



Perfecting Ourselves Mandates Caring for the Affairs of Ummah

Since the destruction of our Khilafah in Rajab 1342 AH, some claim that we must close our eyes to the ensuing calamities, cover our ears to the cries of the oppressed and remain silent before the flagrant transgression of the current rulers. They claim that it is Taqwa (تقوى Piety) to avoid politics and instead confine ourselves to perfecting ourselves, through memorizing Quran, praying Tahajjud, performing Umrah, spending in Charity and similar acts of individual worship. However, such a stance and behavior is not the way to seek the pleasure of Allah (swt) and salvation on the Day of Judgment. No, by no means, it is the way to earn the anger of Allah (swt) and expose ourselves to punishment in the Hereafter. Perfecting ourselves is not about living as if we were islands, distancing ourselves from what befalls the Ummah.

When we engage in perfecting ourselves, let us consider the advice of the great Companion of RasulAllah (saaw), Abu Bakr As-Siddique (ra), his (saaw) Companion in the Cave, his (saaw) Wazir on the earth, about whom Imam Ali (ra) said, «خَيْرُ النَّاسِ بَعْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبُو بَكْرٍ وَخَيْرُ النَّاسِ بَعْدَ أَبِي بَكْرٍ عُمَرُ» **“The best of people after the Messenger of Allah is Abu Bakr, and the best of people after Abu Bakr is Umar.”** [Ibn Maajah]. Abu Bakr As-Siddique (ra) said, «يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ» **“O you who believe! Take care of your own selves. If you follow the right guidance, no hurt can come to you from those who are in error.”** [Surah al-Maidah 5:105] But I have heard Messenger of Allah (saaw) saying, «إِنَّ النَّاسَ إِذَا رَأَوْا الظَّالِمَ فَلَمْ يَأْخُذُوا عَلَيْهِ يَدِيهِ أَوْشَكَ أَنْ يَعْصِيَهُمُ اللَّهُ بِعِقَابٍ مِنْهُ» **“When people see an oppressor but do not prevent him from (doing evil), it is likely that Allah will punish them all.”** [Abu Dawood, Tirmidhi and An-Nisaa'i]. Thus, Abu Bakr As-Siddique (ra) refuted the misinterpretation of the Ayah which was used to justify isolation and ignoring the crimes of the oppressors. The one who is Mutaqqi (متقي Pious) is the one who enjoins the good and forbids the evil, striving to account the ruler. He is on the right guidance, those who do not listen to him do not harm him in any way and remain in error. Thus, it is not piety or looking after ourselves, whilst ignoring the absence of the Khilafah or the ruler's alliance with the enemies of Muslims or his neglect in responding to the cries of the oppressed Muslims. Increasing our Sadaqah or the frequency of our Umrah is not a substitute for accounting the ruler or working for the re-establishment of the Khilafah.

Perfecting ourselves does not mean distancing ourselves from the discussion about our Deen and the affairs of the Ummah, whilst claiming that we do not want to fall into Fitnah. Let us consider the speech of Allah (swt) when He (swt) said, «وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً» **“And fear the Fitnah (affliction and trial) which affects not in particular (only) those of you who do wrong.”** [al-Anfaal 8:25] Certainly, Fitnah is not restricted to the sinners and evildoers, it will reach the others if the sins are not reprimanded and prevented. Imam Ahmad recorded that Mutarrif said, "We asked Az-Zubayr (ra), 'O Abu `Abdullah! What brought you here (for the Battle of Al-Jamal)? You abandoned the Khalifah who was assassinated (`Uthman (ra)) and then came asking for revenge for his blood'. He said, 'We recited at the time of the Messenger of Allah, and Abu Bakr (ra), `Umar (ra) and `Uthman (ra), «وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً» **“And fear the Fitnah (affliction and trial) which affects not in particular (only) those of you who do wrong.”** We did not think that this Ayah was about us too, until it reached us as it did." Ibn `Abbas said that this Ayah refers to the Companions of the Prophet (ra) in particular and he said, "Allah commanded the

