

Stop complaining. Stop finger-pointing. Analyze your psychological state of mind and start working on it. Find positive points in others and encourage them. You will boost your own morale without extra efforts. **Understand:** criticizing others does **not** relieve you from responsibilities and duties. **It adds to them.**

Be mindful as a Muslim: you must establish the Way of God in your life and maintain it. Recognize: God has appointed YOU the witness unto mankind. Establish what is right and abolish what is wrong; invite people toward the ultimate success, the Paradise, the purpose of life.

Remember: the Ummah performed its duties for a certain epoch to its level best. And all the earth witnessed it. But when deprivation and destruction came, all that is remembered now are words **without** their meaning, principles **without** their enforcement. The Ummah dreams: a frustrated desire to revive the glory of the past **without** focus and realization of preliminary requirements. **Without** identifying its own faults and shortcomings. It finds it easy to blame others for its failures. It sees conspiracies. Remind every individual of this Ummah whom you can touch that the follower of Allah cannot be destroyed. No conspiracy can be effective against him. Lose the defeatist dependency.

Shun disappointment/despair, combat this mentality: this Ummah is dispersed, dysfunctional & disunited. Then fight against every symbol of deprivation, turmoil, chaos, parochialism, anarchy, fragmentation. **Do not be of those who promote controversies, divisions & pointless criticism.** Be aware that the discussions among scholars are more ideological than practical. Do **not** disassociate from people based on these verbal rhetorical dissertations. Do **not** confuse Islam with cultural values or customs. Do **not** pass judgments about anything where the slimmest percentage of doubt persists. As a believer do **not** remain a recluse. **Work for the better of Muslims; introduce Islam always & everywhere with wisdom.** Remember: when you do **not** play any role, you still play a role: you damage the establishment of Islam in the long run. Do **not** allow rhetoric and stereotypes to affect your behaviour.

Absolute unity. Mankind is varied and diverse. Unity in progress. "Had God willed He could have made you one community. But that He may try

you by that which He have given you He has made you as you are. So vie with one another in good works. Unto Allah you will all return and He will then inform you of that wherein you differ." 5:48

We hear the emphasis on "Listen and Obey," without an equal emphasis on "Listen and Share." We see every issue in black and white, forgetting that there is a large grey area in between. **"Unity" is not uniformity.** If we are looking for human robots then we will always be disappointed. Intelligent human beings differ because they differ in perception and communication. What bonds us together is the ideal, not the details of the strategy. When we learn together despite extreme differences of opinion we may be able to break the impasse. At present, **the so-called "Islamic" organizations are rigid to the extent of turning anyone who differs with them slightly into an abominable enemy.** They should know it's not a question of who "wins" and who "loses" from among the competing ideas, **but how to achieve the goal of establishing God's Kingdom on earth.**

This is addressed to people who know that there is no survival value in playing the ostrich. They are addressed, in particular, to those of the Muslims who realize the desperate crisis of Islamic communal life and civilization; who, therefore, wish to think for themselves and refuse to be fed on mere catchwords and illusions; who regard self-deception as one of the most serious of sins; who have the courage to face the facts as they are, and not as they would like them to be; who, in short, desire not only to "serve" Islam but to live it.

To such people this is a contribution to a revival of Muslim thought. If you think that the criticism is unduly harsh & on occasion, irreverent, let them remember that the wind that comes before dawn is often harsh, and on occasion even ill-pleasing. But it is just such a wind that we need - a fresh wind that would blow away the cobwebs of our decadence, a wind that would blow us back to the Two Sources of Islam, the Quran and the Prophet's Sunnah, from which the life of our ummah started and to which it must return if it is not to disappear into thin air. **Rise above petty differences...this is the dare...the Revolution...**

If the Islamic Movement is this, a reduction to political achievements, necessary as they are, or the "our turn" syndrome, the dream and the struggle is a mirage, lost to Islam.

The Islamic Revolution

NO COMPROMISE, BUT NO PERSECUTION.

After the revolution,
there will be justice.

There will be
understanding,

there will be caring.

After the revolution

there will be

learning & teaching.

Growing & sharing.

There will no fear
anymore, but peace.

Tranquil nights

Clean, Uplifting days.

There will be time

InshaAllah...

After the Revolution.

It's good to dream...

but it's better to ACT. **Now.**

If you **help**
in the Cause of God,
He will **help** you,
& make your foothold firm.

It is not a complicated dream, not an unreasonable yearning. But it has terrified half the world, and run tremors through the other half. It has been whispered by countless millions over countless centuries. It has been murmured softly on the lips or deep inside the heart, shouted to soothe pain or frustration: in jails and in solitude, in crowds, on battlefields. Sung by mothers to their babies, passed from father to son, rediscovered – each time, such an overwhelming and novel discovery – by the strong-limbed, energy-sparkling young. It has been used on a little longer in the face of the most untenable, and to justify a little farther the face of the unjustifiable. The dream of Islam, woven in the Islamic Revolution. Yet in a sense, this dream is upside-down.

