

The Ummah's Real Priority

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THE UMMAH IS DEBATING WHILE CHILDREN FREEZE TO DEATH....1
THE REAL PRIORITY: THE BAYAH AND THE KHILAFAH.... 3
IMAGINE THE DAY OF JUDGMENT....5
THE ONLY THING THAT WILL END THESE DEBATES: THE KHALIFAH.... 6
WHAT THE UMMAH MUST DO NOW.... 7
THE CLEAR PRIORITIES.... 7
TO THOSE OBSESSED WITH THEOLOGICAL DEBATES.... 8
THE FINAL WORD.... 8
SUMMARY....9

The summary would be enough to understand everything this long text offers, if you don't want to read 10 pages, go to the summary.

Stop Debating "Where is Allah" While Palestine Burns—The Ummah's Real Priority Why Mutashabih Discussions Must Wait and the Khilafah Cannot

THE UMMAH IS DEBATING WHILE CHILDREN FREEZE TO DEATH

Open any Muslim social media page. Enter any Muslim forum. Listen to conversations in the masjid after Jumu'ah. What do you hear?

"Where is Allah? Is He above the Throne or nowhere?", "Can Allah create a stone He cannot lift?", "What are the attributes of Allah in detail?", "Is the Quran created or uncreated?", "Which madhab is correct on this minor issue?"

Hours upon hours. Days upon days. Years upon years. The Ummah is consumed by these discussions. Scholars debate them. Students argue about them. Social media warriors fight over them. Books are written. Refutations are published. Counter-refutations follow.

Meanwhile:

A Palestinian baby froze to death two weeks after birth. A Uyghur mother hasn't seen her children in seven years, they're in Chinese concentration camps. A Syrian father digs through rubble looking for his family's bodies. A Gazan child drinks polluted water

because there's nothing else. A Kashmiri teenager was blinded by pellet guns shot by Indian forces. A Yemeni family starves while Saudi Arabia bombs them. An Iraqi man still bears the scars from Abu Ghraib's torture. A Sudanese woman watches her village burn, set ablaze by UAE-backed militias.

And we debate "Where is Allah?"

Allah tells us clearly in the Quran:

هُوَ ٱلَّذِىٓ أَنزَلَ عَلَيْكَ ٱلْكِتَـٰبَ مِنْهُ ءَايَـٰتٌ مُّحْكَمَـٰتٌ هُنَّ أُمُّ ٱلْكِتَـٰبِ وَأُخَرُ مُتَشَـٰبِهَـٰتٌ ۖ فَأَمَّا ٱلَّذِينَ فِى قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَـٰبَهَ مِنْهُ ٱبْتِغَآءَ ٱلْفِتْنَةِ وَٱبْتِغَآءَ تَأْوِيلِهِۦ ۗ وَمَا يَعْلَمُ تَأْوِيلَهُۥٓ إِلَّا ٱللَّهُ ۗ وَٱلرَّٰسِخُونَ فِى ٱلْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِۦ كُلٌّ مِّنْ عِندِ رَبِّنَا ۗ وَمَا يَذَّكَّرُ إِلَّآ أُو۟لُوا۟ ٱلْأَلْبَـٰبِ

He is the One Who has revealed to you ˹O Prophet˺ the Book, of which some verses are precise—they are the foundation of the Book—while others are elusive.1 Those with deviant hearts follow the elusive verses seeking ˹to spread˺ doubt through their ˹false˺ interpretations—but none grasps their ˹full˺ meaning except Allah. As for those well-grounded in knowledge, they say, "We believe in this ˹Quran˺—it is all from our Lord." But none will be mindful ˹of this˺ except people of reason.[1]

What does this ayah teach us?

The Quran contains two types of verses: Muhkam (clear, precise, foundational) and Mutashabih (allegorical, unclear in precise meaning). Allah tells us that people with **deviation in their hearts chase after the mutashabih verses,** seeking discord and trying to interpret them according to their desires. But those with true knowledge say: "We believe in all of it, the clear and the unclear, and we don't obsess over what Allah keeps ambiguous."

