

Syria, Ramadhan and Quran

News:

From the earliest days of this blessed month of Ramadhan, through our TV screens and mobile phones, we have seen countless reports of the daily bombardment and killing of our ummah in Syria. Apart from duas for them at Taraweeh and trying to send sadaqah through charity organisations, what else does the Qur'an point us to in order to help our Ummah in Syria?

Comment:

We are in the month of the Qur'an. We are the Ummah who proudly believe that the Quran is the final revelation to mankind. We are those who claim the Quran solves human problems, but do we approach the Quranic verses as such? Especially in this blessed month in which the Qur'an was revealed?

A woman who was aware of her responsibility as a Muslim stood up after a khutbah and questioned Umar (ra) the Khalifah of the Muslims when he decided to limit the dowry. She was aware that Allah in the Quran and Sunnah had not limited the dowry so she felt compelled, driven to stand up and demand that the ruler implement what Allah and His Messenger (saw) decided, not what Khalifah Umar (ra) was now suggesting. She looked at the Revelation as verses to be read, acted upon and implemented by the ruler over society.

For those early Muslims the verses of the Quran were to be read, acted upon and implemented by the ruler over society. Today, our focus seems mainly to be on reading the Quran for reward or at the opening of parliament, and acting upon the verses that relate to us as individuals mainly. What about the verses that address us as a collective Ummah with a duty to implement Islam in a society (under the Khilafah Rashidah state) and convey the great message of Islam to the world? Do we feel any agitation to talk about how we the ruling by the Shariah should be re-established by re-establishing the Khilafah Rashidah state? Do we remember that Allah will question us about our adherence to the entire Book, not just part of it? Have we become tolerant to living under systems of governance that ignore the implementation of the Shariah and ayahs in Allah's Qur'an?

So far this Ramadhan, we have seen videos from Syria with people there asking questions like "Where is the Ummah of Muhammad (saw)?", "Where are the Muslims?". And we have heard about the water cuts inflicted on some in Palestine. The Arab and Muslim rulers' solution to Syria is to call upon the UN to act, or to send delegates to a donor conference hosted in London while the problem to be addressed is right next to them – not in London!

So far this month we have stood behind Imams in Taraweeh and heard when Allah (swt) says to **"And if they seek help of you for the religion, then you must help"** [An-Anfal 8:72]. So the rulers of Turkey, Jordan, Saudi Arabia who are so close to Syria should be sending their huge armies to defeat Assad's forces which are killing the people and besieging them. Instead they are watching the slaughter from behind some borders drawn up by colonial powers. And as long as they continue to do that, we who read or recite this verse and think of it in relation to Syria (or Palestine and other places where Muslims are suffering) should not be silent but should be demanding its implementation by the ruler. That is what Umar (ra) did when he ordered governors to send food to Madinah during the famine there. If he had not done that, the Sahaba would not have been silent over his inaction in helping those in the Ummah who were suffering - because that is the Quranic injunction that they all understood has to be implemented by the ruler on behalf of the ummah.

Today, our view towards the Quran needs to change from being primarily a book we read in order to gain the reward of reading it or which mainly addresses us to perform individual duties. It needs to change to seeing the Quran as a comprehensive guidance and solutions that should be implemented by the ruler, the Khalifah, and if that does not occur, our ummah must not be silent but demand that it is implemented by the ruler – otherwise, what would we say to Allah (swt)? May we be part of the voices that call for the re-establishment of the Khilafah Rashidah state (Caliphate) upon the methodology of the Prophethood that implements the Qur'an.

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