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Kabul Falls 20 Years Later

What is an Islamic Government Like?

Unifying Pakistan, Afghanistan & Central Asia



Ruling is neither for Political Power, nor Extension in Military Service nor Personal Gain, but **a Sacred Trust and a Worship** of Allah (swt)

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Editorial

At a Senate Banking Committee hearing of 28 September 2021, US Treasury Secretary, Janet L. Yellen, warned US lawmakers on 28 September of “catastrophic” consequences, if Congress failed to raise or suspend the statutory debt limit by 18 October 2021, saying inaction could lead to a self-inflicted economic recession and a financial crisis. Then on 3 October 2021, the Washington-based International Consortium of Investigative Journalists (ICIJ), began publishing the “Pandora Papers” highlighting tax evasion and corruption. Then, in a statement on 4 October, White House Press Secretary, Jen Psaki, reiterated President Joe Biden’s commitment to “fighting corruption as a core national security interest.” Psaki also reiterated Biden’s pledge to “work with partners and allies to address issues such as the abuse of shell companies and money laundering...”

Such hunting for hidden tax money has occurred before and will occur in the future, but the inherent flaws in the capitalist system will remain. With a weakness of tax collection and huge interest payments, US debt has continuously risen to unprecedented levels, in a manner that threatens the future of America as an unchallenged superpower. For some time now, the US has been searching for large capital stores across the world, to claim or tax them, to prevent bankruptcy of the US. Previously it broke the privacy strongholds of Swiss banks, obliging them to disclose their files of US citizens to the US government. Giant US corporations continue to hide hundreds of billions of dollars in tax havens, eluding the panicked Federal Reserve System.

Moreover, the current economic order ensures that if the US sneezes, the whole world catches a cold. Due to the dollar hegemony of international trade, the US debt crisis threatens the economies of the world. Whilst printing of more dollars relieves the US domestic debt, the resulting dollar devaluation means the rest of the world foots the bill for the US debt. In addition, the IMF insistence upon local currency devaluation increases the cost of debt of other nations, reduces their returns on exports and increases the prices of imports.

The US fundraising hunts will perhaps allow its usurious system to limp on for a while longer, until the next crisis, whilst the rest of the world pays for the continuously rising US debt. However, it is not a resolution of the inherent problems. Rightly so, the world has no hope in the US for relief from economic misery. In fact, there is no hope in any of the current major powers as they all adhere to the same ideology as the US. It is only the Islamic Ummah that can grant relief to the world, through its great Deen, Islam, as implemented by the Khilafah.

The Khilafah (Caliphate) on the Method of Prophethood will end the dollar hegemony by issuing currency based on silver and gold, whilst insisting on gold and silver being the basis of international trade. The Khilafah will abolish the evil of interest which has created a parasitic financial system that bleeds real trade and production dry. The Khilafah alone will unify Pakistan, Afghanistan, Central Asia and the rest of the Muslim World to consolidate huge energy and mineral resources, as well as the world's major trading routes, enabling it to tear down the current Western economic order. For all that to start, it now remains for the Islamic Ummah to insist that its sons in the people of power grant Hizb ut Tahrir their Nussrah for the return of the Khilafah and Islam's global dominance.

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Tafseer Al-Baqarah (2: 221)

From the book, Introduction to the Tafseer of the Quran, by the Ameer of Hizb ut Tahrir, the eminent jurist and statesman, Ata Bin Khalil Abu Al-Rashtah

وَلَا تَنْكِحُوا الْمُشْرِكَةَ حَتَّىٰ يُؤْمِنَ. وَلَا مَآمَنَةً مِّنْهُ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَا أَعْجَبَتْكُمْ. وَلَا تَنْكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا. وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَا أَعْجَبَكُمْ أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ ۚ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ

“And do not marry polytheistic women until they believe. And a believing slave woman is better than a polytheist, even though she may please you. And do not marry polytheistic men [to your women] until they believe. And a believing slave is better than a polytheist, even though he might please you. Those invite [you] to the Fire, but Allah invites to Paradise and to forgiveness, by His permission. And He makes clear His verses to the people that perhaps they may remember.” [TMQ Surah Al-Baqarah 2:221]

Allah (swt) mentions the following matters in this noble verse:

1. Prohibition of marrying a believing woman to a polytheist and the prohibition of marrying a polytheistic woman by a believer, irrespective of a variety of qualities of the polytheistic men and women such as wealth, prestige or others.

The statement of prohibition is due to the saying (وَلَا تَنْكِحُوا الْمُشْرِكَةَ) **“And do not marry polytheistic women”** and (وَلَا تَنْكِحُوا الْمُشْرِكِينَ) **“And do not marry polytheistic men [to your women]”**. Here there is an Indication (Qareena) that gives decisive prohibition which is: (أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ) **“They are inviting (you) to the Hellfire”**. Accordingly, the forbidding (nahee) is decisive i.e. it is Haram.

2. Polytheistic men and women, here, includes all the disbelievers due to the indication of the saying, (أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ) **“They are inviting (you) to the Hellfire”** i.e. they are inviting you to the disbelief that would lead to Hellfire. This is because the Hellfire mentioned here is opposite to Paradise, whilst the people of Hellfire who will never enter the Paradise are the disbelievers. This because the saying, (أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ) **“They are inviting (you) to the Hellfire”**

is a divine reason (illah) for the prohibition and due to the goodness of (choosing) believing slave woman over polytheistic free woman and the goodness of (choosing) believing slave man over polytheistic free man. And this is regarding the subject of marriage, i.e. (أُولَئِكَ يَدْعُونَ إِلَى النَّارِ) **“They are inviting (you) to the Hellfire,”** it is the divine reason (illah) for the goodness of believers, as well as for the prohibition of believing men marrying polytheistic women, or believing women marrying polytheistic men.

This divine reason (illah) with this meaning includes **‘those who invite to disbelief which would lead to Hellfire’**. This refers to all the disbelievers, whatever may be their type.

It should not be said here that the word used is (مشرِك) ‘polytheist’ and it does not include (أهل الكتاب) ‘People of the Book’ as the prohibition of marrying polytheistic men and women does not include People of the Book, since the verses came to differentiate polytheists from the People of the Book as Allah (swt) says: مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ ۚ **“Neither those who disbelieve from the People of the Scripture nor the polytheists wish that any good should be sent down to you from your Lord.”** [TMQ Surah Baqarah: 105]. It should not be said that for two reasons:

A- The Jews and Christians are polytheists due to the divine texts of Quran as Allah (swt) says: وَقَالَتِ الْيَهُودُ عُزَيْرُ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَٰلِكَ قَوْلُهُمْ يَا فَوَاهِيهِمْ يُضَاهِيُونَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ ۖ قَاتَلَهُمُ اللَّهُ ۖ أَنَّى يُؤْفَكُونَ. **اِتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ ۖ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا ۚ لَا إِلَهَ إِلَّا هُوَ ۚ سُبْحَنَهُ عَمَّا يُشْرِكُونَ** **“The Jews say, “Ezra is the son of Allah;” and the Christians say, “The Messiah is the son of Allah.” That is their statement from their mouths; they imitate the saying of those who disbelieved [before them]. May Allah destroy them; how are they deluded? They have taken their scholars and monks as lords besides Allah , and [also] the Messiah, the son of Mary. And they were not commanded except to worship one God; there is no deity except Him. Exalted is He above whatever they associate (يُشْرِكُونَ i.e. polytheists) with Him.”** [TMQ Surah Tawba: 30,31] . Thus, Jews and Christians are polytheists.

B- The word (المشركين) ‘Polytheists’, if it is named plainly with indications, this will denote those who make associations equal to Allah i.e. indicating one of the types of disbelief. If the word comes with an indication, then it is according to

the indication. And here the word comes with the divine reason ‘those who are inviting to the Hellfire, who will not enter paradise’. This divine reason includes all the disbelievers including the People of Book, for they are not the people of Paradise.

As for the verse: مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِّنْ رَبِّكُمْ **“Neither those who disbelieve from the People of the Book nor the polytheists wish that any good should be sent down to you from your Lord.”** [TMQ Surah Al-Baqarah: 105]. These are the names for the types of disbelief: the people of the Book and polytheists. Both of them indicate its names. Accordingly, the words (الْمُشْرِكَاتِ) ‘polytheistic women’ and (الْمُشْرِكِينَ) ‘polytheistic men’ of the verse include all the disbelievers, from amongst the People of the Book or others as we have clarified.

That is what this verse denotes:

The prohibition of marrying a disbelieving woman by a believer,

And the prohibition of marrying a disbelieving man by a believing woman.

3. The specification (تخصيص takhSeeS) of this general verse about all the disbelievers has come in Surah Maida: **الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ. وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ وَطَعَامُكُمْ حِلٌّ لَهُمْ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ** **“This day [all] good foods have been made lawful, and the food of those who were given the Scripture is lawful for you and your food is lawful for them. And [lawful in marriage are] chaste women from among the believers and chaste women from among those who were given the Scripture before you,”** [TMQ Surah Maida: 5].

Here it is the takhSeeS for the types of disbelief. The verse refers to the chaste women from the People of the Book i.e. Jews and Christians. They, i.e. chaste women from the People of Book, are the ones called by this word in the Shariah. Accordingly, Muslims are permitted to marry chaste women from the People of the Book i.e. (العفيفات - modest women).

As for the Muslim woman marrying a disbeliever, the prohibition remains in general, due to the verse 221, and there is no takhSeeS of the verse that came to indicate any type of disbelievers, whether they are from amongst the People of the Book or others.

4. As for why we have said: (الَّذِينَ أُوتُوا الْكِتَابَ) ‘Those who were given scripture’ i.e. ‘the people of book’ denotes the Jews and Christians, it is due to many divine texts that came in the Quran and Sunnah. Some of them are: يَٰأَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنْزِلَتِ التَّوْرَةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ أَفَلَا تَعْقِلُونَ “O People of the Scripture, why do you argue about Abraham while the Torah and the Gospel were not revealed until after him? Then will you not reason?” [TMQ Surah Al-Imran: 65] i.e. the People of the Book are Jews (Torah) and Christians (Injeel). When the Messenger of Allah (saw) was asked about dealing with Zoroastrians, He (saw) said: سنوا بهم سنة أهل الكتاب غير آكلي ذبائحهم ولا ناكحي نساءهم “Treat them like the people of book in matters other than eating their slaughters and marrying their women” [Al-Muwatta’: 544, Al-Tabarani’s Al-Mujam Al-Kabir: 19/437, Al-Bayhaqi: 9/189, Ibn Abi Shabiya: 3/224, 12/243, Abd al-Razzaq: 10025] i.e. Jews and Christians, except in the matters of slaughtering and marrying their women. There are also other divine texts indicating that.

5. However, the only exception from the prohibition is marrying the chaste women from the People of the Book. As for some of the Muslims who move to the lands of disbelief in east and west, marrying disbelieving women without any consideration of the chastity of women, it is a violation of the Hukm Shariah. This is because the reality of those lands is that they are dominated by the so-called personal freedom that makes zina as their customary practice. Therefore, it is very important for a Muslim youth to pay attention to this matter. If they find chaste women from the People of the Book, then it is permissible for them to marry. If not, it is not allowed for them in order to preserve the Ahkam Shariah, not to mix paternities, and not to fall into many tragedies, as a result of these situations.

Ibn Atiya reported that Hudaifa Bin Yaman (ra) married a woman from the People of the Book. Umar bin Farooq (ra) wanted to separate them and so Hudaifa told him: ‘O Ameerul Mumineen! Are you claiming that it is haram so that I will leave her?’ Umar (ra) said: لا أزعم أنها حرام، ولكنني أخاف أن تعاطوا المومسات ‘I am not claiming that it is haram. However, I am afraid that they would come to mingle with the promiscuous from amongst them.’

Ibn Abbas (ra) reported the same i.e. Umar (ra) detested it due to the possibility of lacking chastity. So how can it be realized today in the lands of disbelief?

In another narration reported by Ibn Jarir who married a Jewish woman, Umar (ra) wrote a letter to him: 'leave her in her path'. He replied: 'Are you claiming that it is Haram so that I will leave on her path?' Umar (ra) replied: لا أزعم أنها حرام ولكني أخاف أن تعافوا المؤمنات 'No, I do not claim that it is haram, however I am afraid that they would come to abstain from believing women.'

Umar (ra) detested this as the people may then abstain from Muslim women. Accordingly, it is clear that if a Muslim youth wants to marry a kitabi woman, he must affirm that she is a chaste woman, who does not participate in Zina. If that is the case, then it is permissible for him to marry such a woman. However, marrying the Muslim women is the most preferable as the Prophet (saw) said: **“تنكح المرأة لأربع: لمالها ولحسبها ولجمالها ولدينها، فاظفر بذات الدين تربت يداك”** **A woman may be married for four reasons, for her property, her rank, her beauty and her religion; so get the one who is religious and prosper”** [Al-Bukhari: 4700, Muslim: 2661, Al-Tirmidhi: 1006]

6. Based on what we have mentioned, only the chaste women i.e. modest women from the People of the Book are excluded from the prohibition of marrying the disbelieving women. And the verse prohibits other than those as we have mentioned earlier.

The meaning of the verse is as follows: It is prohibited to you, O believers, to marry disbelieving women except the modest women from amongst the People of book. And indeed, the believing slave woman is better than the disbelieving woman, no matter how beautiful she is. Also it is prohibited for you to marry the believing women to disbelievers of all the types, whether polytheists, people of book, Zoroastrians and others. And indeed, the believing slave man is better than the disbelieving man, no matter how admirable he is. This is because the invitation of disbelievers and their paths are to the Hellfire, whilst the invitation of believers and their paths are to Paradise and forgiveness from Allah (swt).

Then Allah (swt) clarifies at the end of the verse that these verses revealed by Allah (swt) are clear and explicit as to the invitation of the disbelievers to the Hellfire and to the invitation of believers to the paradise and forgiveness from Allah (swt). These verses are intended as a subject of reminder for the believers about the Day of Reckoning, the Paradise or Hellfire, so that they would strive themselves to draw closer to the Paradise and distance themselves from the Hellfire.

(وَلَا تَنْكِحُوا) “And do not marry” i.e. do not get married.

(وَلَا مَئِمَّةٌ مُؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ) “And a believing slave woman is better than a polytheist,” the believing slave woman is opposite to the free woman, because the subject is about the clarification of goodness and superiority between Iman and polytheism. Thus, it is appropriate to say that Iman elevates even the status of slave women, who fell into slavery, whilst its absence lowers the status of free polytheistic women i.e. Iman raises slave women to a higher degree and a better status, than the polytheistic free women. In this verse, the believing slave woman is absolutely preferred over polytheistic woman. As for the preference of free believing women over free disbelieving women, it is according to the principle of “for greater reason” (من باب أولى) (a correspondent meaning مفهوم الموافق).

(وَلَوْ أَعْجَبَتْكُمْ) “Even though she may please you”: (جواب الشرط) ‘Consequence clause’ for this conditional clause is removed, as indicated by the previous sentence i.e. ‘Do not get married to her even if she delights you’. And thus a believing slave woman is better than her.

And pleasing includes everything that adorns her in the eyes of those who seek to marry her, such as her beauty, money and all other things that make to desire for her. The Prophet (saw) said: لَا تَزَوِّجُوا النِّسَاءَ لِحُسْنِهِنَّ فَعَسَى حُسْنُهُنَّ أَنْ يُزْدِيَهُنَّ، وَلَا تَزَوِّجُوهُنَّ لِأَمْوَالِهِنَّ فَعَسَى أَمْوَالُهُنَّ أَنْ تُطْغِيَهُنَّ، وَلَكِنْ تَزَوِّجُوهُنَّ عَلَى الدِّينِ وَلِأَمَّةٍ خِرْمَاءُ سَوْدَاءَ ذَاتِ دِينٍ أَفْضَلُ “Do not marry women for their beauty, for it may lead to their doom. Do not marry them for their wealth, for it may lead them to fall into sin. Rather, marry them for their Deen. A black slave woman with piercings whose Deen is better.” [Ibn Majah: 1849, Al-Durr Al-Manthur: 2/616]

(وَلَا مَٔةٗ مُؤْمِنَةً) **“And a believing slave woman,”** the sentence begins with (*Lam Ibtida-* starting *lam*) which is similar to (*Lam Al-Qasm-* Swearing *Lam*) that gives emphasis. It is the emphasis both for preferring believing women and for the prohibition of marrying disbelieving women. Also the saying (وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ) (مُشْرِكٍ) **“And a believing slave is better than a polytheistic man”** gives the same meaning: Preference to the believers and prohibition of marrying believing woman to the polytheistic man. The Prophet (saw) said: إِذَا جَاءَكُمْ مِنْ تَرْضَوْنَ دِينَهُ “If there comes to you one with whose character and commitment to Deen you are pleased with, then marry (your daughter or female relative under your care) to him, for if you do not do that there will be Fitnah in the land and widespread corruption” [Al-Tirmidhi: 1084, Ibn Majah: 1967, Ibn Hibban in Al-Thiqat: 5/491]

(وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ) **“And He makes clear His verses to the people that perhaps they may remember.”** Here Allah (swt) mentions (يَتَذَكَّرُونَ) **“They may remember”**, and Allah (swt) mentions in the previous verse (تَتَفَكَّرُونَ) **“You may reflect”** [TMQ 2: 219]. This is because the previous verse was a commentary to sensitive matters such as: wine, gambling, orphans and betterment for the orphans. Thus Allah (swt) said: كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ “Thus Allah makes clear to you the verses [of revelation] that you might give thought in this world and Hereafter” [TMQ 2:219,220] i.e. reflect on these sensitive matters to you so that you will adhere to what improves your Dunya and Hereafter with this reflection.

As for here in this verse, Allah (swt) said: أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ ۖ وَاللَّهُ يَدْعُو إِلَى ٱلْحَيٰثَةِ ۚ وَالْجَنَّةِ ۖ وَالْمَغْفِرَةِ بِإِذْنِهِ ۖ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ **“Those invite [you] to the Fire, but Allah invites to Paradise and to forgiveness, by His permission. And He makes clear His verses to the people that perhaps they may remember.”** The subject of Hellfire and Paradise is not under the sensory perception of humans to reflect upon. Rather, it is based on the transmitted narrative (naql) and reminder (of Allah). So, Allah (swt) says: (لَعَلَّهُمْ يَتَذَكَّرُونَ) **“perhaps they may remember.”**

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Fatherhood in Islam

Musab Umair, Pakistan

Introduction: The Muslim Father Lays Firm Foundations for the Next Generation

Fatherhood is of such importance in Islam that it is the fundamental basis of the identity of all Muslims. Allah (swt) said, ﴿ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ﴾ **“Let children be called in the name of their fathers. That is more just in the sight of Allah.”** [TMQ Surah al-Ahzab 33:5]. It establishes paternity which is the basis for the obligations of the father towards raising his children. They include providing companionship, financial maintenance, Islamic culturing, building conviction in their Iman and disciplining them. Indeed, the role of the father extends well beyond the naming of the sons and daughters.

The Messenger of Allah (saw) likened his teaching of the Islamic Ummah to that of a father, saying, «إِنَّمَا أَنَا لَكُمْ بِمَنْزِلَةِ الْوَالِدِ أَعَلَّمَكُمْ» **“Verily, I am only like a father to you in the way that I teach you.”** [Sunan Abi Dawud]. Our master, the Messenger of Allah, Muhammad (saw) raised an entire generation of men and women, establishing pillars for the Deen that have shaped the Ummah until now. He (saw) raised four blessed daughters (ra) who have towered as examples for the Islamic Ummah throughout its ages. He (saw) raised Ali ibn Abi Talib (ra), the fourth Khaleefah Rashid, the son of his older, poorer uncle. He (saw) raised Zayd ibn Haritha (ra) and his son Usama (ra) in goodness. For youth under his care, he (saw) was the attentive companion and the patient teacher. The Messenger of Allah (saw) cultured the youth in Islam, he established their conviction in Iman and he disciplined them with wisdom and compassion. It was the believing men and women that he (saw) raised that established the ruling by all that Allah (swt) has revealed, in time becoming pillars of the first Khilafah (Caliphate) on the Method of Prophethood. In turn, the Companions (ra) became the dutiful fathers who raised pious progeny, such as the four Abdullahs (ra) who stood against Yazid in his tyranny. Indeed, as in every role in life, from ruler to military commander, from husband to neighbour, we turn to his (saw) example to secure our Dunya and Aakhirah as fathers. So, let the fathers of today consider carefully their responsibility before Allah (swt) regarding their children, as the current generation of Muslims prepare

themselves for the glad tidings of the Messenger of Allah (saw), regarding the return of the Khilafah on the Method of Prophethood. Let them prepare in their households the strong personalities who will resume Islam as a way of life and carry Islam as a Dawah to the entire world.

The Father is an Attentive Companion to His Child

Whilst the father is a teacher, mentor and discipliner, he is also the gentle, attentive companion to his child. The Messenger of Allah (saw) was gentle, respectful and nurturing of his daughters. 'A'isha (ra), the Umm al-Mu'minin, said, «مَا رَأَيْتُ أَحَدًا مِنَ النَّاسِ كَانَ أَشْبَهَ بِالنَّبِيِّ ﷺ كَلَامًا وَلَا حَدِيثًا وَلَا جَلْسَةً مِنْ فَاطِمَةَ. وَكَانَ النَّبِيُّ ﷺ إِذَا رَأَاهَا قَدْ أَقْبَلَتْ رَحَبَ بِهَا، ثُمَّ قَامَ إِلَيْهَا فَقَبَّلَهَا، ثُمَّ أَخَذَ بِيَدِهَا فَجَاءَ بِهَا حَتَّى يُجْلِسَهَا فِي مَكَانِهِ، وَكَانَتْ إِذَا أَتَاهَا النَّبِيُّ ﷺ رَحَبَتْ بِهِ، ثُمَّ قَامَتْ إِلَيْهِ فَقَبَّلَتْهُ» **"I have not seen anyone who more resembled the Prophet (saw) in words or speech or manner of sitting than Fatima (ra). When the Prophet (saw) saw that she had come, he (saw) would greet her and then he stood up for her, kissed her, took her hand and brought her forward and made her sit in his place. When the Prophet (saw) visited her, she greeted him, stood up for him, and kissed him."** [Al-Adab Al-Mufrad]

A'isha (ra) reported that there came a few desert Arabs to the Messenger of Allah (saw) and said, "Do you kiss your children?" He (saw) said, «نعم» **"Yes."** Thereupon, they said, "By Allah but we do not kiss our children." Thereupon the Messenger of Allah (saw) said, «وَأَمْلِكُ إِنْ كَانَ اللَّهُ نَزَعَ مِنْكُمْ الرَّحْمَةَ» **"Then what can I do if Allah has deprived you of mercy?"** [Muslim]. Abu Huraira reported that al-Aqra' b. Habis saw the Messenger of Allah (saw) kissing Hasan (ra). He said, "I have ten children, but I have never kissed any one of them," whereupon the Messenger of Allah (saw) said, «إِنَّهُ مَنْ لَا يُرَحِّمُ لَا يُرَحَّمُ» **"He who does not show mercy (towards his children), no mercy would be shown to him."** [Muslim].