believers to stop evil from flourishing among them, so that Allah does not encompass them all in the torment (Fitnah)." Imam Ahmad recorded that Umm Salamah (ra), the Prophet's wife, said, "I heard the Messenger of Allah saying, **«إِذَا ظَهَرَتِ الْمَعَاصِي فِي أُمَّتِي، عَمَّهُمُ اللَّهُ عَزَّ وَجَلَّ بِعَذَابٍ مِنْ عِنْدِهِ»** 'If sins become apparent in my Ummah, Allah will surround them with punishment from Him.' I said, 'O Allah's Messenger! Will they have righteous people among them then?' He said, 'Yes.' I asked, 'What will happen to them?' He said, **«يُصِيبُهُمْ مَا أَصَابَ النَّاسَ، ثُمَّ يَصِيرُونَ إِلَى مَغْفِرَةٍ مِنَ اللَّهِ وَرِضْوَانٍ»** 'They will be stricken as the people, but they will end up with Allah's forgiveness and pleasure.'" Imam Ahmad recorded that Jarir said that RasulAllah (saaw) said, **«مَا مِنْ قَوْمٍ يَعْمَلُ فِيهِمْ بِالْمَعَاصِي، هُمْ أَعَزُّ وَأَكْثَرُ مِمَّنْ يَعْمَلُ بِهِ، ثُمَّ لَا يُغَيِّرُونَهُ إِلَّا أَصَابَهُمُ اللَّهُ بِعَذَابٍ»** "Every people among whom sins are being committed, while they are mightier and more numerous than those who do wrong, yet they did nothing to stop them, then Allah will surround them all with punishment." So how can anyone say he is avoiding Fitnah by being silent before the actions of the Fasiq (Sinful) ruler? How can he scorn at such discussion, considering it beneath him, when it is a duty for him to engage and benefit of it? The righteous are those who stand up for the truth, even if it means being stricken with trial at the hands of the tyrants of today.

How can we confine our actions to help the Ummah to Dua, whilst neglecting the duty to enjoin the good and forbid the evil, when RasulAllah (saaw) warned us that such Dua's will not be accepted? Imam Ahmad narrated from Hudhayfah bin Al-Yaman that the RasulAllah (saaw) said, **«وَالَّذِي نَفْسِي بِيَدِهِ، لَتَأْمُرَنَّ بِالْمَعْرُوفِ وَلَتَنْهَوْنَ عَنِ الْمُنْكَرِ، أَوْ لَيُوشِكَنَّ اللَّهُ أَنْ يَبْعَثَ عَلَيْكُمْ عِقَابًا مِنْهُ، ثُمَّ تَدْعُونَهُ»** "By He in Whose Hand is my soul! You will enjoin righteousness and forbid evil, or Allah will send a punishment upon you from Him; you will supplicate then to Him, but He will not answer your supplication." Imam Ahmad narrated from Abu Ar-Riqad that he said, "I heard Hudhayfah saying, 'A person used to utter one word during the time of the Messenger of Allah and become a hypocrite on account of it. I now hear such words from one of you four times in the same sitting. Surely, you will enjoin good, forbid evil and encourage each other to do good or Allah will surround you all with torment, or make the wicked among you become your leaders. The righteous among you will then supplicate, but their supplication will not be accepted.'" So how must we be at a time when certainly the most wicked of us are ruling over us and there is not a Khilafah state where Islam is implemented completely and comprehensively?

Certainly we are not keeping ourselves safe, away from trouble, by ignoring the violations of the rulers. Imam Ahmad narrated that An-Nu'man bin Bashir said that the Prophet gave a speech in which he said, while pointing to his ears with two of his fingers, **«مِثْلُ الْقَائِمِ عَلَى خُدُودِ اللَّهِ وَالْوَاقِعِ فِيهَا؛ كَمِثْلِ قَوْمٍ اسْتَهْمُوا عَلَى سَفِينَةٍ، فَأَصَابَ بَعْضُهُمْ أَعْلَاهَا، وَبَعْضُهُمْ أَسْفَلَهَا، فَكَانَ الَّذِينَ فِي أَسْفَلِهَا إِذَا اسْتَقْفُوا مِنَ الْمَاءِ مَرُّوا عَلَى مَنْ فَوْقَهُمْ، فَقَالُوا: لَوْ أَنَّا خَرَقْنَا فِي نَصِيبِنَا خَرْقًا وَلَمْ نُؤْذِ مَنْ فَوْقَنَا، فَإِنْ يَتْرَكُوهُمْ وَمَا أَرَادُوا هَلَكُوا جَمِيعًا، وَإِنْ أَخَذُوا عَلَى أَيْدِيهِمْ نَجَوْا وَنَجَوْا جَمِيعًا»** "The parable of the person abiding by Allah's order and restrictions in comparison to those who violate them, or sit idle while they are being violated, is that of those who drew lots for their seats in a boat. Some of them got seats in the lower part, which is the most rough and worst part, and the others in the upper. When the former needed water, they had to go up to bring water and that troubled the others, so they said, 'Let us make a hole in our share of the ship and get water, saving those who are above us from troubling them, so, if the people in the upper part let the others do what they suggested, all the people of the ship would be destroyed, but if they prevented them, both parties would be safe.'" So must we not raise our voices against those who have caused the entire Muslim World to sink in humiliation and despair, despite all of its abundant potential?

Indeed, perfecting ourselves is about us engaging in the collective affairs of the Muslims fully, whilst seeking Qurbah (closeness) to Allah (swt) through our plentiful and sincere actions of individual worship. It is not one or the other, or one before the other, or one after the perfection of the other, it is both together.

