

# NUSSRAH MAGAZINE

Issue - 65

Shaban – Ramadhan 1443 | Mar – Apr 2022

**The Islamic State, Explicit Kufr and Dar ul Kufr**

**Indeed, Khalid ibn Al-Walid (ra) is a Model for the Muslim Military Officers**

**The Noble Quran is a Linguistic Miracle, Confirming the Message of the Prophet Muhammad (saw)**

The Ummah is **AWAITING YOU TO SAVE IT**, just as Al-Aqsa awaited Salahudin and just as Constantinople awaited **MUHAMMAD AL-FATEH**, who conquered it at the age of **TWENTY-FOUR**.



**Re-Establish the Khilafah (Caliphate) on the Method of Prophethood, to Rid Us of Rulers that Bind us to the Destructive Western World Order**

# Index of Contents

Editorial .....	2
Tafseer Al-Baqarah (2: 224-225).....	4
The Noble Quran is a Linguistic Miracle, Confirming the Message of the Prophet Muhammad (saw).....	8
Hatib Bin Abi Balt'a (ra) .....	25
Indeed, Khalid ibn Al-Walid (ra) is a Model for the Muslim Military Officers, in Siding with the Great Deen of Islam and its Noble Ummah.....	30
The Reward of Obedience to the Husband is Equal to Martyrdom of Man ....	36
Abolishing the State-Society Divide .....	47
Science and Scientific Method .....	50
Re-Establish the Khilafah (Caliphate) on the Method of Prophethood, to Rid Us of Rulers that Bind us to the Destructive Western World Order .....	57
The Islamic State, Explicit Kufr and Dar ul Kufr .....	61
Q&A: The Principal: The Lesser of Two Evils (أهون الشرَّين) or Lesser of the Two Harms (أخف الضررين).....	74
Q&A: From Usul ul-Fiqh: What the Shari'ah Kept Silent About Them .....	78
Q&A: Public Opinion Emanating from Public Awareness .....	92
Media Activity.....	99
Follow us on Social Media .....	100

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## Editorial

Pakistan does not just face a crisis over political leadership today, with the Muslims lamenting vacuum of leadership, (leadership ka fukdan). It is facing a crisis in ideological leadership, with the Muslims sensing that the current ruling, governance, system and order have failed them. The question is not merely “who” is to rule, but “by what” are they to rule. It is not a matter of identity alone, but a matter of a detailed, ideological world view.

Pakistan is not unique in the Muslim World, whilst facing an ideological crisis. Since the abolition of the Khilafah on 3 March 1924, corresponding to 28 Rajab 1342, the Islamic Ummah has been without a constitution that is derived from the Noble Quran and the Blessed Sunnah. Since then, the Muslim World has been governed by variations of dictatorship, monarchy, presidential democracy and parliamentary democracy. However, the Muslims continue to drown in worsening economic misery and humiliation regarding their security. Unrest through a lack of clarity in direction dominates the Muslim World from Morocco to Indonesia.

The Lahore Resolution of March 1940 evidently did not go far enough to address the crisis over ideology. Pakistan’s first constitution of 23 March 1956 did mark the transition from a dominion of the British Crown to a presidential democracy, emphasizing the aspect of a homeland for Muslims. However, the crisis over ideology persisted. The 1973 constitution did not address the matter of ideology either. It merely changed the balance of military versus civilian supremacy, by swinging from a presidential democracy to a parliamentary democracy.

Pakistan’s ideological crisis will not be resolved by the identity of the chief executive, being a Muslim, or a civilian or a military officer. The crisis can only be resolved by addressing the heart of the matter, the origin and form of the constitution. The crisis will not be resolved by a constitution that is wholly, or in part, derived from laws decided upon by man. That is evident from the state of affairs in Pakistan for over seventy years now.

Pakistan’s ideological crisis can only be resolved by adopting a constitution whose every article is grounded in the Noble Quran and the Prophetic Sunnah. Hizb ut Tahrir has produced such a constitution, grounded in

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the rich Islamic jurisprudential tradition that began fourteen hundred years ago. It is this constitution that must now become the center of public debate and private study to begin the end of the ideological crisis. It is such debate and study that will significantly contribute to the practical and radical adoption of the constitution, as the Khilafah (Caliphate) on the Method of Prophethood.

[Back to Index](#)

## Tafseer Al-Baqarah (2: 224-225)

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 تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ (224) لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ وَاللَّهُ غَفُورٌ حَلِيمٌ (225)

**“And do not make [your oath by] Allah an excuse against being righteous and fearing Allah and making peace among people. And Allah is Hearing and Knowing.(224) Allah does not impose blame upon you for what is unintentional in your oaths, but He imposes blame upon you for what your hearts have earned. And Allah is Forgiving and Forbearing.(225)”**

In the context of explaining number of Ahkam, Allah (swt) explains in these verses the following:

1. Allah (swt) prohibits anyone from taking an oath over not doing good, adhering to the oath and perjury as justification for not doing that good, thinking that righteousness is obligatory by the oath in this case, otherwise he would disobey Allah (swt).

Thus Allah (swt) clarifies that taking an oath is not valid in preventing righteousness, piety and making peace amongst people. Instead, one should do the good things and make Kaffara (atonement) for his oath as has been stated in the hadith, مَنْ حَلَفَ عَلَى يَمِينٍ فَرَأَى غَيْرَهَا خَيْرًا مِنْهَا فَلْيَكْفُرْ عَنْ يَمِينِهِ وَلْيَفْعَلِ الَّذِي هُوَ خَيْرٌ “When you swear an oath and consider something else to be better than it, make expiation for your oath and do the thing that is better” [Muslim: 3113, Ibn Hibban: 10/196]

Al-Kalbi narrated that the verse was revealed about Abdullah Bin Rawaha when he made an oath upon his brother-in law Basheer bin Numan that he would never enter his home, nor he would speak to him, nor would he make reconciliation between Numan and his wife, after Numan had divorced her and wanted her to return by reconciling with her. For this reason, the verse was revealed which indicates that the oath of a believer should not prevent him from doing the good thing upon which he made the oath of not doing it.

In the conclusion of the noble verse, Allah (swt) clarifies that He (swt) is All-Hearing of their oaths, and that He (swt) is All-Knowing of their situations and their intentions. Not an atom can escape from Him. Allah (swt) knows what is hidden and what is apparent in them. **وَاللَّهُ سَمِيعٌ عَلِيمٌ “And Allah is Hearing and Knowing.”**

**غُرْفَة** - **‘An excuse’**. The word is in the verb form (فُعْلَة -fu’lath). e.g غُرْفَة Ghurfah which means room. The word is in the verb form of Nasara (نصر) and Dharaba (ضرب) which is read as (عرض الشيء يعرض أو يعرض) i.e. Arada, Ya’ridu or Ya’rudu. It means making something as an objection i.e. obstacle.

**(وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ)** **“And do not make your oath by Allah an excuse”** i.e. Don't make Allah (swt) a barrier, because of the oath you took by Him, for righteousness, piety and making peace. It comes with the meaning of not making an oath by Allah (swt) as an impediment for you to do righteousness, piety and making peace between people, which you have made the oath of not doing.

The letter ‘ل’ ‘Lam’ in the saying (لِأَيْمَانِكُمْ) **(because of your oath)** is for the reasoned (i.e. ta’leel). That is, it means ‘for the sake of your oath.’ And the saying, (أَنْ تَبْرُوا) **“you to be righteous”** it means (لأن تبروا) ‘For you to be righteous’.

2. In the second verse, Allah (swt) clarifies His blessing upon this Ummah. Allah has overlooked (forgiven) for us the inattentive (unintentional) oath i.e. that which comes out from the tongue, without having an intention of making an oath. It is reported from Aisha (ra) who said: “This verse (لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ) **“Allah does not impose blame upon you for what is unintentional in your oaths”** was revealed about a person's saying: 'No, by Allah' and 'Yes, by Allah’.”.[Al-Bukhari: 4247, 6170]. It has reported from Abu Qulabah: The saying (لا والله) “No, by Allah” and (بلى والله) ‘Yes, by Allah’ is the conventional term spoken by Arabs without having an intention of making an oath. These are connecting words, and Allah (swt) has forgiven such talks of unintentional oaths, and He does not punish us except for what our hearts have earned i.e. for our intention of making an oath, where the words of oath agree to what is intended by the heart.

Amongst these punishments are what forces a person to give kaffara (expiation), so the one who makes an intentional oath fulfills the kaffara and then there is no sin upon him both in this world and Hereafter. In some cases, kaffara (expiation) does not benefit the person, where he is not forced to do kaffara, instead he will be given severe Ta'zeer punishment by the Islamic State in this world, or he will have severe punishment in the Hereafter.

As for the first case, it is the oath made that is not implemented by the one who made it and he commits perjury in it. It is the oath made by a person and he does not fulfill it such as someone makes an oath that he will definitely do such and such and then he does not do it. This oath has Kaffara (expiation) as clarified in Surah Maida: **وَلَكِنْ يُؤَاخِذُكُم بِمَا عَقَّدْتُمُ الْأَيْمَانَ فَكَفَّارَتُهُ إِطْعَامُ عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا تَطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ** **“but He will impose blame upon you for [breaking] what you intended of oaths. So its expiation is the feeding of ten needy people from the average of that which you feed your [own] families or clothing them or the freeing of a slave. But whoever cannot find [or afford it] – then a fast of three days [is required]”** [TMQ Surah al-Maida 5:89]. Implementing the Kaffara expiates his sin after that, both from (the punishment of) the Islamic state in this world and from the (punishment) in the hereafter.

Second is the false oath that is made deliberately. If a person makes an oath upon something happened whilst he knows that it is a lie. It is called Yameen Al-ghumooos (dipping oath) because it dips the one who made this oath into the hellfire. Rights will be cut off and corruption will spread by this oath.

This oath is not expiated by kaffara as there is no kaffara for this. Rather, it is expiated by severe Ta'zeeri punishment in this world by the Islamic state, whose punishment is estimated by the judge by investigating the rebuke of the one who commits it and the one who hears it based upon its severity. If the news is not reached to Islamic state, Allah has threatened him with the severe punishment as clarified by the Messenger of Allah (sal), narrated by Ibn Amr (ral) who said:

“A bedouin came to the Prophet (saw) and said, "O Allah's Messenger (saw)! What are the biggest sins?...the Hadith in which The Prophet (saw) said: (اليمين الغموس) "To take an oath 'Al-Ghamus." The bedouin said, "What is an oath

"The false oath through which one deprives a Muslim of his property (unjustly)." **الَّذِي يَقْتَطِعُ مَالَ امْرِئٍ مُسْلِمٍ هُوَ فِيهَا كَاذِبٌ**, The Prophet (saw) said, [Al-Bukhari: 6409]. Abu Huraira reported that the Messenger of Allah (saw) said, **وخمسةٌ ليسَ لهنَّ كفَّارةٌ: الشُّركُ باللهِ، وقَتْلُ النفسِ بغيرِ حقٍّ، أو بَهْتُ مؤمنٍ، أو الفرارُ يومَ** **الزَّحْفِ، أو يَمِينُ صابِرةٌ يَقْتَطِعُ بها مالا بغيرِ حقٍّ** "Five things do not have Kaffara: Making partners with Allah, Killing a soul unjustly, slandering a believer, retreating on the day of battle and Making an oath by which one's property is deprived unjustly" i.e. oath of ghamus.[Ahmed: 2/362]

Allah has concluded the verse by saying that He will not punish us for the careless talk (اللغو), rather he will punish for what our hearts have earned as clarified before. Allah (swt) is (عَفُورٌ) **"All-forgiving"** as he does not punish for our careless talk and He is (حَلِيمٌ) **"Forbearing"** as He does not rush to punish those who deserve it. The word (الحليم) is from the verb (حَلَمَ يَحْلُمُ حُلْمًا) 'Haluma Yahlumu Hilman' which means delaying to give the punishment.

[Back to Index](#)



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# The Noble Quran is a Linguistic Miracle, Confirming the Message of the Prophet Muhammad (saw)

Musab Umair, Pakistan

## Introduction: The Inimitable Linguistic Miracle of the Noble Quran

The Noble Quran has the characteristic of i'jaaz (miracle). The root in Arabic relates to 'ajaza (incapability) meaning human beings are incapable of imitating or reproducing the like of it. It is the confirming evidence granted to the Final Messenger and Prophet (saw), as an authentication of his Message. When applied to the Quran, the word i'jaz refers to the divinely unique and humanly inimitable quality of the composition of the Quran. This challenge was presented to the greatest of Arab poets, who were known for their eloquence and mastery of the Arabic language. The challenge remains open until the end of time.

## It is the Sunnah of Allah (swt) that Miracles Establish the Truth of the Messages

It is the Sunnah of Allah (swt) to establish the truth of the Message (Risaalah) conveyed by His Messengers (as). The truth of the Messages is established by miracles, which are appropriate for the societies in which Revelation is sent. In his book, *The Miracle of the Quran* (إعجاز القرآن), Imam Al-Baqillani (الباقلاّني) stated, فقد أيد الله جل جلاله موسى عليه السلام وكان عصره عصر سحر (الباقلاّني) stated, وأيد عيسى عليه بخلق البحر، وانقلاب العصا حية تسعى، وانجاس الحجر الصلد بعيون الماء الرواء. وأيد عيسى عليه بخلق البحر، وانقلاب العصا حية تسعى، وانجاس الحجر الصلد بعيون الماء الرواء. وأيد عيسى عليه بخلق البحر، وانقلاب العصا حية تسعى، وانجاس الحجر الصلد بعيون الماء الرواء. وأيد عيسى عليه بخلق البحر، وانقلاب العصا حية تسعى، وانجاس الحجر الصلد بعيون الماء الرواء. Thus, Allah (swt) supported Musa (as), within his era of the art of illusion, with the splitting of the sea, the transforming of the staff (asaa) into a living and moving creature and the springing forth from the hard stone of springs of the water. And He (swt) supported Esa (as), within his era of medicine, by curing the blind and the leper, creating birds from clay and reviving the dead by the permission of Allah (swt)."

So we see that in the age of mastery in illusion, Allah (swt) supported Musa (as) with miracles, that even the leading illusionists could not match.

Thus, the most skilled in illusion fell into prostration, proclaiming belief in the Deen of Musa (as). Similarly, in the age of mastery in medicine, Esa (as) was supported with miracles regarding death, disease and medicine. It was a challenge that the expert physicians of Bani Israel could not match and so the masses had confirmation of his (as) Message.

### **The Linguistic Miracle of the Noble Quran Established the Message of the Prophet Muhammad (saw)**

As for the Final Prophet (as), the Messenger of Allah (saw), our Master Muhammad (saw), he was sent to a people who had mastery in the Arabic language. In addition to other miracles that are mentioned in the Noble Quran and the authenticated ahadith, the Messenger (saw) was sent with the Miracle of the Noble Quran, which was inimitable by man. Unlike the other miracles, the Noble Quran alone was the challenge (تحدي) that was laid down to authenticate the Message of the Prophet Muhammad (saw).

Moreover, the Noble Quran is a Miracle that is inimitable by human beings for all of time, as it is preserved for humanity until the Day of Judgment. Imam Al-Baqillani states, **ولما أرسل رسوله محمدا، صلى الله عليه وسلم، إلى الناس أجمعين، وجعله خاتم النبيين - أيده بمعجزات حسية كمعجزات من سبقه من المرسلين، وخصه بمعجزة عقلية خالدة، وهي إنزال القرآن الكريم، الذي لو اجتمعت الانس والجن على أن يأتوا بمثله لم يستطيعوا ولم خالدة، وهي إنزال القرآن الكريم، الذي لو اجتمعت الانس والجن على أن يأتوا بمثله لم يستطيعوا ولم** **“And when He (swt) sent His Messenger, Muhammad (saw), to all of humanity, making him the Final Prophet of all the Prophets (as), He (swt) supported him (saw) with tangible miracles, like the miracles of those who preceded him (saw) from among the Messengers (saw). However, He (swt) distinguished him (saw) with a never-ending intellectual miracle, which is the Revelation of the Noble Quran, which if even all of mankind and jinn gathered to come up with the like of it, they could not. They would not come even close, even if they were to support each other.”**

The linguistic miracle of the Noble Quran was appropriate for the society in which it was revealed. Imam Al-Baqillani elaborated the prowess of the Arabs in linguistic skills, accompanied by incapability when faced with the challenge of the Noble Quran, stating, **وكان ذلك في زمان سما فيه شأن البيان، وجلت مكانته في صدور أهله، وعرفوا باللسن والفصاحة، وقوة العارضة في الاعراب عن خوالج النفوس، والابانة عن مشاعر القلوب. وظل رسول الله صلوات الله عليه، يتحداهم بما كانوا يعتقدون في أنفسهم القدرة عليه، والتمكن منه،**

“This was in a time when the matter of expression was elevated and its status resounded in the hearts of its people. They were known for their language and eloquence, as well as the strength of expression of the sentiments of the souls and evocation of the feelings within hearts. The Messenger of Allah (saw) continuously challenged the Arabs, within what they believed themselves to be capable in, and were in command of. And he (saw) continued to confound them, rendering them incapable and exposing their deficiency, until they were humiliated and brought low.” Indeed, the Arabs were so consumed with mastery of the Arabic language, that they mastered little of anything else.

It is the Wisdom (Hikmah) of Allah (swt) that the Final Prophet (saw) was granted a miracle, that remained amongst humanity, after his (saw) return to Allah (swt). Elaborating on the uniqueness of the Miracle of the Quran, Ibn Khaldoon (ابن خلدون) stated in his Muqaddimah (مقدمة), **فَاعْلَمْ أَنَّ أَعْظَمَ الْمَعْجَزَاتِ وَأَشْرَفَهَا وَأَوْضَحَهَا دَلَالَةُ الْقُرْآنِ الْكَرِيمِ الْمَنْزِلَ عَلَى نَبِيِّنَا مُحَمَّدٍ فَإِنَّ الْخَوَارِقَ فِي الْغَالِبِ تَقَعُ مَغَايِرَةً لِلْوَحْيِ الَّذِي يَتْلَقَاهُ النَّبِيُّ وَيَأْتِي بِالْمَعْجَزَةِ شَاهِدَةً بِصَدَقِهِ وَالْقُرْآنَ هُوَ بِنَفْسِهِ الْوَحْيُ الْمَدْعَى وَهُوَ الْخَارِقُ الْمَعْجَزُ فَشَاهِدُهُ فِي عَيْنِهِ وَلَا يَفْتَقِرُ إِلَى دَلِيلٍ مَغَايِرَ لَهُ كَسَائِرِ الْمَعْجَزَاتِ مَعَ الْوَحْيِ فَهُوَ أَوْضَحُ دَلَالَةٍ لِاتِّحَادِ الدَّلِيلِ وَالْمَدْلُولِ فِيهِ وَهَذَا مَعْنَى قَوْلِهِ مَا مِنْ نَبِيٍّ مِنَ الْأَنْبِيَاءِ إِلَّا وَأَتَى مِنَ الْآيَاتِ مَا مِثْلُهُ أَمِنْ عَلَيْهِ الْبَشَرُ وَإِنَّمَا كَانَ الَّذِي أُوتِيَتْهُ وَحْيًا أَوْحِيَ إِلَيَّ فَأَنَا أَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعًا يَوْمَ الْقِيَامَةِ يَشِيرُ إِلَى أَنَّ الْمَعْجَزَةَ مَتَى كَانَتْ بِهَذِهِ الْمَثَابَةِ فِي الْوُضُوحِ وَقُوَّةِ الدَّلَالَةِ وَهُوَ كَوْنُهَا نَفْسُ لَوْحِي كَانَ الصَّدَقُ لَهَا أَكْثَرَ لَوْضُوحًا فَكَثُرَ** **“Know that the evidence of the noble Quran, which was revealed to our Prophet Muhammad (saw), is the greatest, noblest and clearest miracle. Miracles are as a rule brought by a Prophet separately from the Revelation he receives. The Miracle comes as an evidence for his truthfulness. This is obvious. The Quran, on the other hand, is in itself the claimed Revelation, whilst it is also in itself the wondrous Miracle. It is its own evidence. It requires no external evidence, as do the other Miracles, brought in connection with Revelations. It is the clearest evidence there can be, because it unifies within itself both the evidence and what is to be evidenced. This is the meaning of the saying of Muhammad (saw), «مَا مِنْ نَبِيٍّ مِنَ الْأَنْبِيَاءِ إِلَّا أُعْطِيَ مِنَ الْآيَاتِ مَا مِثْلُهُ أَمِنْ عَلَيْهِ الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي أُوتِيَتْهُ وَحْيًا أَوْحَاهُ اللَّهُ إِلَيَّ، فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعًا يَوْمَ الْقِيَامَةِ»** **“Every Prophet was given unmatched signs to provide reassurance for mankind. What I have been given is also a Revelation that was revealed to me. Therefore, I hope to have the greatest number of followers on the day of resurrection.”** [Bukhari] He (saw) refers to the fact that a Miracle which is identical to the Revelation, is of such clarity and force of evidence, that it will be

found truthful, because of its clarity, by the greatest number of people. Therefore, many are those who consider the Prophet truthful and believe. They are the “followers,” the Ummah of Islam.”