This dream of the Ummah; in the hazy brightness of its narration, like a cumulative prayer, it has welded the Muslim people together in common array as little else has. But it has reversed the premise which impels it and enables it: the remembrance of its forger, God. So now, when the groundswell of feeling is surging, ocean to ocean, is the time to reground the dream, so that it will, absolutely, come true.

Now is the time, can't you feel it, when the return comes, the Age of Islam rising; time of empowerment, potential, our day in the sun. With war declared by God against the interest-takers and we having witnessed the collapse with our own eyes, are we now blinded?; like Moses the crowd witnessing the parting of the sea with their eyes and then reverting to disbelief. Warning Muslims!!! Time of examination; and explosion.

The others feel it too, its force and determination. They feel it without understanding its premise for we the Muslims, harried, hurried, harassed,

have **not** shown the key. God has opened the door...are we willing to walk through. Or are we still in awe of man-made systems? They feel it with staunch determination to reject it. It has been easy so far to contain it. The dream's narration in its hazy brightness has remained only a dream because in its tactile, human dimension, the narration has splintered, place-, time-, even person-specific. The one voice is cracked, into one hundred separate tunes. Again, because the premise is reversed: not "After" the revolution. "Before" the revolution.

"Re-revolution," to turn over. The return to God leads the marching throng. Not just its reward, when it comes; it is the march itself. God says: Hollow are the prayers of the one who does not care (al-Ma'un). To live Islam after the revolution is easy. To care still, even under siege, is the greatest revolution, the only door to Din. Live the revolution inside you and you are making it come true for everyone.

We did **not** start the war. We only demanded what was ours. The Islamist struggle to create viable Islamic structures for living in contrast to material globo-centrism has been blocked and bricked even before it could find a coherent, reasoned and settled voice. It has been fractured for division and dispersion. It has been targeted for destruction. It is never a simple or an easy choice to take up arms and know the young or the bystander will die. Too many Islamists have had to make the hard choice. They know the price their soul has paid.

The earthly price has been the scattering of the dream into multiple mirrors, aspirations and identity so localized and fragmented as to become erased. The dream has stayed "bricked and blocked" at the "desired" level: politics, the dirty, earth-sunk game; unfocused spurts of rehashed history, vindication of "deserved" supremacy, vague claims to glory. If the Islamic Movement is this, a reduction to political achievements, necessary as they are, or the "our turn" syndrome, the dream and the struggle is a mirage, lost to Islam.

But the Revival is real. Somewhere, inside all of us, we know what builds it, its bricks and blocks of unquantifiable matters, and we know where to find it. "There," it is **not** a piece of earth on which to fly a flag. "There," is a new country, one the world has not seen in

over a millennium, uncontainable and contained by no borders. A "country" not limited to flesh and blood, but mapped in thought and will. In this country every Muslim is in the movement. The movement has a central, universal, fundamental formulation. The Quran is a guidebook and methodology for a movement of Islamic reconstruction. Feel the Quran deeply and you are compelled to act and activate it. To counsel, to teach, to show by example, to invite, to disband evil and evil persons. No compromise, but no persecution. Enforcement, but no forcing. The country of Islam votes for the one-party system of the Islamic human movement.

This is surely the Renaissance (al-Nahda), our very own 15th century. We are indeed remaking the world. Time, errors, patience, focus, real education for the people: ingredients of construction. Self-generating and expanding harmony, connection between people and leaders, return to the fitra, the true nature of our birth in reconnection to our Lord, God: effects of the reconstruction. What Muslims have to give to the world is far different from what the world already has plenty of: this is no "competition." We offer only passage to the future. But only if we walk the path ourselves.

So let us dream by all means of After the Revolution. All across the world. But the things we dream of can be ours today. The secret of the Islamic Revolution is that it is lived every day at every instant. The Islamic Revolution is unlike all others. It fights on a moral armature with arms of the spirit, a revolution by heartbeat. After the Revolution, the Revolution continues.

Start practicing Islam sincerely. Work on your feelings, emotions, thoughts and ideas. Shun hopelessness and gloominess. Set your intentions clear, that you will **not** entertain the negative stuff against the Muslims, against the humans, that automatic-pilot of nay-sayers. Stop confusing Islam with bad or non-practicing Muslims. Determine the purpose of your creation. Determine how to fulfill this purpose. Develop a permanent but a positive thinking pattern and a lucid methodology to implement your new approach.

SO VIE WITH ONE ANOTHER IN

GOOD WORKS

THE QURAN 5:48

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