So let the advocate for Khilafah, give Sadaqah in abundance, whilst working faithfully to ensure Khilafah is established so that justice is established amongst the people. Allah (swt) said, ﴿وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجَلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ﴾ **“And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear (whether their alms and charities, etc., have been accepted or not), because they are sure to return to their Lord (for reckoning).”** [Surah al-Mu'minoon 23:60] Abu Huraira narrated that RasulAllah (saaw) said, «كُلُّ سَلَامَىٰ مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ: تَعْدِلُ بَيْنَ اثْنَيْنِ» **“There is a Sadaqa to be given for every joint of the human body; and for every day on which the sun rises there is a reward of a Sadaqa (i.e. charitable gift) for the one who establishes justice among people.”** [Bukhari].

Let the advocate for Khilafah seek forgiveness for sins through regular Tahajjud, whilst abstaining from the sin of silence before the sins of rulers. Allah (swt) said, ﴿تَتَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا﴾ **“Their sides depart from bedding, praying to their Lord with fear and hope”** [Surah As-Sajda 32: 16]. And Allah (swt) said, ﴿كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ﴾ **“Little sleep at night they used to have and late at night they used to pray for forgiveness”** [Az-Dhariyat 51: 17-18]. RasulAllah (saaw) said, «إِنَّ اللَّهَ عَزَّ وَجَلَّ لَا يُعَذِّبُ الْعَامَّةَ بِعَمَلِ الْخَاصَّةِ حَتَّىٰ يَرَوْا الْمُنْكَرَ بَيْنَ ظَهْرَانِهِمْ وَهُمْ قَائِمُونَ عَلَىٰ أَنْ يَنْكُرُوهُ فَلَا يَنْكُرُوهُ فَإِذَا فَعَلُوا ذَلِكَ عَذَّبَ اللَّهُ الْخَاصَّةَ وَالْعَامَّةَ» **“Allah will not punish the common people due to the work of specific people, until they see the munkar amongst themselves and they were able to forbid it but they did not do that. If they did that Allah will punish the specific people and the common people.”** [Ahmad]

Let the army officer memorize the Quran to intercede for ten relatives, whilst seeking the prize of interceding for seventy relatives through embracing martyrdom in his effort to liberate Kashmir, Afghanistan, Burma (Myanmar) or Palestine. RasulAllah (saaw) said, «مَنْ قَرَأَ الْقُرْآنَ، وَحَفِظَهُ أَدْخَلَهُ اللَّهُ الْجَنَّةَ، وَشَفَعَهُ فِي عَشْرَةٍ مِنْ أَهْلِ بَيْتِهِ كُلُّهُمْ قَدْ اسْتَوْجَبُوا النَّارَ» **“Whoever reads the Qur'an and memorizes it, Allah will admit him to Paradise and allow him to intercede for ten of his family members who all deserved to enter Hell.”** [Ibn Maajah] And RasulAllah (saaw) said, «لِلْمَشْهَدِ عِنْدَ اللَّهِ سِتُّ خِصَالٍ يَغْفِرُ لَهُ فِي أَوَّلِ دَفْعَةٍ مِنْ دَمِهِ وَيَرَىٰ مَقْعَدَهُ مِنَ الْجَنَّةِ وَيَجَارُ مِنَ عَذَابِ الْقَبْرِ وَيَأْمَنُ مِنَ الْفَرَقِ» **“The martyr has six things (in store) with Allah: He is forgiven from the first drop of his blood that is shed; he is shown his place in Paradise; he is spared the torment of the grave; he is kept safe from the Great Fright; he is adorned with a garment of faith; he is married to (wives) from among the wide-eyed houris; and he is permitted to intercede for seventy of his relatives.”** [Ibn Maajah]

And let the army officer present himself to the House of Allah (swt) for the Umrah repeatedly and strive for the Hajj that is Mabrur (Accepted). RasulAllah (saaw) said, «الْعُمْرَةُ إِلَى الْعُمْرَةِ تَكْفِرُ مَا بَيْنَهُمَا وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ» **“Umrah to 'Umrah atones for the sins between them, and for Al-Hajj Al-Mabrur (مبرور Accepted) there is no reward except Paradise.”** [Tirmidhi]. Zealous for the reward of Paradise, let the army officers remove the rulers that are chains around their necks, so that they can march in the best of all deeds, Jihad, under the command of a Khaleefah Rashid. It was narrated from Abu Dharr that he asked RasulAllah (saaw) which deed was best. RasulAllah (saaw) said, «إِيمَانٌ بِاللَّهِ وَجِهَادٌ فِي سَبِيلِهِ» **“Belief in Allah and Jihad in the cause of Allah, the Mighty and Sublime.”** [Nisaa'i]

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