## The Challenge of the Noble Quran for the Experts in Arabic Linguistics

Allah (swt) challenged the Arabs with the production of the like of the Quran and then added to their despair by reducing it to ten surahs and then a single surah, of which the shortest is just three sentences. The famous scholar as-Suyooti in his book, *Proficiency in the Knowledge of Quran* (الإتقان في علوم القرآن) Volume 3, Chapter 64, summarizes the history of the challenge as follows, وَلَمَّا جَاءَ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيْهِمْ وَكَانُوا أَفْصَحَ الْفَصْحَاءِ وَمَصَاقِعَ الْخُطَبَاءِ وَتَحَدَّاهُمْ عَلَى أَنْ يَأْتُوا بِمِثْلِهِ وَأَمَهُلَهُمْ طُولَ السَّنِينَ فَلَمْ يَقْدِرُوا كَمَا قَالَ تَعَالَى {فَلْيَأْتُوا بِحَدِيثٍ مِثْلِهِ إِنْ كَانُوا صَادِقِينَ} ثُمَّ تَحَدَّاهُمْ بِعَشْرِ سُورٍ مِنْهُ فِي قَوْلِهِ تَعَالَى {أَمْ يَقُولُونَ افْتَرَاهُ} قُلْ فَأْتُوا بِعَشْرِ سُورٍ مِثْلِهِ مُفْتَرِيَاتٍ وَادْعُوا مَنْ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ فَإِلَمْ يَسْتَجِيبُوا لَكُمْ فَاعْلَمُوا أَنَّمَا أُنْزِلَ بِعِلْمِ اللَّهِ {ثُمَّ تَحَدَّاهُمْ بِسُورَةٍ فِي قَوْلِهِ: {أَمْ يَقُولُونَ افْتَرَاهُ} قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ {الآيَةُ ثُمَّ كَرَّرَ فِي قَوْلِهِ: {وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَى عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ {الآيَةُ فَلَمَّا عَجَزُوا عَنْ مُعَارَضَتِهِ وَالْإِتْيَانِ بِسُورَةٍ الْخُطَبَاءُ فِيهِمْ وَالْبَلْعَاءُ نَادَى عَلَيْهِمْ بِظَاهَرِ الْعَجْزِ وَاعْجَازِ الْقُرْآنِ فَقَالَ: {قُلْ لِّئِنْ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيراً} (saw) brought the challenge to them, they were the most eloquent rhetoricians so he challenged them to produce the like of the Quran. Many years passed and they were unable to do so. Allah (swt) says, ﴿فَلْيَأْتُوا بِحَدِيثٍ مِثْلِهِ إِنْ كَانُوا صَادِقِينَ﴾ **“Let them then produce a recitation similar to it if indeed they are truthful.”** [TMQ Surah At-Tur 52:34]. Then, they were challenged to produce ten chapters like it, where Allah (swt) says, ﴿أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُورٍ مِثْلِهِ مُفْتَرِيَاتٍ وَادْعُوا مَنْ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ فَإِلَمْ يَسْتَجِيبُوا لَكُمْ فَاعْلَمُوا أَنَّمَا أُنْزِلَ بِعِلْمِ اللَّهِ﴾ **Say, bring then ten chapters like it and call upon whomever you can besides Allah (swt) if you are truthful.** [TMQ Surah Hud 11:13]. Then, they were challenged to produce a single surah, where Allah (swt) says, ﴿أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ﴾ **“Or do they say he [i.e., the Prophet] has forged it? Say, bring a chapter like it and call upon whomever you can besides God, if you are truthful...”** [TMQ Surah Yunus 10:38]. When they [Arabs] were unable to produce a single surah like the Quran, despite there being the most eloquent rhetoricians found amongst them, their inability to meet the challenge made clear the inimitability of the Quran. Allah (swt) said, ﴿قُلْ لِّئِنْ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيراً﴾ **Say: if all of humankind and the jinn**

gathered together to produce the like of the Quran, they could not produce it—even if they helped one another...” [TMQ Surah Al-Isra’a 17:88].

## The Failure of the Experts in Arabic Linguistics in the Time of the Prophet Muhammad (saw)

Despite the presence of a multitude of linguistic experts, in both poetry and prose, the challenge of the Quran could not be met. Imam Al-Baqillani states, وقد أدهش القرآن العرب لما سمعوه، وحير ألبابهم وعقولهم بسحر بيانه، وروعة معانيه، ودقة ائتلاف ألفاظه ومبانيه، فمنهم من آمن به ومنهم مكفر، وافترقت كلمة الكافرين على وصفه، وتباينت في نعته، فقال بعضهم، هو شعر، وقال فريق: إنه سحر، وزعمت طائفة أنه أساطير الاولين وقال اكتتبها محمد، فهي تملئ عليه بكرة وأصيلا، وذهب قوم أنه إفك افتراه وأعانه عليه قوم آخرون. “The Quran astonished the Arabs, when they heard it. It confounded their hearts and minds with its mesmerizing expression, the splendor of its meanings and the accuracy in the combination of its words and premises. There were those who believed in it and those who rejected. The response of the kuffar differed over its characteristic and varied over its construction. Some of them said, it is poetry, and a group said, it is illusion, and another group claimed that it was legends of the ancients, written by Muhammad (saw), which were dictated to him, morning and evening. And some people said that it is a falsehood that he (saw) fabricated, whilst foreign people helped him.”

When the Arabs would listen to the Noble Quran, they were overwhelmed by the supreme majesty of its eloquence. Even the master of Arabic linguistics, al-Walid ibn al-Mughira, who had heard the Prophet (saw) reciting the Quran, said, والله ما منكم رجل أعرف بالأشعار مني ولا أعلم برجزه وقصيده مني، والله ما يشبه الذي يقوله شيئاً من هذا، والله إن لقوله الذي يقوله لحلاوة وإن عليه لطلاوة، وأنه لمورق أعلاه مغدق أسفله، وإنه ليعلو ولا يعلى عليه “By Allah! There is not a man amongst you who is more well-versed in poetry than me, or has more knowledge of its poetic meter (رَجَزَ rajaz) or qasid (قَصِيدَ poem with tripartite structure) than me! I swear by Allah! There is nothing that resembles what he says in the least. By Allah in the speech that he utters there is a sweetness and in it there is elegance. At its highest, it is fresh green and verdant, whilst at its lowest, it is copious and abundant. Verily it is the highest and nothing is higher than it.” This admission is despite the fact that al-Walid persisted with his kufr through arrogance.

It is to be considered that the foremost of Arabic linguists in human history, existed in the time of the Prophet Muhammad (saw). No-one has ever produced even one surah like that of the Quran and the most knowledgeable did not even attempt to do so.

## The Inimitable Style of the Miraculous Quran

In his book, *The Miracle of the Quran* (إعجاز القرآن), Imam Al-Baqillani (الباقلائي) stated, ونظمه العجيب، ووصفه الغريب، “The composition (ta’leef) of the Noble Quran was unprecedented (badee’), its characterization (waSaf) was supernatural (ghareeb) and its literary form (nazm) was extraordinary (ajeeb).

Imam al-Khattabi (الخطابي) said in “The Clarification of the Miracle of the Quran (بيان إعجاز القرآن),” that, أعلم أن القرآن إنما صار معجزاً لأنه جاء بأفصح الألفاظ في “Know that the Quran is miraculously inimitable because it has come forth with the most eloquent words (alfaaz), arranged in the most beautiful organization of composition (ta’leef), containing the most valid meanings.”

In his book, *Proficiency in the Knowledge of Quran* (الإتقان في علوم القرآن), Imam as-Sayyuti describes how the Quran’s, وَبَلَاغَةٍ أُسْلُوبٍ تَبَهَّرُ الْعُقُولَ وَتَسْلُبُ الْقُلُوبَ “style (usloob) of expression astounded intellect and overwhelmed hearts, whilst the miracle of the literary form (nazm) that no one is capable except the Knower of the Unseen.”

The words (alfaaz الفاظ), style (usloob أسلوب) and intents (maramin مرَام) of the ayaat completely captivates the emotions of man. The Miracle of the Quran is clearest in its eloquence (faSaaHah فَصَاحَةٌ) and expression (balaaghah بَلَاغَةٌ) of an astonishing level.

It is said of eloquence (faSaaHah), سلامة الألفاظ من اللّحن والإبهام وسوء التّأليف “the words are free from grammatical mistake, ambiguity and poor composition.”

It is said of the knowledge of expression (balaaghah), عِلْمُ الْبَلَاغَةِ: عِلْمُ الْمَعَانِي “Knowledge of expression: knowledge of meanings, elucidation and rhetoric.” Knowledge of meanings (m’aanee) encompasses meanings contained within words, enabling the selection of the linguistic structure, that most

appropriately depicts the meaning of the concept. Knowledge of elucidation (bayyan) deals with principles related to the different intents of sentences, matching the wording with the listener, appropriate to his circumstances. Knowledge of rhetoric (badee') deals with the aesthetic amplification of speech, through both meaning and wording, to strengthen its impact through vividness.

Style is when the meaning is arranged in coordinated words. Style is the way to depict the meanings graphically, in linguistic expressions. The style of the Quran has clarity (wuduh وضوح), intensity (quwwah قوة) and vividness (jamal جمال) that is inimitable by humankind. Its literary form (nazm) does not follow the standard method of the Arabs and is inimitable. In its nazm, the Quran does not adhere to anything from the types of poetry and prose that the Arabs had established.

### The Clarity (WuduH وضوح) in the Miraculous Style of the Quran

The clarity of the style comes from the prominent manifestation of the intended meaning, using its most appropriate expression. Allah (swt) said, ﴿وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْغَوْا فِيهِ لَعَلَّكُمْ تَغْلِبُونَ﴾ **“And those who disbelieve say: “Do not even listen to his Quran, drowning it out, so that you may prevail.”** [TMQ Surah Fussilat 41: 26]. In his tafsir of this ayah, Ibn Kathir stated, **“And when the Quran was recited to them, they used to increase yelling and speech about other things, so that they would not hear.”**

Regarding ﴿وَالْغَوْا فِيهِ﴾ **“drowning it out,”** Imam Mujahid commentated, **أَلْمُكَاةُ وَالْتَّصْفِيرُ، وَتَخْلِيْطُ مِنَ الْقَوْلِ عَلَى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا قَرَأَ، قُرَيْشٌ تَفْعَلُهُ** **“whistling, hooting and heckling the Messenger of Allah (saw) when he recited Quran, which is what the Quraysh did.”** Ibn Abbas (ra) made commentary that it is عيبوه **“blotting it out.”**

Indeed, the Arabs in their mastery were stricken by the clarity of the Quran, compelled to avert their very hearing, lest they were overcome.

Imam Al-Baqillani comments regarding the striking clarity of the Noble Quran, **فما أشرفه من كتاب يتضمن صدق متحملة، ورسالة تشتمل على قول مؤديها. بين فيه سبحانه أن حجتة كافية هادية، لا يحتاج مع وضوحها إلى بيّنة تعدوها، أو حجة تتلوها، وأن الذهاب عنها** **“What is the most honorable of a Book that includes the truthfulness of its bearer, and a Message that includes the**

words of the Guide. He, Glory be to Him, clarified His argument sufficiently for guidance. In light of its clarity (wuduH), it does not need further clarifying evidence or elaborating argument. Deviation from it is like abandoning necessities and is uncertainty over the obvious.”

## The Intensity (Quwwah) in the Miraculous Style of the Quran

Arabic is not only a grammatically intricate and precise language, it is a phonetic language, where words convey their meaning precisely through the way they sound, as well as their meaning.

The intensity (quwwah) of the style of the Noble Quran is by the inimitable choice of words which are compatible with the meaning they give.

The delicate (raqeeq رَقِيق) meaning is expressed, by the delicate-sounding word. Allah (swt) said, ﴿وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا (17) عَيْنًا فِيهَا تُسَمَّى﴾ ﴿سَلْسَبِيلًا﴾ **“And they will be given to drink there a cup (of wine) mixed with Zanjabil (ginger, etc.), and a spring there, called Salsabil.”** [TMQ Surah Al-Insaan 76: 17-18].

The meaning of abundance (jazal جَزَل) is expressed with the abundant to the ear. Allah (swt) said, ﴿إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا (21) لِلطَّاغِينَ مَأْبَا (22) لَا يَبْثِينَ فِيهَا أَحْقَابًا﴾ **“Truly, Hell is a place of ambush, a dwelling place for the transgressors. They will abide therein for ages.”** [TMQ Surah An-Naba 78: 21-23].

The reprehensible (mustankar مُسْتَنْكَر) meaning is expressed with the word that is reprehensible to the hearing. Allah (swt) said, ﴿إِنَّ أَكْثَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ﴾ **“Verily, the harshest of all voices is the voice (braying) of the ass.”** [TMQ Surah Luqmaan 31: 19]

## The Vividness (Jamal) in the Style of the Quran

As for the vividness (jamal) of the uslub (style), it is in the choice of the purest and most appropriate expressions, for the meanings they convey, along with other words and meanings that complement these meanings, whether in the same sentence or accompanying sentences, conveying the most evocative depictions and compelling visualizations.

Allah (swt) said, ﴿رُبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ (2) دَرَهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِمُ﴾ ﴿الْأَمَلُ﴾ **“Perhaps (often) will those who disbelieve wish that they**



**were Muslims. (2) Leave them to eat and enjoy, and let them be preoccupied with (false) hope. They will come to know.” [TMQ Surah Al-Hijr 5: 2-3].**

Imam Al-Baqillani said of jamal regarding the speech of the Quran، والمنادى “proclaiming its distinctiveness by itself, its uniqueness in its brilliance and its vividness (jamal), and its display of its perfection and fluency.” Imam Al-Baqillani added, فكل كلمة لو “Every word, even if it were singled out, is in vividness (jamal) of the ultimate degree.”

In his extensive and insightful book, *The Artistry in Depiction of the Quran* (التصور الفني في القرآن), Syed Qutb said, وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسَ رُءُوسِهِمْ عِنْدَ رَبِّهِمْ. هذا التعبير الذي يرسم صورة حية للخزي في يوم القيامة، ويصور هؤلاء المجرمين شخوصًا قائمة يتملاها الخيال، وتكاد تبصرها العين لشدة وضوحها، وتسجيل هيئتها "ناكسو رؤوسهم" وعند من؟ "عند ربهم" فيخيل للسامع أنها حاضرة لا متخيلة.. هذه الصورة للهول لا "So just consider the vivid expression, as in this expression, وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسَ رُءُوسِهِمْ عِنْدَ رَبِّهِمْ **"If only you could see the wicked hanging their heads (in disgrace) before their Lord."** [TMQ Surah As-Sajdah 32:12]. This expression depicts a vibrant representation of disgrace on the Day of Resurrection. It depicts these criminals as looming figures, that overwhelm the imagination. The eyes can almost see the form, because of the strength in clarity (wudooh), as well as the registration of their form as نَاكِسُو "hanging their heads." And before whom? عِنْدَ رَبِّهِمْ **"before their Lord."** So the listener conceives that it is in the current time, and not imaginary. This image of abject horror has no equivalent for the researcher in elucidation (balaaghah)."

## **The Literary Form of the Noble Quran**

The Noble Quran confounded the experts in Arabic linguistics over its genre (tiraaz طراز) of expression, unlike the known forms of poetry (شعر) and prose (نثر). It has confounded all of humankind until today. In his book, *Proficiency in the Knowledge of Quran* (الإتقان في علوم القرآن), Imam as-Sayyuti spoke of, إِعْجَازُ نَظْمٍ لَا يَقْدِرُ عَلَيْهِ إِلَّا عَلَّامُ الْغُيُوبِ، "the miracle of the literary form (nazm) that no one is capable of, except the Knower of the Unseen."

In its literary form (nazm), the Noble Quran does not follow the standard method of symmetrical-rhythmic poetry (as-shi'r al-mawzun al-muqaffa الشَّعْر المَوْزُون المَقْفَف). (المَوْزُون المَقْفَف).

As for the forms of prose, the Noble Quran is not within the method of free, unrhymed prose (an-nathr al-mursal النَّثْر المُرْسَل). The Quran is not within the human method of an-nathr al-muzdawij (duplicated resemblance to rhymed and free prose النَّثْر المُرْدَوِّج). The muzdawij is a method described as, يقوم هذا الأسلوب على تقسيم العبارات، وبراعة الموازنة بين الجمل؛ إذ تتعادل فيه الألفاظ، وتزدوج الجمل في "This method is based on the division of phrases, the skill of balancing sentences. The words are in equilibrium and the sentences are duplicated in a regular arrangement, in accordance to brevity (eejaaz إيجاز), equalization (musawaah مُساواة) and redundancy (itnaab إطناب), whatever the case may be." And the Quran is not imitable in the method of rhymed prose (an-nathr al-masjooh النَّثْر المَسْجُوع).

The Noble Quran is a unique composition, which the Arabs had never come across before and could not match. The fact that the Noble Quran is of a special genre and a unique structure is clear in every respect, whilst it clarifies, evokes and depicts in a manner that cannot be matched by humankind.

### A Unique Form of Prose that is Similar to Poetry But is Not Poetry

The Noble Quran does contain prose (nathr نثر) that has similarity to poetry (sh'ir شعر). However, it is not poetry and remains a unique form of prose. The Noble Quran says, وَيُخْزِهِمْ وَيَنْصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُؤْمِنِينَ ﴿١٤﴾ (Allah) will disgrace them and give you victory over them and heal the breasts of a believing people." [TMQ Surah At-Tawba 9: 14]. The Noble Quran says, لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ﴿٩٢﴾ "By no means shall you attain piety (al-birr) unless you spend (in Allah's Cause) of that which you love." [TMQ Surah Aali Imrān 3: 92]. The words of prose contained in the two ayaat can be presented in the form of couplets, as in poetry. From the first ayah, the words can be presented as, ويخزهم وينصركم عليهم، ويشف صدور قوم مؤمنين. From the second ayah, the words can be presented as, لن تنالوا البر حتى، تنفقوا مما تحبون. However, these couplets are not poetry. Instead they are in fact a type of prose (نثر) which is unique and inimitable.

Then, there is also the following type of Quranic prose, which is far from poetry, in every respect, ﴿وَالسَّمَاءِ وَالطَّارِقِ (1) وَمَا أَدْرَاكَ مَا الطَّارِقُ (2) النَّجْمُ الثَّاقِبُ (3) إِنَّ كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ (4) فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ (5) خُلِقَ مِنْ مَّاءٍ ذَافِقٍ (6) يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ﴾ “By the heaven, and at-Tariq (the night-comer, that is, the bright star); and what will make you to know what at-Tariq (night-comer) is? (It is) the star of piercing brightness; There is no human being without a protector over him (or her). So let man see from what he is created! He is created from a water gushing forth. Proceeding from between the back-bone and the ribs.” [TMQ Surah at-Taariq 86: 1-7].

### **Lengthening and Shortening of the Fikrah and Nafas in the Literary Form of the Noble Quran**

The Noble Quran has written passage (fikrah فِكْرَة) which is sentence and clause formation. The lengthening or shortening of the passage is varied in the written form. Accompanying the written form is the discipline of breathing cessation (nafas نَفَس), during the recitation, in which the Qari recites, within a single breath.

Within the Noble Quran there is a form of prose in which the both the passage (فِكْرَة) and the nafas are lengthened, ﴿وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ, وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا﴾ “We sent no Messenger, but to be obeyed by Allah’s leave. When they had been unjust to themselves, if only they had come to you and begged for Allah’s forgiveness, and the Messenger (saw) had begged forgiveness for them, indeed, they would have found Allah All-Forgiving, Most Merciful.” [TMQ Surah An-Nisaa' 4:64]. There is also a form of prose in the Noble Quran in which the passage and the nafas are both shortened, ﴿وَالشَّمْسُ وَضُحَاهَا (1) وَالْقَمَرِ (2) وَالنَّهَارِ إِذَا تَلَّهَا (3) وَاللَّيْلِ إِذَا يَغْشَاهَا﴾ “And by the sun and its brightness; And by the moon as it follows the sun; And by the day as it shows up (the sun's) brightness; And by the night as it conceals it (the sun).” [TMQ Surah Ash-Shams 91:1-4]. This lengthening and shortening is even though both the above mentioned examples, are examples of prose.

Then, the Noble Quran is inimitable in what resembles the free, unrhymed prose (an-nathr al-mursal النَّثْرُ الْمُرْسَل) of human composition. So it says, ﴿يَا أَيُّهَا الرَّسُولُ لَا يَحْزُنْكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ

فَلَوْبُهُمْ وَمَنْ الَّذِينَ هَادُوا سَمَّاعُونَ لِلْكَذِبِ سَمَّاعُونَ لِقَوْمٍ آخَرِينَ لَمْ يَأْتُوكَ يُحَرِّفُونَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ يَقُولُونَ إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا أُولَئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يَظْهَرْ قُلُوبُهُمْ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ  
“O Messenger! Let not those who hurry to fall into disbelief grieve you, of such who say: “We believe” with their mouths but their hearts have no faith. And of the Jews are men who listen much and eagerly to lies - listen to others who have not come to you. They change the words from their places; they say, “If you are given this, take it, but if you are not given this, then beware!” And whomsoever Allah wants to put in fitna (error), you can do nothing for him against Allah. Those are the ones whose hearts Allah does not want to purify; for them there is a disgrace in this world, and in the Hereafter a great torment.” [TMQ Surah al-Maa'idah 5: 41].

## The Rhymed Prose in the Literary Form of the Noble Quran

The Noble Quran is rhetorically inimitable in what resembles rhymed prose (an-nathr al-masjooḥ النَّثْرُ الْمَسْجُوعُ). So it says, ﴿يَا أَيُّهَا الْمُدَّثِّرُ (1) قُمْ فَأَنذِرْ (2)﴾ "O you (Muhammad (saw)) enveloped (in garments)! Arise and warn! And your Lord (Allah) magnify! And your garments purify! And keep away from ar-rujz (the idols)! And give not a thing in order to have more (or consider not your deeds of Allah's obedience as a favor to Allah). And be patient for the sake of your Lord" [TMQ Surah Al-Muddathir 74: 1-7].

