

We as Muslims are in a Difficult Situation Since the Fall of the Khilafah, not Since the Outbreak of the Corona Virus!

﴿وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنْبِهِ أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَن لَّمْ يَدْعُنَا إِلَى ضُرِّ مَسَّهُ كَذَلِكَ زِينٌ لِلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ﴾

“And when affliction touches man, he calls upon Us, whether lying on his side or sitting or standing; but when We remove from him his affliction, he continues [in disobedience] as if he had never called upon Us to [remove] an affliction that touched him. Thus, is made pleasing to the transgressors that which they have been doing” [Surah Yunus: 12]

There are many people who are very concerned and upset if they are struck by a mischief, a difficulty or an illness. Accordingly, they start to become more religious and pray to Allah (swt) that He lift and remove these adversities. They pray, expect and hope that their prayers will be answered. But when Allah (swt) removes their adversities and abolishes the plight, they turn away and sink into their arrogance as if nothing had happened to them and quickly forget the difficult times and thus also Allah (swt).

Of course, it is a beautiful and good deed when a Muslim seeks help and refuge by Allah (swt) and hopes that only Allah (swt) can bring relief in his affairs. However, people should not only pray to Allah (swt) in difficult times, but they should remember Him also when they are doing well and nothing is missing in their lives. Furthermore, a Muslim should not interpret something good or bad in an event, but hope for the "khair" in every matter and concentrate himself on how to deal with this in an Islamic scale. The Prophet (saw) said: **«عَجَبًا (لِأَمْرِ) الْمُؤْمِنِ لَا يَقْضِي اللَّهُ لَهُ قَضَاءً إِلَّا كَانَ خَيْرًا لَهُ، إِنْ أَصَابَتْهُ ضَرَاءٌ فَصَبَرَ كَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ سَرَاءٌ فَشَكَرَ كَانَ خَيْرًا لَهُ، وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ»** **“How wonderful is the case of a believer; there is good for him in everything and this is not the case with anyone except a believer. If prosperity attends him, he expresses gratitude to Allah, and that is good for him. And if adversity befalls him, he endures it patiently and that is also good for him.”**

If one relates the above-mentioned concept to the problematic of the Corona Pandemic of today, it becomes apparent that many people feel much more devoted to Islam after the outbreak of the virus, and hope now more than ever for the protection of Allah (swt). This people think that they are in a difficult situation now. This feeling arises because they are, this time, PERSONALLY affected by an incident. They think that this disease is a "sharr" for them and they look for a salvation wherever they can, even pray to Allah (swt) and think that Allah (swt) doesn't know about what is in their hearts.

But the main question is, were the Muslims, together as a Ummah, not attacked by an even bigger virus before the outbreak of the corona virus? Namely Democracy and its miserable plans against Islam. Hasn't the Ummah endure a big disaster since the Islamic Caliphate was destroyed? Doesn't the Ummah suffer every day in the occupied countries? Isn't the Ummah afraid of the bombs and missiles of the enemies of Islam? Isn't the Ummah having trouble implementing Islam worldwide? Aren't they kept in prisons to give up their belief? Aren't thousands of Muslims dying of hunger every day? Aren't the Muslim women not raped and tortured?

So, should a Muslim think that he is in a difficult situation now after the Corona Virus Outbreak or should he think that the Muslims as a Ummah are in a difficult situation for a long time? That means that the Coronavirus outbreak should not be a shock for the Muslims from the point of view of life difficulties. They should not only prefer Islam when they are affected personally by a problem; rather, they should always be aware that today the Ummah as a whole is in a difficult situation since it has no longer a state and a protector. However, this feeling should not be emotional and only for a short time during the Coronavirus Pandemic; it should always be there and the believer should always strive for Islam and his Ummah and not just for the well-being of himself.

But the glorious thing is that Allah (swt) is the One Who forgives beyond expectation, accepts repentance and pardons our faults. He is the One who veils our sins and protects us from their effects, so we may go on without shame or guilt. No matter how many or how huge the sin, Al-Ghafoor can cover it up. Thus, it is not too late and every Muslim can show repentance, sincerely devote himself to Islam and do not worry every single day of his short life about the new virus, but rather about the bitter situation of his Ummah. He can work for the establishment of the Khilafah (Caliphate) upon the Method of the Prophethood and fulfill his duty toward his Ummah.

“The aim of Hizb ut-Tahrir is to resume the Islamic way of life and to carry the Islamic Da’wah, i.e. to achieve the objective of solving the vital issue concerning the Muslims. Resuming the Islamic way of life means to bring Muslims back to living Islamically in the land of Islam and in an Islamic society, in which the Islamic thoughts and the Islamic emotions dominate, and in which the systems and laws of Islam are implemented. Thereby, all the societal affairs will be carried out according to the divine rules, and the prevailing viewpoint in the society will be the Halal and the Haram. This would be under the shadow of an Islamic State which is the Khilafah, where Muslims would appoint a Khalifah and pledge to listen to and obey him on the condition that he governs them with the Book of Allah and the Sunnah of His Messenger, and on condition that he carries Islam as a message to the world by invitation and Jihad. The party aims to accurately revive the Ummah through the enlightened thought that is established on the Islamic Aqeeda (creed). It seeks to return the Islamic Ummah to its previous glory and might, so that it would take the initiative from the other states, nations and peoples, and return to the position of being the number one state in the world, as it was in the past when it used to look after the world and care for its affairs according to the laws of Islam. (The Methodology of Hizb ut Tahrir for Change)

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