

The Ways to Success and Salvation are found by following the Noble Qur'an and What is Right

When writing about the trails of the Ummah, we often conclude with the need of a true Islamic leadership. What is meant with the Islamic leadership and how will it differ from the current leadership of the Muslim world.

The most important task of leadership will be to establish the rule of Allah (swt) and to achieve the purpose of His rule. He will understand that governance in Islam is an inheritance of the Prophet (saw) and a great responsibility. This will be one of the driving forces to bear the burden of this important task.

Abu Huraira (ra) reported:

The Prophet, peace and blessings be upon him, said, «إِنَّمَا الْإِمَامُ جُنَّةٌ يُقَاتِلُ مِنْ وَرَائِهِ وَيُتَّقَى بِه فَإِنْ أَمَرَ بِتَقْوَى اللَّهِ عَزَّ وَجَلَّ وَعَدَلَ كَانَ لَهُ بِذَلِكَ أَجْرٌ وَإِنْ يَأْمُرُ بِغَيْرِهِ كَانَ عَلَيْهِ مِنْهُ» **“Verily, the leader is only a shield behind whom they fight and he protects them. If he commands the fear of Allah the Exalted and justice, then he will have a reward. If he commands something else, then it will be against him.”**

Narrated Ibn `Umar:

The 'Prophet said, «عَلَى الْمَرْءِ الْمُسْلِمِ السَّمْعُ وَالطَّاعَةُ، فِيمَا أَحَبَّ أَوْ كَرِهَ، إِلَّا أَنْ يُؤْمَرَ بِمَعْصِيَةٍ، فَمَنْ أَمَرَ بِمَعْصِيَةٍ فَلَا سَمْعَ عَلَيْهِ وَلَا طَاعَةً» **“It is obligatory for one to listen to and obey (the ruler's orders) unless these orders involve one disobedience (to Allah); but if an act of disobedience (to Allah) is imposed, he should not listen to or obey it.”**

Also the task of the leadership will be seen as an act of obedience to Allah and a help to the Muslims. Therefore, the task will be taken seriously as it will be seen as a means to gain the pleasure of Allah; and the Muslim will be entwined with the final outcome for him on the Day of Judgement.

Allah's Messenger (saw) said, «مَا مِنْ وَالٍ يَلِي رَعِيَّةً مِنَ الْمُسْلِمِينَ فَيَمُوتُ وَهُوَ عَاشٍ لَهُمْ إِلَّا حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ» **“If any ruler having the authority to rule Muslim subjects dies while he is deceiving them, Allah will forbid Paradise for him.”**

How will the above factors materialize into action? We can read in the advice of one just leader given to another just leader. A beautiful example of a just leadership we find in the story of when Abu Bakr, after consulting the Sahabas, told the Muslims of his decision to make Umar (r.a.) the caliph to follow him after his death.

Abu Bakr (r.a.) asked Uthman (r.a.) to put down his will, which is given below:

“This is the pledge which I, the caliph of the Messenger of Allah have made at a time when his last hour in this world is at hand and the first hour of the Hereafter is approaching fast. In such a state, even a disbeliever comes to believe and a transgressor too attains conviction. I have appointed Umar bin Al-Khattab to be your caliph, and I have never fallen short of your expectation in doing good for you all. Thus, if Umar takes to justice and endurance, it is quite within my knowledge; if he commits anything wrong, I am unaware of the unseen. What I have decided upon is nothing but good. Everybody has to face the consequences of his deeds. وَسَيَعْلَمُ الَّذِينَ

﴿ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ﴾ **“Those who have wronged will come to know by what overturning they will be overturned.”**

When the piece of writing was completed, Abu Bakr Siddiq asked it to be read out to the people. Following this, he came out in spite of his precarious health condition and said addressing this audience:

"I have not appointed any relative of mine as caliph, and I have not installed Umar as caliph on my own. I have rather done it only after holding consultations with men of sound judgment. Are you then agreed to his being your caliph?" Hearing this they said, "We all agree with your choice and opinion." Following this he said, "You should then carry out Umar's orders and obey him." All the people declared their allegiance.

Abu Bakr, then said addressing Umar, in the presence of the audience:

Oh Umar! I have made you my deputy for the Companions of the Messenger of Allah, keep fearing Allah from within and without.

Oh Umar! There are some rights of Allah the Almighty related to night, which he does not accede to in the day; similarly, some are the rights related to day, which He does not accede to in the night. Allah the Almighty does not accept Nawafil (supererogatory prayers) unless Fard (obligatory prayers) are performed.

Oh Umar! Those alone get salvation on the Day of Judgment, whose record of deeds will be weighty, while the deficient in virtuous deeds will suffer.

Oh Umar! The ways to success and salvation are found by following the Noble Qur'an and what is right.

Oh Umar! Don't you know that the Verses relating to inducement and awe, warning and glad tidings are revealed in the Noble Qur'an simultaneously so that a believer keeps fearing Allah the Almighty and seeking His forgiveness.

Oh Umar! Whenever you find in the Noble Qur'an mention of men of Hell, pray to Allah not to make you one of them; whenever you find mention of men of Paradise, pray to Allah to make you one of them.

This piece of writing and will making were all done by Monday, 22 Jumada Al-Ukhra, 13 AH, and between the night of Jumada Al-Ukhra 22nd and 23rd, after sunset he breathed his last and was buried before the Isha (night prayer) or at any time of the night. (Taken from the book of Akbar Shah Najeebabadi)

Let's not waste time in moving to establish the Khilafah (Caliphate) on the Method of the Prophethood, so we may have a taste of living under the rule of a just leader, one who will rule with the just rules given to mankind by the Creator.

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