The Noble Quran is inimitable in what resembles an-nathr al-muzdawij (duplicated resemblance to rhymed and free prose المَذْوَج). So the Quran states, ﴿الْهَآكُمُ النَّكَارُ (1) حَتَّىٰ رُزِقُمُ الْمَقَابِرَ (2) كَلَّا سَوْفَ تَعْلَمُونَ (3) ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ (4)﴾ (The mutual rivalry for piling up of worldly things diverts you. Until you visit the graves. Nay! You shall come to know! Again, Nay! You shall come to know! Nay! If you knew with a sure knowledge. Verily, you shall see blazing fire!) [TMQ at-Takaathur 102: 1-6]

Within what resembles human izdiwaj, the Quran flawlessly elongates the linguistic construction, astounding the listener, **﴿قَتَلَ الْإِنْسَانَ مَا أَكْفَرَهُ (17) مِنْ أَيِّ شَيْءٍ خَلَقَهُ (18) مِنْ نُطْفَةٍ خَلَقَهُ فَقَدَرَهُ (19) ثُمَّ السَّبِيلَ يَسَّرَهُ (20) ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ (21) ثُمَّ إِذَا شَاءَ أَنْشَرَهُ (22) كَلَّا لَمَّا يُفْضَ مَا أَمَرَهُ (23) فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ (24) أَنَا صَبَبْنَا الْمَاءَ صَبًّا (25) ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا (26) فَأَنْبَتْنَا فِيهَا حَبًّا (27) وَعَيْنًا وَقُصْبًا (28) وَزَرَعْنَاهَا وَنَحْلًا (29) وَحَادِقَ غُلْبًا**

وَفَاكِهَةً وَأَبًّا (30) “Be cursed (the disbelieving) man! How ungrateful he is! From what thing did He create him? From nutfa (semen) He created them, and then set him due proportion; Then He makes the path easy for him; Then He causes him to die, and puts him in a grave; Then, when it is His Will, He will resurrect him (again). Nay, but (man) has not done what He commanded him. Then let man look at his food. That We pour forth water in abundance, and We split the earth in clefts, and We cause therein the grain to grow. And grapes and clover plants (green fodder for the cattle). And olives and date-palms. And gardens, dense with many trees. And fruits and abba (herbage etc.).” [TMQ Surah Abasa 80: 17-31].

Uniquely, the Noble Quran proceeds in a certain form of rhyming and then will fluently become another type of rhymed prose. So whilst proceeding in the rhyme of the following noble ayaat, ﴿فَإِذَا نُقِرَ فِي النَّاقُورِ (8) فَذَلِكَ يَوْمُنَا يَوْمُ﴾ “Then, when the Trumpet is sounded; Truly, that Day will be a hard day. Far from easy for the disbelievers.” [TMQ Al-Muddathir 74: 8-10], the Quran then abandons the previous rhyming, for a new rhyming, in the verse immediately after it. The Quran states, ﴿وَذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا (11) وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا (12) وَبَنِينَ شُهُودًا (13) وَمَهَّدْتُ لَهُ تَمْهِيدًا (14) ثُمَّ يَطْمَعُ أَنْ أَزِيدَ (15) كَلَّا لَا أَتْرَكُكَ لَا بَالِيَ لِي بِهِ ذَنْبٌ وَلَا أَتَنَبَّأُ (16) إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا (16) سَأُرْهِقُهُ صَغُودًا﴾ “Leave Me Alone (to deal) with whom I created Alone! And then granted him resources in abundance. And children to be by his side! And made life smooth and comfortable for him! After all that he desires - that I should give more; Nay! Verily, he has been stubborn and opposing Our Ayaat (signs/proofs). I shall oblige him to face a severe torment!” [TMQ Al-Muddathir 74: 11-17]. Then the Quran moves from this type of rhyming to yet another type, in the verse that immediately follows it. So it says, ﴿إِنَّهُ فَكَّرَ وَقَدَّرَ (18) فَقُتِلَ كَيْفَ قَدَّرَ (19) ثُمَّ قُتِلَ كَيْفَ قَدَّرَ (20) ثُمَّ نَظَرَ (21) ثُمَّ عَبَسَ (21) وَبَسَرَ (22) ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ (22)﴾ “Verily, he thought and plotted; So let him be cursed, how he plotted! Then he thought; Then he frowned and he looked in a bad tempered way; Then he turned back and he was proud.” [TMQ Al-Muddathir 74: 18-23]

Indeed, the Noble Quran astonished the foremost Arabic linguists throughout the ages. It resembles the linguistic forms of humans, but it is inimitable in those very forms, frustrating all those who tried, whilst the most capable did not even dare to try.

## The Combination between the Expression and the Literary Form in the Noble Quran

Indeed, the style of the Quran has clarity (wuduh), intensity (quwwah) and vividness (jamal) that man cannot match. In addition, it has a literary form whose shortening, elongation and rhythm is inimitable by all of humankind. The Noble Quran combines the meanings, elucidation and rhetoric, with the literary form in an astounding combination.

When the meaning is delicate (raqeeq رَقِيق), the Noble Quran uses delicate sounding words, within softly flowing (salis سَلِس) sentences. The Noble Quran says, **﴿إِنَّ لِلْمُتَّقِينَ مَفَارًا (31) حَدَائِقَ وَأَعْنَابًا (32) وَكَوَاعِبَ أَتْرَابًا (33) وَكَأَنَّ دِهَاقًا (34)﴾** “Verily, for the pious, there will be a success (31) Gardens and vineyards (32) And maidens of equal age (33) And a full cup (of wine) (34).” [TMQ Surah an Naba’ 78:31-34]

When the meaning is abundant (jazl جَزَل), the Noble Quran uses grandiose (fakhm فَخْم) sounding words, within richly abundant sentences. The Noble Quran says, **﴿إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا (21) لِلطَّاغِينَ مَابًا (22) لَا يَبْنِينَ فِيهَا أَحْقَابًا (23) لَا يَذُوقُونَ (24) فِيهَا بَرْدًا وَلَا شَرَابًا (25) إِلَّا حَمِيمًا وَغَسَّاقًا (26) جَزَاءً وَفَاقًا (27)﴾** “Truly, Hell is a place of ambush, a dwelling place for the Taghun (Those who transgress the limits set by Allah). They will abide therein for age, nothing cool shall they taste therein, nor any drink. Except boiling water, and dirty wound discharges. An exact recompense (according to their evil crimes).” [TMQ Surah An-Naba’ 78: 21-26].

The meaning is accompanied with forms of expression that amplify the meanings, within a literary form whose rhythm moves the soul. That is why the Noble Quran evokes such powerful emotions in the listener. As for the one who is aware of the meaning, the Quran amplifies the meanings with the eloquence of its elucidation and rhetoric. It incites a deep sense of awe, such that some of the foremost Arab linguists almost prostrated before it, despite obstinate persistence in their disbelief.

## The Precise Attention to Letters (حُرُوف) and their Manner of Phonetic Articulation (Makhaarij مَخَارِج), within Words and Sentences

When placing letters together, the Noble Quran gives inimitable precise attention to the sounds (أَصْوَات) that come out from their manner of articulation (مَخَارِج).

Makharij are the articulation points for the pronunciation of letters. They are defined according to the movement of the mouth or throat (oropharynx) that originate the sound of the letter. Mukharij identify the correct positioning of the organs of speech, so that the letter becomes distinct from others. The correct use of makharij is essential to tajweed of the Noble Quran.

In the Noble Quran, letters that have closeness in articulation (tuqaarib (تَقَارِب) are placed close to each other, in a word or in a sentence. So in the noble ayah, ﴿أَوْ كَصَيِّبٍ مِّنَ السَّمَاءِ فِيهِ﴾ **“Or like a rainstorm from the sky.”** [TMQ Surah al-Baqarah 2:19]. The Quran does not say, كالْبَاقِ الْمُتَدَفِّقِ (kal ba’iq a-mudfiq) “like incessant rain.” Instead it says, كَصَيِّبٍ (kasayyib) **“like a rainstorm.”** The Noble Quran says, ﴿عَلَيْهِمْ ثِيَابٌ سُنْدُسٍ خُضْرٌ وَإِسْتَبْرَقٌ﴾ **“upon them will be garments of green fine silk.”** [TMQ Surah Al-Insaan 76:21]. It uses سُنْدُسٍ خُضْرٌ instead of الْهَخْع which is equivalent, but does not maintain closeness in articulation.

When there is distance between the points of articulation (tubaa’ud (تَبَاعُد), they are separated by a letter which eliminates any clumsiness in the transition. When it is necessary to use letters with distance in articulation, that are the most appropriate for the meaning that is to be conveyed, the Noble Quran does so, with precision. So the Quran says, ﴿تِلْكَ إِذَا قِسْمَةٌ ضِيزَى﴾ **“If so, it is an unjust division.”** (TMQ Surah an Najam 53:22), the Quran uses ضِيزَى “deeza” rather than its synonyms ظَالِمَةٌ (zaalima) and جَائِرٌ (jaa’irah).

Along with the precision regarding articulation, the Noble Quran makes a particular letter pleasant (muhabbab (مُحَبَّب) in articulation and light (khafeef (خَفِيف) upon the ears, when repeated, like the harmonic refrains in a reading of poetry. The letter which is in a harmonic refrain is clearly found in verses, with frequency.

For example, the Verse of the Throne (آية الكرسي (ayatul Kursiyy). The Noble Quran says, ﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ. لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ. لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ. مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ. يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ. وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ. وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ. وَلَا يَئُودُهُ حِفْظُهُمَا. وَهُوَ الْعَلِيُّ الْعَظِيمُ﴾ **There is no god except He, the Ever-Living, the Superb Upright Sustainer. Slumber does not overtake Him, nor sleep; to Him (belongs) whatever is in the heavens and whatever is in the earth. Who is there that intercedes for His Providence except by His Permission? He knows whatever is in front of them and whatever is behind them, and they do not encompass anything of His Knowledge except whatever He has decided. His Throne embraces the**

**heavens and the earth; the preserving of them (Literally: them both) does not tire Him; and He is The Ever-Exalted, The Ever-Magnificent.” [TMQ Surah al-Baqarah 2:255].**

The letter ل “lam” is repeated in the Verse of the Throne twenty-three times, in a pleasant harmonic refrain, compelling the listener to hear more.

## **The Challenge for Today**

The Noble Quran is indeed a unique genre (طراز tiraaz), inimitable by humankind. It is a miracle, revealed as a challenge to establish the Message of Prophet Muhammad (saw).

The composition of the Quran was overwhelming for the Arabs for twenty-three years. Incapable of meeting the challenge, they resorted to slander, threat, war and exile. Imam Al-Baqillani said, لو نشاء: ولكنهم لم يقولوا هم ولا غيرهم لان تأليف القرآن البديع، ووصفها الغريب، ونظمه العجيب، قد أخذ عليهم منافذ البيان كلها وقطع أطماعهم في معارضته، فظلوا مقموعين مدحورين ثلاثة وعشرين عاما، يتجرعون مرارة الاخفاق، ويهبطون لقوارع التبكيت، وينغضون رؤوسهم تحت مقارع التحدي والتعيير، مع أنفثهم وعزتهم، واستكمال عدتهم وكثرة خطبائهم وشعرائهم، وشيوع البلاغة فيهم، والتهاب قلوبهم بنار عداوته، وترادف الحوافز إلى مناهضته، وعرفانهم أن معارضته بسورة واحدة أو آيات سيرة أنقض لقوله، وأفعل في إطفاء أمره، وأنجع في تحطيم دعوته، وتفريق الناس عنه - من مناجزته، ونصبهم الحرب له، وإخطارهم بأرواحهم وأموالهم، وخروجهم عن أوطانهم وديارهم “Yet others said if only we could express something similar to it. However, they did not say that, nor did others, because of the wonderful composition of the Quran, its extraordinary characteristic and its astonishing arrangement. It seized upon them with all forms of expression and stifled their ambition to oppose it. For twenty-three years, they remained quelled and defeated, drenched in abject failure, with their heads bowed down before the onslaught of challenge and confrontation. This was all despite their nobility and pride, not lacking in numbers, the large number of their preachers and poets, the prevalence of eloquence among them, the burning of their hearts within the fire of enmity and the confluence of motives to oppose him (saw). This was all with their knowledge that opposing him (saw) with a single surah or a few verses would refute his (saw) saying. Such an opposition would be more effective in extinguishing his affair, destroying his Da’wah and separating the



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people from him than defiance of him, waging war upon him (saw), threatening lives and wealth and expulsion from homes and exiling from lands.”

Moreover, the challenge of the Noble Quran is not specific to those whom it addressed directly in the time of Muhammad (saw), at the time of Revelation. It is a perennial challenge laid down until the Day of Judgement. This is due to the principle, الْعِزَّةُ بِعُمُومِ اللَّفْظِ لَا بِخُصُوصِ السَّبَبِ “The expression is in accordance with the generality of the text and not the specificity of the cause (of Revelation).” The Noble Quran previously confounded the Arab elite, despite their hostility. Today, it confounds hostile Western governments. Just like the Arabs of the Days of Ignorance, the Western governments resort to slander, threat and war to suppress the Message, unable to meet the challenge that establishes its Truth (Haq).

[Back to Index](#)

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## Hatib Bin Abi Balt'a (ra)

(Translated from Al-Waie Magazine Issue 421)

Hatib bin Abi Balt'a bin Amr bin Umair bin Salama Al-Lakhmi (ra) was a Badri Companion. He entered Islam and migrated to Yathrib along with Muslims, accompanied by Sa'ad bin Khawli, the ally (Mawla) of Hatib. He came to the house of Al-Mundhir bin Muhammed bin Uqbah. The Prophet (saw) made a brotherhood between Hatib and Raheela Bin Khalid. Hatib had participated with the Prophet in all the battles in which the Prophet (saw) fought. He witnessed the Battle of Badr, the Battle of Uhud, the Battle of Khandaq, Hudaibiya Treaty and the Opening of Mecca. Also, the Prophet (saw) sent him in the sixth year of Hijra as a Messenger with a letter to Al-Maqawqis, the King of Egypt, inviting him to Islam. Al-Maqawqis returned to the Prophet (saw) Maria and her sister Sirin, as gifts to the Messenger of Allah (saw).

**During the day of Badr**, when Hatib bin Abi Balt'a heard the herald of the Prophet (saw) proclaiming, "Here is the caravan of Quraysh that has their wealth, so march forth towards them, may Allah make them transferred to you." Hatib (ra) responded to the call and drew his sword. When the two groups met at Badr, Hatib was put to a good trial. **During the day of Uhud**, Hatib remained steadfast with the Prophet (saw) when people were exposed. He and some of the Companions (ra) began defending the Prophet (saw), pledging to die defending the Prophet (saw). Hatib bin Abi Balt'a also witnessed the battle of Khandaq.

There is an account about him on **the day of hudaibiya**: Muhammed Bin ishaq says: When the Messenger of Allah (saw) gathered to march towards Mecca, Hatib bin Abi Balt'a wrote a letter to Quraish, informing them of the mobilization of the Messenger of Allah (saw) to march towards them. Hatib then gave the letter to a woman, Muhammed bin Jaffer claimed that the woman was a hairdresser, also others claimed to me (Ibn Ishaq) that she is Sarah, the ally to some of the Banu Abdul Muttalib. Hatib gave the letter to her to convey it to the Quraish. She put the letter in her hair and then hid it by covering the hair and then she left. The news of what Hatib had done came to the Prophet from Heaven (through Revelation) and so the Prophet (saw) sent Ali bin Abu Talib (ra) and Zubair Bin Awwam (ra).

Bukhari reported from Ubaidullah bin Abi Raafi who said: "I heard `Ali saying, 'Allah's Messenger (ﷺ) sent me, Az-Zubair and Al-Miqdad somewhere saying, **“Proceed till you reach Rawdat Khakh. There you will find a lady with a letter. Take the letter from her.”** 'So, we set out and our horses ran at full pace till we got to Ar-Rawda where we found the lady and said (to her), "Take out the letter." She replied, "I have no letter with me." We said, "Either you take out the letter or else we will take off your clothes." So, she took it out of her braid. We brought the letter to Allah's Messenger (ﷺ) and it contained a statement from Hatib bin Abi Balta to some of the Meccan pagans informing them of some of the intentions of Allah's Messenger (ﷺ). Then Allah's Messenger (ﷺ) said, **“يا حاطب (O Hatib! What is this?)”** Hatib replied, "O Allah's Messenger (ﷺ)! Don't hasten to give your judgment about me. I was a man closely connected with the Quraish, but I did not belong to this tribe, while the other emigrants with you, had their relatives in Mecca who would protect their dependents and property. So, I wanted to recompense for my lacking blood relation to them by doing them a favor so that they might protect my dependents. I did this neither because of disbelief nor apostasy nor out of preferring Kufr (disbelief) to Islam." Allah's Messenger (ﷺ), said, **“(أما إنه قد صدقكم) ‘Hatib has told you the truth.’** `Umar said, O Allah's Apostle! Allow me to chop off the head of this hypocrite." Allah's Messenger (ﷺ) said: **“إنه قد شهد بدرًا، وما يدريك لعل الله قد اطلع الله على أهلي بدرٍ”** **“Hatib participated in the battle of Badr, and who knows, perhaps Allah has already looked at the Badr warriors and said, and ‘Do whatever you like, for I have forgiven you.’”** So Allah (swt) revealed Surah Mumtahana: **يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِّنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَن تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِن كُنتُمْ خَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاءَ مَرْضَايَ تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَن يَفْعَلْهُ مِنكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ** **“O you who have believed, do not take My enemies and your enemies as allies, extending to them affection while they have disbelieved in what came to you of the truth, having driven out the Prophet and yourselves [only] because you believe in Allah, your Lord. If you have come out for jihad in My cause and seeking means to My approval, [take them not as friends]. You confide to them affection, but I am most knowing of what you have concealed and what you have declared. And whoever does it among you has certainly strayed from the soundness of the way.”** [TMQ Surah al-Mumtahina 60:1]

As-Suhaili said that the letter of Hatib says: the Messenger of Allah (saw) is heading to you with an army like a night that marches like a torrent. By Allah, if the Messenger of Allah (saw) marches to you alone, Allah will give him victory over you as Allah fulfills what He has promised. Tafsir of Ibn Salam says: Hatib wrote: Muhammad (saw) has marched, it may be towards you or others, so be cautious.

**Hatib bin Abi Balt'a, the Envoy of the messenger of Allah (sal) to Muqawqis, the ruler of Egypt.**

After the Messenger of Allah (saw) had struck the Hudaibiya treaty with the Quraish, he (saw) did not remain calm and quiet. Allah Azza Wa Jal ordered him to convey the message, so he (saw) sent messengers to Kings and Rulers upon the earth. He sent messengers to Caesar, Khosrau, and the Negus...When he (saw) intended to send to Egypt, he (saw) said: أَيُّهَا النَّاسُ، أَيُّكُمْ يَنْطَلِقُ بِكِتَابِي هَذَا **"Oh People! Who amongst you will go to the ruler of Egypt with my letter and his reward is upon Allah?"** Hatib bin Abi Balta' bounced and said: 'I am, Oh Messenger of Allah!'. So the Messenger of Allah (sal) said: (بَارَكَ اللَّهُ فِيكَ يَا حَاطِبُ) **"May Allah bless you, O Hatib."** Hatib took the letter of the Messenger of Allah (saw), rode on his horse and travelled to Egypt. He used to know the route to Egypt, for he had travelled to trade in Egypt many more times. The letter was sent to Juraih bin Mina who was Egyptian. However, he ruled Egypt on behalf of Heraclius. He used to collect taxes and send them to Constantinople. Alexandria was his capital.

Hatib bin Abi Balta'ah presented the letter of the Messenger of Allah (saw) to Muqawqis. The letter reads: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، مِنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ إِلَى الْمُقَوْقِسِ عَظِيمِ الْقِبْطِ، سَلَامٌ عَلَى مَنْ اتَّبَعَ الْهُدَى... أَمَّا بَعْدُ، فَإِنِّي أَدْعُوكَ بِدَعَايَةِ الْإِسْلَامِ، أَسْلَمَ تَسْلَمَ يُوْنُكَ اللَّهُ أَجْرَكَ مَرَّتَيْنِ، فَإِنْ تَوَلَّيْتَ فَإِنَّمَا عَلَيْكَ إِثْمُ الْقِبْطِ، [فَلْ يَتَأَهَّلِ الْكِتَابُ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا [64] [آل عمران: 64] **"In the name of Allah, the Gracious One, the Merciful. From Muhammad, servant of Allah and His apostle to al-Muqawqis, premier of Egypt: Peace unto whoever follows the guided path! And thereafter, I verily call you to the call of Islam. Embrace Islam and be safe [from perdition, as] Allah will compensate your reward two-folds. But if you turn away, then upon you will be the guilt [of delusion] of the Egyptians. "Say, "O People of the Scripture, come to a word that is equitable between us and**

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**you - that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah." But if they turn away, then say, "Bear witness that we are Muslims [submitting to Him]."**  
[TMQ Surah Aali-Imran 3:64]""

Al-Muqawqis looked at Hatib bin Abi Balta' and asked: "What prevented him, if he is a Prophet, to invoke (Allah) against those who opposed him and expelled him from his land to another?" Hatib remained silent and so Juraih bin Mina (Al-Muqawqis) repeated the question, when he saw the approval of those who present (around him) and asked: "What prevented him, if he is a Prophet, to invoke against those who opposed him and expelled him from his land to another, to have control over them?" Hatib bin Abi Balta' replied: "Do you witness that Isa bin Maryam is a Messenger of Allah". Al-Muqawqis said: "Yes". Hatib bin Abi Balta said: "What about him when his people wanted to crucify him? He did not invoke them until Allah raised him." Al-Muqawqis shook his head with admiration and said: "Well done, you are wise. And the message is from the wise"

Hatib bin Abi Balta' said: "There was a man before you who claimed himself to be the supreme lord, so Allah punished him both in this world and hereafter. You should take heed of his example so that you yourself do not become a cautionary tale." Hatib meant Firaun when he left behind Musa (as) and Banu Israel. So Kaleemullah (Musa) and banu Israel were victorious, and Firaun and those with him were drowned. Al-Muqawqis looked at Hatib astonishingly and the questions appeared in the eyes of those who were present: "Where did this Arab get such knowledge? So Hatib continued: "This Prophet invites people to Islam. The people who oppose him the most are Quraish, the ones who show him the most enmity are the Jews, and those who are closest to him are the Christians i.e. those who believe in his Prophethood. I swear by my own life that Esa (as) brought the glad tidings of Muhammad, and this is no different than Moses speaking the glad tidings of Jesus. Our invitation to you to the Quran is like you calling the people of Torah to the Bible."