The questions about Allah's location, His detailed attributes, the nature of the Quran, these are MUTASHABIH matters and the Salaf simply said "We hear and we obey", when asked about these details, they said: *"We believe in them as they came, without asking 'how' (bila kayf)."*

Imam Malik was asked about the verse *"The Most Merciful rose over the Throne"* (20:5). He said: *"The rising (istawa) is known, the how (kayf) is unknown, belief in it is obligatory, and asking about it is an innovation."*

This was the way of the righteous predecessors: Believe and move on. Don't obsess. Don't endlessly debate. **Don't split the Ummah over these issues.**

The Prophet Muhammad ﷺ said:

[1] Surah Ali İmran 3:7

"No people are led astray after being guided but that they indulged in arguments." Then, the Prophet recited the verse, "They strike an example for you only to argue. Rather, they are quarrelsome people." (43:58)[2]

The Prophet ﷺ also said:

"What I have forbidden for you, avoid. What I have ordered you [to do], do as much of it as you can. For verily, it was only the excessive questioning and their disagreeing with their Prophets that destroyed [the nations] who were before you."[3]

And he ﷺ said:

"Leave me as I leave you, for those before you were destroyed only by their excessive questioning and disagreements with their Prophets."[4]

The pattern is clear: Excessive disputation over matters that don't lead to action is a sign of deviation and a cause of destruction.

THE REAL PRIORITY: THE BAYAH AND THE KHILAFAH

While we debate mutashabih matters, we ignore MUHKAM obligations, clear, unambiguous, foundational duties.

The Prophet ﷺ said:

"Whoever dies without a bayah (pledge of allegiance) on his neck, dies a death of jahiliyyah (ignorance/pre-Islamic era)."[5]

"Whoever obeys me, obeys Allah, and whoever disobeys me, disobeys Allah, and whoever obeys the ruler I appoint, obeys me, and whoever disobeys him, disobeys me."[6]

It has been reported on the authority of Nafi, that 'Abdullah b. Umar paid a visit to Abdullah b. Muti' in the days (when atrocities were perpetrated on the People Of Medina) at Harra in the time of Yazid b. Mu'awiya. Ibn Muti' said: *Place a pillow for Abu 'Abd al-Rahman (family name of 'Abdullah b. 'Umar).* But the latter said: I have not come to sit with you. I have come to you to tell you a tradition I heard from the Messenger of Allah (ﷺ). I heard him say: *One who withdraws his band from obedience (to the Amir) will find no argument (in his defence) when he stands before Allah on the Day of Judgment, and one who dies without having bound himself by an oath of allegiance (to an Amir) will die the death of one belonging to the days of Jahillyya.*[7]

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[2] Sunan al-Tirmidhī 3253
[3] Hadith 9, 40 Hadith an-Nawawi
[4] Sahih al-Bukhari 7288
[5] Sahih Muslim 1848a
[6] Sahih al-Bukhari 7137
[7] Sahih Muslim 1851a

This is not mutashabih. This is not ambiguous. This is CLEAR.

Every Muslim must have a bayah to a legitimate Islamic authority. **And for 102 years, we have had NO legitimate authority to give bayah to**.

The Prophet ﷺ said:

"*Verily, the leader is only a shield behind whom they fight, and he protects them. If he commands the fear of Allah Almighty and justice, he will have a reward. If he commands something else, it will be held against him.*"[8]

Without the Khalifah, there is no shield. Without the Imam, there is no protection. This is why Palestine burns. This is why Gaza freezes. This is why the Ummah is slaughtered worldwide.