Moreover, the father in Islam in his affection and favours to his children, is mindful of being equal to them, so that there is no favouritism. An-Nu'man bin Bashir (ra) narrated, «ذَهَبَ بِي أَبِي إِلَى النَّبِيِّ ﷺ يُشْهَدُهُ عَلَى شَيْءٍ أَعْطَانِيهِ فَقَالَ: أَلَيْكَ وَلَدٌ غَيْرُهُ. قَالَ نَعَمْ. وَصَفَ بِيَدِهِ بِكَفِّهِ أَجْمَعَ كَذَا أَلَا سَوَّيْتُ بَيْنَهُمْ» **"My father took me to the Prophet to ask him to bear witness to something that he had given to me. He said: 'Do you have any other children?' He said: 'Yes.' He gestured with his**

hand held horizontally like this, (saying): ‘Why don't you treat them all equally?’” [An-Nisa'i].

Despite carrying the huge burden of establishing the Deen of Islam on the earth, the Messenger of Allah (saw) was attentive to the needs of the children that he taught, like a father. Anas ibn Malik (ra) narrated, “The Messenger of Allah (saw) used to come to visit us. I had a younger brother who was called Abu ‘Umair by Kunyah (surname). He had a sparrow with which he played, but it died. So one day the Prophet (saw) came to see him and saw him grieved. He (saw) asked: «مَا شَأْنُهُ؟» **‘What is the matter with him?’** The people replied: His sparrow has died. He (saw) then said: «يَا أَبَا عُمَيْرٍ مَا فَعَلَ النُّعَيْرُ؟» **‘Abu ‘Umair! What has happened to the little sparrow?’” [Abu Dawood]**

The Muslim father is both childlike in the company of children, whilst he is a strong man when the occasion demands. The Second Khaleefah Rashid, Umar bin al-Khattab (ra), said, لَيْعَجِبُنِي الرَّجُلُ أَنْ يَكُونَ فِي أَهْلِ بَيْتِهِ كَالصَّبِيِّ فَإِذَا ابْتُعِيَ مِنْهُ وَجَدَ رَجُلًا “I am certainly amazed that a man can be with his family like a child, but if he is called forth, he is found to be a true man.” [Source: Shu‘ab al-Imān 7851]. The father’s manhood is from the strength of his Islamic character, whilst he is honoured by the Deen. Umar ibn al-Khattab (ra) said, أَصْلُ الرَّجُلِ عَقْلُهُ وَحَسَبُهُ دِينُهُ “The foundation of a man is his intellect, his honour is in his Deen, and his manhood is in his character.” [Source: Adab al-Dunyā wal-Dīn 1/17]. The pious Muslim father replaces bad friendship, destructive influence and negative peer pressure, by being the good friend to his child. The Messenger of Allah (saw) said: «الرَّجُلُ عَلَى دِينِ خَلِيلِهِ فَلْيَنْظُرْ أَحَدُكُمْ مَنْ يُخَالِلُ» **“A man follows the Deen of his friend; so each one should consider whom he makes his friend.” [Abu Dawud]**

The Father is the Patient and Empowering Teacher

Whilst teaching, the Muslim father does not taunt, curse, abuse, belittle or undermine his children, for any shortcoming. He patiently maintains their honour during their teaching, making them honourable and zealous of their honour. He elevates them in confidence and establishes their self-esteem on a firm footing. The Messenger of Allah (saw) said, «لَيْسَ الْمُؤْمِنُ بِالطَّعَّانِ وَلَا اللَّعَّانِ وَلَا الْفَاحِشِ وَلَا الْبُذِيِّ» **“The believer does not taunt others, he does not curse others, he does not use profanity, and he does not abuse others.” [Tirmidhi].**

Umar ibn al-Khattab (ra) said, لَا يُعْجِبَنَّكُمْ مِنَ الرَّجُلِ ظَنَنْتُهُ وَلَكِنَّهُ مِنْ أَدَى الْأَمَانَةِ وَكَفَّ عَنْ "Do not let yourselves be impressed by the roar of a man. Instead, if he fulfils the trust and restrains himself from harming the honour of people, then he will truly be a man." [Source: al-Zuhd wal-Raqā'iq 681].

Indeed, the 'Ulema in the Islamic era commented on the characteristic of manhood as one who does not insult, criticize and belittle. Imam Ayyub al-Sakhtiyani (rh) said, لَا يُنْبِلُ الْمَرْءَ وَلَا تَتِمُّ مَرْوَعَتُهُ حَتَّى تَكُونَ فِيهِ خَصْلَتَانِ الْعَفْوُ عَنِ النَّاسِ "A man will neither hit the mark nor fulfil his manhood, until he has two characteristics: Forgiving people and overlooking their faults." [Source: al-Murū'ah 106]. Imam 'Abd Allāh ibn al-Mubārak (rh) said, مَنْ اسْتَخَفَّ بِالْإِخْوَانِ دَهَبَتْ مَرْوَعَتُهُ "Whoever belittles his brothers will lose his manhood." [Siyar A'lām al-Nubalā' 17/251]. Sa'id ibn al-'As (rh), the Wali of Madinah, declared, مَا سَتَمْتُ رَجُلًا "I have not insulted a man ever since I became a man." [Source: al-Hilm li-Ibn Abī Dunyā 119].

Whilst teaching the young Companions (ra), the Messenger of Allah (saw) demonstrated patience, preserving their confidence, whilst tolerating their inevitable mistakes. Anas (ra) narrated, «خَدَمْتُ النَّبِيَّ ﷺ عَشْرَ سِنِينَ، فَمَا قَالَ لِي أَفٌّ وَلَا لِمَ صَنَعْتُ وَلَا أَلَا صَنَعْتُ» "I served the Prophet (saw) for ten years, and he never said to me, "Uf" (a rebuke of impatience) and never blamed me by saying, "Why did you do so or why didn't you do so?" [Bukhari]. Whilst teaching the young Companions (ra), the Messenger of Allah (saw), stimulated their minds. Abdullah Ibn 'Umar (ra) narrated, «كُنَّا عِنْدَ النَّبِيِّ ﷺ فَأَتَى بِجَمَارٍ فَقَالَ «إِنَّ مِنَ الشَّجَرِ شَجَرَةً مِثْلُهَا كَمِثْلُ الْمُسْلِمِ». فَأَرَدْتُ أَنْ أَقُولَ هِيَ النَّخْلَةُ، فَإِذَا أَنَا أَصْغَرُ الْقَوْمِ فَسَكَتُ، قَالَ النَّبِيُّ ﷺ «هِيَ النَّخْلَةُ» "We were with the Prophet (saw) and fresh dates of a palm tree were brought to him. On that he said, "Amongst the trees, there is a tree which resembles a Muslim." I wanted to say that it was the date-palm tree but as I was the youngest of all (of them) I kept quiet. And then the Prophet (saw) said, "It is the date-palm tree." [Bukhari]. The Messenger of Allah (saw) positively encouraged the children that he taught like a father. Abdullah Ibn 'Umar was told by his sister Hafsa (ra), the wife of the Messenger of Allah (saw), that he (saw) told her, «إِنَّ عَبْدَ اللَّهِ رَجُلٌ صَالِحٌ لَوْ كَانَ يُكْثِرُ الصَّلَاةَ مِنَ اللَّيْلِ» "Abdullah is a righteous man, if he only prays more at night." [Bukhar] Az-Zuhri said, وَكَانَ "After that, 'Abdullah used to pray more at night."

Far from being overbearing, the Messenger of Allah (saw) entrusted the young with great and critical responsibilities, having prepared them thoroughly. The Messenger of Allah (saw) sent an army under the command of Usama bin Zaid (ra), who was but twenty years old. When some people criticized Usama's leadership, the Messenger of Allah (saw) declared, **«إِنْ تَطْعُنُوا فِي إِمَارَتِهِ فَقَدْ كُنْتُمْ تَطْعُنُونَ فِي إِمَارَةِ أَبِيهِ مِنْ قَبْلُ، وَإِيْمُ اللَّهِ، إِنْ كَانَ لَخَلِيفًا لِلإِمَارَةِ»** **"If you are criticizing Usama's leadership, you used to criticize his father's leadership before. By Allah! He was worthy of leadership."** [Bukhari]

The Father Cultures His Children in Deen

It is a duty upon the Muslim father to secure his children in their Deen. Allah (swt) said, **«يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ»** **"O believers! Protect yourselves and your families from a Fire whose fuel is people and stones."** [TMQ Surah at-Tahreem 66:6]. Ibn Abbas (ra) said, **«اعملوا بطاعة الله واتقوا معاصي الله وأمروا أهليكم بالذكر ينجيكم الله من النار»** **"Work in the obedience of Allah, avoid disobedience of Allah and order your families to remember Allah, then Allah will save you all from the Fire."** Imam Ali (ra) said, **«اعملوا أنفسكم وأهليكم الخير وأدبوهم»** **"You and your families must do good actions and you must discipline them."** Mujahid said, **«اتقوا الله وأوصوا أهليكم بتقوى الله»** **"Have Taqwa of Allah and order your family to have Taqwa of Him."** Qatadah said, **«تأمرهم بطاعة الله وتنهاهم عن معصية الله وأن تقوم عليهم بأمر الله وتأمرهم به وتساعدهم عليه فإذا رأيت لله معصية قدعتهم عنها وزجرتهم عنها»** **"He commands obedience to Allah, to not disobey Allah, he orders his family to obey His orders and helps them to act upon His orders. When one sees disobedience, he stops them and forbids them from doing it."**

The father is the teacher who teaches his children regarding the obligated and prohibited. Regarding Surah at-Tahreem 66:6, Ad-Dahhak and Muqatil said; **«حق المسلم أن يعلم أهله من قرابته ما فرض الله عليهم وما نهاهم الله عنه»** **"It is an obligation for the Muslim to teach his near family members what Allah has made obligatory for them and what Allah has forbidden for them."** The Muslim father is responsible for teaching his children Islam, whether he does so himself or ensures another does competently and under his personal supervision. The Messenger of Allah (saw) said, **«طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ»** **"The search for knowledge is an obligation laid on every Muslim."** [Tirmidhi]. The obligation is

to know all the rulings necessary for the life of the Muslims, whether it is to do with Salah, Fasting, financial transactions, conduct with the opposite gender or enjoining the good and forbidding the evil.

The Second Khaleefah Rashid, Umar al-Farooq (ra), once addressed a man who complained to Umar (ra) about the disrespect of his son. So Umar (ra) summoned the son and asked him, “لماذا تعق والدك؟” “Why do you disdain your father?” The son said, “O Amir ul Mu’mineen, does a son not have right on his father.” Umar affirmed, “Of course.” So the son asked, “So what are they.” Umar (ra) replied, “أن ينتقي أمه، ويحسن اسمه، ويعلمه الكتاب” “He selects his mother, names him beautifully and teaches him the Book (Quran).” The son replied, “Indeed my father has done none of that. As for my mother, she was a Magian (fire worshipper). He gave me the name of Julalaan (dung beetle) and he did not teach me a single letter of the Quran.” Upon this Umar (ra) addressed the father, “أيها الرجل أجئت إليّ تشكو عقوق ابنك وقد عققته قبل أن يعقلك، وأسأت إليه قبل أن يسيء إليك” “O Sir! You have come to me to complain about the disdain of your son. You have failed in your duty to him before he has failed in his duty to you. You have done wrong to him before he has wronged you.”

As for the son of Umar (ra) Al-Khattab himself, ‘Abdullah ibn ‘Umar (ra), his father fulfilled the right upon him. ‘Abdullah ibn Umar (ra) was a Companion of the Messenger (saw), he was a narrator of the Sunnah, he was a jurist and he was a strong guide to the Muslim community. Indeed, as one of the four ‘Abdullahs, it was ibn ‘Umar (ra) who accounted Amir Mu’awiyah over his intent to pass on the Khilafah to his son, Yazid. ‘Abdullah ibn ‘Umar said, “فإن هذه الخلافة ليست بهرقلية، ولا قيصرية، ولا كسروية، يتوارثها الأبناء عن الآباء، ولو كانت كذلك كنت القائم بها بعد أبي، فوالله ما أدخلني مع السنة من أصحاب اشورى إلا على أن الخلافة ليست شرطا مشروطا” “This Khilafah is neither Byzantine, nor Caesarean nor Kosraean, where the children inherit from the fathers. Had it been so, then I would have been the one who undertook it after my father. By Allah, he did not even include me within the six people of Shura, except on the condition that Khilafah is not stipulated.”

The Maliki Imam, Abu ‘I-Hasan ‘Ali ibn Khalaf al-Kaabiṣee, stated, “فمن رغب إلى الله أن يجعل له من ذريته قرة أعين، لم يبخل على ولده بما ينفقه عليه في تعليمه القرآن، فلعل الوالد إذا أنفق ماله في تعليمه القرآن أن يكون من السابقين بالخيرات - بإذن الله - والذي يعلم ولده Whoever desires that Allah (swt) make his children a cooling for his eyes, he will not be miserly with his son in what he spends on him for teaching the Qur’an. Perhaps

the father, if he spends his money in teaching the Qur'an, will be one of the foremost in good deeds, inshaaAllah, whilst the one who teaches his child well, improves his education and disciplines him so that he is well disciplined, has done an action for which it is hoped that the reward will be doubled."

The Father Establishes Iman with Conviction in His Children

Allah (swt) said, ﴿وَوَصَّىٰ بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ﴾ "This was the advice of Ibrahim, as well as Jacob, to his children, saying, 'Indeed, Allah has chosen for you this Deen; so do not die except as Muslims.'" [TMQ Surah al-Baqarah 2:132]. The father establishes his children firmly on the Iman (belief) in Islam, emulating the example of the Messenger (saw) in raising the young Companions (ra) in Dar ul-Arqam. Allah (swt) reminds the Muslims that our descendants will be raised in rank due to their Iman, joining their good fathers in a life in Jannah. It is indeed a joyous eternal reunion after temporary separation through death. Allah (swt) said, ﴿وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِّنْ عَمَلِهِمْ مِّنْ شَيْءٍ﴾ "As for those who believe and whose descendants follow them in Iman, We will elevate their descendants to their rank, never discounting anything (of the reward) of their deeds." [TMQ Surah at-Tur 52:21]. Islam gives the father the high vision of elevating the ranks of his children in the Aakhirah, rather than the low vision of competition in Dunya in terms of worldly status, related to wealth, education and privilege.

Allah (swt) said, ﴿وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾ "And remember when Luqmân said to his son, while advising him, "O my dear son! Never associate 'anything' with Allah in worship, for associating others with Him is truly the worst of all wrongs." [TMQ Surah Luqman 31:13]. In Islam, the father strives to build the belief as a conviction in his child, mindful that parents are a central influence in guidance. The Messenger of Allah (saw) said, «مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يَهُودَانِهِ أَوْ يُنَصْرَانِهِ أَوْ يُمَجَّسَانِهِ» "Everyone is born a Muslim, but his parents make him a Jew, a Christian, or a Magian." [Bukhari and Muslim].

Regarding the belief in Islam, fathers today face a great challenge under the secular states that harm our Deen. The secular system is based on the

detachment of religion from life, so that the issue of belief is reduced in importance to almost insignificance. It is no surprise that there is a rise of agnosticism throughout the world, where people declare that they are undecided about the destination of life itself. The rise of agnosticism is not an accident but a direct consequence of education and social media that are based on secularism. Thus, the Muslim father must pay close attention to the well-established and elaborate Islamic teachings to establish Iman.

The father must study and convey subjects such as; the indispensable existence of Allah (swt), the need for a Messenger, the inimitable miracle of the Noble Quran, the confirmation of the Sunnah of the Messenger (saw) as Revelation and clarity in the matter of Qadaa' and Qadr. At the same time, he must be aware of the corruption of the secular environment which advocates materialism as the origin of the Universe, whilst challenging the validity of Islam and its divine texts. He must also be aware of the corruption from the local traditions, where belief is inherited without definite conviction, whilst fatalism leads to a weakness in commitment to Islam. So, the father models his household upon Dar ul Arqam, where the home is brightly lit by the illuminating light of guidance, as well as the refutation of the false kufr beliefs. This is the true way to strengthen the immunity of our children from the threat that is worse than Coronavirus, the threat of kufr, which can ruin the ever-lasting Afterlife.

Beyond these efforts and above these efforts, Guidance is in the hands of Allah (swt) alone. So, the father makes constant Dua for the firm Iman of his children in our difficult times, knowing that he is one of those whose Dua is not refused. The Messenger of Allah (saw) said, «ثَلَاثُ دَعَوَاتٍ يُسْتَجَابُ لَهُنَّ لَا شَكَّ فِيهِنَّ» "There are three supplications that will undoubtedly be answered: the supplication of one who has been wronged; the supplication of the traveller; and the supplication of a father for his child." [Ibn Maajah]

The Father Disciplines in the Practice of Islam

Allah (swt) said, **﴿يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا فُرَّةً أَعْيُنَ وَاجْعَلْنَا لِلْمُتَّقِينَ﴾** **“Those who pray, “Our Lord! Bless us with (pious) spouses and offspring who will be the joy of our hearts, and make us models for the righteous.”**

[TMQ Surah Al-Furqan 25:74]. It is a duty upon the father in Islam to direct his children to the worship of Allah (swt) and Obedience of Allah (swt) and His Messenger (saw). Allah (swt) relates the speech of the father, Luqman (as), يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ “O my dear son! Establish prayer, encourage what is good and forbid what is evil, and endure patiently whatever befalls you. Surely this is a resolve to aspire to.” [TMQ Surah Luqman 31:17]. The father prays to Allah (swt) and strives to ensure his offspring are instilled with righteousness. Allah (swt) said, قَالَ رَبِّ أَوْرِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي اتَّقِيتُكَ تَتَّبِعُونَ الْيَقِينَ “They pray, “My Lord! Inspire me to (always) be thankful for Your favours which You blessed me and my parents with, and to do good deeds that please You. And instil righteousness in my offspring. I truly repent to You, and I truly submit to Your Will.” [TMQ Surah Al-Ahqaf 46:15]. The Messenger of Allah (saw) said, «مَا نَحَلَ وَالِدٌ وَلَدًا مِنْ نَحْلٍ أَفْضَلَ مِنْ أَدَبٍ حَسَنٍ» “There is no gift that a father gives his son more virtuous than good manners.” [Tirmidhi]

Thus, as well as the friendly and attentive teacher, the father is mindful of disciplining wisely, securing his beloved offspring from the anger of Allah (swt) and punishment in the Aakhirah. The Messenger of Allah (saw) said, «لَأَنْ يُؤَدَّبَ الرَّجُلُ وَلَدُهُ خَيْرٌ مِنْ أَنْ يَتَصَدَّقَ بِصَاعٍ» “That a man should discipline his son is better for him than to have given a Sa' in charity.” [Tirmidhi]. The Messenger of Allah (saw) said, «مَنْ عَالَ ثَلَاثَ بَنَاتٍ فَأَدَّبَهُنَّ وَزَوَّجَهُنَّ وَأَحْسَنَ إِلَيْهِنَّ فَلَهُ الْجَنَّةُ» “If anyone cares for three daughters, disciplines them, marries them and does good to them, he will go to Paradise.” [Abu Dawud].

The disciplining by the father is borne out of compassion and care, not out of frustration, anger and malice. Disciplining is not for the sake of the worldly aspirations of the father for his child, but for the sake of pleasing Allah (swt), raising the child's status in the never-ending Aakhirah. The Messenger of Allah (saw) said, «مَنْ كَانَ أَصْبَحَ صَائِمًا فَلْيَتِمَّ صَوْمُهُ وَمَنْ كَانَ أَصْبَحَ مُفْطِرًا فَلْيَتِمَّ بَقِيَّةَ يَوْمِهِ» “He who got up in the morning fasting (without eating anything) he should complete his fast, and he who had had his breakfast in the morning, he should complete the rest of the day (without food).” [Muslim]. Muslim further narrated that the Companions said; إِنَّكَ بَعْدَ ذَلِكَ نَصُومُهُ وَنُصُومُ صِبْيَانِنَا الصَّغَارِ مِنْهُمْ إِنْ شَاءَ اللَّهُ وَنَذْهَبُ إِلَى الْمَسْجِدِ فَتَجْعَلُ لَهُمُ اللَّعْبَةَ مِنَ الْعِهْنِ فَإِذَا بَكَى أَحَدُهُمْ عَلَى الطَّعَامِ أَعْطَيْنَاهَا إِيَّاهُ “We henceforth observed fast on it (on the day of 'Ashura) and, Allah

(swt) willing, made our children observe that. We went to the mosque and made toys out of wool for them and when anyone felt hungry and wept for food, we gave them these toys till it was the time to break the fast.”

As a last resort, after teaching, commanding, encouraging, advising, admonishing and warning, the father is to beat the child over ten years of age for not performing Salah. The Messenger of Allah (saw) said, «مُرُوا الصَّبِيَّ بِالصَّلَاةِ إِذَا بَلَغَ سَبْعَ سِنِينَ، فَإِذَا بَلَغَ عَشَرَ سِنِينَ فَاصْرُبُوهُ عَلَيْهَا» **“Order the children to perform Salah when they reach the age of seven and when they reach the age of ten, discipline them by beating for (not performing) it.”** [Abu Dawud, At-Tirmidhi].

Today, the Muslim father must be particularly alert in disciplining, due to the absence of Islam as a way of life. Under the dominance of secularism globally, liberal values are corrupting our youth. The resultant problems have become a major concern for fathers, particularly those of pre-teens and teenagers. It is common place for fathers to lament at the conduct of their children, whilst reminiscing of respect and discipline in their time. The increased Westernization of education and social media has indeed had a destructive effect. Individualism builds an innate dislike of any authority, including that of the Command of Allah (swt), so what of the father?