Al-Muqawqis said: "I have thought about the issue of this prophet. He does not preach about leaving the world aside, nor he forbids to stay away from what is good (desirable). I do not see him as a misguiding magician or a lying sorcerer. I see him signs of Prophethood which give the news of hidden secrets. But I will need some time to consider". Then, Al-Muqawqis wrote a letter which

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reads: “In the name of Allah, the All-Merciful and the Most Compassionate, To Muhammed, Son of Abdullah, from the ruler of Copts, Al-Muqawqis: Peace be upon you. Afterwards...I have read your letter and I have understood what you have invited me to! I also know that there is a messenger to come. But I had thought that he would appear in Sham (Syria). I have treated your envoy kindly. And I am sending you two slaves who are held most highly by the Copts, and I am giving you a mule to ride. Peace be upon you.”

Hatib died in Madina Munawwara in the 30th year of Hijra whilst he was 65 years old. And Uthman (ra) led the funeral prayer upon him. The Messenger of Allah (saw) informed that Hatib will not enter Hellfire. A servant of Hatib bin Abi Balta’ah came to the Prophet complaining about Hatib and said: O Prophet of Allah! Hatib will surely enter the Hellfire. So the Prophet (saw) said: كَذَّبْتَ لَا يَدْخُلُهَا فَإِنَّهُ شَهِدَ بَدْرًا وَالْحَدِيثُ **“You have lied. He will certainly not enter the Hellfire, for he witnessed Badr and Hudaibiya”** [Muslim] Hatib has a narration of the Prophetic hadith from the Prophet (saw). The hadith was narrated from him by his two sons, Abd al-Rahman ibn Hatib, Yahya ibn Hatib, and Urwa ibn al-Zubayr.

[Back to Index](#)

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# Indeed, Khalid ibn Al-Walid (ra) is a Model for the Muslim Military Officers, in Siding with the Great Deen of Islam and its Noble Ummah

Bilal al-Muhajir, Pakistan

The entry of Khalid ibn Al-Walid ibn al-Mughirah (ra) into the fold of Islam, and his unflinching support for Islam and the Muslims, was nothing but a wise choice from a brave warrior. It was the principled stance of a martial hero who was never defeated in any battle he had ever fought. Had he remained on his disbelief, dying as his ancestors and contemporaries of the kuffar had, such as Abu Jahl and Al-Walid ibn Al-Mughirah himself, he would have been amongst the losers, both in this world and the Hereafter.

Indeed, the life of Khalid (ra) provides a powerful lesson for officers in the current Muslim armies, who are currently ordered to protect the thrones of the oppressors, enabling them to rule by other than all that Allah (swt) has revealed. Yet, if these officers were only to follow the example of our honored military chief, Khalid ibn Al-Walid (ra), the outcome of their affairs would be the same as that of the Sword of Allah (swt), in shaa Allah. Thus, if Allah (swt) permits, such officers will witness a joyous day in which they will be assembled with Khalid (ra) and the honorable Companions (ra) at the Hawd (cistern) of our Master, Muhammad al-Mustafa (saw). And what a joyous day!

However, if they let themselves down, by continuing to protect the existing secular regimes in the Muslim World, defending the borders of the nation states that were carved out of the lands of the Khilafah to weaken and divide the Muslims, then the consequences for them will be dire and regrettable. Indeed, it is not for the Muslim officer, zealous in his devotion to Allah (swt) and His Messenger (saw), to protect the thrones of the oppressors, wasting his military life in the service of regimes that are agents of the Western crusader enemies, implementing the projects of the kuffar. So, let the Muslim officers take heed from the dark examples, littered throughout military history, of those who died blindly protecting the thrones of oppressors, such as those of King Richard, the Emperor Napoleon and the tyrant Hitler, amongst others,

losing both the world and the Hereafter. Indeed, Jahannum lurks as an ambush for the heedless.

The siding of Khalid (ra) with Islam and the Muslims did not take long. It was upon a short message from the Messenger of Allah (swt) that his brother, Al-Walid ibn Al-Walid ibn al-Mughirah (ra), left for him at his house. It was only a short message that was sufficient for him to barter the world and its goods, for the endless bliss of the Hereafter. The entry of Khalid ibn al-Walid into Islam was after the treaty of Hdaybiyah, when the Messenger (saw) entered Makkah during the Compensatory Umrah. He (saw) asked Al-Walid, who had embraced Islam, about his brother Khalid, saying, **“Where is Khalid?”** أين خالد؟ Al-Walid (ra) said, **“Allah will bring him.”** يأتي به الله “There is none like him who is ignorant of Islam. If only he were to align his fury with the Muslims, against the mushrikeen, it would be better for him. Indeed, we would give him precedence over others.”

Al-Waleed (ra) searched for his brother but did not find him, so he left him a message which said, **بسم الله الرحمن الرحيم أما بعد: فإني لم أر أعجب من ذهاب رأيك عن الإسلام، وعقلك عقلك! ومثل الإسلام يجهله أحد؟! وقد سألتني رسول الله صلى الله عليه وسلم “In the name of Allah, the Most Gracious, the Most Merciful. As for what follows, I have not seen anything more surprising than your opinion about Islam, whilst your mind is your mind! However, is it in the matter of Islam, that no one is ignorant of?!”** فقال: أين خالد؟ ... فاستدرك يا أخي ما قد فاتك، وقد فاتتك مواطن صالحة of Allah, the Most Gracious, the Most Merciful. As for what follows, I have not seen anything more surprising than your opinion about Islam, whilst your mind is your mind! However, is it in the matter of Islam, that no one is ignorant of?!” The Messenger of Allah (swt) asked me about you, saying, **“Where is Khalid?”** My brother, grasp fully what you have passed over. You have passed over a righteous compatriot.” Khalid (ra) was thinking about Islam previously and when he read his brother’s message, he was overwhelmed with joy. He was astonished by the speech of the Prophet (saw) about him and Allah (swt) opened his heart, so he entered Islam. Before this, he had had a dream, in which he was in a narrow place, from which he exited onto a wide, green pasture. When he mentioned his vision to Abu Bakr As-Siddiq (ra), whilst he was in Madinah, he replied, **هو مخرجك الذي هداك الله للإسلام، والضيق الذي كنت فيه من الشرك** “Your exit is to that which Allah (swt) has guided you to, Islam, whilst the narrowness you were in was shirk.” Thus, a short message and a dream that he had was sufficient for the true military leader to enter Islam, rectify his life and do what Allah (swt) created him for, the worshipping of Allah (swt) and the waging of Jihad in His Path.



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Khalid ibn al-Walid (ra) was a truly seasoned military commander. He led the army of the mushrikeen in the Battle of Uhud, inflicting grave losses on the Muslims. Then he was an outstanding commander after siding with the Muslims. His first expedition with the Muslims was the Battle of Mu'tah, in which he carried the Banner of Muslims, after which he was given the name of Saifullah (the Sword of Allah). He also participated in the wars of apostasy, and fought with the Muslims in more than a hundred battles. The Messenger of Allah (saw) said, **نَعَمْ عَبْدُ اللَّهِ وَأَخُو الْعَشِيرَةِ خَالِدُ بْنُ الْوَلِيدِ سَيْفٌ مِّنْ سَيُوفِ اللَّهِ سَلَّهُ اللَّهُ عَلَى الْكُفَّارِ وَالْمُنَافِقِينَ** "Yes, Abdullah and the brothers of the clan, Khalid ibn Al-Walid, is one of the Swords of Allah (swt) that Allah (swt) unsheathed against the Kuffar and the Hypocrites."

Khalid witnessed the Opening of Makkah and the Battle of Hunayn. The Messenger of Allah (saw) granted him a hair from his (saw) head, which Khalid (ra) kept in the front of his turban. Khalid (ra) would not meet an enemy without defeating them. Abu Bakr as-Siddiq (ra) made him a commander over all the commander of the armies, whilst he and Abu Ubaidah (ra) conquered Damascus. All these victories were for a true warrior, who is remembered in military history and by the best Ummah brought forward to mankind. His victories are heavy in the balance of his good deeds on a day when neither money nor offspring will benefit.

The example of Khalid (ra) is far from that of those current officers who serve in Muslim armies, spending their lives between seeking to obtain medals and ranks, without real achievements to support Islam and Muslims, and serving the interests of the colonialist powers in the world and in the "peace" missions of the crusader United Nations. Indeed, there is world of a difference between the commander Khalid ibn Al-Walid (ra) and the officers who die unlike what the Sword of Allah (ra) died upon.

In origin, the Muslim military officers are honored servants of the Ummah. They pledge to protect its Iman and preserve its sanctities. They are certainly not to be servants of the oppressive rulers who do not rule by all that Allah (swt) revealed. Indeed, in origin, rulers themselves are to be the servants of the people as well, whilst these rulers betrayed the trust and usurped the wealth of the people unjustly, through their democratic systems. As for the officers, if they did not honor the pledge between them and the people, they too would have eaten from the ill-gotten wealth and fed their children with it.

Indeed, the Haraam money is not only that which is taken by stealing or robbery. The Haraam money is also the money of the one hired for a duty, who does not fulfill the duty for which he was hired to do. This is particularly so when the common Muslims, who have been impoverished by the rulers, are cutting from the bellies of their own suffering families, in order to pay the soldiers and officers their generous salaries, on time. This hard sacrifice is not so that the officers and their families can merely enjoy the wealth of the Ummah for nothing, or, worse, whilst serving the enemies of the Ummah. This sacrifice is only to defend the Ummah, its Deen, its sanctities and its inviolable matters. If the Muslim military officers did not honor their commitment, then they would have fed themselves and their families from Haraam.

So, let the Muslim officer take heed from eating from the Haraam. Jabir said that the Messenger of Allah (saw) said, **لَا يَدْخُلُ الْجَنَّةَ لَحْمٌ نَبَتَ مِنَ السُّحْتِ وَكُلُّ لَحْمٍ نَبَتَ مِنَ السُّحْتِ كَانَتْ النَّارُ أَوْلَى بِهِ** **"Flesh which has grown out of the ill-gotten wealth (as-soht) will not enter paradise, but hell is more befitting for all flesh grown from ill-gotten wealth."** (Ahmad, Darimi, and Baihaqi). Abu Bakr as-Siddiq (ra) said that the Messenger of Allah (saw) said, **لَا يَدْخُلُ الْجَنَّةَ جَسَدٌ غُذِيَ بِالْحَرَامِ** **"The body nourished from Haraam will not enter Jannah, the Fire is more appropriate for it."** (Bayhaqi in Shu'b ul Iman). So, how can the officer who believes in Allah (swt) and the Day of Judgment be content with throwing his family into the Hellfire, because he nourished them with Haraam money?! As for the officer amongst them who is pleased that his offspring graduated from the most prestigious universities, so that he can take pride over them in front of the people, should he be satisfied that he nourished his offspring to be kindle-wood for Hellfire?! May Allah (swt) forbid?!

It has become as clear as the sun at high noon that the miserable condition of the Ummah can only be changed by the Nussrah of the people of strength and protection, after the masses have indeed changed what is in themselves. Allah (swt) said, **إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ** **"Indeed, Allah would never change a people's state until they change all that is within themselves."** [TMQ Surah ar-Ra'ad 13:11]. Indeed, the Ummah has repeatedly demanded ruling by the Law of Allah (swt), pouring out into the streets with bared chests, demanding the overthrow of the colonialist systems of the kuffar and the establishment of the ruling by Islam on its ruins. However, the only ones who failed the Ummah, whilst being part of the Ummah and from its sons, are the Muslim officers and commanders of the troops and their armed force.

They failed the Ummah despite the fact that the common Muslims have spent on them from the right of their own families. Accordingly, the Muslim officers today are carrying the sins of the oppressive, agent rulers of Muslims, inviting upon themselves a similar punishment. Allah (swt) said, **إِنَّ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا كَانُوا خَاطِئِينَ** “Surely Pharaoh, Hamân, and their soldiers were sinful.” [TMQ Surah al-Qasas 28:8]. The meaning is that the transgressors and sinners include the head of kufr, Pharaoh, and his minister, Haman, as well as their troops.

It is not allowed for any soldier or officer to absolve himself of his responsibility regarding the oppression and kufr of the ruler, by claiming that he is not responsible for the ruler’s oppression in his ruling, his ruling by kufr, his agency to the kuffar, his open sin and his immorality. Indeed, the Messenger of Allah (saw) denounced those who absolve themselves of any responsibility, regarding the oppression of the ruler. He (saw) said, **اسْمَعُوا هَلْ سَمِعْتُمْ أَنَّهُ سَيَكُونُ بَعْدِي أَمْرَاءُ فَمَنْ دَخَلَ عَلَيْهِمْ فَصَدَّقَهُمْ بِكَذِبِهِمْ وَأَعَانَهُمْ عَلَى ظُلْمِهِمْ فَلَيْسَ مِنِّي وَلَسْتُ مِنْهُ وَلَيْسَ بِوَارِدٍ عَلَى الْحَوْضِ وَمَنْ لَمْ يَدْخُلْ عَلَيْهِمْ وَلَمْ يُعِنْهُمْ عَلَى ظُلْمِهِمْ وَلَمْ يُصَدِّقْهُمْ بِكَذِبِهِمْ فَهُوَ مِنِّي وَأَنَا مِنْهُ وَهُوَ وَارِدٌ عَلَى الْحَوْضِ** “Listen, have you heard that after me there will be leaders, whoever enters upon them and condones to their lies, and supports them in their oppression, then he is not from me and I am not from him, and he shall not drink with me from the Hawd. And whoever does not enter upon them, nor help them in their oppression, nor condones to their lies, then he is from me, and I am from him, and he shall drink with me at the Hawd.” [Tirmidhi, Nisaa’i and Ahmad].

It was narrated about the imprisonment of Imam ibn Hanbal (rh), that a jailor came to him and said to him, **الحديث الذي روي في الظلمة وأعوانهم هل هو صحيح؟** “Is the hadith that was narrated regarding the oppressors and their helpers Sahih (authentic)? He said, نعم “Yes.” The jailor said, **Am I one of the helpers of the oppressors?** Then Ibn Hanbal said to him, **أعوان الظلمة** “The helpers of the oppressors are those who cut your hair, wash your clothes, prepare your food and sell and buy from you. As for you, you are from the oppressors themselves.” [“Manaqib al-Imam Ahmad” by Ibn al-Jawzi]. And when we are talking about the one who oppressed Imam Ahmad, we are talking about Al-Ma’mun, the Muslim ruler who used to rule by all that Allah (swt) has revealed and waged Jihad in the path of Allah (swt), yet Imam Ahmad said that about him! We are not talking about the current rulers of Muslims, who have violated the sanctities of Muslims, suspended Jihad and all the Shariah rulings

of Islam. These are the usurpers of the authority, sinners, oppressors and most of them are kuffar. They are certainly not like al-Ma'mun in any way. Instead they are the Pharaohs of this time.

The wise officers who believe in Allah (swt) and the Day of Judgement in the Muslim armies must rectify their affairs as Khalid ibn al-Walid (ra) did, before it is too late. Indeed, death is near for every creature and the Day of Judgment is inevitable. Khalid ibn al-Walid (ra) said on his deathbed, شهدت مئة زحف أو زهاءها، وما في جسمي موضع شبرٍ إلا وفيه ضربة أو طعنة أو رمية، ثم ها أنا ذا أموت على فراشي كما يموت البعير، فلا نامت أعين الجبناء “I witnessed a hundred battles or so. There is not an inch in my body that does not have a blow, a stab or a strike. Yet here I am, dying on my bed as a camel dies, so let the eyes of cowards not sleep.” Rectifying the affairs is only possible with one thing that has no alternative. Its absence is not compensated for by Salah, Fasting, Sadaqah, Hajj or Umrah. Rectification for the military officer is only by standing with the Muslims, by granting the Nussrah for Islam and the project of the revival of Muslims, by restoring Islam as a system of governance for the people, by granting Nussrah to Hizb ut Tahrir to establish the Second Rightly-Guided Khilafah (Caliphate) on the Method of Prophethood, whose glad tidings of return are from the Messenger of Allah (saw). And if the Muslim officers did that, then they would have won in both worlds, as Khalid ibn al-Walid (ra) did win. And if they opposed that in the Dunya, then they are in the Hellfire, may Allah (swt) forbid. Allah (swt) said, قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنْ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ “Say, “If your parents and children and siblings and spouses and extended family and the wealth you have acquired and the trade you fear will decline and the homes you cherish—if all these are more beloved to you than Allah and His Messenger and Jihad in His Path, then wait until Allah brings about His Will. Allah does not guide the rebellious people.” [TMQ Surah at-Tawba 9:24]

[Back to Index](#)

# The Reward of Obedience to the Husband is Equal to Martyrdom of Man

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

Just as Allah and His Messenger (saw) commanded the man to be good in cohabitation (معاشرة) with his wife, Allah (swt) and His Messenger (saw) also commanded the woman to be good in cohabitation with her husband, obeying him and guarding chastity in his absence. Aisha (ra) reported: I asked the Messenger of Allah (saw): أَيُّ النَّاسِ أَعْظَمُ حَقًّا عَلَى الْمَرْأَةِ “Which person has the most right upon a woman?” The Messenger of Allah (saw) replied: **زوجها “Her husband.”** I asked, أَيُّ النَّاسِ أَعْظَمُ حَقًّا عَلَى الرَّجُلِ “Which person has the most right upon a man?” The Messenger of Allah (saw) replied: **أمه “His mother.”** (Al-Mustadrak). Al-Husayn ibn Muhsan reported that his aunt came to the Prophet (saw), the Prophet asked her, أَذَاتُ زَوْجٍ “Do you have a husband?” She replied, “Yes.” He said, فَأَيْنَ أَنْتِ مِنْهُ “So, how do you treat him?” She replied, مَا آلَوْهُ إِلَّا مَا عَجَزْتُ عَنْهُ “I fulfill his rights except when I am unable to.” He said: أَنْظِرِي أَيْنَ أَنْتِ مِنْهُ فَإِنَّهُ جَنَّتُكَ وَنَارُكَ “Look to how you are with respect to him, for he is your Jannah (Heaven) or Fire (Hell).” [Ahmad].

Ibn Abbas (ra) narrated: A woman came to the Messenger of Allah (saw) and said: “O Messenger of Allah, I am a delegate [from a group of] women and there are none of them, whether she knows or does not know that I would come to you, except she would want me to come to you. Allah the Almighty is the Lord of both men and women and their Allah, and you are the Messenger of Allah, for both men and women. Allah has prescribed Jihad for men only; if they are victorious, their reward is great, and if they die as martyrs, they are alive with their Lord, receiving sustenance. [For women], which act of obedience is equal in reward to this?” The Messenger of Allah (saw) said, أَلْبِغِي مَنْ لَقِيتِ مِنْ النِّسَاءِ أَنَّ طَاعَةَ الزَّوْجِ وَاعْتِرَافًا بِحَقِّهِ يَغْدِلُ ذَلِكَ وَقَلِيلٌ مِنْكُمْ مَنْ يَفْعَلُهُ “Convey to those you meet of the women: ‘Indeed, the obedience to the husband and fulfilling his right is equal to that (i.e. Jihad in the Path of Allah). Nevertheless, few of you do that.’”

Islam has equated the Jihad of a man in the Path of Allah (swt), with its victory or martyrdom in battle, to the obedience of the wife to her husband and her fulfilling of the right of her husband. In this regard, it is not permissible to

discuss the differences or make comparison between the horrific nature of killing and fighting, with the obedience of wife. Nor is it permissible, even for a moment, to think about the extent of women's preference over men, or the divine leniency towards women and the severity towards men, over the condition to enter Paradise. This is because the subject is not the differentiation or belittlement of the rights. Nor is the subject of facilitation or difficulty to enter the Paradise. Instead, it is the subject of responsibility assigned by the Lord of the Worlds (swt) to everyone based on his nature and ability and based on role and mission in his life.

Thus, a person, whether male or female, lives on this earth for a specified period, in order to perform a specific role, with a specific ability. Accordingly, a man does not choose his mission, nor does a woman choose her mission. Instead it is an assignment and obligation from Allah (swt) upon the believers, who abide to this, by the command of Allah (swt). As for the one who chooses his role and mission in the life based on what he himself opines, by Shaytan's whisperings, Allah (swt) will account him on the Day of Resurrection with reward and punishment according to his deeds. Allah (swt) says: **وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا** **"It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allah and His Messenger has certainly strayed into clear error."** [TMQ Surah Ahzab: 36].