Allah commands in the Quran:

وَٱعْتَصِمُوا۟ بِحَبْلِ ٱللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا۟ ۚ وَٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ إِذْ كُنتُمْ أَعْدَآءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُم بِنِعْمَتِهِۦٓ إِخْوَٰنًا وَكُنتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ ٱلنَّارِ فَأَنقَذَكُم مِّنْهَا ۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمْ ءَايَٰتِهِۦ لَعَلَّكُمْ تَهْتَدُونَ ١٠٣

And hold firmly together to the rope of Allah, and do not be divided. Remember Allah's favour upon you when you were enemies, then He united your hearts, so you—by His grace—became brothers. And you were at the brink of a fiery pit and He saved you from it. This is how Allah makes His revelations clear to you, so that you may be ˹rightly˺ guided.[9]

The rope of Allah is His religion, and the manifestation of Muslim unity is the Khilafah, one authority, one leadership, one Ummah united.

Allah says:

وَأَطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥ وَلَا تَنَٰزَعُوا۟ فَتَفْشَلُوا۟ وَتَذْهَبَ رِيحُكُمْ ۖ وَٱصْبِرُوٓا۟ ۚ إِنَّ ٱللَّهَ مَعَ ٱلصَّٰبِرِينَ

Obey Allah and His Messenger and do not dispute with one another, or you would be discouraged and weakened. Persevere! Surely Allah is with those who persevere.[10]

When we dispute over mutashabih matters, we lose courage and our strength departs, exactly as Allah warned.

The Prophet ﷺ said:

"*You must listen and obey authorities in hardship and ease, what you are eager for and what you dislike, even if they give undue preference over you.*"[11]

[8] Ṣaḥīḥ Muslim 1841
[9] Surah Ali Imran 3:103
[10] Surah Al-Anfal 8:46
[11] Ṣaḥīḥ Muslim 1836

This hadith assumes the EXISTENCE of a leader. We don't have one. For 102 years, this Sunnah has been abandoned.

Allah says:

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ وَأُو۟لِى ٱلْأَمْرِ مِنكُمْ ۖ فَإِن تَنَـٰزَعْتُمْ فِى شَىْءٍ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

O believers! Obey Allah and obey the Messenger and those in authority among you. Should you disagree on anything, then refer it to Allah and His Messenger, if you ˹truly˺ believe in Allah and the Last Day. This is the best and fairest resolution.[12]

Who are "those in authority among us"? The tawaghit who rule by man-made laws? The dictators installed by colonial powers? No. The legitimate Islamic authority that rules by Allah's law, the Khalifah.

IMAGINE THE DAY OF JUDGMENT

Picture this:

You stand before Allah on the Day of Judgment. Around you stand millions of witnesses:

The Palestinian baby who froze to death looks at you and asks: "*While I was dying in a tent, what were you doing*?" Will you say: "*I was debating the detailed attributes of Allah in online forums*"?

The Uyghur mother whose children are in concentration camps asks: "*While my daughters were being sterilized by Chinese authorities, where were you*?" Will you say: "*I was arguing about which madhab has the correct position on a minor fiqh issue*"?

The Syrian child who lost both legs to a barrel bomb asks: "*While I was bleeding in the rubble, what was your priority*?" Will you say: "*I was writing refutations about theological positions*"?

The Gazan father holding his dead newborn asks: "*While my son froze in winter because there was no state to protect us, what did you dedicate your life to*?" Will you say: "*I spent years debating mutashabih matters that the Salaf told us to avoid*"?

The Kashmiri teenager blinded by pellet guns asks: "*While Indian forces were shooting my eyes, were you working to restore the Khilafah that would protect me*?" Will you say: "*No, I was too busy arguing about theology online*"?

[12] Surah an-Nisa 4:59

The Iraqi man tortured in Abu Ghraib asks: "*While they were electrocuting me and humiliating me, were you working for the Islamic state that would have prevented this?*" Will you say: "No, *I thought debating abstract concepts was more important*"?

The Sudanese woman who watched her village burn asks: "*While UAE-backed militias were massacring us, were you calling for Muslim unity?*" Will you say: "No, *I was dividing the Ummah further with sectarian disputes*"?

The Yemeni child who starved to death asks: "*While I died from hunger, were you doing anything to restore the system that would have fed me?*" Will you say: "No, *I was comfortable in my life and busy with irrelevant discussions*"?