Materialism and hedonism build a sense of fulfilling desires, without restriction or guidance. Under the secular system, it is not rare now to hear of young Muslims neglecting obligations and indulging in prohibitions, such as drinking alcohol, smoking narcotics and fornicating. Corruption has even reached the extent that the unmarried are aborting children, whilst a few even declare themselves as homosexual.

All this is in addition to the weak personalities raised in Muslim families that are unable to restrain their anger, oppressing women or children, including merciless beating and mental torture. The problems exist in the Muslim World as well as the West, the difference only being in degree of severity.

The Father is Responsible for Financial Maintenance

In Islam, it is the father that is obliged to spend on the wife and their children. The mother is not obliged to provide maintenance for the children or the husband, no matter how much she earns. Allah (swt) said, ﴿الرِّجَالُ قَوَّامُونَ عَلَى

﴿النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ﴾ **“Men are the caretakers of women, as men have been provisioned by Allah over women and tasked with supporting them financially.”** [TMQ Surah An-Nisa'a 4:34]. Islam mandates that the father spends on the parents and relatives that are near, including his children. Allah (swt) said, ﴿قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ﴾ **“Say, “Whatever donations you give are for parents and near relatives.”** [Surah al-Baqarah 2:215].

The financial maintenance given by the father is neither a favour nor a charity but a duty obliged by Allah (swt). It must be sufficient to fulfil the requirements and it must not be miserly. Any shortcoming is a serious matter, which may result in a verdict from an Islamic judge. Hind bint `Utba said to the Messenger (saw), “Abu Sufyan is a miserly man and I need to take some money of his wealth.” The Messenger of Allah (saw) said, «خُذِي مَا يَكْفِيكِ وَوَلَدِكَ» **“Take reasonably what is sufficient (*bil maroof*) for you and your children.”** [Bukhari].

Regarding financial maintenance, *Bil maroof* includes the basic needs, such as food, clothing and shelter, as well as some of the luxuries. *Bil maroof* is to the reasonable standard, taking into consideration in the degree of urbanization of the family location, such that it is higher in the cities, less in the villages and least in the desert abodes.

It is the financial maintenance that itself is a challenge under the harmful states in the Muslim World today. Due to the absence of free education and healthcare of a reasonable standard, many fathers are faced with the back breaking burden of private education and healthcare. The fathers struggle to fulfil even the duty of financial maintenance adequately, let alone the other duties. Nonetheless, providing financial maintenance is one of the duties of the father and not the only one.

Conclusion: The Pious Children Benefit their Father both in his Life and After his Death

Indeed, the Muslim father has many obligations towards his children, within which there is reward for fulfilment, but punishment in neglect. The father is the guardian of his household and he will be questioned about his

guardianship. The Messenger of Allah (saw) said, «إِنَّ اللَّهَ سَائِلٌ كُلَّ رَاعٍ عَمَّا اسْتَزَعَاهُ» **“Indeed Allah (swt) questions every guardian about their charge as to whether they fulfilled or neglected, until the man is asked about the people of his home.”** [An-Nisa'a, Ibn Hibban]. The Messenger of Allah (saw) said, «مَا مِنْ عَبْدٍ يَسْتَرْعِيهِ اللَّهُ رَعِيَّةً يَمُوتُ يَوْمَ يَمُوتُ وَهُوَ غَاشٌّ» **“There is none amongst the servants, who was entrusted with the guardianship of his subjects, but died in such a state that he was dishonest in his guardianship, except that Paradise is forbidden for him.”** [Muslim]. The Messenger of Allah (saw) said, «مَا مِنْ عَبْدٍ يَسْتَرْعِيهِ اللَّهُ رَعِيَّةً فَلَمْ يَحْطَ بِنَصِيحَةٍ إِلَّا لَمْ يَجِدْ رَائِحَةَ الْجَنَّةِ» **“Anyone who is charged by Allah (swt) to take charge of subjects and does not protect them with good counsel, will not smell the fragrance of paradise.”** [Bukhari].

The blessed father is the one who undertakes his duty towards educating and disciplining his children and by the Guidance of Allah (swt) has righteous offspring. Such children are the ones who will obey him within that which is his right, willingly through their love of Allah (swt) and His Messenger (saw). By the grace of Allah (swt), the dutiful father is blessed within his life, as well as after his returning to his Lord (swt). The Messenger of Allah (saw) said: «إِذَا مَاتَ الْإِنْسَانُ» **“When a man dies, his acts come to an end, but three, recurring charity, or knowledge (by which people) benefit, or a pious son, who prays for him (for the deceased).”** [An-Nisa’i]. The Messenger of Allah (saw) said: «إِنَّ الرَّجُلَ لَتُرْفَعُ» **“A man will be raised in status in Paradise and will say: ‘Where did this come from?’ And it will be said: ‘From your son's praying for forgiveness for you.’”** [Ibn Majah]

O Allah (swt)! May we fulfil our duties as fathers! May our sons and daughters be a cooling for our eyes and pillars for the Islamic Ummah! Let our progeny be those who strive with us in the work to re-establish the Second Khilafah (Caliphate) on the Method of Prophethood, resuming Islam as a way of life and carrying Islam as a Dawah all over the world. Ameen!

Ahmed narrated that the Messenger of Allah (saw), who conveys the meaning of Allah's (swt) Ahkam in his (saw) own words as part of his Sunnah, who does not speak except that which is revealed to him (saw) from His Lord, declared, «تَكُونُ النَّبُوءُ فِيكُمْ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ خِلَافَهُ عَلَى مِنْهَاجِ النَّبُوءِ فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ اللَّهُ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ مُلْكًا عَاصًا فَيَكُونُ

مَا شَاءَ اللَّهُ أَنْ يَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ
«Prophethood will last with you for as long as Allah wants it to last. Then there will be Khilafah according to the Method of Prophethood, and things will be as Allah wishes them to be. Then Allah will end it when He wishes. Then there will be biting (hereditary) rule, and things will be as Allah wishes them to be. Then, Allah will end it when He wishes. Then there will be an oppressive rule, and things will be as Allah wishes them to be. Then, Allah will end it when He wishes. Then there will be a Khilafah according to the method of Prophethood.” After this speech, then, he (saw) fell silent.

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On the Fard (Obligation) of Khilafah

Khalil Musab, Pakistan

Introduction: The Fard of the Khilafah is Established Upon the Divine Evidences

Upon the liberation of Kabul, discussion has begun regarding the need for Khilafah (Caliphate) in the region as the next step, to unify the existing states as a single state. It is indeed a critical discussion in the Deen of Islam and is in fact an obligation, whose neglect is a sin.

The respected Maulana Mohammad Ali Jauhar, who was one of the leading figures of the Indian Subcontinent's historical Tehreek e Khilafat (Khilafah Movement,) once wrote in regards to the collapse of the Ottoman Caliphate: "...the temporal losses of Turkey which we were advised by Europe to "cut," touched a peculiar chord in our sub-consciousness, the Chord of Religion; for the Ruler of Turkey was the Khalifah or Successor of the Prophet and Emir-ul-Momineen or Chief of the Faithful and the Khilafah was as essentially our religious concern as the Qur'an or the Sunnah of the Prophet."

It must be made abundantly clear that the Khilafah is not a matter external to our Deen. As the Maulana rightly states, it is a matter that garners as much religious concern as any other obligations mandated in the Noble Qur'an and the Blessed Sunnah themselves. This is because it is a Fard to rule by all that Allah (swt) has revealed, enjoined upon us by our Lord (swt). So without the Khilafah's establishment, the Deen cannot be fully implemented.

This was understood by the Great Companions (ra) of the Prophet (saw) who rushed to contract a Khaleefah for the believers upon the passing of the Messenger of Allah (saw) and the centrality of Khilafah was understood by those of knowledge and authority for the following 1300 years.

However, when the Allied Powers and their agents successfully abolished the Ottoman caliphate in 1924, in collaboration with traitors from amongst the Arabs and Turks, they launched a strategy to secularize the Muslim World and have the Ummah forget about their obligation to establish the Khilafah.

Yet today there are those who say that the Khilafah is not a Fard. Rather, they erroneously say that the matter of the Khilafah is subject to discretion and the Ummah can choose whether or not to establish it. Those who say such things do so due to a lack of understanding or knowledge of the evidences (Daleel) for the Fard of the Khilafah. Therefore, to settle this matter, and to decisively establish that the Khilafah is indeed a Fard, the divine evidences must be reviewed, namely those from the Noble Qur'an, the Blessed Sunnah, and the Unanimous Consensus of the Companions (ra) (ijma as-Sahaba).

Of the Evidences from the Noble Book of Allah (swt)

In Surah al-Mai'dah, verse 44, Allah (swt) declares, وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ **"And whosoever does not judge by all that Allah has revealed, such are the disbelievers."** Ibn Kathir commented regarding this ayah in his Tafseer: وقال علي بن أبي طلحة عن ابن عباس قوله: (وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ) قال: من جحد ما أنزل الله فقد كفر. ومن أقر به ولم يحكم فهو ظالم فاسق. رواه ابن جرير **"Ali bin Abi Talhah also stated that Ibn 'Abbas (ra) commented on Allah's statement, وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ "And whosoever does not judge by what Allah has revealed, such are the disbelievers."** Whoever rejects what Allah (swt) has revealed, will have committed Kufr, and whoever affirms what Allah (swt) has revealed, but did not rule by it, is a zalim (unjust) and a fasiq (rebellious) and a sinner. So narrated ibn Jarir."

The assumption that the Deen is limited to only certain spheres of life is false. The Deen does not start and end at the doorsteps of the prayer hall but rather encompasses all matters, both private and public. It is the complete and perfect guidance for all of life's affairs. Thus, Allah (swt) not only enjoined upon us the performance of ibadah (ritualistic worship), but also established for us the muamalaat (transactions), the waging of jihad and the hudud and more. For these, we have evidences. For the punishment of the one who steals in society, in Surah al-Maidah, verse 38, Allah (swt) says: وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا نَكَالًا مِّنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ **"As for the male and female thieves, cut off their hands for what they have done – a deterrent from Allah. And Allah is Almighty, All-Wise."** For the prohibition of usury (riba) in all societal transactions, the evidence is verse 275 of Surah al-Baqarah: وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا **"...Allah has permitted trade and has forbidden interest..."** And

there are many commandments that Allah (swt) has revealed for us to implement in society. The one who disobeys these commandments is the one who has violated their obligation towards their Lord and that is Kufr.

Again Allah (swt) in Surah al-Ma'idah, verse 48 commands the believers to sort their affairs in accordance to the revelation: **فَاحْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ** **“So judge between them by what Allah has revealed, and do not follow their desires over the truth that has come to you.” (Surah Al-Ma'idah, verse 48)** “...their desires” is the desires of the disbelievers. They rule not by Islam and so to accept their laws over the laws of Allah (swt) is to commit a grave sin.

Thus is the need for the Khilafah, for it is the state that will ensure the implementation of the laws of Allah (swt), unify the Muslims under one Khaleefah and therefore fulfill our obligation towards our Lord. Such a state would be led by an appointed ruler to whom we have been commanded to obey. This is evidenced from Surah An-Nisa, verse 59: **يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ ۖ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ ۚ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ** **“O you who believe, obey Allah and obey the Messenger and those in authority among you. Then, if you dispute over something, revert it back to Allah and the Messenger, if you believe in Allah and the Last Day...”**

It is only by the appointment of a ruler that disputes can be settled and the affairs of the state can be managed. Imam Mawardi wrote al-Ahkam as-Sultaniyyah (Rulings of Governance): **الإمامة موضوعة لخلافة النبوة في حراسة الدين** **“the Imamah (leadership) is the subject of Succession (Khilafah) of the Prophethood, in the guardianship of the Deen and politics of the Dunya. Its contracting upon the one who can perform it in the Ummah, is an obligation by Ijmaa’a (Consensus).”**

It is the responsibility of the ‘Ulema to hold the rulers to ruling by all that Allah (swt) has revealed, referring all disputes to the Book of Allah (swt) and the Sunnah of the Messenger (saw). As Imam Ghazali explained in his book, IHyaa Uloom ud Deen (Revival of the Knowledge of Deen) that **فساد الرعايا بفساد الملوك، وفساد العلماء باستيلاء حب المال والجاه، ومن استولى عليه حب الدنيا، فساد الملوك بفساد العلماء، وفساد العلماء باستيلاء حب المال والجاه، ومن استولى عليه حب الدنيا، فساد الرعايا بفساد الملوك** **“The corruption of the citizens is through the corruption of rulers, the corruption of rulers is through the corruption of ‘Ulema, and the corruption of the ‘Ulema is through taking**

possession of the love of money and prestige. And whoever is overwhelmed by the love of the world, is not able to account the lowly, so what of the rulers and the chiefs?” Imam Ghazali stated, هذه كانت سيرة العلماء وعاداتهم في الأمر بالمعروف والنهي عن المنكر، وقلة مبالاتهم بسطوة السلاطين؛ لكونهم اتكلوا على فضل الله تعالى أن يحرسهم، ورضوا بحكم الله تعالى أن يرزقهم الشهادة، فلما أخلصوا لله النية؛ أثر كلامهم في القلوب القاسية فليّنها وأزال قساوتها “This has been the biography of the ‘Ulema and their tradition of enjoining good and forbidding evil, and their indifference to the power of the rulers; because they relied on the grace of Allah (swt) to guard them, and were content with the order of Allah (swt) to grant them martyrdom. Their words affected hard hearts, so He (swt) softened them and removed their hardness.”

Of the Evidences from the Blessed Sunnah of the Messenger of Allah (saw)

Every state needs a ruler and the ruler of the Khilafah is the Khalifah. This is the title that the Prophet (saw) chose for those who would succeed him in leadership, though the Khalifahs can also be known by other titles such as Imam or Sultan or Amir. It will be this leader, this Imam, this Khalifah who will ensure the proper implementation of the Deen. In numerous Ahadeeth, the Prophet (saw) spoke of the Caliphs who would lead the believers after him. From amongst them, the Messenger of Allah (saw) said, **كَانَتْ بَنُو إِسْرَائِيلَ تَسُوسُهُمُ الْأَنْبِيَاءُ كُلَّمَا هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ وَإِنَّهُ لَا نَبِيَّ بَعْدِي وَسَتَكُونُ خُلَفَاءُ فَتَكْثُرُ. قَالُوا فَمَا تَأْمُرُنَا قَالَ قُوا بِبَيْعَةِ الْأَوَّلِ كَلَّامًا هَلَّاكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ وَإِنَّهُ لَا نَبِيَّ بَعْدِي وَسَتَكُونُ خُلَفَاءُ فَتَكْثُرُ. قَالُوا فَمَا تَأْمُرُنَا قَالَ قُوا بِبَيْعَةِ الْأَوَّلِ** “The Israelis used to be ruled and guided by prophets: Whenever a prophet died, another would take over his place. There will be no prophet after me, but there will be Caliphs who will increase in number.” The people asked, “O Allah’s Messenger (saw)! What do you order us (to do)?” He said, “Obey the one who will be given the pledge of allegiance first. Fulfill their (i.e. the Caliphs) rights, for Allah will ask them about (any shortcoming) in ruling those Allah has put under their guardianship.” [Muslim].

So the one who is trusted with the affairs of the Muslims must be given the pledge of allegiance (the bay’ah) and must be obeyed. It does not mean that every individual must give bay’ah (the pledge of allegiance) to the Caliph but rather that it is the Obligation of Sufficiency (Fard Kifayah) of the believers to ensure that the contract of bay’ah is established. Whilst obedience to the Khaleefah is obliged upon every Muslims, the contracting of the Khaleefah is by

a group from amongst them, as a Fard Kafiyyah (Obligation of Sufficiency). Imam An-Nawwawi stated in his Sharh of Sahih Muslim that, وَأَجْمَعُوا عَلَى اتِّعَاقِدِ عَلَى اتِّعَاقِدِهَا بِعَقْدِ أَهْلِ الْحَلِّ وَالْعَقْدِ لِلْإِنْسَانِ إِذَا لَمْ يَسْتَخْلِفِ الْخَلِيفَةُ وَأَجْمَعُوا عَلَى جَوَازِ جَعْلِ الْخَلِيفَةِ الْأَمْرَ سُورَى بَيْنَ جَمَاعَةٍ كَمَا فَعَلَ عُمَرُ بِالسَّنَةِ وَأَجْمَعُوا عَلَى أَنَّهُ يَجِبُ عَلَى الْمُسْلِمِينَ نَصْبُ خَلِيفَةٍ وَوُجُوبُهُ بِالشَّرْعِ لَا بِالْعَقْلِ “They (Ulema’) are agreed upon the contracting of the Khilafah by succession and upon the contracting by Ahl ul Hal wa Aqd upon the man, if a Khaleefah has not been appointed in succession. And they agreed upon the precept of the making of the Khaleefah as the matter of Shura (Consultation) between the community, as ‘Umar appointed the six (for consultation) and they are agreed that it is obliged upon the Muslims to appoint a Khaleefah and the obligation is by Shariah and not by human reasoning.” So it was seen in the past that the contract of Bay’ah was established by the people of influence, Ahl al-Hall wal-Aqd (the people of loosening and binding).

The Consensus of the Companions (Ijma as-Sahaba)

The Companions of the Prophet (saw) understood the fard of contracting a ruler to lead the Ummah and implement the deen, so much so that they delayed the burial of the Messenger (saw). As we know, the burial of the deceased is a Fard and so for some of the Companions (ra) to delay the burial of the Messenger (SAW), through prioritizing the appointment of a ruler means that they understood it to be a greater obligation from the Messenger of Allah (saw).

Ibn Khaldun said in Al-Muqaddimah (The Introduction), إن نصب الإمام واجب قد عرف وجوبه في الشرع بإجماع الصحابة والتابعين؛ لأن أصحاب رسول الله صلى الله عليه وسلم عند وفاته بادروا إلىبيعة أبي بكر رضي الله عنه وتسليم النظر إليه في أمورهم، وكذا في كل عصر من بعد ذلك ولم يترك الناس فوضى في عصر من الأعصار، واستقر ذلك إجماعا دالا على وجوب نصب الإمام “The appointment of an Imam is Wajib and its obligation is known by the Unanimous Consensus of the Companions (ra) and the Tabi’een. The Companions of the Prophet (saw) at his death rushed to give the Bay’ah to Abu Bakr (ra) and handed over the responsibility of Khilafah to him to take care of their affairs. The case was the same in the issue of Khilafah in the centuries to come, as the people (Muslims) did not neglect the matter, thus avoiding chaos of the later ages. So, it indicates a clear and binding Consensus on the obligation to appoint the Khaleefah.”

Conclusion: Let us Work with Hizb ut Tahrir for the Establishment of the Khilafah

And thus, it is confirmed for us that the appointment of a Khalifah and the establishment of the Khilafah are Fard. The command to rule by the revelation and to appoint a Khalifah is enjoined upon all Muslims. Therefore, it is a collective duty (fard kifayah). Until and unless this duty is fulfilled, it is obligatory upon all the Muslims to work towards its fulfillment.

As for the manner of the working, it is through the establishment of a group, from within the Ummah that enjoins the good and forbids the evil, to ensure the establishment of the Islamic ruling. Allah (swt) said in the Noble Quran in Surah al-Imran, verse 104: وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ **“Let there arise out of you a group of people inviting to all that is good (Islam), enjoining Al-Ma’ruf (all that Islam orders) and forbidding Al-Munkar (all that Islam has forbidden). And it is they who are the successful.”** From the Tafseer of Ibn Kathir: **والمقصود من هذه الآية أن تكون فرقة من الأمة متصدية لهذا الشأن “The purposed meaning of this Ayah is that there should be a group (Firqah) of this Ummah fulfilling this task, even though it is also an obligation on every member of this Ummah, each according to his ability.”** So let us exert ourselves in the way of Allah (swt) by working with Hizb ut Tahrir, for the establishment of the Khilafah and the complete implementation of our Deen.

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What Is an Islamic Government Like?

Mun'im Ahmed, Pakistan

Up until the mid-eighteenth century, Islam was like a magnificent tree with strong, lush green branches that bore fruits all year long. The Islamic doctrine was the seed from which this tree was born, while the Islamic thoughts and rules about life were its roots. The law and authority of Islam was the lofty stem that emanated from these roots. The resulting prosperity, progress and strength in society were the fresh, vibrant branches that maintained the Islamic way of life and spread the call of Islam to the rest of the world.

However, the industrial revolution in Europe in the middle of the eighteenth century resulted in a change in the global landscape. The Islamic State lost its status as the leading state and its decline became apparent. Furthermore, Muslims became so intimidated by European progress that they began rethinking and revisiting Islamic viewpoints. Some even went so far as to see weaknesses within the Islamic thought. All of these doubts resulted in a weakening implementation of Islam, which, in turn, accelerated the decline of the Islamic State. This ideological weakness in Muslims, compounded by their defeat in World War I, with the help of Mustafa Kemal, allowed Britain to abolish the Islamic State. After the destruction of the Islamic State, all that remained with the Muslims were their Islamic thoughts and viewpoints. However, once Western colonial powers started occupying Muslim lands, they employed any and all means possible to weaken the very foundation of Islam. As a result of these colonial efforts, many of the fundamental concepts of Islam were completely erased from amongst Muslims, many of the thoughts were shoved away out of the public discourse, and others were replaced or tainted with new ideas that were completely alien to Islam. As the generations that remembered the Islamic Caliphate faded away in time, they were replaced by new generations of Muslims, who, although they had heard of the Islamic State, did not know anything about its structures, laws and systems. In fact, they considered the Islamic State to be a mere fantasy. Thus, the once magnificent and glorious tree of Islamic civilization had been confined merely to its roots.

Considering the destruction of the Islamic Caliphate, which protected Muslims and Islam for centuries, as its unprecedented, greatest victory,

Western powers decided to divide Muslim lands. Eventually, Western civilization began to dominate Muslim lands that were now the battlegrounds of global powers such as Europe, Russia, and the United States. In order to impose the ideas of Western civilization, they introduced their education, media, culture and systems via their agent rulers. If Muslims in any region rejected and rebelled against this Western agenda, they were compelled via military and economic means. Today, in the 21st century, however, the Muslim world is fed up with the devastating and tragic consequences of the Western system. However, they lack the ideas and thoughts needed to return back to an Islamic civilization. Hence, the need of the hour is to culture Muslims about the concepts of Islam which can restore the Islamic civilization. It is through these concepts that Muslims will be able to finally conceptualize the Islamic state, the establishment of which is necessary for the resumption of the Islamic way of life. Since many Islamic movements around the world are working for the return of the Islamic system to Muslim countries, it is more important than ever before to clarify and explain to people the true Islamic concepts lest, in spite of their sincere efforts for change, the West take advantage of the intellectual weakness amongst Muslims to distance them from a real Islamic State. Below are some of the many basic attributes of an Islamic state that are essential for any state to become an Islamic state.