Islam increases the protection of women against Shaytan, by prohibiting the disobedience of her husband. Islam encourages the obedience to her husband and makes it as one of the conditions for paradise, as the Prophet (saw) said: **أَيُّمَا امْرَأَةٍ مَاتَتْ وَرَوَّجَهَا عَنْهَا رَاضٍ دَخَلَتْ الْجَنَّةَ** **"Whichever woman dies while her husband is pleased with her, then she enters Paradise."** [Mishkaat al-Masaabih]. The Prophet (saw) said, **الْمَرْأَةُ إِذَا صَلَّتْ خَمْسَهَا وَصَامَتْ شَهْرَهَا وَأَحْصَتْ** **"If a woman prays her five prayers, fasts her month of Ramadan, guards her chastity, and obeys her husband, she will enter Paradise from any gate she wishes."** [Mishkaat Masaabih]. Anas bin Malik (ra) reported that the Messenger of Allah (saw) said, **أَلَا أَخْبِرُكُمْ بِنِسَائِكُمْ فِي الْجَنَّةِ ؟** **"May I inform you about your women in paradise?"** We said, "Yes, O Messenger of Allah." The Prophet (saw) said, **إِذَا كُلُّ وَدُودٍ وَلُودَ ، غَضِبَتْ أَوْ أَسِيءَ إِلَيْهَا أَوْ غَضِبَ رَوْجُهَا ، قَالَتْ : هَذِهِ يَدَيَّ فِي يَدِكَ ، لَا أَكْتَحِلُ بِغُمْضٍ حَتَّى تَرْضَى** **"Every loving and fertile woman. When she is angry or offended or her**

husband is angry with her, she would say to her husband: ‘This is my hand placing on your hand, I will not apply Kohl with blindness until you are pleased.’” [at-Tabarani]

### **Disobedience to the Husband is Amongst the Major Sins in the Deen of Allah:**

In addition to the encouragement about Jannah, forgiveness from Allah (swt) and the great reward for obeying the husband, Allah (swt) and the Messenger of Allah (saw) have clarified the major sin in the disobedience of the wife of her husband. This disobedience is an inevitable path to Hell and is a reason for the Wrath of Allah (swt), His curse, the curse of the Messenger (saw) and the curse of angels upon the ill-conduct wife who commits clear obscenity, disobeys her husband, verbally abuses him with insulting words, who does what her husband hates, squanders his wealth, betrays his secret and is not guarded in his absence. She is the one who distances herself from his bed and does not respond to him. When her husband or she becomes angry, she does not seek to please her husband. The Prophet (saw) said: لَا يَنْظُرُ اللَّهُ تَبَارَكَ وَتَعَالَى إِلَى امْرَأَةٍ لَا تَشْكُرُ “Allah (swt) will not look upon a woman (with mercy) who is ungrateful to her husband, whilst she is in no need of her husband.” Muad Bin Jabal (ra) reported that the Messenger of Allah (saw) said: لَا تُؤْذِي امْرَأَةً زَوْجَهَا فِي الدُّنْيَا ؛ إِلَّا قَالَتْ زَوْجَتُهُ مِنَ الْحَوَرِ الْعَيْنِ : لَا تُؤْذِيهِ قَاتِلُكَ اللَّهُ ! فَإِنَّمَا هُوَ عِنْدَكَ دَخِيلٌ، “When a woman harms her husband in this world, his wife of Hur al -Ayn (in paradise) would say: ‘Do not harm him, May Allah curse you, the person is just a foreigner to you and he is about to leave you and come to us.’” [Mishkaat al-Masaabih]. The Messenger of Allah (saw) said, إِذَا دَعَا الرَّجُلُ “When a man calls his wife into his bed and she refuses it and so the man spends his night with anger towards her, Angels will curse her until dawn.” [Muslim]. In another Hadith, the Prophet (saw) said: وَالَّذِي نَفْسِي بِيَدِهِ، مَا مِنْ رَجُلٍ يَدْعُو امْرَأَتَهُ إِلَى فِرَاشِهِ، فَتَأْتِيهِ، فَبَاتَ غَضَبَانِ عَلَيْهَا، لَعَنَتَهَا الْمَلَائِكَةُ حَتَّى تُصْبِحَ “By the one in whose hand my soul is, when a man calls his wife into his bed and she refuses it, those who are in the heaven will be in wrath against her until her husband becomes pleased with her.” Jabir bin Abdullah (ra) reported that the Messenger of Allah (saw) said, ثَلَاثَةٌ لَا يَقْبَلُ اللَّهُ لَهُمْ صَلَاةً وَلَا يَرْفَعُ لَهُمُ إِلَى السَّمَاءِ حَسَنَةً: الْعَبْدُ الْآبِقُ حَتَّى يَرْجِعَ، إِلَى مَوَالِيهِ فَيُضَاعَ يَدُهُ فِي أَيْدِيهِمُ وَالْمَرْأَةُ السَّاحِظُ عَلَيْهَا زَوْجَهَا حَتَّى يَرْضَى وَالسَّكَرَانُ حَتَّى يَصْحَوْ

**“There are three types of people whose prayers will not be accepted, nor their good deeds ascend to the heaven: a runaway slave, till he returns to his patrons and puts his hand in theirs; a woman with whom her husband is displeased; and a drunkard, till he becomes sober.”** [Al-Tabarani narrated it in Al-Awsat from the narration of Abdullah bin Muhammad bin Aqeel]. Zaid bin Arqam reported that the Messenger of Allah (saw) said: **المَرْأَةُ لَا تُؤَدِّي حَقَّ اللَّهِ عَلَيْهَا حَتَّى تُؤَدِّيَ حَقَّ زَوْجِهَا كُلَّهُ حَتَّى لَوْ سَأَلَهَا وَهِيَ عَلَى ظَهْرِ قَتَبٍ لَمْ تَمْنَعُهُ نَفْسَهَا** **“No woman can fulfill her duty towards Allah until she fulfills all her duties towards her husband. If he asks her (for intimacy) even if she is on her camel saddle, she must not refuse.”** Ibn Umar (ra) reported that the Messenger of Allah (saw) said: **اِثْنَانِ لَا تُجَاوِزُ صَلَاتُهُمَا رُؤُوسَهُمَا عَبْدٌ أَبَقَ مِنْ مَوَالِيهِ حَتَّى يَرْجِعَ وَامْرَأَةٌ عَصَتْ زَوْجَهَا حَتَّى** **اِثْنَانِ لَا تُجَاوِزُ صَلَاتُهُمَا رُؤُوسَهُمَا عَبْدٌ أَبَقَ مِنْ مَوَالِيهِ حَتَّى يَرْجِعَ وَامْرَأَةٌ عَصَتْ زَوْجَهَا حَتَّى تَرْجِعَ** **“Two persons whose prayers will not rise above their heads: A runaway slave till he returns to his master and a woman who disobeys her husband till she obeys”.** [Al-Tabarani narrated it with a good chain of transmission and Al-Hakim]. Ibn Umar (ra) reported: I heard the Messenger of Allah (saw) saying: **إِنَّ الْمَرْأَةَ إِذَا خَرَجَتْ مِنْ بَيْتِهَا وَزَوْجُهَا كَارِهٌ لَعْنَهَا كُلُّ مَلَكٍ فِي السَّمَاءِ وَكُلُّ شَيْءٍ مَرَّتَ عَلَيْهِ غَيْرُ الْجَنِّ** **المَرْأَةُ إِذَا خَرَجَتْ مِنْ بَيْتِهَا وَزَوْجُهَا كَارِهٌ لَعْنَهَا كُلُّ مَلَكٍ فِي السَّمَاءِ وَكُلُّ شَيْءٍ مَرَّتَ عَلَيْهِ غَيْرُ الْجَنِّ** **“When a woman leaves her home whilst her husband hates it, all the angels on the heaven and everything she passes by will curse her except Jinn and mankind until she returns back”.** Abu Huraira (ra) reported, The Messenger of Allah (saw) was asked: **أَيُّ النِّسَاءِ خَيْرٌ** **“Which of the women is best.”** He (saw) replied, **لَا تُخَالِفُهُ فِي نَفْسِهَا وَلَا مَالِهَا بِمَا** **الَّتِي تَسُرُّهُ إِذَا نَظَرَ ، وَتُطِيعُهُ إِذَا أَمَرَ ، لَا تُخَالِفُهُ فِي نَفْسِهَا وَلَا مَالِهَا بِمَا** **“The best of women is the one who pleases him when he looks at her, obeys him when he requests her, and does not dispute him in herself and her wealth in a way he dislikes.”** The Prophet (saw) said, **إِذَا صَلَّتِ الْمَرْأَةُ خَمْسَهَا وَصَامَتْ** **“If a woman prays her five prayers, fasts her month of Ramadan, guards her chastity and obeys her husband, she will enter Paradise from any gate she wishes.”** The Messenger of Allah (saw) equated the obligatory Salah, Fasting, abstinence from Zina and obedience to her husband, as a condition for a woman to enter Paradise by the Mercy of her Lord and all the gates of Paradise be opened for her, to enter through whichever she wishes. This hadith also means that any failure in any three of these deeds and worship, do not open the gates of Paradise.

Thus, if the woman fails to perform any one of those acts, such as non-performance of Salah in her life or not Fasting during the month of Ramadan, committing Zina or illicit relations, disobeying her husband or committing



indecenty with verbal abuse upon her husband, all these prevent the opening of gates of Paradise for her and these would make her fate confined to those who are faced with a difficult reckoning. May Allah (swt) prevent that. Just as the Salah and Fasting are time-bound worships, obliged throughout the life, so long as the human lives and breathes, abstinence from Zina and obedience to the husband are obliged so long as a woman lives and breathes, whilst she is able to perform such obliged obedience. Also, the obedience is not obliged only in the case of mutual love between the spouses. Instead, the obedience of the wife of her husband is obliged as long as she is the wife, regardless of the state of marriage, in terms of happiness or misery. The obligation of obedience is obliged by Allah (swt) and made it an Ibadah, just like the obligation of Salah and Fasting, as long as the marriage exists.

The obligation is not suspended by any condition, as long as the marital relations exist according to the Shariah of Allah (swt). The woman has no right to set conditions for obedience, thinking that obedience is not obligatory, within some or other conditions. Just as the circumstance of life obliges the Salah and abstinence from Zina completely, the state of marriage obliges the wife to obey her husband. Women must know that; were it not for the fact that obedience of wife to her husband is amongst the fundamental obligations that connects the destiny of woman in the Hereafter with Paradise, were it not for the fact that disobedience of woman to her husband is amongst the major sins in Islam that connects the destiny of the illicit, disobedient or indecent woman in the Hereafter with Hellfire, the Messenger of Allah (saw) would have not equated Jihad and martyrdom in the Path of Allah with obedience of woman to her husband. It is narrated in the hadith of Ibn Abbas (ra) where the Prophet (saw) said: **“أَبْلِغِي مَنْ لَقِيتِ مِنَ النِّسَاءِ ؛ أَنَّ طَاعَةَ الزَّوْجِ وَاعْتِرَافًا بِحَقِّهِ يَعْدِلُ ذَلِكَ”** **Convey it to the women you meet, that: Obedience to the husband and recognizing his rights, are equal to that”** i.e. the Jihad and martyrdom, about which the question was asked, in the first part of the hadith. As for the hadith related to the non-acceptance of Salah by Allah (swt) from the one who disobeys her husband, the hadith is clear and explicit, not needing need explanation or details. With regards to the hadith of Zaid bin Arqam in which the Prophet (saw) said, **“الْمَرْأَةُ لَا تُؤَدِّي حَقَّ اللَّهِ عَلَيْهَا حَتَّى تُؤَدِّيَ حَقَّ زَوْجِهَا كُلَّهُ”** **“No woman can fulfill her duty towards Allah until she fulfills all her duty towards her husband.”** The great reward and status for the obedience to husband in Islam and about the great sin within disobedience of the husband, such that Allah has made it

amongst the major sins, is above any doubt or confusion and does not need clarification.

It has been stated in the Tafsir of Qurtubi, regarding the verse, **إِنْ تَجْتَنِبُوا** **كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلَكُمْ مُدْخَلَ كَرِيمًا** “If you avoid the major sins which you are forbidden, We will remove from you your lesser sins and admit you to a noble entrance [into Paradise].” [TMQ Surah Nisa 4: 31]. Ibn Abbas (ra) said, **الكبيرة كل ذنب ختمه الله بنار أو غضب أو لعنة أو عذاب** “Major sin is every sin which Allah has sealed with Hellfire or Wrath or curse or punishment.” End Quote. If we review the Prophetic hadiths related to the disobedience (of the husband), we would find that many times the Messenger of Allah (saw) warned the disobedient wife with the Wrath of Allah (swt), His Hellfire and with the curse of angels. The comparison of disobedient wife with the one who abandons Salah, fasting and commits Zina. is sufficient for the act of disobeying the husband to be amongst the major sins in the Deen of Allah (swt).

Abu Hurairah (ra) reported: The Messenger of Allah (saw) was asked: **أَيُّ النِّسَاءِ خَيْرٌ** “which of the women is best” He (saw) replied: **الَّتِي تَسْرُهُ إِذَا نَظَرَ، وَتُطِيعُهُ** “The best of women is the one who pleases him when he looks at her, obeys him when he requests her, and does not dispute him in herself and her wealth in a way he dislikes.” The hadith is narrated by the people of Sunan, i.e. Nasa’ee, Abu Dawud, Tirmidhi and Ibn Majah, with sound narrations.

### **Making (the husband) happy is an obligation of wife:**

Allah (swt) says: **وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ** **مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ** “And of His signs is that He created for you from yourselves mates that you may find tranquility (سكينة) in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought.” [TMQ Surah ar-Rum 30: 21]

This noble verse defines the purpose of marriage and clarifies the reality of married life. It also clarifies regarding the marriage from which there is no serenity (سكينة) arising. Serenity means tranquility, bliss and is more comprehensive and deeper than that. Such a marriage cannot be described as a marriage and marital life by which Allah (swt) has pleased with His believing servants. The verse has the implicit meaning (مفهوم) that the creation of woman

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from the ribs of man is a miracle, whilst making her as the mate of man, from whom he gets serenity (سكينة), is also a miracle, like the miracle of her creation. Accordingly, serenity i.e. happiness, bliss, tranquility, joy and complete surrender to the fate of Allah (swt), is altogether a gift from Allah (swt) and a blessing from the Most Merciful, the Most Gracious to man in a feminine form, which Allah (swt) has named as woman. And Allah (swt) has permitted man to get married to her.

Allah (swt) reminds us through His countless miracles, so that one may take any of them in order to ponder upon its miraculous nature, with gentleness and compassion. The noble verse clarifies to both men and women that the serenity is the fundamental condition, for the continuation of marriage amongst Muslims. Accordingly, there is no happiness for a believer in marriage, without serenity. Since Iman necessitates happiness and prevents misery, it is not possibly for Iman to coincide with misery. Seeking to provide serenity in marriage is an obligation for both men and women. Woe to those who do not fulfill their part, in this regard. The verse clearly clarifies the nature of marital life for the Muslims, which is calm and tranquil in nature, leading to harmony and spiritual union. The verse necessitates the system of Allah (swt) for the family relationships through marriage between men and women. Such relations are only organized continuously by the system that achieves the description of Allah (swt) about the nature of this marriage.

Just as Allah (swt) has firmly made mountains as pegs upon the earth, He (swt) made basic principles for the Muslim family life, which no man or woman must deviate from. Thus, the family in Islam is established absolutely upon the taking care of the affairs by men. It is an obligation upon men and not just any right which he can choose to leave. On the other hand, it is upon woman to obey (her husband) absolutely. It is an obligation upon her which she must abide to in her life just as her Salah, truthfulness and trustworthiness. Obedience of the wife to her husband is amongst the rights of testifying “There is no god but Allah and Muhammed is the Messenger of Allah.” There is neither happiness, nor serenity nor blessings in marriage, if the wife does not obey her husband. It is regarding this that the Prophet (saw) said, **وَلَا تَجِدُ امْرَأَةً حَلَاوَةَ الْإِيمَانِ ، حَتَّى تُؤَدِّيَ حَقَّ رَوْجِهَا** **“A woman cannot find the sweetness of Iman until she fulfills the duties to her husband.”** Thus the obedience of the wife of her husband is the basis for the happiness of the husband and the family. This is apparent in the subject of the miracle which the noble verse draws attention to

by saying, **“وَمِنْ ءَايَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا** **He created for you from yourselves mates that you may find tranquility (سكينة) in them;”** [TMQ Surah ar-Rum 30: 21]. The verse clarifies that happiness is from the wife and within the wife. It is a happiness within which the man reposes and fills his soul with tranquility, when he approaches her and is intimate with her, granting serenity.

Since woman is the basis of happiness in marriage, Allah (swt) has legislated ahkam that necessitate the woman, either willingly or resentfully, to perform her natural role and provide happiness to her husband. Accordingly, Allah (swt) clarified His ahkam, commands and prohibitions in relation to organizing the family and the relation between the husband and wife. He (swt) assigned the role of taking care of the affairs and leadership to the man, whilst the role of obedience is assigned to the woman, in matters other than disobedience to Allah (swt). The woman does not have a right to choose between accepting and not accepting the obligations of Allah upon her in obeying her husband continuously. Allah (swt) linked her obedience to her husband with her submission to Allah (swt), the Almighty. He (swt) closed the gates of Paradise, from accepting the Salah, Fasting, supplication and Dhikr (tasbeeh) of a woman who disobeys her husband. The Prophet (saw) said, **فَإِنِّي لَوْ أَمَرْتُ شَيْئًا أَنْ يَسْجُدَ لِشَيْءٍ لَأْمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لَزَوْجِهَا وَالَّذِي نَفْسِي بِيَدِهِ لَا تُؤَدِّي الْمَرْأَةُ حَقَّ**  
**أَمْرَتُ شَيْئًا أَنْ يَسْجُدَ لِشَيْءٍ لَأْمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لَزَوْجِهَا وَالَّذِي نَفْسِي بِيَدِهِ لَا تُؤَدِّي الْمَرْأَةُ حَقَّ**  
**أَمْرَتُ شَيْئًا أَنْ يَسْجُدَ لِشَيْءٍ لَأْمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لَزَوْجِهَا وَالَّذِي نَفْسِي بِيَدِهِ لَا تُؤَدِّي الْمَرْأَةُ حَقَّ**  
“If I were to order anyone to prostrate himself before another, I would have ordered the wife to prostrate herself before her husband. By the One in Whose hand is the soul of Muhammad, no woman can fulfil her duty towards Allah, until she fulfils her duty towards her husband.”

There is a clear declaration from Allah (swt) in this hadith from the tongue of the Prophet (saw) that Allah (swt) will not accept the obedience or ibadah from the woman who fails to honor the rights of her husband and perform her obligations towards him. It is as if He (swt) says the paths to Paradise are cut off for a woman, who disobeys her husband or neglects in fulfilling her obligations towards her husband, whilst performing the duties to please him. Thus the acceptance of any worships or charity or supplication from a woman by Allah (swt), depends on her success and complete fulfillment of her obligations towards her husband. Otherwise, the paths to Paradise are cut for her and her obedience and worships will not be accepted. That is she is as like the one who does not pray, even if she prays, and her condition is like the one who breaks

fasting in the month of Ramadan, even if she fasts. None of her charity will be counted.

Jabir bin Abdullah (ra) reported that the Messenger of Allah (saw) said, ثَلَاثَةٌ لَا يَقْبَلُ اللَّهُ لَهُمْ صَلَاةٌ وَلَا يَرْفَعُ لَهُمْ إِلَى السَّمَاءِ حَسَنَةٌ: الْعَبْدُ الْآبِقُ حَتَّى يَرْجِعَ إِلَى مَوَالِيهِ فَيُصْبِحَ "There are three types of people whose prayers will not be accepted, nor their good deeds ascend to the heaven: a runaway slave, till he returns to his patrons and puts his hand in theirs; a woman with whom her husband is displeased; and a drunkard, till he becomes sober." [Al-Tabarani narrated it in Al-Awsat from the narration of Abdullah bin Muhammad bin Aqeel]. In another hadith, Ibn Umar (ra) reported that the Messenger of Allah (saw) said: اِثْنَانِ لَا تُجَاوِزُ صَلَاتُهُمَا رُؤُوسَهُمَا "Two persons whose prayers will not rise above their heads: A runaway slave till he returns to his master and a woman who disobeys her husband till she obeys". [Al-Tabarani narrated it with a good chain of transmission and Al-Hakim].

The primary basis for the happiness of a family lies in the woman. In the process of adapting a woman by intellect and disposition to this role of life, Allah (swt) places before woman the difficult choice in life: either accepting or rejecting the servitude to Allah (swt) and what each matter leads to in every deed, particularly in the primary matters of life, true to the saying of Allah (swt): [He] who created death and life to test you" [TMQ Surah Mulk:2]. Since Allah (swt) linked His acceptance of monotheism and worships from a woman with her obedience to her husband, pleasing and making her husband happy, this makes her disobedience to her husband a very dangerous matter in Islam. Upon examining the public role of a woman in the life, which Allah has defined for her, we do not find any sin more dangerous than marital disobedience, except for the sin of committing Zina, which deserves Hell in the Hereafter, according to the divine texts, asserted in the meanings of the Prophetic hadiths related to this matter, which we have mentioned elsewhere. Accordingly, the death sentence for Zina would wash away the sin and protect her from the Hell in the Hereafter, by the mercy of Allah. As for the disobedience of the wife of her husband, there is neither punishment for her, nor is their washing of sins, if she does not repent before her death. As for the charity that washes away the sin, it requires repentance and repentance means returning back to obedience and abandoning the disobedience. If the obedience is accepted and the disobedience is abstained

from, there is no problem. Accordingly, the fundamental condition for happiness is fulfilled, which is the obedient wife, pleasing her husband and her Lord (swt).

