بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

Caring for the Blessed Ummah of RasulAllah (saaw)

Caring for the Ummah is one of the important dispositions that Islam instills within each and every Muslim. It is the caring for the Ummah that compels the one who fears Allah (swt) to sacrifice from his personal needs for the good of the Ummah. It elevates the Muslims from the mundane and routine life of merely earning livelihood. It raises his vision far from the narrow aspirations, the four walls of his dwelling, the comfort of his means of travel and accumulation of wealth. It makes one’s vision soar to the situation of the Ummah, its potential and its future. One’s mind will be filled with thoughts for the Ummah and protecting it from harm and increasing it in goodness. One’s heart will be filled with grief at its suffering and with joy at its success. One’s movement will be to advance its cause every day, spending from his time, wealth and energy. It is a fire that burns within one constantly, fueled by Imaan, moving tired limbs into joining his days with his nights.

Indeed, how can the one who believes in Allah (swt) not care for the Ummah when RasulAllah (saaw) said, «قَتْلُ الْمُؤْمِنِ أَعْظَمُ عِنْدَ اللَّهِ مِنْ زَوَالِ الدُّنْيَا» **“Killing a believer is more grievous before Allah than the extinction of the whole world.”** [an-Nisa'i] And how can the one who truly loves RasulAllah (saaw) not care for the Ummah, when Allah (swt) said, ﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ﴾ **“There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful.”** [Surah At-Tawba 9:128]?

The Muslim is compelled to care for the Islamic Ummah for he is bonded to it by the strongest bond of all, the bond of Imaan. The Muslim's bond with the Ummah is stronger than the bonds of family and is likened to a single brotherhood, for Allah (swt) said, ﴿إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ﴾ **“The believers are but a brotherhood.”** [Surah Hujaraat 49:10] Certainly, the bond of Islam comes before the bond of blood, for Allah (swt) said, ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ ۚ وَمَن يَتَوَلَّهُم مِّنكُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ﴾ **“O you who have believed, do not take your fathers or your brothers as allies if they have preferred disbelief over belief. And whoever does so among you - then it is those who are the wrongdoers.”** [Surah At-Tawba 9:23].

The bond of Iman instills the longing for collective well-being, which overrides the selfish tendencies. The bond of Iman binds the believers as if they were one whole body, connected by blood vessels and nerves, such that the suffering of any of its parts causes restlessness and pain in the whole being. RasulAllah (saaw) said, «مَثَلُ الْمُؤْمِنِينَ فِي تَوَادِّهِمْ وَتَرَاحُمِهِمْ وَتَوَاصُلِهِمْ كَمَثَلِ الْجَسَدِ الْوَاحِدِ، إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالْحُمَّى وَالسَّهَرِ» **“The parable of the believers in relation to the kindness, mercy and compassion they have for each other, is that of the body: when an organ of it falls ill, the rest of the body responds with fever and sleeplessness.”** [Muslim]. The believer regards himself inseparable from the Ummah and a means to strengthen it into a strongly, constructed fortress. RasulAllah (saaw) said, «الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا» **“A believer to another believer is like a building whose different parts enforce each other.”** «وَشَبَّكَ أَصَابِعَهُ» **“The Prophet then interlaced his fingers.”** [Bukhari]

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 يُسْلِمُه» **“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 نَفَّسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرَبِ اَلدُّنْيَا، نَفَّسَ اَللَّهُ عَنْهُ كُرْبَةً مِنْ كُرَبِ يَوْمِ اَلْقِيَامَةِ، وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ، يَسَّرَ اَللَّهُ عَلَيْهِ فِي اَلدُّنْيَا وَالْآخِرَةِ، وَمَنْ سَتَرَ مُسْلِمًا، سَتَرَهُ اَللَّهُ فِي اَلدُّنْيَا وَالْآخِرَةِ، وَاَللَّهُ فِي عَوْنِ اَلْعَبْدِ مَا كَانَ اَلْعَبْدُ 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, «مَنِ اسْتَعَاذَ بِاللَّهِ فَأَعِيذُوهُ وَمَنْ سَأَلَ بِاللَّهِ فَأَعْطُوهُ وَمَنْ دَعَاكُمْ فَأَجِيبُوهُ وَمَنْ صَنَعَ إِلَيْكُمْ مَعْرُوفًا فَكَافِئُوهُ فَإِنْ لَمْ تَجِدُوا مَا تُكَافِئُونَهُ فَادْعُوا لَهُ حَتَّى تَرَوْا أَنَّكُمْ قَدْ كَافَأْتُمُوهُ» **“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 لأَخِيهِ بِظَهْرِ الْغَيْبِ قَالَتِ الْمَلاَئِكَةُ 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, «اَللَّهُمَّ مَنْ وَلِيَ مِنْ أَمْرِ أُمَّتِي شَيْئًا, فَشَقَّ عَلَيْهِ, فَاشْقُقْ 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, ﴿وَإِنِ اسْتَنصَرُوكُمْ 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 هَٰذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَل لَّنَا مِن لَّدُنْكَ وَلِيًّا وَاجْعَل لَّنَا مِن لَّدُنْكَ 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 Nusrrah 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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