1. For any state to be an Islamic state, it must solely be based on the Islamic *aqeedah*, which must be the basis of all of its actions, i.e. the supreme sovereignty in the State must belong to the Islamic Shariah.

The reason for the establishment of any State is to protect the thoughts and beliefs of its people and to take care of their needs according to these thoughts. Therefore, it is essential that the State is based upon the same thoughts and beliefs that the people it governs, subscribe to. The *aqeedah* of the Muslim Ummah is the *aqeedah* of Islam, and the concepts, criteria and conviction that the Ummah subscribes to are the ones that are derived from the Islamic *aqeedah*. Furthermore, the viewpoint of Muslims towards life is also based upon Islam, and so is their viewpoint about their benefits. Therefore, from an Islamic, natural and rational perspective, the Muslim Ummah must then be ruled in accordance with Islam.

The foundations of the first Islamic State that the Prophet (saw) founded had a specific basis, which was Islamic *aqeedah*. Hence, it is obligatory upon Muslims to ensure that the State they live under must too be based upon Islam, for all times and places. The Prophet (saw) ensured that the State he created in Madinah was based upon the Islamic *aqeedah* from its very inception. Furthermore, he also began carrying out Jihad to propagate Islam to the rest of mankind and made it obligatory upon the rest of the Muslims to do the same. The Prophet (saw) said, **أَمَرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ، فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّ الْإِسْلَامِ، وَحِسَابُهُمْ عَلَى اللَّهِ** **"I have been ordered (by Allah) to fight against the people until they testify that none has the right to be worshipped but Allah and that Muhammad is Allah's Apostle, and offer the prayers perfectly and give the obligatory charity, so if they perform that, then they save their lives and property from me except for Islamic laws and then their reckoning (accounts) will be done by Allah."** [Agreed Upon]. Furthermore, the Prophet (saw) ordered Muslims to openly fight against a ruler who openly implements *kufr*. It is narrated from Ubada b. Samit that the Prophet (saw) said, **وَأَنْ لَا تُنَازِعَ الْأَمْرَ أَهْلَهُ إِلَّا** **"And we took an oath of allegiance that we will not fight an Amir (ruler) except when we have clear signs of his disbelief."** [Agreed Upon]. At-Tabarani has used the words **كُفْرًا صُرْحًا** **"open disbelief"** in his narration, whereas Ibn Hibban has used the words **إِلَّا أَنْ تَكُونَ مَعْصِيَةُ اللَّهِ بَوَاحًا** **"except when you have clear signs of his disobedience to Allah."** Similarly, Allah (swt) says in the Quran, **فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِي مَا شَجَرَ بَيْنَهُمْ** **"But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves."** [An-Nisa: 65]. All these evidences point out to the fact that the Islamic *aqeedah* must only be the foundations of any state, and that all matters must be resolved in accordance with the Islamic Shariah. Any alternative source - whether it's from a non-Islamic civilization, or derived from the mind - will be considered *kufr*.

Therefore, any thought that is not derived from the Islamic *aqeedah* has no place in an Islamic society, whether it is democracy, nationalism, patriotism, monarchy, dictatorship, liberalism or nation-state. Not only are all of these thoughts not derived from Islam, they actually contradict clear, explicit Islamic injunctions. Furthermore, the assertion that the Islamic *aqeedah* will be the basis of an Islamic society also implies that all laws will be restricted to Allah (SWT)'s commandments and that no other system or thought will be referred to

in this matter. Therefore, under an Islamic government, all matters including those related to judiciary, economics, social, internal and foreign policies, education, industry, health, army, treasury will only be organized on the basis of the Islamic *aqeedah*.

2. For any state to be an Islamic State, it is mandatory that the implemented laws are only Islamic and its protection should entirely be based on Muslims' power

A state will be an Islamic state only when its internal and external security is completely controlled by Muslims, and only the laws of Islam are implemented there. If any one of these conditions is violated then the State cannot be considered to be an Islamic State, like if the external and internal security is controlled by non-Muslims or ruling is from other than laws of Islam. This does not require both conditions to be violated, instead violating only one of the two conditions is also sufficient for the state to be a non-Islamic state.

The first state that the Prophet (saw) established fulfilled both of these conditions. Al-Bayhaqi reported on the authority of Ubadah ibn al-Samit who said: **إِنَّا بَايَعْنَا رَسُولَ اللَّهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ فِي النَّشَاطِ وَالْكَسَلِ، وَالنَّفَقَةِ فِي الْعُسْرِ وَالْيُسْرِ، وَعَلَى الْأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ، وَعَلَى أَنْ نَقُولَ فِي اللَّهِ لَا تَأْخُذُنَا فِيهِ لَوْمَةٌ لَائِمٌ. وَعَلَى أَنْ نَنْصُرَ رَسُولَ اللَّهِ ﷺ إِذَا قَدِمَ عَلَيْنَا يَرْبُ مِمَّا نَمْنَعُ أَنْفُسَنَا وَأَرْوَاجَنَا وَأَبْنَاءَنَا وَلَنَا الْجَنَّةَ. فَهَذِهِ بَيْعُهُ ﷺ** **“We pledged to the Messenger of Allah to hear and obey, in times of strength and weakness, in ease and hardship, to enjoin good and forbid evil, that we will not fear the blame of the blamers, and that when the Prophet (saw) comes to Madinah we will give him Nussrah, and we will protect him as we protect our wives and children, and that in return we will get Paradise. This is the pledge that we gave to the Prophet (saw).”** This and other evidence point to the fact that the Prophet (saw) took the Second Pledge at al-Aqabah, on the conditions of both obedience and security.

Similarly, those tribes that refused to establish the Islamic State, refused on one or both of these two grounds. Al Bayhaqi reports on the authority of Ali (ra) that the Prophet (saw) told Banu Shayban: **مَا أَسَأْتُمْ فِي الرَّدِّ إِذْ أَفْصَحْتُمْ بِالصِّدْقِ، وَإِنْ دِينَ اللَّهِ لَنْ يَنْصُرَهُ إِلَّا مَنْ حَاطَهُ مِنْ جَمِيعِ جَوَانِبِهِ** **“You have not given a bad response, rather you told the truth, but only someone who supports Allah’s Deen from all sides (can give Nussrah.)”** These people had originally proposed

to support and help the Prophet (saw) only in Arabia, and not against the Persian Empire.

Therefore, for any state to be an Islamic state, it is necessary that it fulfills these two conditions, which the Prophet (saw) demanded when creating the first Islamic State. A violation of any one of these conditions will render that state non-Islamic.

3. For any state to be an Islamic State, it is necessary that its system of governance is based on centrality and unity, and that the State takes responsibility of the entire Muslim Ummah and lead it.

In an Islamic state, authority is not collective but individual. Therefore, in an Islamic government, governance is not based on the collective wisdom of human beings, but on the basis of Revelation based on the infinite wisdom of Allah (swt), which can only be enforced by the head of state, the Caliph. In an Islamic government, legal opinions are preferred based on the strength of their thinking, whilst in a collective government, legal opinions are preferred based on public acceptance and interests. Islam denies collective governance and does not allow more than one ruler of a state. The Caliph is the person to whom the Muslim citizens of the state entrust the authority to enforce and spread Islam through allegiance, so the contract of responsibility for governing is fulfilled only by the person who is the Caliph and the head of state. Therefore, an Islamic state is one in which governance is based on centrality. In addition, after assuming the office of Caliph, it becomes obligatory for all Muslims to obey him. The Prophet (saw) said: **وَمَنْ مَاتَ وَلَيْسَ فِي عُنُقِهِ بَيْعَةٌ مَاتَ مِيتَةً جَاهِلِيَّةً** **“Whoever dies without the pledge of allegiance around his neck, has died a death of ignorance.”** Due to the necessity of obeying the Caliph, all areas of the Muslim world are considered as part of the Islamic State, and they must submit to the authority of the Caliph. If they refuse to do so, they will be considered as rebels. Therefore, an Islamic state is one in which the governance is based on the unity of the Muslim world.

It is narrated from Abu Saeed Khudri (ra) that the Prophet (saw) said: **إِذَا بُوِيعَ لِخَلِيفَتَيْنِ فَأَقْتُلُوا الْآخَرَ مِنْهُمَا** **“When two caliphs are given the pledge of allegiance, kill the latter one.”** Ahmed reports that Abdullah bin Amr narrated that the Prophet (saw) said, **لَا يَحِلُّ لثَلَاثَةٍ نَفْرِكُونَهُنَّ بِأَرْضٍ فَلَاةٍ إِلَّا أَمَرُوا عَلَيْهِمْ أَحَدَهُمْ** **“It**

is not permitted for three people to live on open land, and for them to not appoint a leader over themselves.” Abu Daud reports from Abu Saeed that the Prophet (saw) said, إِذَا خَرَجَ ثَلَاثَةٌ فِي سَفَرٍ فَلْيُؤَمِّرُوا أَحَدَهُمْ “**When three people embark on a journey, then they should choose a leader from amongst themselves.**” In both of these hadith, the word احد means a single individual, which indicates that only one person can be appointed as a leader. The Prophet (saw)’s own actions also confirm that there cannot be more than one leader, since he never appointed more than one person as a leader for any mission.

Therefore, in an Islamic government, the real authority to rule rests with the person whom the Ummah appoints as the Caliph. All other rulers, who are assistants or deputies of the Caliph in the governing structure, are appointed by the Caliph and they take their ruling powers from him as Caliph. Therefore, in the Islamic state, all the rulers under the Caliph, including his aides, guardians and agents, do not have the real authority to rule. Instead, their authority is derived from the authority of the Caliph, who can take it back whenever he wants. Even though Islam urges the Caliph to consult the people in their affairs, the final decisions and ruling is the sole prerogative of the Caliph and no one else shares that with him. So, a state with more than one ruler cannot be an Islamic state.

4. In order for a state to become an Islamic state, it is necessary for the Ummah to have the right to choose and appoint a ruler i.e. the Ummah should have the right to appoint a Caliph as the head of state through contract.

In an Islamic government, the right to appoint a ruler rests with the Ummah. The Ummah swears allegiance to the elected ruler and makes him their Caliph, on the condition that he implements the Islamic system and spreads the message of Islam throughout the rest of the world. Islam has given the Ummah the right to voluntarily appoint someone as the Caliph and pledge their allegiance to him. Therefore, a state can only be an Islamic state when the Ummah has the right to appoint the ruler there.

The Prophet (saw) became the ruler of Madinah when the Second Pledge at al-Aqabah took place in the valley of Aqaba in the month of Muharram. Muslims from the tribes of both Aus and Khazraj pledged their

allegiance to the Prophet (saw) and promised to obey and protect him. Similarly, immediately after the death of the Prophet (saw), the leaders and representatives of the Muhajireen and Ansar gathered at Saqifa Bani Sa'ida and after discussing amongst themselves, voluntarily pledged their allegiance to Abu Bakr Siddiq (ra) and made him their Caliph. Then, during his last few days, the Muslims of Madinah asked Abu Bakar (ra) to name a successor and he subsequently chose Umar (ra). After Abu-Bakr's death, the people of Madinah pledged their allegiance to Umar (ra) and gave him the position of Caliph. Then after Umar's death, the people of Madinah went through a comprehensive process of selecting the next Caliph from amongst six candidates. They finally chose Uthman (ra) and pledged their allegiance to him. Similarly, a few days after Uthman's death, the people came to Ali (ra) and persuaded him to assume the position of the ruler. Ali (ra) accepted and became the Caliph and the people pledged their allegiance to him. In the periods following this, the Islamic method of appointing a Caliph by pledging allegiance to him, continued. However, the Ummah more or less lost interest in the process of the selection of the Caliph. While this itself was a weakness within the Ummah, nevertheless the right to appoint the Caliph still remained with the Ummah. During the time of the Prophet (saw) and the Rightly Guided Caliphs, the Ummah consistently, and without exception, chose the ruler by her own consent, and made their allegiance as the basis for the appointment of the ruler. In an Islamic government, the authority to choose the Caliph rests with the Ummah, which appoints him voluntarily by pledging their allegiance. The pledge of allegiance is the Islamic legal procedure of transferring power (authority) from the Ummah to the Caliph. Therefore, a state cannot be an Islamic state, if the right to appoint the ruler is taken away from the Ummah and given to a particular class or group, or if the appointment of the ruler is not done through the pledge of allegiance (*bayah*).

Abu-Hurairah narrates that the Prophet (saw) said, **كَانَتْ بَنُو إِسْرَائِيلَ تَسُوسُهُمُ الْأَنْبِيَاءُ، كُلَّمَا هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ، وَإِنَّهُ لَا نَبِيَّ بَعْدِي، وَسَيَكُونُ خُلَفَاءُ فَيَكْتُمُونَ، قَالُوا: فَمَا تَأْمُرُنَا؟ قَالَ: فُوا بِبَيْعَةِ الْأَوَّلِ فَأَلَّوْا، أَعْطَوْهُمْ حَقَّهُمْ فَإِنَّ اللَّهَ سَأَلَهُمْ عَمَّا اسْتَرْعَاهُمْ** **The politics of the Children of Israel were carried out by their prophets. When one prophet died, another would take his place. But there will be no prophets after me. Instead, there will be a lot of Caliphs. The Companions asked: What do you order us to do? The Prophet (SAW) replied: Fulfill the pledge of allegiance to them one after the other and give them their due. Because Allah**

Almighty will ask them about their subjects, which He has given them.” [Muslim]. Nafay reported that he heard from Abdullah bin Amr that the Prophet (saw) said, مَنْ خَلَعَ يَدًا مِنْ طَاعَةِ لَقِيَّ اللَّهُ يَوْمَ الْقِيَامَةِ لَا حُجَّةَ لَهُ، وَمَنْ مَاتَ وَلَيْسَ فِي عُنُقِهِ بَيْعَةٌ، مَاتَ مِيتَةً جَاهِلِيَّةً **“Whoever withdraws from his pledge of obedience will meet Allah on the Day of Resurrection in a state where he will have no excuse, and whoever dies without the pledge of allegiance on his neck, has died in a state of ignorance.”** [Muslim]. These ahaadeeth indicate that the authority and power of the Caliph is derived from the allegiance given to him, because Allah (swt) has made it obligatory for him to be obeyed once he has been pledged allegiance. Thus, anyone who pledges his allegiance to the Caliph must obey him. Hence, a person only becomes a Caliph because of the pledge of allegiance that he takes and his obedience becomes obligatory because he is the Caliph who was pledged allegiance to by the Ummah. In other words, the Caliph takes power (authority) from the Ummah through the pledge of allegiance.

5. For a state to be an Islamic state, only the Caliph must have the authority to adopt any Islamic legal opinion to make it the law, in the matters having different opinions.

Islam has a method for resolving differences and adopting a single opinion in order to legislate. Islam’s method, however, is radically different from that in democracy. When there are multiple views on a matter, in an Islamic state, the head of the state, the Caliph, has the authority to adopt any one opinion that he deems the strongest. In Islam, opinions are ranked on the basis of the strength of their Shar’i evidence. By adopting an opinion, the Caliph makes it the law and it becomes obligatory for the Ummah to follow it. The evidence for this is the Consensus of the Companions (Ijmaah as-Sahaba) whereby they all agreed that if the Caliph adopts a certain Shariah ruling, then it becomes obligatory for everyone else to follow it. For example, Abu Bakr (ra) once declared that if a man divorces his wife three times in one sitting, then the three divorces should only be counted as one. Similarly, he also ordered the booty from wars to be distributed equally among Muslims and did not differentiate between old and new reverts in this matter. All Muslims, then, followed him in these matters. Even the judges and governors made their decisions in accordance with his adoptions. Similarly, when Umar (ra) became the Caliph, he adopted opinions on these matters contrary to Abu Bakr's. So, for

example, he declared that three divorces given in a single sitting should be considered to be three. He also distinguished between old and new reverts when distributing wealth, and gave the former precedence over the latter. The Muslims followed him and the judges and governors made decisions in accordance with his opinions. Similarly, Umar ibn al-Khattab (ra) asserted that land acquired as booty from wars will not be divided among the soldiers, but instead the right to dispose them off would be off the state's treasury. Furthermore, he ordered that these lands would remain with their original owners before the conquest. The Muslims and the soldiers did not dispute or disobey Umar in this and the judges and governors made their decisions according to his adoptions. Therefore, all of the Rightly Guided Caliphs made it obligatory upon the people to leave their own opinions in favor of the adoptions made by the Caliph. So, from this discussion we have established two things. One is that the Caliph has the right to adopt, and the second is that it is obligatory to follow the Caliph's adoptions. Following famous Shar'i rules were deduced from this Consensus of Companions: للسلطان أن يحدث من الأقضية بقدر ما يحدث من مشكلات "The Caliph (Sultan) has the authority to order the implementation of a particular solution for any new issue," أمر الإمام يرفع الخلاف "The order of the Caliph (Imam) eliminate discord" and أمر الإمام نافذ "The order of the Imam (Caliph) must always be implemented."

Therefore, despite the different opinions amongst the Companions regarding Shar'i matters because of the different ways in which each of them understood the evidences, all of them agreed that the Caliph can resolve any differences by adopting any one opinion that he deems the strongest and making it the law. So although Islam recommends the Caliph to consult with the people in matters of dispute, this act of adopting opinions throughout centuries of Islamic rule, during the period of the Rightly Guided Caliphs and after them, proves that the Islamic method of adopting laws based on Shariah is the sole prerogative of the Caliph. Any other way of making laws is a sign of non-Islamic state.

6. For a state to be an Islamic state, it is necessary that its constitution, laws and policies are all based solely on revelation (Wahy).

Following the Revelation of Allah (swt) is the only way for any man to achieve salvation on the Day of Resurrection. Islam orders its believers to make Allah (swt)'s Revelation the sole basis for resolving all matters in life and for seeking guidance. The Revelation is the only source of the Deen and it is only through it that one can understand the orders and prohibitions of Allah (swt). Therefore, it is mandatory for a state seeking to be an Islamic state to its constitution, laws and policies on these revelations and to not rely on any other source. Here Revelation refers to the Qur'an and the Sunnah of the Messenger of Allah (saw). Therefore, the basis of laws for governance and system should only be the Qur'an and Sunnah, and the sources which are based on the Qur'an and Sunnah only.

Allah (swt) says: **وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ** **“And those who do not rule according to what God has sent down are unbelievers.”** [TMQ Surah Al-Maidah 5:44]. And He (swt) says, **وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ** **“And those who do not rule according to what God has sent down are tyrants.”** [TMQ Surah Al-Maidah 5:45]. And He says (swt), **وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ** **“And those who do not rule according to what Allah has revealed are wrongdoers.”** [TMQ Surah Al-Maidah 5:47]. And He (swt) says, **وَأَنِ احْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ** **“And rule among them according to what God has revealed, and do not follow their whims.”** [TMQ Surah Al-Maidah 5:49]. These and many other verses like them are conclusive evidence that it is incumbent upon Muslims to rule by what Allah (swt) has revealed to His Messenger (saw), that is, the Revelation in the form of the Qur'an and Sunnah.

Therefore, a state can only be an Islamic state if its rule is based on Shariah. Allah (swt) has perfected Islam by providing guidance on all of the issues that people all around the world might face until the Day of Resurrection. Allah (swt) says in the Quran, **الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا** **“Today, We have perfected your religion for you, and completed Our favor upon you, and have chosen for you Islam as your Deen.”** [TMQ Surah Al-Maidah 5:3]. Therefore, Islam already has all of the details and injunctions that a ruler might require at any time or place. Therefore, adopting ideas, laws or policies not derived from what Allah (swt) has revealed is not permissible in Islam, and instead are derived from other source. There is a huge difference between extracting laws from Islam deriving them from other sources and trying to justify them through Islam. In the first case the laws will

be Islamic while in the second case they will be not. In an agreed upon hadith, the Prophet (saw) said, **“Whoever brings a new thing in our matter (Deen) which is not in it (this Deen), then that (work) is rejected.”** These are the words in Bukhari whereas in Muslim the words **ما ليس منه** “which is not from it” are reported. Also, Ibne-Hazm and Ibne Abdul Bar report the words, **“كُلُّ عَمَلٍ لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ”** “Any action that is not in accordance with our matter is rejected.” These ahaadeeth prove that every command that is taken from something other than what was revealed is not acceptable in Islam. It does not matter whether the ruling taken from some other source favors Islam or is against it. Therefore, a state can only be an Islamic state when its entire constitution, laws and systems are exclusively based upon Islam.

7. For a state to be an Islamic state, it is necessary for it to establish relations with other states on the basis of Islam only and carry the message of Islam to the rest of the world.

The pledge of allegiance that Muslims give to a Caliph has two subjects. The first is that the Caliph will enforce Shariah by the authority transferred to him by the Ummah, that is, he will rule by Islam, and the second is that the Caliph will spread the message of Islam to the rest of the world. Fulfilling the second requirement also entails waging physical war (Jihad) in order to remove any obstacles in the way of this Da’wah. Therefore, in Islam, the ruler is responsible for both of these matters, namely, the implementation of Islam internally and Da’wah and Jihad externally. The Messenger of Allah (saw) said: **مِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ، فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّ الْإِسْلَامِ، وَحِسَابُهُمْ عَلَى اللَّهِ** “I have been commanded to fight against the people till they testify La ilaha illAllah (There is no true god except Allah) and that Muhammad is His slave and Messenger, and to establish As-Salat (Iqamat-as-Salat), and to pay Zakat; and if they do this, then their blood and property are secured except by the rights of Islam, and their accountability is left to Allah.” [Agreed Upon].

Another evidence for it is that despite knowing that Muslims were far weaker militarily than the Quraish of Makkah, the Prophet (saw) still insisted on making his relationship with the Quraish on the basis of Islam. He continued to

pursue the policy of conquering Makkah, and eventually succeeded. Furthermore, the Prophet (saw) sent out various letters to the kings and rulers of the global superpowers of his time, not to establish relations based on mutual interests, but instead to ask them to accept Islam and recognize its sovereignty. Similarly, the Prophet (saw) prepared an army under Osama before his death, and insisted on sending it, even though he was seriously ill at that time, to fight the Roman Empire and bring it under the authority of Islam. After his death, the Islamic state continued to expand and Muslims continued to wage jihad, challenging the existing systems in the rest of the world.