Accepting the law of Allah (swt) means Paradise and rejecting it means Hellfire. Both men and women have a choice to choose his or her path and define his or her destiny. Initially, this matter is difficult and when a man examines his view and thinking upon it, the matter would be easy. Allah (swt) created the servant upon fear and also with greed. Accordingly, Islam brought its clarification to the Hukm Shariah, threatening those who violate it with the punishment of Allah (swt), that would shake the heart and make eyes weep. Just as Allah (swt) has warned the woman who disobeys her husband and frightened her with the hellfire, He (swt) reassures her for her obedience and prepares her for the paradise. The Prophet (saw) described a woman who enters paradise with her obedience to her husband and with the deeds of pleasing and seeking to please him. Anas bin Malik (ra) reported that the Messenger of Allah (saw) said, **“أَلَا أُخْبِرُكُمْ بِنِسَائِكُمْ فِي الْجَنَّةِ ؟ ”** **“May I inform you about your women in paradise?”** We said, **“Yes, O Messenger of Allah.”** The Prophet (saw) said, **هَذِهِ : قَالَتْ : إِذَا غَضِبْتُ أَوْ أَسِئْتُ إِلَيْهَا أَوْ غَضِبَ زَوْجُهَا ، قَالَتْ : هَذِهِ كُلُّ وَدُودٍ وَلُودٍ ، إِذَا غَضِبْتُ أَوْ أَسِئْتُ إِلَيْهَا أَوْ غَضِبَ زَوْجُهَا ، قَالَتْ : هَذِهِ** **“Every loving and fertile woman. When she is angry or offended or her husband is angry with her, she would say to her husband: ‘This is my hand placing on your hand, I will not apply Kohl with blindness until you are pleased.’”** [Narrated by Tabarani]

The miracles of Allah (swt) appear in His Creation, characterized as the miracle of His Mercy, the miracle of His Generosity, the miracle of His granting ease and facilitation for a woman to enter the Paradise. Allah (swt) is the Most Just and the Most Kind to the women. Above all, the Prophet (saw) told men, **“أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا وَخَيْرُكُمْ خِيَارُكُمْ لِنِسَائِهِمْ** **“The most perfect man in his Iman among the believers is the one whose behavior is most excellent; and the best of you are those who are the best to their wives”** [narrated by Tirmidhi and he says the hadith is Hasan Sahih]. Thus, felicitations to the woman who obeys her husband, seeking to please him, such that she will enjoy the goodness of this world and the Paradise of the Hereafter. Indeed, she will be happy before and after death. And during the death, she will be undertaken by ar-Rahman, ar-Raheem of this world and Hereafter.

Abu Hurairah (ra) reported: The Messenger of Allah (saw) was asked: أَيُّ الَّتِي تَسُرُّهُ إِذَا نَظَرَ، وَتُطِيعُهُ، النَّسَاءَ خَيْرٌ “which of the women is best” He (saw) replied: **“The best of women is the one who pleases him when he looks at her, obeys him when he requests her, and does not dispute him in herself and her wealth in a way he dislikes.”** The hadith is narrated by the people of Sunan, i.e. Nasa’ee, Abu Dawud, Tirmidhi and Ibn Majah, with sound narrations. Thus a woman with this characteristic is the ‘(خير) best.’ In another narration she is described as **“خير ما يَكُونُ المَرْءُ” “The best treasure of a man,”** which clearly indicates that a wife must be good towards her husband in order for her to enter the Paradise. Happiness is part of goodness (خير), and in the narrowest meaning of goodness, happiness is the only fruit of goodness, by which Allah (swt) blesses His servant. Thus since woman was described by the Messenger of Allah (saw) with (خير) goodness, she must be the source of happiness for her husband. Otherwise, how can she please the husband, if he looks at her whilst she is not a source of happiness for him?

Whatever may be the task of the wife, whether it is easy or hard, the reward for patience upon the hardship of marriage is Paradise, just as the patience upon any difficulty in life. The patience is not rewarded unless the person fulfills the rights of patience with a good character and a satisfied soul. Evil characters and resentful behaviors nullify the reward of patience as they contradict the patience.

[Back to Index](#)

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# Abolishing the State-Society Divide

Engineer Moez, Pakistan

Multiple developments in Pakistan's recent polity has generated a debate about the weakness of the State and its ability to enforce its writ. One such development was Pakistani State's negotiations with Tehreek Taliban Pakistan, a loosely connected group of Pashtun militants, who had fought the Pakistani State for more than a decade. Another such development was the Pakistani State's decision to ban Tehreek Labaik Pakistan only to reverse the ban and enter in to agreement with the group and allow it to operate as a normal political party. In both cases liberal intellectuals criticized the State for being weak in the face of powerful and organized groups. The argument was that the State did not have the political will to stand up to pressure and cowed before political pressure generated by organized movements.

The critique of State weakness does not end here. Liberal intellectuals have criticized State officials, political leaders and rulers for not using State power to challenge what they consider to be powerful narratives which challenge the secular basis and the secular ideals on which the current Pakistani State is built. Such criticism is premised on the sensation that the society is getting organized around the idea that Islam should play a central role in politics and running of the State. Such a powerful and increasingly widespread support for Islam's political role is seen as "threatening" for the functioning of the State and is considered a problem. The society is getting radical and the State must cure the society from its radicalism. From Musharaf's "enlightened moderation", to madrassah and educational curriculum reform to de-platforming radical Islamic groups even if they are non-violent to National Action Plan, increasingly the State views the society as problematic and State officials have sought to change the society in their own image.

Such a view of the State is however deeply problematic. Liberal intellectuals view the State as a rigid institution with certain non-negotiable characteristics. Consider the insurgency which erupted in Pakistan's Pashtun areas along the Pakistan Afghanistan border. Liberals and State officials portrayed the insurgency as a regressive movement which challenged the principle of State's monopoly on violence and gave rise to violent non-state



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actors. This was an erroneous representation of the reality. The fact was that the Pashtun insurgency which emerged in Pakistan's north west frontier areas was a rebellion against Pakistani State's foreign policy which was subordinate to American policy in the region. Pashtun tribes simply refused to accept Pakistani State's subservience to America and rebelled against the State which sought to force them in to submission to American agenda for the region. That the insurgency calmed down after change in American policy for the region from military operations to political negotiations and eventually the tribal areas settled down after America left the region only serves to prove this point. Here the deeply erroneous view of the State held by liberals and Pakistani officials becomes evident. The State's authority or writ is not an absolute principle which can be enforced through the use of force. Rather the State's authority and writ is actually representative of a political consensus. The writ of the State is in its essence a political phenomenon. The writ of the State is deployed in the service of a political consensus. If the State implements a political consensus which is rejected by the masses, the State's authority and legitimacy ceases to exist. In such a case the writ of the State cannot be enforced through the use of force.

The example of Tehreek Labaik Pakistan is similar. The TLP rejected the State's foreign policy which prioritized economic interests over the sanctity and protection of RasulAllah's (saw) honor. Islam demands that the honor of Prophet Muhammad (saw) be protected at all costs. Islam does not accept freedom of speech nor does it give anyone any right to insult our beloved Prophet Muhammad (saw) rather such individuals and States, who dare attack Islam's sanctities, should be held accountable by Muslim rulers. Pakistani State's refusal to stand up to the blasphemous French State and its refusal to expel the French ambassador created a legitimacy crisis for the State. The State was not implementing the political consensus held by the society. In such a scenario the State simply cannot enforce its authority or have its way.

Here it is worth asking some deeper questions about the conception of the State. Can the State have ideals and values separate from the society which it seeks to govern? Is the State a separate institution from the society or is it a mere expression and extension of the society? Does the State have a mind of its own, separate from the society, or is the State a mere enforcer of what the society has already decided?

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The State in its reality is the executive arm of the society and is an extension and expression of it. The society develops a political consensus amongst itself regarding the ideals and values around which it will organize itself as a political community. These ideals and values then form the basis of governance and the society establishes governance structures and institutions rooted in these ideals and values. The State does not have a mind of its own. It's a mere enforcer of a political consensus. It's a mistake to see the State and society as separate, they are but one entity.

The current State-Society divide dates back to colonialism. When European colonialists destroyed the Ottoman Khilafah, they established foreign nation States in Muslim lands. These States were built on ideals and values of Western societies and were in essence foreign implants in Muslim lands. They remain to this day as a legacy of European and Western colonialism. Because these States were built on ideas borrowed from foreign societies, they came to see Muslim societies as having different values and ideals and sought to change Muslim societies according to the foreign Western ideals and values. It is this clash between State and society which has caused stagnation and decline in the Muslim World. The Muslim World will revive when this State-Society divide is abolished and when an organic and natural Islamic State, the Khilafah, emerges from Muslim societies which represents the political consensus of the Muslim masses which seeks to be governed by divine law revealed by Allah (swt).

وَأَنِ احْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنزَلَ اللَّهُ إِلَيْكَ

**“And rule between them by that which Allah revealed to you and do not follow their whims, and beware (be on the alert) that they may deviate you away from even some part of what Allah revealed to you”. [TMQ 5:49]”**

[Back to Index](#)

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## Science and Scientific Method

From the book, “Refutation of the Capitalist Western Thought as an Ideology, Civilization and Culture”

If man is to be the legislator, as the West asserts, then how does he legislate? How does he derive his human knowledge? What is the criterion to measure reality? The West asked methodological questions, related to the productive way of thinking, after it removed religion from life, both as a source of knowledge and method. The West’s answer was restricted to two doctrines: the Rationalist doctrine and the Empirical doctrine. The Rationalist doctrine asserts that thinking is precedent over reality. So it depends on reason, as a source of knowledge and not the senses. The doctrine views that reason, whether by intuition or deduction or through innate knowledge, is a measure of certainty and reality, not experience or experimentation. As for the Empirical doctrine, it views that sensation is the only source to generate thoughts. It also asserts that all precedent human knowledge was also obtained through experimentation and sensation, “a posteriori” (Latin: “from the latter”) rather than “a priori.” In accordance with Empiricism, a scientific experimental method was formed. The word Empiricism is derived from the ancient Greek word *empeiria*, “experience,” indicating its dependency on experimentation as a measure of reality and knowledge. From the Empirical point of view, several philosophies emerged that influenced the thoughts related to systems of the society in the West. From this Empirical view, the philosophies of materialism, utilitarianism, positivism, pragmatism and others emerged.

Considering the achievements and discoveries made by the scientific empirical method, that contributed to the Renaissance of the Western materially, the West adopted this method as a method of thinking. It was revered to the level of sanctity, making it the only basis of thinking and the measure of reality. The West gave scientific thinking dominance in all matters, generalizing for all research to the extent that some of the knowledge related to even man, society and its relations, is carried out according to this empirical scientific method, based on Determinism associated with Newtonian mechanics. With the emergence of the Theory of Relativity, Quantum theory, unconventional discoveries and other matters, questions were raised against

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the certainty of science, as well as Determinism. This paved the way for a counter-revolution against science, empirical method and determinism, from the middle of the Twentieth Century. So some of the Western thinkers attempted to refute science and its prominent failures, particularly with regards to its view of man as a natural, material phenomenon. Nevertheless, science has remained dominant, retaining dominance over knowledge in the West. The scientific method has remained as a measure of thinking, as a criterion for criticism and as a basis of knowledge. Thus by referring to scientific thinking or critical thinking, the West means the empirical scientific method alone.

In fact, the western theory of science is invalid in two aspects: it is invalid from the aspect of it being a knowledge in itself. Also it is invalid from the aspect of its consideration as the basis of thinking.

As for the aspect of considering science as knowledge itself, it is found to be in the perception of the West. Science is not just a method but guaranteed knowledge, as an ultimate human comprehension. Auguste Comte (died 1857), the founder of the doctrine of positivism, offered an account of social evolution, proposing that society undergoes three phases in its quest for the truth according to a general law of three stages. Comte's stages were (1) the theological stage, (2) the metaphysical stage, and (3) the positivity stage, also known as the scientific stage.

During the theological stage, humans used to explain natural phenomena by way of supernatural powers, represented by gods. During the metaphysical stage, the stage of the investigation, humans started reasoning and questioning, questioning authority and religion, regarding natural phenomena. During the positivity stage, the scientific stage, humans learn regarding nature according to the empirical method. They explain nature through this method, formulating the positive knowledge in the scientific and descriptive forms. This enables man to dominate nature, controlling it and utilizing it for his purpose. So, Auguste Comte claimed. However, science has failed miserably, regardless of claims and advocacy. Science did not provide man with comprehensive and inclusive knowledge about his existence, his role and objective. Instead, it only provided him materialistic knowledge that generated the industrial and post-industrial civilization. It is distinguished by its in-depth qualitative and quantitative explanation of the world, contributing to human beings utilizing nature.

However, science has kept man away from knowing himself, comprehending the essence of his humanity and distracting him from comprehending his being and his becoming. This is because science considers the search of man for both his objective in existence and the reality of his destiny, as mere philosophical research. Science relegates this search to the realm of cosmology, ontology and metaphysics. Science maintains that tangible knowledge of material reality transcends and so this search cannot be concluded, so there is no use in researching. Thus the nature of science is of a descriptive nature, defining the world qualitatively and quantitatively. Therefore, science is closer to description than interpretation, as interpretation entails matters beyond description. Interpretation (tafseer) is the study of causes of existence of phenomena and its objective. Description by science does not provide man with the explanation of his reality. This is because science disregards explaining the objective. It only analyzes the world in both qualitative and quantitative senses. It only helps mankind to understand the world in terms of its description. However, it does not provide mankind principles for conduct or concepts regarding purpose. Regardless of its expanse, the knowledge provided by science is only a partial knowledge, related to a part of man's existence and his world. Science does not encompass all the phenomena of his life and the aspects of his existence. Allah (swt) says, **يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ** **"They know what is apparent of the worldly life, but they, of the Hereafter, are unaware."** [TMQ Surah ar-Rum 30:7]. There are many questions which science is unable to answer. The most important of them are regarding why? Why do humans exist? Why does the Universe exist? Why does life exist? These are all crucial questions related to man and his life. Man can neither rest nor make decisions, unless he finds the answers for them, whether the answers are valid or invalid.

In this respect, the French politician and writer André Malraux (died 1976) wrote the novel "Man's Fate" (French: *La Condition humaine*, "The Human Condition"), which dramatizes the impossibility of finding permanent meaning for humanity, including the remark, "One can communicate even with death .... It's most difficult, but perhaps that is the meaning of life ...." In addition to this, the traits of scientific method, as Westerners say, are progressivism and proliferation. The implication of this is that all the scientific knowledge is subject to development, evolution, adjustment and change. However, this also means that science does not provide ultimate knowledge. Thus it is not possible

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for a man to build his life and his systems upon this basis. It is thus wrong to say that science is a knowledge that establishes the meaning of life, explaining the reality of human existence.

As for second aspect, considering scientific method as a basis of thinking, its methodology is corrupted. Its corruption is from several aspects, some of which are:

**First:** Scientific method in arriving at knowledge is the specific method of research, achieving true knowledge of a subject that is researched. It is based on specific steps: Observation, Induction (formulation of hypotheses), Deduction (experiment formulation), Testing (data collection) and Evaluation (data analysis and theory formulation). These are the steps of the classical scientific method. There are debates amongst the Western thinkers about the precedence of observation over hypothesis and vice versa. So the Westerners distinguish the inductive method, body of observations is synthesized to come up with a general principle, from the deductive method, the process of reasoning from one or more statements (premises) to reach a logical conclusion. Nonetheless the scientific method determines much of natural science, such as physics, chemistry and biology, as well as social science, including sociology, management science, political science, psychology and history.

The method called the scientific method is not fit to be a basis of thinking for man. This is because laying a basis of thinking for mankind necessitates that it must be accessible to all of humanity, so that they can all build a foundation for their thinking. However, the scientific method is in fact a complicated method that is subject to specific laws and conditions, which not all humans can either adhere to or fulfill. Realistically, scientific thinking can be a basis of thinking for particular people and factions, but not for the general masses. If knowledge or reality is the right of all the people, thinking must be made accessible upon a general basis, for everyone to build upon. This is not the case in the scientific method. The emergence of the scientific method in the West and its societal prominence were both based on a revolutionary critical trend that rejected ecclesiastical knowledge. The rejection was because the Church and clergy confiscated the individual freedom for discussion and criticism, depriving the right to accept or reject by volition.

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Moreover, by making science as a basis of thinking in the West, it displaced the Church as a sublime authority that must be listened and complied to. What was provided by science as explanations for the universe and life, even though they are not accessible for all to formulate and comprehend, became obliged upon everyone to submit to. This is even though they are mere hypotheses that have not reached the level of certain knowledge. Even when scientific knowledge is proved, it cannot be considered as ultimate knowledge, for it is always subject to correction, amendment and evolution. This was how the Western thinking turned from submission to the Church to the blind submission and following of science. Moreover, some of them consider science as a religion, with the example of the Scientology cult. Science does not possess the ultimate answer related to the issue of human existence. So, science, which was intended to emancipate man in the West, itself became a shackle.

**Second:** The scientific method is based on the basis of experimentation. It is only possible to research materials that are tangibly sensorial. It has no place within the realm of thoughts or research related to thinking. As for what the West sees of generalizing the scientific method to all the knowledge and all fields of human research, it is by emulation and imitation of the fundamental method of thinking itself. There are Westerners who concede that the empirical method cannot be applied to all human knowledge. They cite that human emotions and sensations cannot be studied from the empirical data perspective. This is because they are not tangible materials that can be subjected to scientific experimentation. Human relationships that shape the society, with specific variations, also cannot be studied according to empirical methods, based on laboratory testing.

**Thirdly:** The scientific method is not of definitive results. Instead, it is indefinite and subject to error. This is the matter observed and agreed upon in scientific research. Therefore, scientific knowledge is described as probabilistic and developing knowledge. Scientific thinking is subjected to evolution, development and change. Thus scientific thinking is not certain. Accordingly, the scientific method is not fit as a basis for human thinking, which man can establish his existence upon and adopt as the basis of his life. This is because it neither provides stable facts nor does it give ultimate results about the existence of things, their characteristics and their essences. It doesn't even provide a fundamental method of thinking. If the scientific method is taken as the basis of thinking, it will lead to the dilution of the concept of human

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existence, losing the meaning of life. This will result in obscurity in comprehending the essence of existence and confusion within man's awareness of himself, his objective and his role in life. This is the matter that would shake man, making him a mere absurd being. In short, though the scientific method has its advantages and is needed by man, it is not fit to be a basis of thinking. This is even whilst it is appropriate for empirical sciences and some of the fields of knowledge that can be subjected to laboratory testing.

The correct method that must be taken as a basis of thinking, making it an arbitrator to judge on things and matters, is the rational method of thinking. If the rational method is utilized correctly by transmitting the sensed reality through sensations to the brain with the presence of previous information (which is neither previous nor subsequent opinion), this will interpret the reality, as it gives the correct results. Sensation is inseparable from thinking, contrary to what some Western thinkers assert. Previous information is not the previously held opinions, as asserted by some Western thinkers. Previous information is the necessary element required for thinking. The rational method, whether it is defined correctly or not, is the method upon which man acts to think as a human, judging upon things, comprehending their existence, reality and characteristics. It is the method of thinking that is accessible to all people, which humans, regardless of their educational level, automatically adopt in their understandings, comprehensions and in passing their judgments. The rational method is suitable for all the branches of knowledge and research fields. Thus it is suitable for natural science as well as social science. Moreover, it has two distinguishing features that are not found in the scientific method. The rational method is distinguished by its ability to generate new ideas, unlike the scientific method, which is characterized by the capacity of discovery and conclusion. This is because the scientific method reveals the existing and it does not offer the non-existent. It is built upon the existing and does not generate the non-existent. Thus the scientific method does not generate new ideas. As for the second distinguishing feature of the rational method, it is the ability of providing definitive results about the existence of things. It provides man with decisive and definitive facts to comprehend the meaning of his life, unlike the scientific method which has a probabilistic character. The scientific method does not provide man anything but speculations, having the possibility of error.

It may be asked: how can the rational method of thinking be made the fundamental thinking, as it has been established previously that the mind ('aql)



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is incapable, deficient and limited and so it cannot define what is good (khair) or bad (shar), and what is pleasant (husn) or ugly (kabeeh)? Or how can rational thinking be the fundamental thinking for humans, when it is said after that there is a Power other than the mind that determines for man what brings him benefit and what prevents harm? The answer is: Rational thinking is itself the basis to affirm such a Power that determines for a man what is good or bad, what is pleasant or ugly. Thus, the mind confirms that there is a Creator behind the universe, man and life who created them all, and He is Allah (swt). The mind also confirms that man is a creation who is incapable of generating a system to organize his relationship with his Creator. Accordingly, there must be a Messenger who conveys the Message of the Creator, placing the system to organize the relationships between the Creator and the created. The mind also confirms the inability of a creature to generate a complete system without contradiction or disparity or difference, upon whose basis man would satiate his instincts and organic needs, with the finest of arrangements. Accordingly, from this perspective, there must also be a system devoid of imperfection and contradiction conveyed by the Messenger, which the Creator is pleased with. Thus there is no contradiction between making the rational method the fundamental thinking and Eeman (confirmed belief) in the Power Who is Allah (swt), Who organizes the life affairs of humans, defining for them what is good, bad, pleasant and ugly.

[Back to Index](#)

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# Re-Establish the Khilafah (Caliphate) on the Method of Prophethood, to Rid Us of Rulers that Bind us to the Destructive Western World Order

Hizb ut Tahrir, Wilayah Pakistan

Change under the current system is impossible. Those who voted for Imran Khan's PTI, to escape the corruption of PML-N and PPP, are now holding their heads in despair. The situation is so bad that there are even those who are willing to go backwards, to the previous rulers. However, the reason why the current and previous rulers all failed is the same. They all rule by binding us to the destructive Western world order.

## **O Muslims of Pakistan!**

The previous and current rulers are guardians of the world order imposed on the Muslim World by the West, after the abolition of the Khilafah, on 28 Rajab 1342 AH, corresponding to 3 March 1924 CE. These Westernized rulers cage us within the prison of the Western world order, incapable of looking beyond the Western powers and their tools, such as the IMF, the World Bank, the UN, FATF and the International Court of Justice. It is their subservience to the IMF that causes our economic misery. It is their subservience to FATF that caused the loss of Occupied Kashmir. It is their subservience to the US State Department that allowed Modi's rise. It is their subservience to the US Pentagon and CIA that caused misery in Afghanistan.

