah only in times of ease but not in hardship, in times of prosperity but not in poverty, and in times of ease but not in difficulty.

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