The purpose for which Allah (swt) sent Islam to this world was to establish the authority of Islam over the whole world. Allah (swt) says: **هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ** **“It is Allah Who has sent His Messenger with guidance and the religion of truth, that He may make it prevail over all other ways of life.”** [TMQ Surah Al-Fath:28]. The existence of systems other than Islam is indeed a reminder that the mission that Allah (swt) gave to the Muslims is still unfinished fulfilling this mission, after the death of Prophet (saw), the Ummah swears allegiance to Caliphs.

Therefore, there is no concept of a state in Islam that does not try to spread Islam to the rest of the world and to overcome other religions and ideologies. Similarly, Islam does not recognize a state that internally claims to enforce the precepts of Islam but continues to recognize the existing world order, determined to seek the approval of the major powers. Furthermore, there is no concept of a state that abides by Western international law, recognizing or joining Western bodies such as the United Nations, its Security Council, the IMF or the International Court of Justice. Nor is there any concept of a nation-state in Islam, where the state recognizes and restricts itself to nationalistic, artificial borders instead of trying to liberate occupied Muslim territories from its kafir occupiers. Any such state does not carry any evidence from Islam, for its existence.

Conclusion:

By studying the above principles, it becomes apparent that a state cannot be an Islamic state if it only adopts some of the basic principles of Islam for ruling, but its overall system of government, its economic, social, judicial,

educational and industrial formations, and its internal and external affairs and security are based on Western principles. Nor can a state be an Islamic state if it decides to abandon the mission spreading Islam to the rest of world through Da'wah and jihad, instead only striving to guard its own national borders. Similarly, a state will not be an Islamic state if it starts joining international organizations such as the United Nations, or establishes relations with the United States based upon compromises and the philosophy of give-and-take, or puts national interests over Islam, or adopts Western thoughts and ideas regarding issues such as Western human rights, women's rights, fundamental rights and international law. It is imperative that in the present times, when the West wants to completely erase Islamic ideas and thoughts from the minds of Muslims via massive cultural and intellectual attacks, Muslims must strive to understand the fundamental ideas that underpin the Islamic culture, so that they can resist these attacks by external powers, and so that they are also not deceived by their agents who rule Muslim lands. Indeed, it will be this correct understanding of Islamic concepts that will help Muslims recognize the soon-to-be-established Khilafah state, in shaa Allah. On that day, the believers will rejoice and the whole world will be a witness to the real implementation of the Islam and the fruits that results in.

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Mua'shara (Cohabitation)

Yusuf Ahmed Badarani from the book العائلة قلعة "The Family is a Fortress"

Ibn Umar (ra) narrated that the Prophet (saw) said, **أَلَا كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ** فالأمر الذي على الناس راع وهو مسؤول عن رعيته والرجل راع على أهل بيته وهو مسؤول عنهم والمرأة راعية على بيت بعلها وولده وهي مسؤولة عنهم والعبد راع على مال سيده **"All of you are guardians and are questionable for your wards. The ruler is a guardian and questionable for his subjects; the man is a guardian and questionable for his family; the woman is a guardian and is questionable for her husband's house and his offspring, and a man's slave is responsible for his master's property and he is questionable for it. So, each of you is a guardian and each of you is questionable for his flock."** (Agreed Upon)

This hadith holds for every human being, whether male or female, responsible for performing their obligations and undertaking necessary actions and speech in life, in the best and most complete manner. And each human being will be accounted for what he does or says in his life, he will be accounted about how he carries his actions and about the status and completion of his actions. This is because the word 'راعٍ' i.e. guardian means the responsibility for actions. Just as a shepherd is responsible for managing the affairs of his flock of animals by watering, feeding and protecting them, every human being is responsible for his ward. He must manage the affairs of what is assigned upon him in the best possible way. Thus a man is a guardian for his house, actions, society and his homeland, and a woman is a guardian for her house and the household of her husband. The human being is a guardian no matter wherever he may be. The principle of guardianship (الرعاية) is the performance of obliged actions in a complete manner.

This is the same principle for the good cohabitation (المعروف المعاشرة) which Allah (swt) has commanded for both the husband and wife. Thus, the principle of good cohabitation by good dealing and communication, is according to what Allah (swt) has commanded regarding good cohabitation i.e. intimacy and cooperation. It is the closest, strongest and the most important bond of humankind. There is no cohabitation or relation more intimate than that of marital intimacy (العشرة الزوجية).

Conduct is according to the principle of accountable guardianship over men and women, to perform their right of guardianship responsibly, for Allah (swt) has obliged that upon the neck of every human. By virtue of man's obligation to take care of his wife, he must take the initiative for good companionship, whilst the woman, in return, must reciprocate, according to what Allah (swt) has obliged upon her in terms of good obedience, such that there is mutual love and good companionship between them. Thus, abiding to the obligations and responsibilities (as indicated by the hadith) **'All of you are guardians'** necessitate good treatment and complete companionship between the spouses.

Allah (swt) has commanded man specifically by saying, **﴿وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا﴾** **"And Consort with them (عَاشِرُوهُنَّ بِالْمَعْرُوفِ) with goodness. For if you dislike them - perhaps you dislike a thing and Allah makes therein much good."** [TMQ Surah Nisa 4:19]. Thus good cohabitation (المعاشرة بالمعروف) is an obligation, even if he hates the ugliness or the aging or the sickness or the poverty or the repulsive habits of his wife, excluding the illicit conduct or the commitment of indecency. Co-living and cohabitation with goodness is an obligation, just as hatred is not the cause (sabab) for bad cohabitation. Instead, the cause for ending good cohabitation is only illicit conduct i.e. disobedience and commitment of indecency such as the wife's raising her voice against her husband, abusive words, rudeness in deeds and speech. These alone can be the justification to admonish, separate from and beat her lightly. If she insists on her illicit conduct and indecency, she is divorced. Otherwise, it is absolutely not permissible to treat her badly (سوء عشرة), particularly since having good cohabitation with her is a rewardable deed.

Sometimes, what man hates in a woman may have goodness which is known by Allah (swt) alone. Indeed, perhaps you may hate a thing and it is good for you. The Prophet (saw) said in a Sahih Hadith reported by Abu Huraira (ra), **﴿لَا يَفْرَكُ مُؤْمِنٌ مُؤْمِنَةً إِنْ سَخِطَ مِنْهَا خُلُقًا رَضِيَ مِنْهَا آخَرَ﴾** **"A believing man should not hate a believing woman; if he dislikes one of her characteristics, he will be pleased with another (characteristic)."** (Narrated in the Tafseer of Ibn Kathir). The meaning is that man should not hate her completely and that should not make him leave her i.e. it is not correct for him. Instead, he must overlook her

disliked characteristic, because of her good character. He must forgo what he hates for what he loves in her.

The Messenger of Allah (saw) has urged people to have good manners and good cohabitation and made their rewards equal to the reward of charity (sadaqa). He (saw) said, **كُلُّ مَعْرُوفٍ صَدَقَةٌ وَإِنَّ مِنَ الْمَعْرُوفِ أَنْ تَلْقَى أَخَاكَ بِوَجْهِ طَلِقٍ** “Every good (deed) (i.e. Ma’roof) is a charity. Indeed, amongst the good deeds is to meet your brother with a smiling face.” [Tirmidhi Book 27, Hadith 76]. From this hadith, we can understand that the meaning of the word “Ma’roof” is to perform the obligation with contentment. For instance, a father asked his son to bring a cup of water, so the son brought it and kept it in front of his father’s table silently or with unease, such that his father did not notice the bringing of the water, this is still considered as fulfillment of the obligation of obeying his father. It removes the disobedience and sin. However, if the son had brought the cup of water and gave it to his father with polite words, waiting for his father to take the cup or ordered him to place it on the table, this is considered as Ma’roof (i.e. performing obligations with content).

Thus, Ma’roof is beyond the obligation and is a recommended mandub, not the obligation itself i.e. the one who performs this will be rewarded and the one who leaves it will not be blamed. Mandub action raises one to a higher degree than obligation alone, as the one who is keen on performing recommended action in this world, will also be keen on performing obligations. He only performs recommended actions because he realizes that there are higher ranks in Paradise and that the normal people who perform obligations alone, will not attain the highest rank in Paradise. Instead, the believers who are keen on performing the obligations, followed by the recommended actions, will attain the highest degree. Performing the recommended actions elevates the soul and mind, drawing him closer to Allah (swt). It is thus that Allah (swt) will separate the people of recommended actions, who are the people of Ma’roof, from the rest of Muslims on the Day of Judgment, from the very first moment. In this regard, the Messenger of Allah (saw) said: **وَأَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ أَهْلُ الْمَعْرُوفِ** “The first to enter the paradise on the day of judgment is Ma’roof and its people” [At-Tabaraani Al-Mujam Al-Awsat]. Accordingly, the saying of Allah (swt): **﴿وَعَاشِرُوهُمْ بِالْمَعْرُوفِ﴾** “Cohabitate (consort) with them with Ma’roof (goodness)” [TMQ Surah Nisa 4:19]. It is the request (Talab) to men to exercise their right of cohabitation with his wife, taking care of her in a good

manner with good characteristics, in the best way. It is the incitement from Allah (swt) to his servants to attain the highest rank in Paradise. It is the incitement from Allah (swt) to elevate the level of marital conduct and care. Thus, the reward for a man who cohabitates with his wife in a good manner (i.e. with Ma'roof) surpasses many more times, than the reward of a man who just cohabitates with his wife, only to the extent of fulfilling obligations and duties alone.

Allah (swt) commanded man by saying: ﴿وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ﴾ **“Cohabitate (consort) with them (i.e. your wives) with Ma'roof (goodness)”** [TMQ Surah Nisa 4:19]. In another verse, Allah (swt) equates men and women over the rights of good treatment and their obligations as Allah (swt) says: ﴿وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ﴾ **“And they (women) have rights similar to those (of men) over them in goodness (ma'roof)”** [TMQ Surah Baqarah 2: 228].

Marriage is one amongst the tasks assigned by Allah (swt) to his servants from amongst men and women. Like every task which man encounters in his life, it is necessary to stop and study the subject of its encounter or bearing its burden to ensure its success. Indeed, the Muslim stops at every task and matter in his life to know the method which Allah (swt) has commanded to deal with that matter. Thus, a Muslim does not invent any organization or rulings for his affairs. Instead, he would search for organization and rulings from the Book of Allah (swt) and the Sunnah of the Messenger of Allah (saw). He would act according to them alone. Thus, knowing about the rulings of Allah (swt) in any matter which the Muslim encounters is a condition of Iman, just like the obligation to act upon the rulings of Allah (swt) is also a condition of Iman. Allah (swt) clarifies this by saying: ﴿يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ﴾ **“Allah will raise those who have believed among you and those who were given knowledge, by degrees”** [TMQ Surah Mujadilah:11]. This is because Iman necessitates action based on the rulings, whilst the action necessitates the knowledge of the rulings. There is no Iman in Islam just by knowing the Islamic rulings, without acting upon them. Accordingly, good cohabitation between the spouses is a right from Allah (swt) to man regarding his wife. It is a right repeatedly emphasized from Allah (swt) to a woman regarding her husband.

Just as good cohabitation is a right for both spouses, over one another, it is also an obligation for both, over one another. So the husband has to take the initiative to raise the level of cohabitation with his wife, to the level of

goodness (i.e. ma'roof), without having concern or consideration to the level at which his wife cohabitates with him. It is an obligation upon man at first and this obligation is not waived from him, due to the absence of his wife's good cohabitation with him in exchange, as it is the right and obligation upon man regarding his wife. If he performs his obligation, his sins will be absolved. If he is patient upon the absence of getting his right of goodness from his wife, he will be rewarded for his patience. This also applies to a wife who should also take the initiative to raise the level of her cohabitation with her husband to the level of goodness (i.e. ma'roof), so that she fulfills her obligation easily. The subject of her rights (over her husband) does not deter her from performing her obligation, even if she does not get her rights from her husband. If she is patient, she will be rewarded with the reward of patience just as Allah (swt) has promised for the man.

The cohabitation which Islam has commanded necessitates spouses to compete each other over performing their obligations of goodness, making their married life a competition in goodness, where each one of them increases their act of goodness over the other, in order for them to be proud of many good acts on the Day of Resurrection. Thus, marriage in Islam is a way of living that is distinct from any other way of any nation or people or religion. In this way, the condition of Islam is fulfilled, such that the married life becomes a part of the life of a believer, in this world, where he lives with the highest level and happiness, which surpasses all other human beings.

The actions and behaviors of a believer in life is a fixed path which he neither hesitates nor agitates to follow. This is because all of his actions must be linked to Hukm Shariah, without considering his personal opinion or inclinations, or others that could be influenced by external provocative influences, to derail him from his path and consequently, from his belief of abiding to the Hukm Shariah. Thus, a believer does not undertake his actions dictated by reality. Instead, he undertakes any action as dictated by Hukm Shariah about the reality. Iman is a way of life and not a circumstantial connection to thought or goal or objective. The believer faces all of the life affairs, its problems, its situations with the creed of Iman firmly rooted in himself and with what is obliged to abide by the Hukm Shariah, as long as he is alive. Hudhaifah (ra) narrated that the Messenger of Allah (saw) said: لَا تَكُونُوا إِمْعَةً تَقُولُونَ إِنَّ أَحْسَنَ النَّاسِ أَحْسَنًا وَإِنْ ظَلَمُوا ظَلَمْنَا وَلَكِنْ وَطَّنُوا أَنْفُسَكُمْ إِنَّ أَحْسَنَ النَّاسِ أَنْ

“Do not be a people without a will of your own, saying: 'If people treat us well, we will treat them well; and if they do wrong, we will do wrong,' but accustom yourselves to do good if people do good, and do not behave unjustly if they do evil.” [Bukhari]

A believing man or woman must never forget that being patient over what the person hated has a reward from Allah (swt) and it absolves the sin. There are many hadith of the Prophet (saw) regarding this. Abu Huraira (ra) reported the Messenger of Allah (saw) as saying, لَا يَزَالُ الْبَلَاءُ بِالْمُؤْمِنِ أَوْ الْمُؤْمِنَةِ فِي نَفْسِهِ وَمَالِهِ وَوَلَدِهِ حَتَّى يَلْقَى اللَّهَ تَعَالَى وَمَا عَلَيْهِ مِنْ خَطِيئَةٍ **“The believing man or woman continues to have affliction in person, property and children so that they may finally meet Allah (swt) free from sin.” [Tirmidhi]**

Thus, if a husband hates something about his wife and he is patient with her, or if a wife hates something about her husband and she is patient with him, then it is a reward for both of them in shaa Allah. ‘Ulema, righteous and good people of the Ummah realized this reality and lived by it. Ibn Arabi mentions: Abu al-Qasim bin Habib (Bil Mahdiya) told me, from Abul Qasim Al-Suri from Abu Bakr bin Abdullah who said: There was a Sheikh Abu Muhammed bin Abu Zaid who is a renowned ‘Aalim in terms of status and knowledge. He had a wife who treated him badly, neglecting his rights and verbally abused him. It is said that he remained patient with her and he used to say: ‘I am a man upon whom Allah has perfected His blessings in terms of my body health, my knowledge and what my right hand possessed. Perhaps, she was sent as a punishment for my sins and I fear that leaving her would inflict me with more severe punishment than this.’

The basis of marital cohabitation is the acceptance of the soul, whether male or female, to perform its role in the life, with content which Allah (swt) has prepared for the individual, asides from characteristics and abilities. Thus any rebellion to the nature of the soul, or restlessness over the obligation, may justify the beginning of deviation from the path of complete mutual understanding, for blissful intimacy. Cohabitation will not succeed just from the man alone or from the woman alone. Since cohabitation in the marriage means the mingling of physical bodies of the spouses, their sensations, the integration of one’s thought with another and the association of one’s soul to another, this cohabitation must be organized by clarifying the obligations and rights of man and the obligations and rights of woman. Upon examining the Quranic verses

and Prophetic hadiths that have come for this subject, we find that Allah (swt) did not leave any small or great thing in organizing the family life that exists in the marriage. It is like the Creation of the universe by Allah (swt), Who did not leave any small or great thing except that He (swt) has blessed them with complete perfection.

Allah (swt) obliges upon man the responsibility of managing the affairs of his wife such as financial maintenance, intercourse, providing food, clothing and shelter, protection and medication. All these should be in the best manner with good cohabitation. Allah (swt) obliges the woman to obey her husband and submit to him and all these would need to be performed by her. Thus, it is upon her to cook for her husband, clean the house, look after the hygiene of her children, whilst protecting the wealth of her husband, his house and his reputation, in his absence. She will not permit anyone to enter her husband's home without his permission, nor will she leave the house without his permission. She will not be excessive in demands over him, even in the essential needs, such that she will not be persistent. She will not give the wealth of her husband without his permission, even if it is just food. She will not spend his wealth without his consent, nor will she fast voluntary fasts, without his permission. She will not disobey his order and she will obey him even in his absence. She will not raise her voice above her husband's voice. She will not be rude or insolent with her husband, nor will she commit illicit or indecent behavior. She will not prevent him in any case whatsoever, and work diligently and continuously to please him. It is upon man to prevent her behavior which is without his permission and she should consent to this. All these matters are from the Hukm Shariah and performing them yields reward from Allah (swt). Islam has encouraged good cohabitation in order for the spouses to enjoy the blissful life. This is because the intention of marriage is to have complete happiness in life.

Allah (swt) gives a way out for failure, such that misery does not afflict human-beings throughout their life. Nevertheless, before reaching the level of Talaq, Allah (swt) commanded spouses to take concrete measures to treat the failure. Allah (swt) ordered man to show kindness to his wife and have enjoyment with her, even with artificiality. He (swt) ordered the wife to completely obey her husband. If a husband gets angry, the wife must seek to please him. If he is pleased, the wife has rewards and if he is not pleased, she is

excused before Allah (swt). When a man behaves illicitly such as distancing himself from the wife or hating his wife i.e. he can no longer having companionship with her, Allah (swt) encourages the wife to compromise with him, in whatever possible way, in order to remain as a wife under his care. When a woman behaves illicitly or commits indecency, it is upon her husband to remind her with the remembrance of Allah (swt) and His rulings, and her Shariah obligations to abstain from disobedience, rudeness and verbal abuses, warning her of the punishment of Allah (swt) for her illicit and indecent conduct. If she is not deterred by his separation from her marital bed and if she does not retreat from her path, perhaps she will calm down and return, otherwise he can beat her lightly (without causing injury or leaving a mark). Allah (swt) says: ﴿وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ﴾ **“But the men [i.e., husbands] have a degree over them [in responsibility and authority].”** [TMQ Surah Baqarah 2:228]. Ibn Abbas (ra) commented on this: ‘Mentioning of the degree is an indication to urge man to have good intimacy, being generous to their women in terms of wealth and character, i.e. it is best for him to restrain himself.’ This degree will make the men bear the greatest responsibility and it is not a greater authority for injustice, as thought by some naive and ignorant. Allah (swt) has made reward equivalent to the martyr of the Hereafter for the woman who obeys her husband, fulfilling her life’s obligations in the marriage affairs, with content.

Asma Bin Yazid Al-Ansariya came to the Prophet (saw) whilst he was amongst his Companions and she said: “‘May my mother and father be sacrificed for you! O Messenger of Allah (saw), I am delegated on behalf of the women to you. Allah (saw) has sent you to all the men and women and we believed you and your Lord. We, the women folks, are confined to your homes, but you, the men folks, are preferred over us in congregational and Jumma prayers, visiting the sick, attending the funerals and Hajj one after another. Above all, they participate in Jihad in the Path of Allah. If one of you goes out to make Hajj or Umrah or to participate in Jihad, we protect your wealth, weaving the garments for you and bringing up your children. Shall we not share with you this reward and goodness?’ So the Prophet (saw) turned his face completely to his Companions and asked: هل سمعتم مسألة قط أحسن من مسألتها في أمر دينها، من هذه؟ **“Have you ever heard a question better than hers in the matter of her Deen, than this one?”** They said: “O Messenger of Allah! We never thought of a woman who would seek guidance like her.” So the Prophet (saw) turned

towards her and said: انصُرِي أَيْتُهَا الْمَرْأَةُ وَأَعْلِمِي مَنْ وَرَاءِكَ مِنَ النِّسَاءِ أَنْ حُسْنَ تَبَعُلٍ إِحْدَاكُنَّ يُعَدُّ ذَلِكَ كُلُّهُ لَزُوجِهَا وَطَلِبِهَا مَرْضَاتَهُ وَاتِّبَاعَهَا مُوَافَقَتَهُ يَعْدِلُ ذَلِكَ كُلُّهُ
"Understand O Woman! And teach it to all the women behind you that being good to her husband and seeking to please him and following his consent are equivalent to all the above."

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Kabul Falls 20 Years Later

Khalid Salahuddin, Pakistan

On 15th August 2021, the Taliban entered Kabul, after making spectacular gains over the rest of the country. The Taliban, designated as terrorists 20 years ago, were even requested by the US to protect its stranded personnel and troops in Kabul, in a drastic change of fortunes. The United States spent 20 years, \$2 trillion, commanded at their peak 130,000 coalition troops, built up an Afghan security force of 300,000, and used the world's most sophisticated and lethal air power. Still, it was unable to defeat an ill-equipped Taliban force of perhaps 75,000. The contrast could not be starker - the US forces, with their hi-tech arms, motivated by liberal democracy and the Taliban - simple weapons and motivated by Islam. The gravity of the defeat was characterized by the departure of the US forces from the infamous Bagram Airport, at 2am at night, without even informing their Afghan partners.

It brings in to sharp focus the contrasting decisions of General Musharraf, siding with the US in providing “unstinted support” in their operations - versus - the defiance of Mullah Omar (may Allah (swt) have mercy on him) and the Taliban, who adopted Jihad. The contrast is not about individuals, but about their thought process – one based on enlightened moderation and the other – the hukm of Allah (swt).

In Surah Al-Anfaal, Allah (swt) says; **يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتِينَ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِّنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ** “O Prophet! Rouse the believers to fighting. If they be twenty of you who persevere they shall vanquish two hundred; and if there be of you a hundred, they shall vanquish a thousand of those who disbelieve, for they are a people who lack understanding” [TMQ Surah Al-Anfaal 8:65].