And then Allah asks you: "*I made clear in My Book the obligation of unity. My Prophet ﷺ commanded you to have a Khalifah. My scholars had consensus that it's Fard. Why did you ignore this clear obligation while obsessing over ambiguous matters?*"

What will you say?

THE ONLY THING THAT WILL END THESE DEBATES: THE KHALIFAH

Do you want to know what will finally put an end to these endless, divisive, pointless debates about mutashabih matters? The Khilafah

When the Khilafah is re-established, when there is legitimate Islamic authority, when scholars of the Ummah gather under that authority, they will clarify what needs clarification and close the door on what needs to be closed.

The early Muslims had differences, yes. But they had AUTHORITY that could settle disputes when necessary.

When there was a question about theology, Khalifah could gather scholars and establish the position. When there was a dispute that threatened unity, Islamic authority could intervene. When innovators tried to spread deviant beliefs, the Khilafah had the power to prevent it.

Today, we have NO authority. So every person with internet connection becomes a "scholar." Every fool with a YouTube channel spreads his opinion. Every deviant group claims to represent Islam. And the Ummah fragments into a thousand pieces, all debating, none acting.

The Khilafah will restore order. It will give priority to what matters. It will unite the Ummah on fundamentals and allow healthy difference on secondary matters. But until then? We remain divided, debating, distracted, while our people die.

WHAT THE UMMAH MUST DO NOW

STOP the endless debates about mutashabih matters.

START working for the FARD of Khilafah.

Priority 1: Learn about the obligation of Khilafah. Educate yourself and others. Make this THE central topic of Islamic discussion.

Priority 2: Make da'wah for this cause. Call people to understand that Muslim weakness comes from abandoning this obligation.

Priority 3: Seek nusrah from people of power (If you can). Those with military, political, economic influence must be reached with this message.

Priority 4: Support the work being done through the Prophet's methodology of da'wah and nusrah.

Priority 5: Stop wasting time on debates that don't lead to action and don't save lives.

THE CLEAR PRIORITIES

Allah says:

إِنَّ هَٰذِهِۦٓ أُمَّتُكُمْ أُمَّةً وَٰحِدَةً وَأَنَا۠ رَبُّكُمْ فَٱعْبُدُونِ

ʿO prophets!ʾ Indeed, this religion of yours is ʿonlyʾ one, and I am your Lord, so worship Me ʿaloneʾ.[13]

Unity is commanded. We are ONE Ummah. **The Khilafah manifests this unity.**

Allah says:

قَلِيلًا ۚ وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُو۟لَٰٓئِكَ هُمُ ٱلْكَٰفِرُونَ

"And whoever does not judge by what Allah has revealed—then it is those who are the disbelievers."[14]

Ruling by Allah's law is obligatory. The Khilafah implements Allah's law. The nation-states rule by man-made constitutions.

The Prophet ﷺ said:

[13] Surah Al-Anbiya 21:92
[14] Surah Al-Maidah 5:44, Whether it is Kufr akbar or kufr duna kufr, it is still a **major sin**

"There will be Prophethood among you for as long as Allah wills, then Allah will remove it. Then there will be Khilafah upon the Prophetic methodology, then Allah will remove it. Then there will be biting monarchy, then tyrannical monarchy. Then there will be Khilafah upon the Prophetic methodology."[15]

"This matter (the Caliphate) will be after me in Madinah, then in Al-Sham, then in the Peninsula, then in Iraq, then in the City, then in Bait ul-Maqdis. If it is in Bait ul-Maqdis, its home country is there, and no people will be able to remove it, so it will return to them forever."[16]

"This matter (the Caliphate) will be in Madinah then in Al-Sham, then in the Peninsula, then in Iraq, then in the City, then in Bait ul-Maqdis. If it is in Bait ul-Maqdis, its home country is there and never will a people be able to remove it so it will return to them forever."[17]

This is Allah's promise through His Prophet: Khilafah will return.

The question is: Will you work for it, or waste your life on irrelevant debates?

TO THOSE OBSESSED WITH THEOLOGICAL DEBATES

We don't say these matters are unimportant. We don't say theology doesn't matter. We say: PRIORITIES MATTER.