Westernized rulers bind us to the Western economic order that impoverishes the Muslim World, despite its abundant and varied resources. It is the Western economic order that ensured the Muslim World abandoned gold and silver as currency, which allowed stability in prices for centuries, preventing the back breaking inflation of today. It is the colonialist economic order that ensures that Riba is permitted, even though it invites a declaration of war from Allah (swt) and His Messenger (saw) against us, creating a huge and ever-growing national debt that consumes the lion's share of the revenues of the

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state. And it is the economic order of the kuffar that ensures the privatization of the abundant energy and minerals, preventing the circulation of its wealth to secure the needs of the community as a whole, as Islam mandates.

Westernized rulers bind us to the Western political order that divided Muslims into over sixty states, after the Islamic Ummah had dominated the world for centuries, as a single Khilafah, with a single armed forces and shared, abundant resources. Westernized rulers will never call for the ending of borders between Muslims, so that they can be unified and strong before their enemies. These hypocrite rulers only call for unity to appeal to the strong desire within the Ummah for the unification of the Ummah, which extends to the demand for the Khilafah. However, practically, they do nothing for Muslims of Palestine, Occupied Kashmir, Burma and China.

And Westernized rulers bind us to the Western secular, liberal order that forbids any constitution from being derived completely and exclusively from the Noble Quran and the Blessed Sunnah. Westernized rulers can never establish the Khilafah as a ruling system, as their vision is limited to the old and modern ruling systems of the West, monarchy, dictatorship and democracy, in all its forms, versions and models. Thus, they will never ensure that our economy, foreign policy, education, ruling and family values are according to all that which pleases Allah (swt) and averts His Wrath.

### **O Muslims of Pakistan!**

The Final Prophet, the Messenger of Allah (saw) warned us all, سَيَأْتِي عَلَى النَّاسِ سَنَوَاتٌ خَدَاعَاتٌ يُصَدَّقُ فِيهَا الْكَاذِبُ وَيُكَذَّبُ فِيهَا الصَّادِقُ وَيُؤْتَمَنُ فِيهَا الْخَائِنُ وَيُحَوَّنُ فِيهَا الْأَمِينُ وَيَنْطِقُ فِيهَا الرُّوَيْبِضَةُ قِيلَ وَمَا الرُّوَيْبِضَةُ قَالَ الرَّجُلُ التَّافَهُ فِي أَمْرِ الْعَامَةِ “There will come to the people years of treachery, when the liar will be regarded as honest, and the honest man will be regarded as a liar; the traitor will be regarded as faithful, and the faithful man will be regarded as a traitor; and the Ruwaibidah will decide matters.’ It was said: ‘Who are the Ruwaibidah?’ He said: ‘Vile and base men who control the affairs of the people.’” So how can we expect goodness from any of the Ruwaibadah rulers who have no vision for our affairs, outside of the vile and base Western ideology and world order?

## **O Muslims of Pakistan, their Influential and their Youth in Particular!**

Allah (swt) promised, **وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ** “Allah has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land.” [Surah an-Noor 24:55] Indeed, the re-establishment of the Khilafah (Caliphate) on the Method of the Prophethood will only come through the Nasr of Allah (swt), that is extended to those who believe and work for his Deen. So work with Hizb ut Tahrir for the re-establishment of the Deen of Allah (swt), as a constitution and a state. Certainly, there will be no change until the Khilafah (Caliphate) on the Method of Prophethood is re-established, through a movement led by Hizb ut Tahrir.

## **O ‘Ulema of Pakistan, Honorable Heirs of the Prophet (as)!**

Allah (swt) said, **إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ** “Of all of Allah’s servants, the ‘Ulema are most in awe of Him” [TMQ Surah Fatir 35:28]. The ‘Ulema must rise to the honor that Allah (swt) granted them, as Imam Abu Hanifah (rh) and Imam bin Hanbal (rh) did, by bearing hardships in the way of accounting the rulers for any deviation from Islam. Moreover, they both (rh) were Ulema in the era of the Khilafah, who accounted rulers that ruled by all that Allah (swt) has revealed and waged Jihad in the Path of Allah (swt). So how must you all be in era of the vile and base rulers, who have violated the sanctities of Muslims, suspended Jihad and all the Shariah rulings of Islam? Stand with the shebaab of Hizb ut Tahrir, as they call for the uprooting of these rulers and their rule of kufr and demand the re-establishment of the Khilafah (Caliphate) on the Method of Prophethood.

## **O Military Officers of Pakistan, Honorable Heirs of the Ansaar (ra)!**

You are the honored sons of the Ansar, whose leader, Sa’d bin Mu’adh (ra) had the most honored of deaths. The Messenger of Allah (saw) said, « **اهْتَزَّ عَرْشُ الرَّحْمَنِ لِمَوْتِ سَعْدِ بْنِ مُعَاذٍ** ”The Throne of the Beneficent shook because of

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**the death of Sa`d bin Mu`adh.”** [Bukhari]. Regarding the shaking of the Throne mentioned here, in his book Fatah Al-Baaree, Ibn Hajar interpreted it by saying, والمراد باهتزاز العرش استبشاره وسروره بقدوم روحه “The meaning of shaking means His rejoicing and His pleasure at the receiving of his soul.” Such an honored death was after granting Nussrah for the establishment of the Deen and Jihad in the Path of Allah (swt) to spread it. So seek honor in Islam by siding with the Ummah against the tyrants of today, by granting Nussrah to Hizb ut Tahrir, for the re-establishment of the Khilafah (Caliphate) on the Method of Prophethood.

**11 Jumad uth-Thaane 1443 AH**

**14 January 2022 CE**

**Hizb ut Tahrir**

**Wilayah Pakistan**

[Back to Index](#)

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# The Islamic State, Explicit Kufr and Dar ul Kufr

Usman Adil, Pakistan, Pakistan

The concept of ruling is not a modern construct. It is something that is as old as the concept of a society. Societies have always needed to be taken care of, which is only possible through an authority or a rule of law. Such an authority has always existed throughout history, either in the form of tribal chiefs, as in the past, or as the authority of a nation-state in modern times. People naturally desire for a leader whom they can obey. In fact, obedience is one of the most important characteristics in human beings. Obedience manifests itself from childhood in the form of obedience to parents whom children consider as their well-wishers. Historical incidents narrated in the Noble Quran, which is the most authentic source on history being divinely revealed, clearly indicate the presence of rulers in those times. So how is it possible that Islam, being the most comprehensive way of life, has not provided guidelines and rulings on one of the most important realities of people in their collective lives, a rule which is applicable for all times to come? In fact, in reality, numerous Quranic verses and Ahadith exclusively deal with the issue of authority and ruling. The divine texts frequently make use of terms like *sultan*, *hukm* and *mulk* to refer to authority and ruling. All of these words are synonymous, and refer to the ability or authority to enforce legislation. The word *hukm* means a decision or judgment and a *hakim* is a ruler who enforces the *hukm*. Similarly, we also find other words such as *amir*, *amarah*, *imam* and *khaleefah* in the texts.

The term *الدولة الإسلامية* is translated as Islamic state. The word *riyasat* (state) in Urdu is also derived from the Arabic words *ras* and *rais*. The word *rais* means a leader or a chief. For example, Abdullah bin Abi Salul is known as *rais ul Munafiqeen* (i.e., the chief or leader of the *Munafiqeen*). Although the term Islamic state is used interchangeably with the word Khilafah, Islamic sources and books on *fiqh* do not substitute the term Islamic state for the Khilafah. Instead jurists used the terms *dar ul Islam* to refer to an Islamic authority and its relations with other states of *dar ul Harb*. The reason is that these terms are very broad and meaningful in terms of their implications or consequences. These terms describe a specific reality found in Shariah, that is, they point to a reality that is already present in Shariah and not something that has been

invented by the jurists themselves. So *dar ul Islam* exactly refers to the Khilafah, except when any of its provinces are in rebellion. However, the ruling on these rebellious provinces is that they need to be made a part of the Khilafah again sooner or later. This verse from Allah (SWT) also confirms the Shari' reality of *dar ul Islam*: وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ-وَلِيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلِيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا-يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا-وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ "Allah has promised those of you who believe and do good that He will certainly make them successors in the land, as He did with those before them; and will surely establish for them their faith which He has chosen for them; and will indeed change their fear into security—'provided that' they worship Me, associating nothing with Me. But whoever disbelieves after this 'promise', it is they who will be the rebellious." [TMQ Surah An-Noor 24:55]. This verse mentions two things: (1) the establishment of Deen and (2) the substitution of fear with peace. And these are actually the two conditions of *dar ul Islam*, i.e., the implementation of Islam and sovereignty with the Muslims. The term *dar ul Islam* was common during the period of the Companions.

Imam Abu Yusuf in his book *Kitab ul Kharaj* reproduces the written contract that Khalid bin Waleed (ra) made with the people of Hira, أَيْمًا شيخ ضعف عن العمل، أو أصابته آفة من الآفات، أو كان غنياً فافتقر، وصار أهلاً دينه يتصدقون عليه طُرِحَتْ عنه جزيته، و عِيلَ من بيت مال المسلمين، و عياله، ما أقام بدار الهجرة و دارالاسلام، فان خرجوا الى غير دارالهجرة و دارالاسلام فليس على المسلمين النفقة على عيالههم "So an old person who is unable to work, or is afflicted by some disease, or who was rich but then became poor, so that the people of his religion began giving charity and alms to him, will not be required to pay *jizya*. As long as he lives within *dar ul Hijrah* and *dar ul Islam* his family and his needs will be fulfilled from the Bait ul Maal of Muslims. However, if such a person leaves *dar ul Hijrah* and *dar ul Islam*, then the responsibility of fulfilling the needs of his family and children will not be upon the Muslims."

Regardless of the terminology, the reality of any state is usually that it is "It is an entity that implements a set of concepts, criteria and convictions that have been adopted by a group of people." In other words, when a group of people living in a certain region embrace a set of concepts, criteria and convictions, and establish an authority to take care of the needs of the people in accordance with these concepts, criteria and convictions, then a state is born. This could

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then be a small state like Madinah or multi-continental like Soviet Union, an imperial state, a democratic republic, an Islamic State or some other state based on *kufr*.

The concept of an Islamic state differs in many respects from the modern concept of a territorial state, which historically actually originates from the Western intellectual and political tradition, rather than from Islam. The concept of a modern territorial state is something that the West has been spreading across the world for hundreds of years. Over the past couple of decades, the United States has been trying to strengthen this concept even further through the United Nations and several other multilateral institutions. For the West, a state is essentially a piece of land on which a people and their government permanently live on. So for them states are countries or homelands that have specific boundaries, and where sovereignty belongs to the people living there. Furthermore, the government is collective, and not individualistic. Thus the country, its people and its rulers form a state. Contrary to this, in Islam states do not have any permanent borders because the message of Islam must be spread across the world, so that the authority of Islam spreads to other regions, the borders too must also expand. The word *watan* simply refers to the place where a person resides permanently, i.e., his house and neighborhood. Absolute authority belongs to Shariah and not to the people and both the rulers and the people are bound by it. Furthermore, ruling in Islam is individualistic and not collective. And so since the ruler - who is called the *khaleefah* - has all the powers related to governance, so the *khaleefah* is essentially the state.

It is because of this difference in the concept of a state, that some of the Muslims are inclined to believe that the use of the word “Islamic state” for *Darul Islam* or Khilafah is not correct because a state is a unit of the Western capitalist world order. This is not correct. The term ‘state’ is itself a neutral term needing qualification. It could either refer to the city state of Greece or the imperial state of Rome, or it could be a feudal or a socialist state, or an Islamic or a nation state. In fact, it is similar in this regard to word ‘law’, which is also a Western term, but can be used in the context of Islam also, since it simply refers to a rule that is enforceable by an authority, which is a concept that is found in Islam as well.

One question that does arise here is that since an Islamic state is also established on a territory and has its own inhabitants, is it then not similar to



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the Western modern territorial state? The answer is that it is not. The German nation state will always be tied to the German soil and people, with its capital in the German lands. However, the Islamic state is constantly expanding and is not tied to a land or race. Thus the capital of the Khilafah was found in the eras in different regions, whether Madinah, Baghdad or Istanbul.

The Pakistani liberal faction gives the impression that enlightened ideas about the state originated from the West. This is because they consider a modern state to be one which is in line with the concept of the modern Western territorial state and whose structure is based upon Western political philosophy for governance. So if a state does not have a parliament that represents the power of the people and if there is no autonomous division of the legislature, judiciary and administration, then it is as if it is a stereotypical state like the kingdoms of the past that cannot meet the requirements of today. Since their superficial knowledge of Islam leads them to think that this institutional structure is missing, they conclude that the Islamic system of governance is some primitive system that is only suitable for a tribal society but it cannot meet the requirements of the modern world.

However, the reality is that parallel autonomous institutions in the modern democratic state and the complex division of powers have actually resulted in a multitude of problems and crises. This, in turn, indicates the inability of the human intellect to produce a system that can take care of the affairs of the people. However, the arrogance of the rationalist West prevents it from acknowledging this fact. This problem is, in fact, similar to the problem of the Western economic system, which in its understanding and implementation is too complex and intermingled. However, capitalist economists are not able to see that the reason for this complexity is not because the human mind has evolved into something intricate, but because of its inability to organize the economic affairs of the people.

Western-influenced modernists in Pakistan believe that Islam does not provide a permanent concept of ruling and governance, nor is it its purpose to do so. They believe that it was simply a coincidence by which the Prophet (saw) came to be the ruler of Madinah, since many of the Prophets (as) before did not establish a state. They also assert that not establishing the state did not prevent Prophets from effectively conveying what was revealed to them by Allah (swt) to the people. They claim that the duty of the Prophets (as) is thus

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to simply deliver the revelation and not to rule. Furthermore, they assert that political Islam is actually an invention of contemporary Islamic thinkers when some Muslims stood up against the oppression and aggression of the non-Muslims and began linking the solution to the problems that Muslims face globally with the lack of implementation of Islam as the rule of law. These ideas then propagated rapidly within Muslim societies to the point that it became common for Muslims to think that the establishment of the Islamic state is one of the precepts of religion.

The first major attempt at rejecting the idea that Islam provides a concept of a state was made by Ali Abdul Razzaq, a scholar at Al-Azhar University, one year after the British-influenced collapse of the Khilafah, when he wrote a book in 1925 entitled *al-Islam wa 'usul al-hukm* (Islam and the Principles of Ruling). In this book he advocated for the opinion that Islam does not give any specific system of ruling. It is not surprising that this student of Muhammad Abdu later became the rector of the Al-Azhar University in Egypt!

Modernist thinkers also rejected the terms *dar ul Islam* and *dar ul harb*, claiming that these terms were coined by some jurists to describe the conditions at their time. However, this statement ignores the simple fact that jurists formulate a term to express a particular idea. The idea does not come into existence because of the terms. Instead, the concept is already present within the Islamic sources. An example of this are the terms of *sahih* and *da'eef hadith*. The concept of authority in Islam, and the various rulings related to it, such as the rulings concerning the relationship of this authority with non-Muslims, are already present in the Shari'ah texts and are not the result of the coining of terms such as *dar ul Islam* and *dar ul Harb*. Moreover, the words *dar ul Islam*, *dar ul Shirk*, *dar ul Muhajireen* are already present in numerous hadiths and were also frequently used at the time of the Companions, although the jurists did in later periods discuss this at greater length and provided more detailed rulings regarding them. The reason why modernist thinkers feel the need to reject these terms is because they want to reject the fact that Islam is a complete way of life. For them, a state based on the beliefs of Muslims only, with no interference from non-Muslims, is something that is simply wrong. Another reason why them wanting to discard these terms is that they want to deny the concept of perpetual, expansive *jihad*. This is because dividing the world into *dar ul Islam* and *dar ul Harb* opens the discussion of an Islamic state to wage *jihad* to convert *dar ul Harb* into *dar ul Islam*. According to the

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modernists, since non-Muslim states surrounding the Muslim state at that time were generally at war with the Muslims, the jurists declared all these areas as *dar ul Harb*. So, they argue, it does not mean that there is a permanent and perpetual war between Muslims and non-Muslims that should continue until the whole world is converted to *dar ul Islam*.

However, the Ummah, be it Arab or non-Arab, has escalated its struggle to establish a rule purely on the basis of Islam, discarding the Western-influenced modernist thinking that is completely alien to Islam. The debate between the Ummah and its 'Ulema today is not on whether Islam provides a concept of ruling and authority or not, but instead on how to decide if a particular state has transitioned from being Islamic to being non-Islamic, and what methods should be employed to convert it back to an Islamic one. So, for example, Syed Abul-Ala Maududi made this discussion of the transitioning of an Islamic state to a non-Islamic one in his book *Khilafat o Malookiat*, and concluded that the state under the Umayyads was not a valid Khilafah. The first and second terms of the Taliban in Afghanistan also sparked a debate in Pakistan on when a non-Islamic state is transformed into an Islamic one. While this debate indicates that the establishment of an Islamic state or Khilafah is now the collective goal of Muslims, it also highlights a lack of clarity in Muslim scholarly circles on this subject.

Let us discuss this point further because the answer to the question of whether the Khilafahs of the past were valid Khilafahs or not, is dependent on the answer to the question regarding the circumstances under which *dar ul Islam* is abolished. Furthermore, deciding whether an authority established today and calls itself Islamic is really Islamic also depends on the conditions necessary for *dar ul Harb* to convert to *dar ul Islam*.

As far as the abolition of *dar ul Islam* is concerned, it is the result of the violation of at least one or both of the two conditions required for *dar ul Islam*. The first condition is that the sovereignty of the land must remain with the Muslims and not the non-Muslims. The second condition is that the affairs of the people must be managed in accordance with Islam and not *kufr*. Here sovereignty means that both the internal and external affairs of the state are completely in the hands of the Muslims. And *kufr* here refers to *kufr* that is definite and evident in its *kufr*, i.e. there is not even a shred of doubt in it, and not just a jurisprudential view point.

When we look at the Khilafah of the past, it is obvious that it fulfilled both of these conditions. Sovereignty was in the hands of the Muslims during those times and the affairs of the people were generally managed in accordance with Islamic injunctions, even if the evidences for some of these were particularly weak in specific periods of time. Oppression by the rulers does not mean the implementation of *kufr* by itself. If a ruler abuses his power to suppress a rebellion, or unjustly snatches someone's wealth, or derives benefits from the wealth of the Ummah for himself and his family or ordered someone to disobey Allah (swt), then he was certainly guilty of doing a *haram* action. However, this does not fall under the category of *kufr buah* (explicit Kufr). There is a difference between suspending a specific rule to favor one's relatives and calling Islam a medieval way of life that is not suitable for the modern world. There is also a difference between drinking alcohol and legalizing alcohol, usury and adultery and gambling. It is narrated on the authority of Hudhayfah ibn Yaman that the Messenger of Allah (saw) said, **يَكُونُ بَعْدِي أَيْمَةٌ لَا يَهْتَدُونَ بِهَدَايَ وَلَا يَسْتَتُونَ بِسُنَّتِي وَسَيَقُومُ فِيهِمْ رَجَالٌ قُلُوبُهُمْ قُلُوبُ الشَّيَاطِينِ فِي جُثْمَانِ إِنْسٍ قَالَ: قُلْتُ: كَيْفَ أَصْنَعُ يَا رَسُولَ اللَّهِ إِنْ أَدْرَكْتُ ذَلِكَ قَالَ: تَسْمَعُ وَتَطِيعُ لِلْأَمِيرِ وَإِنْ ضَرَبَ ظَهْرَكَ وَأَخَذَ مَالَكَ فَاسْمَعْ وَأَطِعْ** "There will be rulers after me who will not take guidance from my guidance nor will they follow my Sunnah. There will be people among them whose hearts will be like the heart of Satan in a human body". He asked, "O Messenger of Allah! If I live to see such a ruler, what should I do?" He replied, "Listen to him and obey him even if he flogs you on the back and devours your wealth, you should still listen and obey him." [Muslim] It is narrated from Abu Dharr that the Prophet (saw) said, **يَا أَبَا ذَرٍّ كَيْفَ أَنْتَ عِنْدَ وَلاَةٍ يَسْتَأْثِرُونَ عَلَيْكَ بِهَذَا النَّفْيِ قَالَ وَالَّذِي بَعَثَكَ بِالْحَقِّ أَصْبَحُ سَيْفِي عَلَى عَاتِقِي فَأَضْرِبُ بِهِ حَتَّى أَلْحَقَكَ قَالَ أَفَلَا أَدُلُّكَ عَلَى خَيْرٍ لَكَ مِنْ ذَلِكَ تَصْبِرُ حَتَّى تَلْقَانِي** "O Abu Dharr! What will you do when there will be rulers who will keep the wealth for themselves instead of giving it to the people?" He replied, "I will put it on my shoulder and hit it with it until I meet you." He said, "Shall I not tell you something that is better than that? Be patient until you meet me." [Ahmed]

For a ruler to personally deviate from Islamic rulings but nevertheless implement them publicly, for a ruler to order a state official to commit an act that goes against Islam, for a ruler to manifest *kufr buah*, for a ruler to take authority for himself by a force, and for a ruler to manage affairs of his people according to non-Islamic principles are all different realities for which there are detailed rulings in Shariah. Those who try to invalidate the underpinning Islamic

reality of the past Khilafah on the basis of a few cherry-picked historical events have, on the one hand, made use of erroneous principles to study history, and on the other hand, have ignored the legal aspect of Islam. Moreover, they are influenced by the West's conception of a state. Instead of relying on authentic evidence on whether the Muslim lands during those periods of time were *dar ul Islam* or not, these people have actually just used authentic and non-authentic sources to compile a list of the different oppressive and corrupt actions taken by some of the *Khulafa'a* during that period of time, in order to influence readers to adopt their own positions regarding this matter.