The hukm (command) embeds an essential quality for those who engage in fighting - patience and perseverance. This means that severe hardships will occur. There will be times when maintaining the effort will be a great drain on the physical and mental health of the Mujahid. Allah (swt) says in the Quran: **وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ إِنْ تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ وَتَرْجُونَ مِّنَ اللَّهِ مَا لَا**

﴿يَرْجُونَ وَعَظَّمَ اللَّهُ عَلَيْهِمْ حَكِيمًا﴾ **“And don't be weak in the pursuit of the enemy; if you are suffering (hardships) then surely, they (too) are suffering (hardships) as you are suffering, but you have a hope from Allah (for the reward, i.e. Paradise) that for which they hope not, and Allah is Ever All Knowing, All Wise”** [TMQ Surah Al-Nisa 4:104].

So, when Mullah Omar and the Taliban chose to abide by this hukm, they would have had no idea of when, where and how they would gain victory, or for that matter, if they would live to see it. But they knew that they had to be strong, patient and persevere. They knew that he who helps in the cause of Allah (swt), Allah (swt) will help them and strengthen them. Allah (swt) said, ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ﴾ **“O you who believe! If you support Allah (swt), then Allah (swt) will support you and make your foothold firm”** [TMQ Surah Muhammad 47:7].

This verse of Quran, like many others instruct us to abide the hukm of Allah (swt). It was this that the leadership of the army from the time of General Musharraf, and all the others that followed him, not only disregarded, but actually disobeyed. The “wisdom” of that violation is clear for all to see – the victory of those who abided by the law of Allah (swt), versus the shame of those who sided with the kuffar. Allah (swt) in the Quran states: ﴿وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ﴾ **“They were plotting and Allah (swt) too was plotting, and Allah (swt) is the Best of those who plot”** [TMQ Surah Al-Anfal 8:30].

When one ponders on how after 20 years, the Taliban defeat of the US to power is predicated on many key decisions made by the US that led to the ultimate decision to withdraw. On the one hand, the corrupt Afghan governments that the US brought in were too busy siphoning off funds for themselves or their tribes, thereby alienating the population and driving the local population to provide support to the Taliban. The US pivot to war in Iraq within 3 years of the Afghan war meant that political, military and economic resources were stretched between two countries, both demanding costly counter insurgency efforts. This, coupled with the 2008 financial crash, crippled the US economic machine, having a significant impact on the US Army capabilities. The Arab Spring uprisings from December 2010 into mid-2011 ultimately led to the Syrian uprising. Hence, by 2014, the US was facing an arc

of instability from Afghanistan and Iraq, through to Syria and extending into Libya. By this time, the US was desperate to sue for peace with the Taliban, as evidenced by their meetings with the Taliban in Murree during the 2014/2015 period.

So as the US planned, so Allah (swt) planned, and Allah (swt) brought defeat upon the US, through their own policies. When the Taliban embarked on their Jihad, these events had not even occurred. They were even unaware of the strategic implications of these events. The Taliban could not have planned to wait until 2008 in expectation of the financial crash, nor the Arab Spring and the Syrian uprising resulting in erosion of US war capabilities. They were clear on one thing – the obligation of Jihad and remained patient and steadfast on this. But it was Allah (swt) who aligned these events, ultimately leading to the defeat of the US and their withdrawal from Afghanistan.

The parallels to this are clear during the Battle of Khandaq where the Muslims were under siege by a host of allies to defeat and destroy Muslims and Islam. The difficult situation warranted difficult decisions, and the Prophet (saw) suggested to the Ansar to pay the tribe of Ghatfan one third of the date harvest of Madinah. It was during these difficult times that Allah (swt) guided Nuaym ibn Masud to Islam. Nuaym (ra) was from the tribe of Ghatafan and well respected amongst the Jews as well as the Mushrikeen of Quraysh. Since no one knew of his acceptance of Islam, he plotted to create friction between the Jews of Bani Qurayza and the Quraysh led by Abu Sufyan. Nuaym ibn Masud (ra) was successful in causing disharmony among the confederates and splitting their ranks. While the mighty alliance was in this state of disarray, Allah (swt) sent down on the Quraish and their allies a fierce and bitterly cold wind which swept their tents and their vessels away, extinguished their fires, buffeted their faces and cast sand in their eyes. In this terrible state of confusion, the allies fled under cover of darkness.

The Prophet (saw) did not know when they dug the trench that the hypocrites and Jews would betray, or that in the time of distress Naeem would become a Muslim and be able to maneuver a conflict between the Mushrikeen and Jews. The Prophet (saw) abided by the hukm of Allah (swt) knowing that the Nussrah of Allah (swt) will come without knowing how and where that

Nussrah was going to come. The alignment of events to give victory to the Muslims are in the hands of Allah (swt), and the Muslims are required to be patient in abiding by the hukm of Allah (swt).

In an article written by Dr. Carter Malkasian, who was Special Assistant for Strategy to the Chairman of the Joint Chiefs of Staff, General Joseph Dunford, from 2015 to 2019 very succinctly and precisely summarizes the essence of the reason for the defeat of the US. In an article ^[1], he states: “I have found no single answer to why we lost the war. While various explanations address different parts of the puzzle, the one I want to highlight here can perhaps be seen most clearly in the conversations I’ve had with the Taliban themselves, often in their native Pashto. “The Taliban fight for belief, for jannah (heaven) and ghazi (killing infidels). ... The army and police fight for money,” a Taliban religious scholar from Kandahar told me in 2019. “The Taliban are willing to lose their head to fight. ... How can the army and police compete?””

Thus, a non-Muslim US army veteran has concluded the essence of the strength of Muslims and Islam. The seeds of the success of the Taliban and the defeat of the US were laid the day the Taliban embarked on the Jihad for the sake of Allah (swt), because the success was in abiding by the Law of Allah (swt). Thus, on the fateful day that General Musharraf violated the Law of Allah (swt) and decided to provide unstinted support to the US was the day that he doomed Pakistan Army to shame. With all the firepower and nuclear weapons possessed by the Pakistani Army, the honor for defeating the US lay at the footsteps of the simple and committed Mujahid of the Taliban. May Allah (swt) guide us all to abide by His Hukm for His sake and purely for His pleasure – Ameen.

Reference:

[1] <https://www.politico.com/news/magazine/2021/07/06/afghanistan-war-malkasian-book-excerpt-497843>

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Revival and Cultural Resumption (Part-1)

Lutfi Abu Muhammad, Algeria in Al-Waie Issue 409

Revival is the generation of an intellectual basis (قاعدة فكرية) for man, focusing him upon judging thoughts and inclinations and defining for him a distinct lifestyle, in accordance with the basis. Determining whether a man is revived or declined is based on his behavior, inevitably arising from the interaction of his concepts and inclinations, whenever he wishes to satisfy his instincts or organic needs. Thus, searching for the way for revival is a subject that has been addressed by many research studies, seeking explanations for the phenomenon of revival, as well as how to achieve it. It is of particular interest to Muslims, when there is consensus about the state of backwardness prevailing over the Muslim World, prompting comparisons with other civilizations. This consensus has so far led to an inferiority complex, which is exploited by the West in imposing its intellectual dominance over defeated minds. It is known that civilizations clash with each other according to the law of defense, wherein the criterion for civilizational defeat is surrender, as described by Ibn Khaldun, كل مغلوب مفتون بتقليد الغالب "All the defeated are fascinated by imitation of the victorious."

The capitalist civilization, adopted by both the East and West, establishes a certain concept about life by which it leads the entire world. As Huntington stated, "The qualities that make a society Western, in contrast, are special: the classical legacy, Christianity, the separation of church and state, the rule of law, civil society." Capitalism claims that the Creator of the universe has nothing to do with running the affairs of people. The legislation that emerged from secularism proceeded in a twisted direction, neglecting the human being by considering him as merely a consumer. Capitalism is only concerned with increasing and diversifying the wealth. Capitalism widens the gap between rich and poor and legalizes exploitation under various names. The law of the jungle that has descended upon the world is the consequence of capitalism, its thoughts and institutions.

Accordingly, attention is directed to Islam, as it is the only ideology capable of correcting the twisted course and bringing humanity back to its

original course. Islam's rich jurisprudential and historical heritage makes it the natural leadership for the world. Islam and its distinguished legislation have historically proven an ability to elevate man and society. The Islamic legislation emerged from correct comprehensive thought that submits the universe, man and life to the Majesty of Allah (swt). So the world will be straightened in its course and the concept of true servitude of Allah (swt) will be realized. Thus, the Islamic Ummah is not like any other nation because it has a responsibility towards both itself and other peoples. It is the Ummah with a civilized, noble and elevated message.

Accordingly, based on the aforementioned, this paper seeks to present an intellectual approach, to discuss the concept of revival, its relationship to the resumption of civilization and the concepts related to them. It also aims to contribute to the discussion regarding the age-old question "Why do others progress while we fall behind?"

The subject of revival is much discussed amongst opinion makers, in order to reach the practical understanding that engenders ideological elevation, particularly in the light of major transformations which the Ummah is going through politically, economically and socially. This caused the discussion about revival to be closely allied to any serious discussion. Papers and theses about revival are found of every hue. There are those who consider revival as a technological development, while others consider this to be founded upon morals and some others consider this to be economical, amongst other conceptions... Thus, the descriptions are varied, varying according to a diversity of viewpoints and prisms through which the problem is viewed. Due to the great importance of revival and its consequences upon prosperity and development, ancient and present day historians have sought to find explanations for the cycles of revival and decline in all ages. They review revival by dividing it into four eras:

First: Ancient civilizations that were formed in several regions and left their mark. Many of them are still under exploration and investigation such as the Egyptian, Sumerian, Assyrian, Babylonian, Persian, Greek civilizations, amongst others. The last of them was the Roman civilization that extended its control over Mediterranean Sea such that it became known as the Roman Lake.

However, the life cycle of even this civilization came to an end during the Fifth Century C.E.

Second: The Middle Ages was marked by the newcomer into the dictionary of revived peoples, which is the Islamic civilization. Islam's civilization rose as a sun in the East, whose rays had reached to a large part of the world, from China in the East to the Atlantic Ocean in the West, penetrating Europe and reached the borders regions of France, after the opening of Spain (Andalusia). At the same time, the West was living under total darkness for many centuries, during which Europe became all too familiar with famine, plague, poverty and tyranny. The situation continued until the beginning of the Sixteenth Century, when the balance of power began to shift in favor of Europe and its capitalist civilization, which arose as a result of the bloody struggle between the Church on the one hand, and thinkers on the other hand.

Third: With the dawn of the Eighteen Century, subsequent to the "Glorious Revolution" of 1688-89 in Britain, there was radical political change. One of the outcomes was the political transformation that established the democratic and capitalist system, by which plans for economic projects were drawn up, in order to enter the industrial and manufacturing age. This was the industrial revolution that was launched in Britain, spreading to most of Europe and North America. This was not the case for the Islamic civilization, which was experiencing difficult times due to accumulated political and financial crises, worsened by pressures exerted by European states. The matter reached the level that the Islamic State represented by the Ottomans was described as the "the Sick Man of Europe." This era was marked by the emergence of an intellectual trend in Europe that sought to inculcate a whole host of societal concepts that were hitherto unknown to Europeans, falling within the domain of statehood, the relationship between the ruler and ruled, societal values, citizenship rights, property ownership laws, measures for wealth distribution and taxation, amongst others.

Fourth: The Twentieth Century witnessed major geopolitical transformations, the most prominent of which was the fall of the Ottoman State in 1924. The severe decline of the Islamic civilization, which had previously extended over many centuries, providing humanity a distinctive way

of life. It had been remarkable before then for its continuity over an extended period, when compared to other civilizations. However, when the laws governing worldly life mandated a shift the balance towards the Western civilization, its political and economic projects dominated the world for decades after the Second World War. The emergence of socialist thought and its state did not last long under the political competition it faced from the people of capitalist ideology. Western civilization continued to rein supreme despite many flaws in its intellectual foundation that generated unprecedented crises within society, man and human values.

Explanations for the rise and fall of civilizations are many. There were those who explained them as inevitable, as every start has its ending. Oswald Spengler, the German philosopher, who died in 1936 CE, is considered one of the pioneers of this proposition, asserting that civilization cycles through “death following life, rigidity following expansion.” Oswald Spengler wrote a book ‘The Decline of the West’ in 1918, in which he wrote that the fate of civilization was a matter of ‘destiny’. He saw society moving in continual cycles of growth and decay. He said that each civilization is like biological organism, taking birth and then going to maturity, old age and ultimately to death. According to him, Western civilization that started during the 19th century, i. e. by the establishment of capitalism, has entered the stage of decline and its prosperity was during the era of feudalism. (1).

On the other hand, the British historian Arnold J. Toynbee, who died in 1975 CE differed from Spengler, over the analogy with a living organism, with a destined life cycle. He focused on internal and external challenges which, according to him, contribute to factors in productivity, which lead to a vitality in society led by the aware elite and their pursuit of the well-being of the general public. In his seminal work, “A Study of History,” Toynbee had proposed five main stages of the civilizations-societies evolution: Genesis, Growth, Time of Troubles, Universal State, and Disintegration (2). Toynbee did not see breakdown of civilizations as caused by loss of control over the physical environment, by loss of control over the human environment, or by attacks from outside. Rather, he saw that it comes from the deterioration of the “Creative Minority,” which eventually ceases to be creative and degenerates into merely a “Dominant Minority.” He further asserted that, “First the

Dominant Minority attempts to hold by force—against all right and reason—a position of inherited privilege which it has ceased to merit; and then the Proletariat repays injustice with resentment, fear with hate, and violence with violence when it executes its acts of secession.” (3). Perhaps, the German philosopher George Wilhelm Friedrich Hegel (d 1831 C. E), whose intellectual formation was influenced by philosophical schools of thought of the rationalism of the Frenchman, Descartes, and the empiricism of David Hume, as well as German philosophers, is prominent in the discussion. By proposing a dialectical view on progress, citing the, “contradiction is the essence of all phenomena and things, and this struggle is the source of all growth” as the basis for “Conflict Transformation,” the Hegelian view is that revival and decline are two events that are not isolated from each other. Instead decline and revival are interconnected within an accumulative composition, in which events and stances clash, resulting in a movement that leads to the emergence of new cases, states and situations.

Hegel had a great impact on philosophy in the West, particularly as his Conflict Transformation theory found many followers, including the American writer of Japanese origin, Yoshihiro Francis Fukuyama. Fukuyama is known for his book “The End of History and the Last Man” (1992), which argues that the worldwide spread of liberal democracies and free-market capitalism of the West and its lifestyle may signal the end point of humanity's sociocultural evolution and become the final form of human government. He believes that history has ended with the arrival of liberalism to in a highly evolved forms, which engenders within it the confidence in its material and scientific wealth, inducing in other nations a state of constant striving to replicate the American experience. Thus, the capitalist ideology represented by the West adopts certain concepts of life which it wants to shape the whole world with. Whilst making a distinction between modernization and Westernization, Samuel P. Huntington defined the Western civilization in clear terms in “The Clash of Civilizations and the Remaking of World Order” (1996), where he stated, “The qualities that make a society Western, in contrast, are special: the classical legacy, Christianity, the separation of church and state, the rule of law, civil society.” (4)

These are some of the models proposed for revival and decline that have come into focus, particularly since their interpretations have gained popularity amongst historians and intellectuals. In order to discuss the aforementioned interpretations, it is necessary at first to define revival and its causation.

What is Revival?

Linguistic Definition:

Nahda (revival) is an Arabic word derived from the root verb (نهض- nahd) which means to stand and be straight. It has come in the dictionary of Lisanul Arab that the word nahd (النهض) ' and 'nuhood(النهوض) means “depart from a place by standing.” The verbal noun 'nahada, yanhadu, nuhood(نهض، انتهض القوم) ' means” to get up.” The word 'inthahadal qawmu (النهضة) ' means “people stood up for fighting.” The word 'nahda (النهضة) ' means energy, force. 'Makanun Nahidun(مكان ناهض) ' means a raised place.

Conventional Definition:

Nahda is defined as the transformation of society to the best condition (5). This conventional meaning is common amongst intellectuals and thinkers. The Arabs never used the word with this meaning. The conventional meaning only came to usage in the modern era. The discussion of the word Nahdah refers to conventional meaning. In principle, the linguistic meaning of a word is not referred to except, when there is a contextual indication (qareena) to refer to that meaning.

Perhaps the most important question to ask about the subject of Nahdah is to know by what process transformation or transition occurs, culminating in the existence of revival in the society. What is the difference between revived people and declined people? What is the standard that enables us to differentiate between correct revival and false revival? Answering these questions require deconstruction of the term, with fundamental objective to study the term.

The importance of the subject of revival is a matter in which there is no dispute amongst all human beings. Revival is the natural state that indicates their effectiveness in this universe. Humans are constantly striving to improve their living conditions, achieve political and social stability and adopt the values that elevate the society. So society must be defined at first in order to know what needs to be revived. Society is a group of individuals that are associated together with permanent relationships. A group of people that do not have continuous, permanent relationships do not constitute society. The existence of such relationships is the criterion by which a society is judged to exist or not. These permanent relationships are the true mirror that reflects the reality of society. The nature of the relationships determines whether the society is good or not. Hafiz Saleh stated that, "These relationships are the ones that organize the life of people. Customs and traditions are defined through these relationships. We judge the Society as good from the course of such relationships and by observing the people's behavior with their relationships and interests." (6)

This is with respect to permanent relationships within a community. As for the individual, he is distinguished by his behavior.

Judgment upon the behavior of humans is the way to revealing any person's true nature, in terms of the extent of his elevation from decline. Individuals can only judge another person through his behavior and his set of actions, whilst fulfilling his needs and instincts. Najah Yusuf stated that, "Therefore, we can describe a man to be elevated or declined based on his behaviors and actions. This description applies to his reality with no excess or negligence" (7). Therefore, understanding the main drive and motive for the actions is considered necessary to arrive at the source of his behavior, which regulates and defines it. It is known intuitively that a person is driven by his thoughts. A person behaves with any behavior only when he has a thought in his mind that leads him with a certain behavior.

Regarding behavior, it is said, (سَلَكَ الشَّخْصُ مَسْلَكًا) "A personality acts behaviorally." Behavior (*sulook*) is what drives the man and his actions. Mahmud Al Khalidi defines behavior as, "the actions performed by a man to satisfy his instincts and organic needs and this is inevitably driven based on the

inclinations present within him to satisfy.” He adds that, “The behavior of a man is determined by his concepts about life.” The intended meaning here is that whenever an individual wishes to satisfy a particular need, he poses two basic questions: the first is related to things and what they are. The second question is related to human behavior and his willingness or reluctance to act.

If we take the state of hunger for example, the first question that comes to the mind of any person regardless of his belief is: Does the thing to be eaten achieve satisfaction of the hunger? The answer here may be agreed by most of the people, irrespective of viewpoints upon life. However, the answer to the second question is related to the permissibility of satisfaction from such a thing. This is the matter outside the nature of the thing and outside the nature of man. Instead, it requires him to refer to a principle or principles that he makes as a criteria for his actions and standard for his behavior. Effectively his willingness or reluctance to act depends on him referring to the viewpoint of life in terms of proceeding the action or abstaining from it. Thus, if a person knows that this food has something that contradicts the standard he referred i.e. his view point upon life, such as if he knows that it is not clean, or the food has pig meat in it or its owner does not permit that ... in such cases the person will abstain from that food, despite his inclination towards it and he will reject such wrong inclinations.

This applies to anything that is presented to him for the satisfaction of any need or desires, whether it is an organic need, such as eating and drinking, or an instinctive desire, such as reverence, procreation and survival instincts. With this, we come to an important conclusion that all human deeds are bound by standards and principles which they believe in. Those standards and principles are determined by their viewpoint of life, i.e. their ‘Aqeedah. We conclude that every action is driven by the concept about life, regarding proceeding with the action or abstaining from it. This is the case whether the action is primary or secondary, great or trivial, valuable or worthless. The ‘Aqeedah is the fundamental principle for thoughts and concepts about life. It is the source from which all of life’s systems emanate. It is from the ‘Aqeedah that the view point of life is derived from. The ‘Aqeedah is from where criteria and principles are taken to differentiate pure from impure and the wholesome from the wretched.

Based on this, judgment upon actions of a man is in reality is a judgment upon what he believes in, with respect to thoughts, standards and the viewpoint of life that he has adopted. Judgment upon these thoughts necessitates the existence of intellectual principles and axioms that are referred to, when issuing a judgment. Thoughts are in origin an intellectual basis, taken as a basis for the conduct of affairs in this life. Therefore, willing to change the behavior of a man is by changing those fundamental thoughts radically and replacing them with correct thoughts. This is what applies to an individual. As for society, the permanent relationships are determined by the collective, common thoughts and emotions, as well as the systems that emanate from them. These three components lead to the generation of a distinct society, due to their presence and homogeneity.

Thus, Islamic society is a human entity that practices a distinct lifestyle. It is determined by thoughts, emotions and systems whose spiritual aspect is connected to the Islamic 'Aqeedah in every sense. For every part in the life of the Muslim individual and society, Islam has assigned a treatment that results in tranquil living. For example, poverty is treated by applying a set of Shariah rulings through which financial affairs in the society are organized. Thus, equitable distribution of wealth through the mechanism of Zakat, grants, prevention of hoarding, preventing private ownership of public property, abolition of usury, linkage of currency to gold and silver and other Shariah rulings are applied, so as to arrive at a society that is free of poverty and the poor. The permanent relationships guaranteed by the citizen or political system emanate from a single source that works to create harmony between individuals and systems. It is as if all of them are aboard a single-ship. This is what Abdullah Laroui expressed when describing the natural state, "It is the state whose individuals and system are on a unifying method."

The description of society is based on a true description of that conception. When the conception appears to be in harmony between the public convention and the system, i.e. both the collective thoughts and emotions are of the nature of the system, then we would say that this society is homogeneous. There can be a complete harmony between the ruler and the people. This is the case that happened in Europe during the Renaissance when the system matched the thoughts and emotions carried by the people. Britain

witnessed the first signs of revival as matters advanced after what they call the Glorious Revolution, which brought about the political system that established solid foundations for the industrial revolution (8). The same applies to the United States and France. Accordingly, the homogeneity between the ruler and people in terms of thoughts, emotions and system makes this society advance in seeking sources of wealth and development. This harmony allows development of strategies that would transform society in a qualitative transformation, establishing sovereign institutions capable of shaping the economic, social and educational sectors.

