

Caring for the Muslims means that the Muslim considers it a duty to respond to any Muslim's needs. RasuAllah (saaw) said, «الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ» **“The Muslim is the brother of the Muslim, he is not unjust with him nor does he abandon him.”** He considers caring for Muslims a noble duty because it has the best of recompenses, the lifting of burdens by Allah (swt), on the Day of Resurrection, a day where every soul will be so terrified over its own fate, that it will not look to lift the burdens of others. RasulAllah (saaw) said, «مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كَرْبٍ، أَلْفَتْهُ أَلْفُ نَفْسٍ مِنْ نَفْسِ اللَّهِ عَنْهُ كُرْبَةٌ مِنْ كَرْبٍ يَوْمَ الْقِيَامَةِ، وَمَنْ يَسِّرْ عَلَى مُعْسِرٍ، يَسِّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ، وَمَنْ سَتَرَ مُسْلِمًا، سَتَرَهُ اللَّهُ الدُّنْيَا، نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كَرْبٍ يَوْمَ الْقِيَامَةِ، وَمَنْ يَسِّرْ عَلَى مُعْسِرٍ، يَسِّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ، وَاللَّهُ فِي الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ» **“Whoever relieves a Muslim of a burden from the burdens of the world, Allah will relieve him of a burden from the burdens on the Day of Judgment. And whoever helps ease a difficulty in the world, Allah will grant him ease from a difficulty in the world and in the Hereafter. And whoever covers (the faults of) a Muslim, Allah will cover (his faults) for him in the world and the Hereafter. And Allah is engaged in helping the worshiper as long as the worshiper is engaged in helping his**

brother.” [Muslim]

Caring for the Muslims means putting the needs of other Muslims before our own willingly, without hesitation, for RasulAllah (saaw) said, «مَنْ اسْتَعَاذَ بِاللَّهِ فَأَعِيذُوهُ وَمَنْ سَأَلَ بِاللَّهِ فَأَعْطُوهُ وَمَنْ دَعَاكُمْ فَأَجِيبُوهُ» “If anyone seeks protection in Allah's name, grant him protection; if anyone implores in Allah's name, give him something; if anyone gives you an invitation, accept it; and if anyone does you a kindness, recompense him; but if you have not the means to do so, pray for him until you feel that you have compensated him.” [Abu Dawud] Indeed, caring for Muslims is of such importance that Islam even praised the one who just makes Dua for the Muslims. RasulAllah (saaw) said, «إِذَا دَعَا الرَّجُلُ لِأَخِيهِ بِظَهْرِ الْغَيْبِ قَالَتِ الْمَلَائِكَةُ آمِينَ وَلَكَ بِمِثْلٍ» “When a Muslim supplicates for his absent brother the angels say: Amin, and may you receive the like.” [Abu Dawud]

It is the desire to care for Muslims that gave rise to Islamic political leadership that is remembered through the centuries and throughout the world. The Muslim ruler, ruling by Islam, is truly mindful of his charge for RasulAllah (saaw) warned, «اللَّهُمَّ مَنْ وَلِيَ مِنْ أَمْرِ أُمَّتِي شَيْئًا فَشَقَّ عَلَيْهِ، فَاشْفُقْ عَلَيْهِ» “O Allah, cause distress to him who has any charge over my people and causes them distress.” [Muslim]. It is through caring for the Ummah that RasulAllah (saaw) cried for it and prayed for it, including those generations that must wait until the Aakhira to see him (saaw). It is this disposition that caused Abu Bakr (ra) to work tirelessly to restore the rights of the Muslims, taking from the strong and giving to the weak. It is this disposition that drove Umar (ra) to make night patrols, forsaking sleep to ensure that the Muslims are cared for.

It is the desire to care for Muslims that gave rise to a military leadership that that did not consider it a burden to respond to the cries of the oppressed. Allah (swt) said, «وَإِنْ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمُ النَّصْرُ» “And if they seek help of you for the religion, then you must help” [Surah al-Anfaal 8:72]. Allah (swt) said, «وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا» “And what is [the matter] with you that you fight not in the cause of Allah and [for] the oppressed among men, women, and children who say, "Our Lord, take us out of this city of oppressive people and appoint for us from Yourself an ally and appoint for us from Yourself a supporter?" [Surah An-Nisa: 4:75].

It is the desire to care for the Ummah which compelled Salahuddin to move from afar to liberate the Muslims of ash-Sham which was under the crusader occupation. Caring for the Ummah compelled Muhammad bin Qasim to move from afar to liberate the Muslims in the Indian Subcontinent from the tyranny of the Raja Dahir. Caring for the Ummah compelled Sultan Aurangzeb Alamgir to demolish the formidable empire of the ancestors of the Myanmar Buddhist mushrikeen regime, the mighty Rakhine marauders, in answer to the cries of the oppressed Muslims.

Alhamdulillah the desire for caring for Muslims is strong in the current generation of the Islamic Ummah. This is seen clearly in the care of the Muslims for the Muslims of Syria, Palestine, Occupied Kashmir and Burma. It is strong within the Ummah despite the selfish rulers that pour scorn on its pure collective disposition. It is strong and must be strengthened so as to quicken the few remaining steps before the people will finally have rulers that are truly like them. These steps include the advocates of the Khilafah gathering the people around them to mobilize for ruling by the Quran and the Sunnah. And as for the steps from the officers of the armed forces, they must grant the Nusrarah for the re-establishment of the Khilafah (Caliphate) on the Method of the Prophethood, so that they are finally mobilized in response to the cries of the oppressed Muslims.

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