When your house is on fire, you don't debate the chemical composition of water, you put out the fire. When your family is starving, you don't discuss the philosophy of nutrition, you feed them. When the Ummah is being slaughtered, you don't endlessly debate ambiguous theological points, you work to restore the system that protects them.

What benefits us now? Debating where Allah is? Or working to restore the Khilafah that will protect our people?

THE FINAL WORD

102 Ramadans without a Khalifah. 102 years of debating while dying. 102 years of disputing while being destroyed.

Enough. The mutashabih matters will still be there after the Khilafah is restored, and they'll be addressed properly then. But the freezing Palestinian babies won't wait. The

[15] Ahmed b. Hanbel, 4/273
[16] Ibn Asakir, Tarikh Dimashiq 368
[17] Ibn Asakir, Tarikh Dimashiq 266

Uyghur mothers won't wait. The Syrian orphans won't wait. The Kashmiri youth won't wait. They're dying NOW.

You have a choice:

Continue debating "Where is Allah?" while His command system remains abandoned. Or work for the CLEAR obligation, the Khilafah, that will protect Allah's servants.

One path leads to endless talk and continued humiliation. The other leads to action and potential dignity.

Which do you choose?

ٱللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا۟ مَا بِأَنفُسِهِمْ

"Indeed, Allah will not change the condition of a people until they change what is in themselves."[18]

Change your priorities. Change your focus. Change the Ummah's direction. Or answer to those dying children on Judgment Day why you chose debate over their lives. The choice is yours.

Choose wisely. Choose NOW.

SUMMARY

THE CRISIS:

The Ummah wastes endless time debating **mutashabih** (ambiguous) theological questions like "Where is Allah?" while ignoring the **clear Fard** that would actually save Muslim lives.

Allah tells us in Quran 3:7 that ambiguous matters are pursued by those seeking discord. The righteous say "we believe" and move on. The Prophet ﷺ warned: "A *people never go astray except through excessive disputation.*" The Salaf said about such matters: "*Believe without asking how (bila kayf).*"

THE IGNORED OBLIGATION:

While we debate irrelevant details, we've abandoned a **clear Fard for 102 years: the Khilafah.**

- "*Whoever dies without bayah dies a death of jahiliyyah*" [Muslim]
- **Scholarly consensus:** Establishing Khilafah is obligatory

[18] Surah Ar-Rad 13:11

- *"Hold firmly to Allah's rope and don't divide"* [Quran 3:103]

THE COST:

While we debate theology online:

- Palestinian babies freeze to death in tents
- Uyghur children vanish into camps
- Syrian families die under bombs
- Kashmiri youth are blinded
- The entire Ummah bleeds

JUDGMENT DAY:

Those dying children will ask: *"While I was freezing/starving/dying, what were you doing?"* Will you say you spent years debating where Allah is instead of working for the system that would have saved them?

THE SOLUTION:

Only the **Khilafah** will unite the Ummah, protect Muslim lives, and end these divisive debates by establishing legitimate Islamic authority.

YOUR CHOICE:

Continue debating mutashabih while children die, OR, Work for the clear Fard of Khilafah through da'wah and nusrah.

ٱللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا۟ مَا بِأَنفُسِهِمْ ۗ

"Indeed, Allah will not change the condition of a people until they change what is in themselves."[19]

102 Ramadans without Khilafah. Stop debating. Start acting. Choose NOW.

[19] Surah Ar-Rad 13:11

Tiktok- IftiraTarihUtansin[20]

Instagram- IftiraTarihUtansin_[21]

Discord- iftiratarihutansin

Twitter- IftiraTarihUtansin[22]

Website- Hayatimanvecihad8[23]

Acces our website;

[20] https://www.tiktok.com/@iftiratarihutansin?_t=ZN-8uM21ZWsBmQ&_r=1

[21] https://www.instagram.com/iftiratarihutansin_/

[22] https://x.com/iftiratarihutan

[23] https://hayatimanvecihad8.wordpress.com/