As for the society which has troubled relationships with disparate thoughts and emotions, disliking the system and works to undermine the system, this society is characterized with chaos. This is because the society will not advance due to the conflict between the ruler and people. It causes the individuals of the society to become detached from those around them. Selfishness dominates them and apathy overcomes them. Accordingly, the revived man is the one whose behavior emerge from single comprehensive thought. Revived society is the society in which collective relations emerge from a singular, unifying intellectual leadership (Qa'idah Fikriyah). Declined man is the one who is reigned by chaos from the source of his behavior. The same applies to the declined society. Accordingly, in order to revive the society, this chaos must be replaced with a single source or single intellectual leadership that revives it. Intellectual leadership is an ideological thought that provides an answer about the nature of the universe, man and life. There are only three answers that are offered for consideration in the world today:

- 1) There is a Creator for this universe, who creates the systems.
- 2) There is a Creator, but his legislation is separated from life.
- 3) There is no Creator.

Principles and ideologies have emanated from these three differing answers. Islam believes that the Creator of the universe is the One Who runs the universe, whereas capitalism through secularism separates religion from life's affairs, whilst socialism considers religion to be the opium of people.

Those who look into these ideologies will see that all of them have achieved revival, although both capitalism and socialism do not agree to the condition of validity of intellectual leadership. Intellectual leadership is valid only if it agrees with man's innate nature and convinces the mind. These are the two conditions to judge as to whether revival is valid or not, although it is accepted that revival may occur, even if it is invalid. As for Islam, it is the only ideology amongst the three that has answers to the reality of universe, agreeing with man's innate nature and his evident inability. This ideology does not forbid man's thinking, instead Islam seeks to illuminate his mind with an enlightened and productive thought that would bring him security. This compels both him and society to adopt the Islamic thought, which is capable of providing comprehension of the reason for humanity's creation and the objective for which humanity was created. This is the reason why Islam as a thought was able to change the character of the Arabian Peninsula and much of the world within a short period of time, until it reached the far ends of the earth. Islam generated a civilization the likes of which humans had never witnessed before. Islam has intellectual, jurisprudential and scientific treasures that put it at the forefront of all civilizations, over all times.

To be continued...

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- [4] - Huntingdon, S. (1993). The Clash of Civilizations.
- [5] An-Nahda - Hafiz Saleh, p. 5
- [6] An-Nahda - Hafiz Saleh, p. 8
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Ruling is neither for Political Power, nor Extension in Military Service nor Personal Gain, but a Sacred Trust and a Worship of Allah (swt)

Media Office of Hizb ut Tahrir in Wilayah Pakistan

The Muslims of Pakistan witnessed the recent power struggle within Pakistan's political and military leadership with disgust, wondering whether Pakistan's rulers care for the people, or just for personal gain. The removal of Lieutenant-General Faiz Hameed as head of the ISI, threatened the political power of Imran Khan. General Hameed and the establishment had brutally and recklessly supported Imran Khan, despite huge resentment within the Muslims of Pakistan and their armed forces. In an arrogant, stubborn cling to power, Imran Khan made clumsy and desperate attempts to halt the removal of General Faiz. It is not the first time that we have witnessed such power struggles, in the current failed system. Both political and military leaders have changed both laws and the constitution to cling to power, make themselves wealthy and gain extensions in the term of their service. The root of the problem is that the right to make laws lies in the hands of human beings. This right is both the basis of Democracy, where the majority of elected representatives decide the law, and the basis of Dictatorship, where a single dictator decides the law. It is the cause of the power struggles which we witness in the current system, time and again. Both political and military leaders exploit the law to secure personal ambition for power and illicit wealth.

Ruling is a sacred trust in Islam and an act of worship of Allah (swt). The ruler in Islam is obliged to take care of the affairs of the people, through implementing Islam. Islam does not allow the ruler to rule according to his own whims and desires. Instead, Islam obliges the ruler to rule by all that Allah (swt) has revealed, whilst the ruler is accountable before Allah (swt) for his guardianship. In reply to Abu Dharr (ra)'s request to be a ruler, the Messenger of Allah (saw) warned, **يَا أَبَا ذَرٍّ إِنَّكَ ضَعِيفٌ وَإِنَّهَا أَمَانَةٌ وَإِنَّهَا يَوْمَ الْقِيَامَةِ خِزْيٌ وَنَذَامَةٌ إِلَّا مَنْ** أَخَذَهَا بِحَقِّهَا وَأَدَّى الَّذِي عَلَيْهِ فِيهَا **"You are weak, Abu Dharr, and it (ruling) is a trust**

which will be a cause of shame and regret on the Day of Resurrection except for him who undertakes it as it ought to be undertaken and fulfils his duty in it.” [Muslim]. Thus, the Messenger of Allah (saw) warned the incapable, pious man from being a ruler, even though he would have ruled by all that Allah (swt) has revealed. In Islam, ruling is for the capable individuals who fear Allah (swt), whilst ruling itself is a worship of Allah (swt), through governing the people according to the laws of Islam alone.

O Muslims of Pakistan! Democracy does not allow us to be governed by all that Allah (swt) has revealed. It produces political and military leaders who only care for themselves and the interests of their colonialist masters. It is time we reject this system and work for the sake of Allah (swt) to establish the ruling system of Islam, the Khilafah. **O Muslims of Pakistan’s Armed Forces!** Do not allow your strength to be exploited by those who pursue personal ambition. Remove these corrupt leaders who seek their own benefit, releasing our people from misery and despair. Indeed, Allah (swt) made you capable to change our situation and He (swt) will certainly ask you about all that He (swt) granted you. Grant your Nussrah to Hizb ut Tahrir for the re-establishment of the Khilafah (Caliphate) on the Method of Prophethood and let our people rejoice at the return of the ruling by the Noble Quran and the Blessed Sunnah. Allah (swt) said, ﴿وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ * بِنَصْرِ اللَّهِ يَنْصُرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ﴾ **“And on that day the believers will rejoice, at the victory willed by Allah. He gives victory to whoever He wills. For He is the Almighty, Most Merciful.”** [TMQ Surah Ar-Rum 30:4-5]

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Unifying Pakistan, Afghanistan and Central Asia into a Single State

Abdul Rafay, Pakistan

The return of Afghan Mujahideen to Kabul sent waves of joy throughout the Muslim world. America, on the other hand, began closing down its embassy and vacating its officials, while Afghanistan's puppet president Asraf Ghani fled the country. A few thousand lightly-equipped fighters were able to destroy the hubris of the world's only superpower, just as their predecessors had done twice before, with the superpowers of their time: the Soviet Union and Britain.

America's defeat is a victory not only for the Muslims in Afghanistan, but also of those in Pakistan, who had severely opposed American occupation by helping the Afghan Mujahideen in every possible way. However, what's separating the Muslims of these two countries today is the Durand Line, which was initially established by imperial Britain's Foreign Secretary Mortimer Durand in 1893 between the Indian subcontinent and Afghanistan, and made permanent after the Third Anglo-Afghan war in 1919. This Durand Line represents Britain's failure to occupy Afghanistan, despite fighting three wars. So the British established the Durand Line at the limit of the land they were able to conquer, notwithstanding the fact that people on either side of this line belonged to the same Pashtun tribes and are intimately related to one another. Hence, the Durand Line is a completely artificial and an unnatural border from its very basis. Even though Britain withdrew from the Indian subcontinent after dividing it into two parts, the Durand Line persists to this day.

Now that America has been badly humiliated and forced to flee from this region and Afghanistan is completely in control of the Muslims, what excuse do we have in keeping such an artificial and unnatural border, originally fabricated by foreign colonialists, that separates two Muslim lands despite the fact that they both are physically connected with each other? Furthermore, since the Central Asian states had also gained independence from the Soviet Union after its collapse in 1991, and today they are totally under the authority of Muslims, then why should it not happen that a single larger Islamic state comprising of

the lands of Pakistan, Afghanistan and the Central Asia may be established that may emerge not just as a regional power, but a global power in the world?

If we look at these regions, we can clearly see that on one hand, we have Pakistan which is a nuclear state and full of natural and agricultural resources - which neither the political nor the military leaderships have ever utilized to strengthen the Muslims of this region in the real sense of the word - while, on the other hand, we have Afghanistan which too has abundance of natural resources. According to a report published by the New York Times on June 14, 2010, a group of geologists and officials from the Pentagon estimated that Afghanistan was sitting over natural resources of worth \$1 trillion. These included iron, copper, gold, cobalt, niobium and rare-earth elements. Furthermore, the report declared Afghanistan to be the 'Saudi Arabia of Lithium' because of the vast reserves of lithium found in its land.

The importance of all of these resources in today's world and in the near future can be gauged from their specific uses. Besides gold and iron, which do not require elaboration, copper is used in power cables and electronics due to being a perfect conductor of electricity. Cobalt and lithium are used in rechargeable batteries and electric vehicles, whereas niobium is needed for making a particular type of stainless steel. Rare-earth elements are used for making optical fiber cables which are the backbone of the modern communication systems. The entire world needs these minerals urgently today and the said need is going to exponentially increase in the near future. These surveys were first carried out by the Soviet Union in the 1980s. America found these surveys' results in 2004 in an abandoned library in Kabul and was able to use advanced technology to build upon them by surveying almost 70% of the Afghan territory. These surveys ultimately culminated in this report in 2010.

As far as the natural wealth of the Central Asian states is concerned, a 1,000 miles long pipeline was once planned in the 1990s to carry the oil of Central Asia from Turkmenistan to the Arabian coast in Pakistan via Afghanistan. The said pipeline was planned to carry around 1 million barrels of oil daily. All this is just a glimpse of the resources that this region possesses at large.

Hence, the Muslims of Pakistan, Afghanistan and Central Asia can join together to form a single state which will not only be self-sufficient in

resources, but also be able to thwart Indian plans for the region and emerge as a major player in international politics. The humiliating defeat that America has suffered at the hands of a few thousand low-equipped fighters in Afghanistan makes it clear beyond doubt that it will not dare enter this region again, especially after the Muslims would have unified this region into a single state, just as Britain and the Soviet Union never tried establishing their foothold after their respective defeats.

Now that the America has been expelled from Afghanistan, Pakistan must follow suit and terminate its agreements with America regarding the Air Lines of Communication (ALOC) and Ground Lines of Communication (GLOC), which allow American military, access to Pakistan's airspace and land routes, since these agreements help maintain whatever's left of American influence in the region. Until America is not completely expelled from this region, it will continue to meddle, and retain the capability to expand its evil influence whenever it wants.

Along with this, it is also essential that CIA networks within Pakistan - which continue to work under the cover of the American Embassy and Consulates - are also completely eradicated. These networks carry out espionage activities for the American government, and until Pakistan does not put an end to them, its own intelligence and sensitive state secrets will not be safe. One must always remember that the presence of these networks is not beneficial to the Muslims of this region in any way whatsoever.

Furthermore, Pakistan must also stop playing the role of a facilitator of American plans for this region. It must stop pressurizing the Afghan Taliban to negotiate with the American government, since these will only help realize American plans for the region. Negotiations are one of the deceitful ways that America uses - usually when it realizes that it has been defeated – in order to harm its enemies, and to gain advantages for itself. Facilitating America will only allow it to re-enter this region through the backdoor after exiting from the front.

The power of Muslims should not be derived from the colonial states such as China, Russia or America. Instead, it should be found within the oneness of the Muslim Ummah, and from a single state that unifies all of Muslim lands,

armies and resources under one banner. Pakistan's real rulers must now decide whether they want to continue to serve American interests as they have done so far, or instead bring down the Westphalian order by erasing the artificial Durand Line and unifying Muslims under a single banner, liberating all of the occupied lands including Kashmir and Palestine and taking Islam's just system to the rest of world.

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Q&A: Erdogan and Putin's Summit in Sochi, Russia

(Translated from Arabic)

Question:

On Wednesday, 29/9/2021, a summit was held between Erdogan and Putin in Sochi, Russia. The Turkish president was at the head of a delegation that included the head of the intelligence service, Hakan Fidan, and the head of the presidential communications department, Fahrettin Altun, and the presidential spokesman, Ibrahim Kalin, without any of his ministers!

["It was remarkable that the meeting, which lasted for 3 hours, took place behind closed doors, and the two presidents did not hold a joint press conference at the end, contrary to the protocols followed by the Kremlin on similar visits. Also, the two presidents did not issue a final statement." (Asharq Al-Awsat 30/9/2021)] What are the reasons for this visit? And what are its objectives?

Answer:

In order to answer the above questions, we need to review the following matters:

1- From observing America's current interests, it is clear that it is concentrating its efforts towards China; it plans to withdraw from the Middle East to free itself to China, it will entrust its agents in the region to play the role it wants. This policy was followed just before the arrival of the Trump administration, as there was a change in American policy. America was mobilizing its political and military forces around China, so it resorted to greater use of its subordinate countries such as Turkey. It was from that policy that the Trump administration gave a role to Turkey in Syria, in Libya, in the eastern Mediterranean, and other regions. With this new role for Turkey, America has practically removed itself from the deliberations of the Syrian crisis and made it between Turkey and Russia, and the Turkish-Russian talks in Astana and Geneva emerged, and the Turkish army entered northern Syria...

2- Later, this role eased with the beginning of the Biden era due to political

considerations adopted by the Democrats. The first phone call between US President Biden and Turkish Erdogan was late on 23/4/2021, i.e. three months after Biden assumed the presidency in Washington. During the call, it was agreed to hold a session between them on the sidelines of the NATO summit in Brussels on 14/6/2021, and in a clear indication of the differences between them, the US President announced, one day after the contact between them, that what he called the Armenian massacres in Turkey is a genocide. Biden told Erdogan his intention to announce this during the call between them, as a result Turkey and Erdogan were in a frenzy, but all this noise remained within the media fanfare, and when the closed meeting between them took place on the sidelines of the NATO summit on 14/6/2021 in Brussels, their agreement on Afghanistan emerged, and Erdogan cheered about this task, [Erdogan indicated that he discussed with Biden the situation in Afghanistan, and he said, "We are ready, we cannot neglect the Taliban in Afghanistan, we are ready to deal with them if we get the support of the United States as well as other countries..." (CNN Arabia, 14/6/2021)], but it seems that what was more important is the issue of withdrawal from Syria, especially Turkey's role in talks with Russia about withdrawal...

3- The most complex withdrawal for America at the moment is Syria, because the issue is not related to it alone. It includes Iran, the Iranian party, Turkey, and most of all, Russia, which was brought into Syria at the behest of America on 29/9/2015 during Obama's meeting with Putin. All of these things need certain measures so that America ensures the complete withdrawal of others, especially Russia, before it withdraws its forces, especially since it has created reassurance among the Kurds that it supports them and will not abandon them as it did in Afghanistan, [the Commander-in-Chief of the Syrian Democratic Forces, Mazloum Abdi, stated that US President Joe Biden promised that the United States would not abandon its Kurdish allies in Syria after it withdrew from Afghanistan last month... Abdi from his headquarter near Al-Hasakah told 'The Times', "They assured us that this is not Afghanistan. They said that the 'American' policy here is completely different." (RT, 28/9/2021)]

4- America does not want to withdraw while Russia remains, especially since Russia has begun to get frustrated of America's policy and focus on China

at a time when Russia is getting closer to China in more than one position, so it is likely that America during the meeting of the presidents, US Biden and Russian Putin in Geneva on 16/6/2021 was pressuring Russia to move away from China and come closer to the American position... Although America was planning to withdraw from Syria and delegate its agents to manage matters on its behalf. Despite the fact that Russia's withdrawal is an important matter for America before it withdraws its forces from Syria permanently and entrusts its agents to fill the void and devote itself to China, at the same time it does not want to make Russia a counterpart to it, so it did not directly discuss with it the issue of withdrawal from Syria, but instructed Erdogan to discuss this issue with it on the grounds that Russia is inferior to America to discuss directly with it the project of withdrawing from Syria, especially after America is reassured that its agent Bashar has improved his relations with the countries of the region after talks to deliver Egyptian gas through Jordan, Syria, and Lebanon, and America can rely on him until it finds a suitable alternative to him...

Thus, America assigned Erdogan to discuss with Russia the issue of Russia's withdrawal from Syria... [Erdogan stated that he will meet with Putin on September 29th, to discuss bilateral relations and the latest developments in the Syrian province of Idlib. In a press statement Erdogan said: "My meeting with Putin will be bilateral without the presence of a third person, and it will not be limited to the situation in Idlib, but we will discuss the general situation in Syria, the steps we will take in this country, and bilateral relations as well." Erdogan indicated that Turkey and Russia are pivotal countries in the region, and pointed out that Putin is a statesman, and he showed this in resolving the Azerbaijani-Armenian conflict (Al-Jazeera Net, 28/9/2021)]. Erdogan, who was accompanied by Hakan Fidan, head of the National Intelligence Service, said before his meeting with President Putin in the Russian city of Sochi: [Peace in Syria is linked to the relations between Turkey and Russia, and the steps that the two countries take together are of great importance. (Anadolu Agency, 29/9/2021)].

5- Russia has realized this and considered it an insult to it that Erdogan discusses with it the issue of withdrawal from Syria instead of America directly discussing this matter with it, especially since it was the one who introduced it

into Syria, so how now it does not discuss with it the issue of withdrawal directly, but rather entrusted Erdogan with that?! Accordingly, it considered this an insult to it, especially as Putin wants to emulate America as a major influential country in the world! Therefore, Russia took a stance towards Erdogan to be a lesson for Turkey and at the same time a message to America that it might come back and agree to discuss this issue, that is, to withdraw, directly with it, and that was through:

a- [Russian President Vladimir Putin ignored the arrival of his Turkish counterpart Recep Tayyip Erdogan to his country on Wednesday, and instead of receiving him at the airport, Sochi's Mayor Alexei Kobaygorodsky, and Deputy Governor of the Krasnodar Territory Alexander Rabaul were sent to meet him... The Russian Ministry of Foreign Affairs, Igor Bogdashev, the Turkish ambassador to Moscow, Mehmet Semsar, the Consul General of Novorossiysk, Firat Bayar, and the employees of the Turkish Embassy received Erdogan in the Airport. (Turkey Now 29/9/2021)].

b- Putin also instructed Pravda Newspaper to direct insults at Erdogan, describing him as a poor man! It is known that Pravda is a Russian newspaper that was one of the largest newspapers in the world in circulation during the Soviet period, and it is now one of the leading newspapers close to the Kremlin Palace: [The Russian newspaper Pravda, which is close to the Kremlin, attacked Turkish President Recep Tayyip Erdogan, describing him as poor, in an article containing condemning words, prior to his visit to Sochi, and in an article published in the newspaper Pravda, the Russian journalist, Alexander Strom, said, "The poor man has no chance of being re-elected"... (Turkey Now 29/9/2021)].

6- Therefore, the meeting between Putin and Erdogan carried its failure from beginning to end, and even before it began! It seems that Erdogan was expecting this, and that is why he made sure that attendance at the meeting would be very limited, i.e., between him and Putin, and the circle of those familiar with the failure would not expand, and this was what happened... Thus, no positive result was achieved from that meeting, and he left with nothing, even the protocol press conference that usually takes place after each meeting has not taken place! [The meeting of Russian President Vladimir Putin and his

Turkish counterpart Recep Tayyip Erdogan is concluded in the Russian city of Sochi today, Wednesday, without holding a press conference. After a three-hour meeting, the two sides did not announce results or understandings, except for diplomatic statements without any information on the content of the meeting. For his part, political analyst Darwish Khalifa said in an interview with Al-Araby Al-Jadeed that the failure to announce any outcomes from the meeting indicates that there is no agreement between the two parties and there are differences, this is why, no press conference took place. Khalifa added that the Syrian file is the basis of the meeting and not as is promoted by some, about Ukraine or Libya... (Al-Araby Al-Jadeed 30/9/2021)].

7- As for Erdogan's scheduled meeting with Biden on the sidelines of the G20 summit at the end of October, [Turkish President Recep Tayyip Erdogan will hold a bilateral meeting with his American counterpart Joe Biden during the G-20 leaders' summit scheduled for next October... The sources added that Erdogan will meet his American counterpart Biden on the sidelines of the summit. (Anadolu Agency, 28/9/2021)]. It seems that he is about the next step after the failure of Erdogan's meeting with Putin!

It is expected that if America can dominate Russia's position towards China, that is, make Russia get closer to it against China, then America will not give any consideration to Erdogan, but will leave his failure surrounding him alone! And it may return to the agreement with Russia if it guarantees that it will move away from China... These colonial countries do not care about respecting their agents or those in their orbit if they see that this is in their interest!

8- The conclusion includes the following points:

a- America is preparing to withdraw from the Middle East and entrust matters to its agents and those who revolve in its orbit, and it wants to focus on China, even if it is not a hot conflict but a cold war, as America was accused of this by the spokesperson for the Chinese Embassy in Washington, Liu Pengyu, commenting on the alliance of America, Britain and Australia by saying: [These countries should not form exclusionary blocs that target or harm the interests of other parties, and the most important thing they should do is get rid of the Cold War mentality and ideological bias... (Al Jazeera Net 16/9/2021)].

b- The Ottoman State, which troubled Russia, no longer exists, so Russia and the enemies breathed a sigh of relief, and now the rulers of Turkey, from Russia's point of view, are too weak and have no value, they give them no weight in any matter!

c- There is a positive point in everything that happened, which is that the colonial kaffir countries are almost packing their bags and leaving the Muslim countries, and it is an appropriate opportunity for those who carry the call and everyone who wants to follow the truth to rejoice in the nearness of the high status of Islam and its people, and the deterioration of the status of kuffr and its people:

﴿إِنَّ فِي ذَلِكَ لَذِكْرَى لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ﴾

“Indeed, in that is a reminder for whoever has a heart or who listens while he is present [in mind]” [Qaf: 37]

29 Safar 1443 AH

6/10/2021 CE

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Q&A: The Quraysh did not Meet the Conditions for Seeking Nusrah before the Conquest

(Translated from Arabic)

To: Ghaith Gahith

Question:

Assalamu Alaikum wa Rahmatullahi wa Barakatuh,

Our Sheikh, I have a question please, it is known that the Prophet (saw) sought the Nusrah from the tribes, but was Quraysh among the tribes from which Rasulullah (saw) sought the Nusrah?

Jazak Allah Khair.

Answer:

Wa Alaikum Assalam wa Rahmatu Allahi wa Barakatuh,

Seeking the Nusrah (requesting the support) should be from the one who responds and embraces Islam, and he is one of the people of power and protection, so that he can support Islam and establish the rule by what Allah has revealed. These two conditions must be met by the one from whom you seek Nusrah. If he does not respond to Islam and embrace it, or he is not one of the people power and protection capable of effecting change, alone him and his tribe or with others, he will not be from the people of Nusrah. Quraysh did not have that before the conquest. The people of power and protection in them who had the ability to change did not embrace Islam at that time; thus, the Messenger (saw) did not seek their support, but rather he (saw) used to call in Makkah to Islam, and those who embraced Islam were the weak and some of the powerful individuals without their tribes, so they were not able to change, like Omar and Hamza.

Therefore, there was no asking for support from the people of Makkah because the two conditions were not met; rather, there was a call to Islam in Makkah, and there was no response to Islam from the people of power and

protection in Makkah who were capable of effecting change; hence, there was no Talab An-Nusrah (seeking support) in Makkah, but rather Makkah was opened by conquest.

That is why the Messenger of Allah (saw) used to present himself to the people of power and protection from the tribes; he used to invite them to Islam first, and if they became Muslim, he sought the Nusrah from them. Here are some of what was mentioned in the Seerah:

First: From Seerat Ibn Hisham:

1- Seeking the Nusrah from Thaqif:

[Ibn Ishaq said: After the death of Abu Talib, the harm of the Quraish against the Messenger of Allah (saw) became more severe in a manner that they were not able to do whilst his uncle Abu Taalib was still alive. The Prophet (saw) went to al Taif seeking support from the Thaqif to defend him against his tribe. At the same time, he hoped that they would accept the Message which Allah (swt) had sent him with. He went to them alone.

Ibn Ishaq said: Yazid Ibn Ziyad told me, on the authority of Muhammad Ibn Ka'b Al-Qurazi, he said: When the Messenger of Allah (saw) arrived Taif, he approached a group of people from Thaqif who were then their notables and chiefs; namely three brothers: Abd Yaleel, Masoud and Habeeb the sons of Amr bin Omair bin Awf bin Uqdah bin Ghairah bin Auf bin Thaqif, and one of them had a Qurayshi wife from Banu Jummah. So, the Messenger of Allah (saw) sat down with them and invited them to Allah, and told them he had come to ask their aid in the propagation of Islam, and their support against those of his people who opposed him. But one of the men said he would tear up the cloth which covered the Kaba if Allah had sent him; and the second man said, "Could Allah find no better to send except you?" and the third man complained, "I shall never speak to you! for, if you are an apostle of Allah, your dignity is too great for me to contradict you; and if you are lying, there is no necessity for me to speak to you." So, the Messenger of Allah left them, in despair of receiving any good from the Thaqif.

2- The Prophet seeking the support of the Tribe of Amir Ibn Sa'sa'ah

Ibn Ishaq said: Az-Zahri told me that (the Prophet (saw) came to the [tribe of] Amir ibn Sa'sa'ah and invited them to Allah (swt) and asked for their protection. A man from amongst them – called Baiharah ibn Firas, Ibn Hisham said: Firas ibn Abdullah ibn Salama (Al-Khair) ibn Qushayr ibn Ka'b ibn Rabi'ah ibn Amir ibn Sa'sa'ah-: addressed him (saying): "By Allah I swear, I will overcome the Arabs if I only assent to this Qurayshite young man." Then he said: "What is your opinion if we were to give you the Bayah (pledge) upon your matter and then Allah grants you dominance over those who oppose you, will the matter (rule) fall in our hands after you?" He (saw) replied: «الْأَمْرُ إِلَى اللَّهِ يَضَعُهُ» «خَيْثُ يَشَاءُ» "The matter belongs to Allah and He places it where he wishes to." So, they said: Do you expect us to incur the vengeance of the Arabs and then when Allah makes you prevail then the authority will be in other than our hands? We have no need in your matter. And so they rejected him (saw). "...]

Second: From the Book of Al-Bidayah wa'an-Nihayah by Ibn Katheer Al Dimashqi

[“We then reached a gathering filled with an air of respect where there sat several elders of high status and eminence. Abu Bakr approached them and greeted them. Ali said: Abu Bakr was always one to take initiative in every good act. Abu Bakr said to them: Where are you people from? They said: From Banu Shayban bin Tha'laba tribe. Abu Bakr then turned to the Messenger of Allah (saw) and said: “May my father and mother be sacrificed for you! There are none more respectable in their tribe than these men!”

And in a narration: There is no excuse behind these people from their people, and these people are chieftains and these people are the most noble of their people.

Among them were Mafooq bin Amr, Hani bin Qabeesah, Muthanna bin Haritha, and Al-Numan bin Shareek.

The closest to Abu Bakr from them was Mafooq bin Amr who was also the most eloquent speaker from among the tribe. He wore two locks of hair that fell on his chest and he sat closest to Abu Bakr.

Abu Bakr said to him: "How many are you?" Mafrooq said: "We are more than a thousand, and a thousand will not be defeated because of lack in numbers." Abu Bakr asked: "How is your strength?" Mafrooq replied: "We strive our utmost, and every people should do their best." Abu Bakr further asked: "Then, how do you manage the war between you and your enemy?" Mafrooq said: "We fight most fiercely when we are angry. We prefer horses over children and arms over food. Victory is from Allah; He alternates it between us and others." Mafrooq said: It seems that you are the brother of Quraysh? Abu Bakr said: If you were told that the Quraysh have the Messenger of Allah, then here he is? Mafrooq said: This news has already reached us. He then turned to the Messenger of Allah and said: To what do you call, O brother of the Quraysh? Rasulullah (saw) then stepped forward and sat down, Abu Bakr stood up and shaded Rasulullah (saw) with his clothing. Rasulullah (saw) said:

أَدْعُوكُمْ إِلَى شَهَادَةٍ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَا رَسُولُ اللَّهِ، وَأَنْ تَوَدُّونِي وَتَنْصُرُونِي حَتَّى أُؤَدِّيَ عَنِ اللَّهِ إِلَيْكُمْ أَمْرِي بِهِ، فَإِنَّ قُرَيْشًا قَدْ تَظَاهَرَتْ عَلَى أَمْرِ اللَّهِ، وَكَذَّبَتْ رَسُولَهُ، وَاسْتَعْنَتْ بِالْبَاطِلِ «عَنِ الْحَقِّ، وَاللَّهُ هُوَ الْعَبْدُ الْحَمِيدُ»

"I call you to testify that there is none worthy of worship except the One Allah and to testify that I am the Rasul of Allah. I am also asking that you grant me protection and support so that I may convey that message which Allah has commanded me to pass on, because the Quraysh have joined forces against the Deen of Allah; they have rejected His Messenger, and have satisfied themselves with falsehood instead of the truth. But Allah is Independent, Worthy of all Praise."...

He said: This is Muthanna bin Haaritha. He is our elder and in charge of our military affairs. Addressing Rasulullah (saw) Muthanna said, "Qurayshi brother! I have listened to what you have said. I like what you said for it appealed to me very much. However, my reply to you will be the same reply that Haani bin Qabeesah has given; we find ourselves between the borders of two countries.

The one is Yamaamah and the other is Samaawah."

Rasulullaah (saw) asked him, «وما هذان الصريان؟» "On the borders of for which two countries you are situated?" He replied, "On one side and we have the land, the high hills and mountains of the Arabs while on the other side we have

the land of the Persians and the rivers of the Kisra. The Kisra has permitted us to live there on condition that we do not start anything new and do not support any person who starts a new movement. The possibility is great that the Persian kings would not like that which you are calling us towards, whereas the custom in the land of the Arabs is to forgive those who will have erred and to accept their excuse; the custom of the land of the Persians is that people who make mistakes are not forgiven nor are their excuses accepted.

Therefore, if you wish that we take your back to our land and assist you against the Arabs, we can accept this responsibility (however, we cannot bear the responsibility of opposing the Persians).” Rasulullaah (saw) said to them,

«ما أسأتم الرد إذ أفصحتم بالصدق، إنه لا يقوم بدين الله إلا من حاطه من جميع جوانبه» “Your reply has not been an evil one because you have spoken frankly. However, the only people who can establish the Deen of Allah are those who protect it from every angle.”]

4- Then it was the first and the second pledge of Al-Aqabah, followed by the Hijrah (migration) and the establishment of the State. The conclusion is that Islam and then the readiness to support the Messenger of Allah (saw) were not realized in the people of power and protection in Makkah during the first years of the Messenger (saw) in Makkah, so the Messenger of Allah (saw) did not ask their support to establish the state in Makkah by way of giving the Nusrah, and he sought it from those who were qualified for it; that they embrace Islam and be among the people of power and protection who are able to change. So, the Ansar attained this great honour in this world and the Hereafter, and that is the great victory. And after that, the Islamic State conquered Makkah with a conquest.

I hope that this is sufficient, and Allah Knows Best and Most Wise.

Your Brother,
Ata Bin Khalil Abu Al-Rashtah
06th Safar 1443 AH
13/09/2021 CE

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Q&A: The Scopes and Significance of the US Military Alliance with Britain and Australia

(Translated from Arabic)

Question:

What are the scopes and significance of the US military alliance with Britain and Australia? Is it directed against China? Or is it a British and American slap to France after it destroyed Britain's influence in Tunisia, and after its followers turned against America's agents in Guinea, and after France's efforts to build a European power independent of America?

Answer:

In order to get a clear answer to these questions, we will review the following matters:

1- In a video summit, US President Biden, British Prime Minister Johnson and Australian Prime Minister Morrison spoke and announced (the three parties) a defense partnership. According to Sky News Arabia, 16/9/2021, Biden said: ““We all recognize the imperative of ensuring peace and stability in the Indo-Pacific over the long term,” and Morrison said, “we will continue to fulfill all of our NPT commitments.” Johnson, on the other hand, described the decision as “significant” and said, “It will be one of the world’s most complex projects.”. These countries concealed the preparation of their alliance and then surprised China and France with it...

2- France showed great anger and accused America and Australia of lying, and accused Britain of permanent opportunism, and said that this alliance constitutes a stab on its back due to Australia canceling the huge submarine deal signed with France since 2016 worth 56 billion euros (66 billion US dollars - BBC, 18/9/2021). China also talked about the first actual launch of a cold war in the Asian continent, and called on America and Britain to review the compatibility of this alliance with the Nuclear Non-Proliferation Treaty on the grounds that the transfer of nuclear submarine technology to Australia as a

non-nuclear country may constitute a violation of that treaty. There is no doubt that China will consider this alliance dangerous for it, especially in terms of the nuclear submarines of Australia, which oppose Chinese hegemony in the Asian seas.

3- And if Europe, the traditional ally of America, has recovered by the end of the Trump's era in America, and this recovery has increased by the US president's shouting: "America is back" which was taken as his slogan in contrast to Trump's slogan "America first". However, the Biden administration's implementation of the withdrawal from Afghanistan without regard to Europe's views and interests have showed the embarrassing dependence of these countries on America. The American withdrawal from Afghanistan was the largest international action undertaken by the Biden administration during the nine months after he took office, succeeding Trump. Subsequently, there were wide criticisms of America in Europe, the most famous was France's call to build and strengthen a European force independent of America. Then this new American alliance with Australia and Britain (which left the European Union) took place, which made matters worse! This is what prompted the French Foreign Minister to say, "This brutal, unilateral and unpredictable decision reminds me a lot of what Mr Trump used to do," a "stab on the back" and a "painful blow." France then withdrew its ambassador from Washington for consultations!

4- By carefully examining the scopes of this new military alliance, we find that it is a major event on the international scene and will have wide-ranging repercussions that can be viewed within the framework of the American strategy to contain the rise of China and in the context of America and Britain "punishing" France for violating its international behaviour and its impact on the rest of the European Union countries This can be explained as follows:

**** On the Chinese side:**

It is no longer a secret to countries, especially China, that the priority US strategic goals today are to combat the rise of China and contain its international economic and regional military risks. Therefore, China understood the goals of this military alliance from the moment it was announced, it

declared its rejection of it and spoke of the "Cold War mentality" and "ideological bias". And that the agreement violates "the non-proliferation of nuclear weapons" (the Chinese embassy spokesman in Washington Liu Pengyu stressed that these countries should not form exclusionary blocs that target or harm the interests of other parties, and the most important thing they should do is get rid of the Cold War mentality and ideological bias. Al-Jazeera Net 16/9/2021).

As for China:

A- Undoubtedly, realize that this step is the nucleus of a new alliance against it, that is under formation, along the lines of NATO that was formed against the state of the Soviet Union. Al-Jazeera citing the Washington Post: ("This agreement will allow Australia to own and run advanced nuclear-powered submarines replacing old diesel-powered boats, giving Australia an offensive capability, that China needs to reckon with, in the event of any conflict" (Al Jazeera 17/9/2021), meaning that this agreement will enhance Australia's military capabilities as one of the Asian anti-China links, by providing it with nuclear submarines and American Tomahawk cruise missiles...

B- China is also aware that the American strategy to resist the rise of China has not changed with the change of administrations in Washington: It is to strengthen the anti-China countries surrounding it and plant more dangers around it. Under the title of open sea areas and freedom of navigation, America is militarizing the seas surrounding China, whether by transferring US military sectors directly, or by providing direct and large military support to Asian American anti-China links, such as Japan, South Korea, Australia, India and others. While America realizes that its policies to stop China's rise have been delayed due to its wars in Iraq and Afghanistan, China also sees that America's delay is prompting Washington to try to stop China's rise without restrictions, and this is very dangerous, as the Trump administration just by putting forward the idea of providing Japan and South Korea with nuclear weapons and the Biden administration pledge today to supply Australia with nuclear submarines, the US policy against China is more dangerous and it is no longer bound by international treaties.

**** As for the side of the three allied countries in AUKUS, it was on 16/9/2021, as reported by Al-Jazeera:**

A- (Senior US administration officials said, “This defense partnership comes in light of the growing Chinese influence in the region.” US President Joe Biden said that the AUKUS defense initiative with Britain and Australia will enable these countries to obtain the latest capabilities for military exercises and repel rapidly evolving threats...).

B- And (British Prime Minister Boris Johnson said that launching a tripartite defense partnership with the United States and Australia aims to work together to maintain security and stability in the Indo-Pacific region. He added that the first task of this partnership will be to help Australia obtain nuclear powered submarines...).

C- Australian Prime Minister Scott Morrison said that his country has canceled a huge contract it had signed with France in 2016, to buy conventional submarines, because it prefers to build submarines with the help of the United States and Britain with nuclear propulsion. Morrison added that his country does not seek to acquire nuclear weapons, and will continue its commitments of non-proliferation of nuclear weapons...).

**** On the part of France, there were furious and very emotional reactions, as they were surprised by what happened:**

A- (French Foreign Minister Jean-Yves Le Drian described Australia’s termination of the submarine purchase contract with his country as a stab on the back, and added in statements to France Info radio that France feels betrayed, angry and bitter because of Australia’s cancellation of the deal, and the conclusion of a partnership with the United States and Britain, according to which it will get nuclear-powered submarines, (Al Jazeera 16/9/2021)). He also said in a statement: (“At the request of the President of the Republic, I have decided to immediately summon to Paris to consult our ambassadors to the United States and Australia.

This exceptional decision is justified by the exceptional gravity of what Australia announced and the United States on Sept. 15th,” (Euro News Arabic,

17/9/2021) Le Drian told France Info radio: "I am angry... it is something that cannot be done between allies... it is a slap on the face." (Deutsche Welle, Germany, 17/9/2021) and before the decision to summon the two ambassadors: (The French authorities canceled a party that was scheduled to be held yesterday, Friday, in Washington, to commemorate the anniversary of a decisive naval battle during the American Revolution, in which France played a major role. (Al Jazeera Net, 18/9/2021).

B- The French Minister of Armed Forces, Florence Parly, considered that ("Australia's termination of a huge contract to buy conventional submarines from her country is dangerous and would constitute very bad news..." (Al-Jazeera, 16/9/2021).

5- As for why the three countries, led by America, took these measures in seclusion of France, but rather with what resembles a punishment for France, the following is noted:

A- France was openly criticizing and rejecting the policies of the Trump administration, and this was evident in the crisis in the eastern Mediterranean between Turkey and Greece, and when the Biden administration arrived and withdrew from Afghanistan in that way that exposed the extent of the dependence of European countries on America, those countries wanted to appear as an allies and not followers, France has returned within the European Union to push for the creation of a European military force separate from the American umbrella "NATO", that is, it has returned to oppose the American military leadership of European countries, and has increased its boldness against the American influence in Africa, which later appeared in the Guinea coup and before it in the French military activity in African Sahel countries, and all this has created American resentment against France.

B- After the British Brexit negotiations with the European Union countries, it appeared on the surface that British-French relations had deteriorated significantly, and neither of the two countries showed signs of an end, and this appeared in French and European intransigence in the terms and agreement of Britain's exit from the European Union. Maybe France and the European Union countries with it want to prevent other countries in the Union from following Britain's example, and leaves and the union and Union breaks,

but this has left an unprecedented deterioration in French-British relations, and their international policies have largely separated. And when France was able to take power in Tunisia through the recent measures of Kais Saied, it, in addition to not considering any interests of Britain, had started to seek the assistance of America against Britain in Tunisia, and such was not customary in both of their policies.

C- Before that, in the beginning of May 2021 was the crisis of the island of Jersey, which is an island belonging to the British crown and is about 20 km from the French mainland, where Britain sent warships to prevent French fishermen from entering the British fishing areas after its exit from the Union, and France threatened to cut off electricity from the island and sent Police and guard boats to protect the French fishermen in response to the British measures, and all of this was an indication of the acceleration in the deterioration of relations between the two countries, which certainly pushes Britain to direct blows to France and fuel America against it. But according to Britain's custom and its malice, all this is in secret... According to the American newspaper, The New York Times, the British government had (played an early role in creating the tripartite alliance with the United States and Australia to deploy nuclear-powered submarines in the Pacific Ocean, according to officials in London and Washington. (Al Arabiya Net, 19/9/2021)).

D- But what is more dangerous than this and that, especially for America, is France's pacifist attitude to China, which is the opposite of America's position, (Paris has serious fears that its traditional allies will adopt a confrontational strategy with China that will inevitably endanger French interests in the region. Any military slip in the strategy of the Triple Alliance in the Indo-Pacific may result in a threat to the security of one million French citizens in New Caledonia and French Polynesia, the two important French territories in what are known as overseas territories...) and therefore it is expected that France will (crystallize an independent European strategic compass when it receives the presidency of the European Union at the beginning of next year and to continue its efforts to get Europe out of the American defense umbrella and to consolidate the European Union's foot in the international arena to be a cosmic force... (Al-Jazeera, 22/9/2021)).

6- These are the scopes and significance of this new alliance that America, with Britain's participation, worked to build with Australia to be a link in the siege of China on the one hand, and on the other hand to give a severe blow to France by canceling its submarine deal with Australia and not including it in this alliance. This alliance is pushing matters in the seas surrounding China into more militarization and crisis, and proves the view of the high risk that Washington holds of the necessity to stop the rise of China. As for France, with its reckless policy, it is too weak to stop the American-British punches in its face. Indeed, all the European Union countries suffer from great weakness. The European power that France sought to establish as a European power separate from NATO was a very small (five thousand soldiers) to indicate the small international capabilities of Europe, especially after Britain's exit from the European Union.

7- And so...there are no fixed values for these countries so-called the great countries today

﴿بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّىٰ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ﴾

“Their violence among themselves is severe. You think they are together, but their hearts are diverse. That is because they are a people who do not reason.” [Al-Hashr: 14]

They are states that are decaying from within and the relations between them are decaying, and perhaps it is a glad-tiding and of the way of Allah (swt) to facilitate the manifestation of His Deen. This was the state of the Persians and the Romans when the first Islamic state was established, and this is how the relations between them were like, warring relations, and apparent rivalries.

﴿وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ﴾

“And when Allah intends for a people ill, there is no repelling it. And there is not for them besides Him any patron” [Ar-Ra’d: 11]

18 Safar Al-Khair 1443 AH

25/9/2021 CE

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End Air and Intelligence Support for the US, that Endangers the Muslims of the Region

After suffering defeat at the hands of the Taliban, the US wants to punish the people of Afghanistan through economic hardship and military pressure. The US has sanctioned the Taliban regime and is pressuring Pakistan not to recognize the Taliban.

Militarily, the US is demanding support in over-the-horizon counter-terrorism efforts. The US demands Pakistan keeps its air space open for American drones and war planes, to fly over western Pakistan and attack targets in Afghanistan.

In addition, the US spy planes can gather intelligence about Pakistan to assist the American puppet, Modi.

Allah has forbidden Muslims to form military alliances with Kuffar. Allah (swt) said,
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْأَلْمُودَةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ

“O you who believe! Do not take My enemies and your enemies as allies extending to them affection while they have disbelieved in what has come to you of the truth, having driven out the Messenger and yourselves only because you believe in Allah, your Lord.” (TMQ Al-Mumtahanah 60:1)

Reject dependence on the US. Unify the Muslims of Pakistan, Afghanistan and Central Asia in a single Khilafah State, which will make the Muslims of the region into a great military and economic power.

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NUSSRAH

Nussrah is the Hukm Shar'i upon which the political future of the Muslim Ummah depends. It is through Nussrah that a state will be established which will end the chain of treacheries faced by the Ummah, beginning ruling by all that Allah (swt) has revealed, unifying the entire Ummah under a single state and spreading the message of Islam to the world through Dawah and Jihad.

The divine evidence of Nussrah is established in the Seerah of RasulAllah (saw). When the society of Makkah became rigid before the message of Islam, Allah (swt) ordered RasulAllah (saw) to present himself to various tribes, to seek their Nussrah. After the death of his (saw) uncle Abu Talib, RasulAllah (saw) started contacting various Arab tribes. The leaders of the tribes of Madinah, the Aus and Khazraj, accepted Islam and gave Nussrah to him (saw).

Through the Nussrah of the Second Pledge of Aqabah, the first Islamic State was established. So, the leaders of Aus and Khazraj were named as Ansar, to be remembered by this honored title until the end of the life of this world.

Today, the need of the hour is that sincere officers in the armed forces of Pakistan follow the footsteps of their Ansaar brothers, granting Nussrah for the re-establishment of the ruling by all that Allah (swt) has revealed. They must uproot the Kufr capitalist democratic system and pledge allegiance to a Khaleefah Rashid for the implementation of the Quran and Sunnah, fulfilling the glad tidings of RasulAllah (saw) when he (saw) said, **ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ خِلَافَةً عَلَىٰ مِنْهَاجِ النَّبُوءَةِ ثُمَّ سَكَتَ** “Then there will be a forceful rule and it will remain for as long as Allah wills it to remain. Then He will raise it when He wills to raise it. Then there will be a Khilafah upon the the Method of Prophethood.” Then he (saw) became silent.” (Ahmad).