It is also important to understand here that a state is not invalidated as a Khilafah the moment the *Khaleefah* practices *kufr buah*. To understand the difference between *kufr buah* manifesting itself in an Islamic state and *dar ul Islam* being abolished, it is necessary to first understand what *kufr buah* really means. When we look at the *hadith* regarding a ruler practicing *kufr buah* we find that they just do not mention *kufr buah*, but also mention requirement of a definite evidence establishing that *kufr buah* has occurred. So the Messenger of Allah (saw) did not just suffice on saying, إِلَّا أَنْ تَرَوْا كُفْرًا بَوَاحًا “**Except that you see explicit kufr**” but also added عِنْدَكُمْ مِنَ اللَّهِ تَعَالَى فِيهِ بُرْهَانٌ “**for which you have burhaan [proof] from Allah.**” [Bukhari]. The word *burhaan* is only applicable for definite evidence. So if there is a doubt that something is *kufr* or not, then the term *kufr buah* against which the Prophet (saw) has ordered Muslims to raise their swords, does not apply. Secondly, the term *kufr buah* appears as a descriptive noun (نكرة موصوفة), and so is applicable on anything that could be *kufr buah*, rather than specific things. The word *buah* is from the words *bah* and *bawahan* which literally mean ‘to appear’. So *kufr buah* is *kufr* that is “apparent and evident.” There are three ways in which it can occur:

1. The ruler rejects the Islamic *aqeedah* and becomes a non-Muslim and openly shows his disbelief.
2. Some Muslims living in *dar ul Islam* become apostates but the ruler continues to accept them as Muslims. This is because the *hadith* mention *kufr buah* simply as a descriptive noun (نكرة موصوفة), so it is not necessary that only the ruler expresses disbelief. Instead if anyone does it, it will be considered as *kufr buah*. The only conditions are that the *kufr* is manifested within the state and there are no efforts to stop it. However, non-Muslims and *Mustamanin* living within *dar ul Islam* in

their state of non-belief and with their places of worship are exempted from this, because of the rulings about Jizya and their security.

3. The ruler rejects the definite injunctions of Islam, such as declaring that alcohol is permissible, because Allah has not forbidden it, whilst trying to enforce this publicly. This falls under the category of *kufr buah*, because here the ruler openly denies the definitiveness of the Quran, which is *kufr*, as Shaykh Taqi al-Din states in the first chapter of his book Nizam-ul-Islam, **“Therefore, it is Kufr to deny the AHkam Shari’ah as a whole, or any definite (qaT'ai) detailed hukm of them. This is the case whether these ahkam (rules) are connected with worships (ibadaat), transactions (mu'amalaat), punishments (uqoobaat), food, etc. So the rejection of the verse وَأَقِيمُوا الصَّلَاةَ “So establish regular prayer.” [TMQ Surah Al-Baraqaah 2: 43] is the same as rejecting the verse وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا “But Allah has permitted trade and forbidden usury.” [TMQ Surah Al-Baraqaah: 275] and is the same as rejecting the following verses, وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا “As to the thief, male or female, cut off his or her hands.” [TMQ Surah Al-Ma’idah 5:38] [and] حُرِّمَتْ عَلَيْكُمْ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخَنَازِيرِ وَمَا هَلَكَ لغيرِ اللَّهِ بِهِ “Forbidden to you (for food) are dead meat, blood, the flesh of swine, and that on which has been invoked the name of any other than Allah.” [TMQ Surah Al-Ma’idah 5: 3].” Similarly, if a ruler suspends a definite rule in Islam on the grounds that it is not applicable in modern times, or if the ruler adopts a law that he thinks is better than the Islamic law, then this is also a manifestation of *kufr buah*, and the following verse applies to him, وَمَنْ لَمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ “And those who do not rule by what Allah sent down are indeed disbelievers.” [TMQ Surah Al-Maidah 5:44].**

The difference between the manifestation of *kufr buah* in *dar ul Islam* and the abolition of *dar ul Islam* is the period in which attempts are made to enforce *kufr buah* publicly, so as to abolish *dar ul Islam*. Once these attempts are successful and the affairs of the people start getting managed in accordance with these new laws which begin dominating the society to the extent that opposing them becomes a crime, then *dar ul Islam* has transitioned into *dar ul Kufr*. Today we see the same situation in Muslim regions, where the state is based on *kufr* concepts such as the right to legislate, liberal freedoms, equality between men and women and basic human rights. Dictators or parliaments

make laws that are based on these concepts and these laws are then implemented by force by the state, and the courts make decisions based on them. Hence, the affairs of the people now being managed in accordance with these *kufr* concepts.

Some people argue that this is not a correct viewpoint since the state has already specified in the constitution that sovereignty belongs to Allah (swt) and that the ruler cannot implement anything that is contrary to Islam. So now if the ruler makes a mistake and goes against the constitution, then this is not the fault of the state, and the state thus remains Islamic. However, this is an incorrect argument, because in Islam there is no division between government and state. Allah says **وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ** **“Those who do not rule according to what Allah has revealed are indeed disbelievers.”** [TMQ Surah al-Maidah 5:49] So here the ruling is regarding the decisions of the ruler, irrespective of whether these decisions are because of the constitution or some other reason. Furthermore, Islam has clearly defined *kufr buah* as something that can have any source, whether it is manifested from the constitution, actions of a ruler, or the people living within the state. This is in addition to the fact that most of the provisions of the Constitution are themselves derived from *kufr* concepts, such as the right of human beings to legislate, basic human rights, peaceful coexistence, equality between men and women, compliance with United Nations and international law.

There is a difference in the manifestation of *kufr buah* in *dar ul Islam* and *dar ul Islam* being abolished, so the ruling on each of these matters in Shariah is different, since it is a well-known that the ruling changes if the reality of something changes. Let us consider this *hadith* to understand this difference: **بَايَعْنَا رَسُولَ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- عَلَى السَّمْعِ وَالطَّاعَةِ فِي الْعُسْرِ وَالْيُسْرِ، وَالْمَنْشِطِ وَالْمَكْرَهِ، وَعَلَى أَثَرَةٍ عَلَيْنَا، وَعَلَى أَنْ لَا نُنَازِعَ الْأَمْرَ أَهْلَهُ إِلَّا أَنْ تَرَوْا كُفْرًا بَوَاحًا عِنْدَكُمْ مِنَ اللَّهِ تَعَالَى فِيهِ بُرْهَانٌ، (Ubada Ibn Samit narrates that) “وَعَلَى أَنْ نَقُولَ بِالْحَقِّ أَيْبَمَا كُنَّا، لَا نَخَافُ فِي اللَّهِ لَوْمَةً لَائِمَةً** **we pledged allegiance to the Messenger of Allah (saw), that we would listen and obey him in times of difficulty and ease, in happy and sad moments, and even when others were preferred instead of us, and that we will not interfere in the affairs of those who govern the state. (The Prophet (saw) said) except that you see them committing *kufr buah* for which you have clear evidence (*burhan*).”** This *hadith* describes two cases: the first case is where it is not permissible to raise the sword against the ruler, but to obey him in happiness and sorrow and hardship and ease, as long as he does not commit *kufr buah*,

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whilst the second case is where it becomes permissible to rebel against the ruler because he openly practices *kufr buah*. That is to say, that this *hadith* describes the scenario where initially there is a *dar ul Islam* and the ruler rules according to what is revealed by Allah (swt), despite the fact that some people dislike what he does, but then later on starts committing *kufr buah* and so the people raise their swords against him. This is why Hizb ut-Tahrir does not take up arms against the current rulers as a principle, because the reality of Muslim areas today is not that they originally were ruling as per Islam and then transcended into *kufr*, but the reality is that all of them are in *dar ul kufr*. They are thus similar to Makkah at the time of the Prophet (saw), where *kufr* was dominant and people managed their affairs in accordance with it. The Prophet (saw) did not raise his sword against them but rather carried out an intellectual and political struggle against them. An example of *kufr buah* appearing in *dar ul Islam* is that of Mustafa Kemal who replaced the Khilafah with a secular democratic state and began ruling according to *kufr* concepts. This would have been the time when if someone stood up against him and killed him, he would have fulfilled the Prophet's (saw) order and would have prevented Turkey from converting to *dar ul Kufr*.

In addition to this, the words, **أَنْ لَا تُنَازِعَ الْأَمْرَ أَهْلَهُ** “**not interfere in the affairs of those who are eligible to govern the state**” are used which indicate that this *hadith* is about people whom Islam recognizes as legitimate rulers, i.e., people are who are eligible to rule because the Muslims have pledged allegiance to them so that they implement Islam. And this *hadith* is then guiding the Muslims on what to do if these rulers start practicing *kufr buah*. Whereas, on the other hand, the current rulers in Muslims lands are not legitimate rulers in the first place, according to Islam, and so this *hadith* does not apply to them.

Despite the fact that Pakistan is clearly not *dar ul Islam*, many ‘Ulema are still hesitant in declaring it as so. They generally provide two reasons for this. The first is that if they declare Pakistan as *dar ul Kufr* then they believe that it would become obligatory to raise the sword against the current rulers, which would then lead to *fitnah* in the society. The second is that if we accept all Muslim lands as *dar ul Kufr*, then Muslims will no longer be obligated to defend and protect these territories from the disbelievers, as they are not *dar ul Islam* anymore. The reasoning of current ‘Ulema is flawed because of their lack of correct understanding regarding the difference in rulings for *dar ul Islam* and *dar ul Kufr*, and the conditions under which one converts into the other. So, for



example, both the United Kingdom and Pakistan are *dar ul Kufr*. However, the security of Pakistan is still in the hands of Muslims, whilst in the United Kingdom it is with the disbelievers. It is not permissible for Muslims to handover the security to disbelievers. The security is acquired through authority and military power in a land. Handing over security to disbelievers is giving them authority over Muslims. In Islam, it is not permissible for Muslims to allow the disbelievers to dominate themselves because Allah (swt) says in the Noble Quran, وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا **And Allah has not given the disbelievers domination over the believers.** [TMQ Surah An-Nisa 4:141]. And Allah (swt) has also commanded Muslims that their leader must be from amongst them: يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ **“Obey Allah and obey his Messenger and those in authority from amongst you”** [TMQ Surah An-Nisa 4:59]. Therefore, sovereignty must be with Muslims and this is independent of the command to rule in accordance with Islam, even though both of these need commands need to be fulfilled. Not ruling in accordance with Islam is a sin, but one sin is not a valid excuse for another sin, by handing over the security to disbelievers. Furthermore, the Noble Quran orders the Muslims to respond to the disbelievers appropriately if they aggress against them, فَمَنْ عَادَى عَلَيْكُمْ فَأَعْتَدُوا عَلَيْهِ بِمِثْلِ مَا عَادَى عَلَيْكُمْ **“And whoever aggresses against you, you aggress against them in the like of their aggression against you.”** [TMQ Surah Al-Baqarah 2:194]

The answer to the question of when a state becomes an Islamic state, is that there two conditions that have already been discussed above that are necessary for *dar ul Islam*. That is, the sovereignty of the state must be with the Muslims and that affairs of the people must be managed in accordance with Islam. These two conditions were well known among the jurists in the past. However, in today’s world, since Muslims have lost their understanding of what it means to be ruled in accordance with Islam, so Hizb ut Tahrir had to describe the underlying principles of the Islamic State in detail. It had to discuss whether it is possible for the state to be a nation state, and why is it necessary for its foreign policy to be based upon spreading Islam through *dawah* and *jihad*, as well as if it is allowed for Muslims to have more than one *dar ul Islam*. Similarly, Hizb ut Tahrir had to clarify the basic Islamic ideas that form the basis of ruling and governance. Just as a disbeliever does not become a believer if he only practices Islam because he thinks that Islamic ideas are beneficial and useful, a state also does not automatically become Islamic if it only purports or asserts to

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follow Islam, but does not in actuality, as is evident in its violation of clear Islamic rulings. This is why Hizb ut Tahrir began its draft constitution of Khilafah State by asserting that the basis of an Islamic state is the Islamic *aqeedah*, and clarified that the basis of a state are its thoughts and concepts. The constitution of any state makes the concepts on which it is based evident. Therefore, if a state today claims to be *dar ul Islam* then it is necessary that it presents its constitution to the Ummah, with divine evidences supporting each article. Hizb ut Tahrir believes that the structure of the state and the detailed rulings that it has presented in its books are the correct ones, whilst accepting that there could be differences of opinions. And just as Imam Hassan (ra) stood aside in favor of Amir Muawiyah to keep the unity of the Ummah, even though he believed that he was worthy of the post of the *khaleefah*, the Hizb too is ready to accept any other party that establishes *dar ul Islam*, on rulings that are different from those of Hizb, as long as they are derived from Islam. While Islam does allow scholarly disagreements between Muslims, the scope of these is not too large. Therefore, whoever has an alternative blueprint of an Islamic state derived from Islamic sources through Ijtihad, and different from that of Hizb ut Tahrir, must present it.

[Back to Index](#)

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## Q&A: The Principal: The Lesser of Two Evils (أهون الشرين) or Lesser of the Two Harms (أخف الضررين)

To: Walid Elmi

(Translated from Arabic)

### Question:

Assalamu Alaikum, our Sheikh. I have a question related to the two principles: “The Lesser of Two Evils or Lesser of the Two Harms”, quoted by many Dawah carriers and Islamic movements to participate in the legislative and presidential elections. Are they both Shariah principles? Did some of the jurists adopt them? What are their evidences and what is the response to them? Barak Allah Feek.

### Answer:

Wa Alaikum Assalam Wa Rahmatullah Wa Barakatuh

As for this principle, we have answered it on 29/8/2010, and I will cite you this answer:

[the Principle: “The Lesser of Two Evils or Lesser of the Two Harms”]

This is a Shariah principle adopted by many jurists. And according to scholars who adopt, it has one meaning which is the permissibility to carry out one of two prohibited actions, which is the lesser prohibited action of the two if the person assigned by Allah (Al-Mukalaf) has no choice but to carry out one of the two prohibited actions and he cannot abstain from both of them, because it is out of his ability in every way.

Allah (swt) says: [لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا] **“Allah does not charge a soul except [with that within] its capacity”** [Al-Baqara: 286]. Allah (swt) says: [فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ] **“So fear Allah as much as you are able”** [At-Taghabun: 16].

That is this principle according to those adopted it is only applied if there is no way out of committing one of the two prohibitions, when you cannot get rid of both prohibited actions except by committing a bigger prohibited action, then the lesser of the two evils is taken. These scholars also do not define the lesser of the two evils according to the whims, but rather according to the

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Shariah rules. For instance, protection of two souls takes precedence over preserving one soul, and preserving of three souls is better, and so on. Preserving of a soul comes before preserving the wealth. Preserving of Dar ul Islam comes under preserving the Deen which is of greater importance than preserving the soul and wealth. Likewise, Jihad and the great Imamah, fall under preserving the Deen which is the top and most important of necessities. The scholar Ash-Shatibi said in Al-Muwafaqat: “Souls are respected and preserved and must be saved, if a choice comes between allowing the soul to live or lose the wealth over it, or to kill the soul and keep the wealth, then keeping the soul alive takes precedence.”

Examples mentioned by these scholars in the application of this principle include:

1- If a woman faces danger in labour and it becomes difficult to save both mother and baby and a quick decision is needed: either to save the mother which leads to the death of the baby, or to save the baby which means the death of the mother, and if the situation is left and one of the two is sacrificed to save the other or one is saved by the death of the other, this could lead to the death of both. In this situation we can use “the lesser of two evils, or two prohibitions, or two harms, which is to carry out the action of saving the one required in this case, which is the mother, even if this same action kills the second one.

2- That a person is subjected to drowning or murder by another person, or to severe harm to his body and organs, or a woman assaulted with fornication, in the presence of a person assigned by Allah (Mukalaf) who can prevent these evils and he has an obligatory prayer that he may miss its time, either he prevents that prohibited action and he misses the performance of the duty, Or if he performs the duty on time, then that forbidden action falls, and time is not sufficient for doing both things together. Here comes the application of the rule, and the balance is also decided by the Shariah, which made the lifting of these aforementioned prohibitions of precedence than of performing the aforementioned duty, but if it is possible to perform both duties together, then that becomes an obligation.

3- These are other examples mentioned by Imam al-Ghazali and Izz al-Din ibn Abd al-Salam, may Allah have mercy on them, that shows the application of the principle of “the lesser of two evils”, according to them, and also shows the

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balancing between rulings. Al-Ezz said in his book “Qawa’id Al-Ahkam Fi Masalih Al-Anam”: “If sheer evil is combined, if it is possible to prevent it, we will prevent it. If it is difficult to prevent all evils we prevent the most harmful followed by the most harmful and the worst and worst,” that a person is coerced to kill a Muslim, and if he declines it means that he will be killed, so, he must avoid the harm of murdering (the Muslim) by having patience for being killing, because his patience for being killed is less harmful than carrying out the killing (of a Muslim) ...” This is a clear example that it is a choice for the lesser of the two harms or the two prohibitions, because cannot let go of both, and if he can prevent the two harms, he must do so.

And he said in another example: “Likewise, if he is compelled to kill someone by making false testimony or a false judgment (against a Muslim), or he will be killed. If the one who is forced to testify or make judgement that leads to the killing of someone, or to dismember him, or to commit Zina then the testimony or judgment is not permissible, because to surrender to being killed takes precedence than causing the killing of a Muslim without a sin committed, or dismembering him without a crime, or to commit Zina ...”, that is, if he either killed or testifies falsely against another that leads to his killing or dismembering him, or assaulting his honour, then it is not permissible for him to testify but rather he should be patient with being killed, because surrendering to his killing takes precedence over killing another Muslim ...

In other words, the situation when one resorts to applying with the lesser of the two prohibitions or the two harms, is when one is unable to avoid or prevent all of the two forbidden matters.

These are examples of the application of the principle of “the lesser of two evils”, according to what the scholars who adopt it. However, What the government scholars promote or those who want Muslim to turn away from the Shariah rules by misleading and falsehood are not from the examples of this principle.

Those who use the principle to do this forbidden action instead of that forbidden action, justifying their actions by their fear of imprisonment or being fired from their job, this is not an example of this principle.

Likewise, those who say we participate in the ruling of disbelief even though it is prohibited, so that we do not leave all the positions of ruling to the

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transgressors, because leaving it to them is more prohibited ... this is not one of the applications of the principle, rather it is like someone who says we open a bar (for alcohol) and earn money from it instead of letting the kaffir open it and earns the money...

It is not among the application of the principle that a person is presented with two prohibited matters and he chooses the lesser one when he is capable of abstaining from both of them, such as saying those who say elect so-and-so, even if he is a secular kaffir or a transgressor, or to support so-and-so and do not support the other, because the first helps us and the second does not help us, or anything like that, but what is said here: The two issues presented before us are prohibited, so it is not permissible to elect a secular person and it is not permissible to delegate him to represent a Muslim in opinion, because he does not adhere to Islam, and because he performs forbidden actions that are not permissible for the delegate to carry out like legislation and approving prohibited projects, and calling for forbidden things, accepting them and following them, i.e. he forbids what is good and enjoins the evil. Therefore, neither of them should be elected; because electing either of them is forbidden. And refraining from the election of either of them is within one's ability.

It is not one of the applications of the "lesser of two evils" that a Muslim faces two prohibited actions, and he is able to abstain from both, yet he chooses the easier according to his desire, and he carries it out claiming that it is difficult to stop both prohibitions...! Rather he must abstain from all prohibitions as long as that is possible for him according to the Shariah rulings.

This is a brief picture of "the lesser of two evils" or "the lesser of two harms"] End.

**Your Brother,**

**Ata Bin Khalil Abu Al-Rashtah**

**10 Rabi' Al Awwal 1442 AH**

**27/10/2020 CE**

[Back to Index](#)

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## Q&A: From Usul ul-Fiqh: What the Shari'ah Kept Silent About Them

To: Yahya Abu Zeinah

(Translated from Arabic)

### Question:

Assalamu Alaikum wa Rahmatullahi wa Barakatuh,

May Allah protect you our sheikh, help you to carry the trust, and support you with His near victory, with His (swt) permission.

First of all, I apologize for the many questions you receive from me. But we learned from the Hizb to dig and search so that our idea remains strong and pure, by the power of Allah Almighty.

A question in the Usul ul-Fiqh (principles of jurisprudence) about “what the shari'ah kept silent about them”:

It came in the hadith, as in al-Tirmidhi, on the authority of Salman al-Farsi, that the Prophet (saw) said:

«الْحَلَالُ مَا أَحَلَّ اللَّهُ فِي كِتَابِهِ وَالْحَرَامُ مَا حَرَّمَ اللَّهُ فِي كِتَابِهِ وَمَا سَكَتَ عَنْهُ فَهُوَ مِمَّا عَفَا عَنْهُ»

**“The lawful things are the ones mentioned in Allah’s (swt) Book as lawful and the unlawful things are the ones which are mentioned in Allah’s (swt) Book as unlawful, and whatever He (swt) was silent about, then it is a pardon.”**

Can we understand the silence in the hadith as being silent about the legislation during the period of revelation, i.e., before the completion of the legislation and the revelation of the Almighty’s verse:

( الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا )

**“This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion.”** [al-Maida: 3]

It is well known that there is no Shari’ before the coming of the Shari’, and the origin is the quittance from the (Shari’) responsibility. At the time of revelation, Muslims were in front of rulings that had been legislated and the

Shariah expounded their ruling as being permissible (Halal) or forbidden (Haram), where a Muslim would perform these actions based on the legislation and he will be held accountable for them. And there are actions and things for which legislation had not yet been expounded until it (the legislation) was completed, and this is what the Messenger (saw) intended by saying,

«وَمَا سَكَتَ عَنْهُ فَهُوَ عَفْوٌ...»

**“And what he was silent about is a pardon”,**

meaning was silent about its legislation. It is a pardon, that is, a Muslim is not held accountable for it, whether he performs or abstains from the action. The Prophet (saw) forbade asking and researching things about which no legislation was revealed so that Allah would not make it tight on Muslims because of the question.

As after the completion of the legislation and the revelation of the Almighty’s saying:

(الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا)

**“This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion.” [al-Maida: 3].**

Because the Sharia contains all the verdicts pertaining to things and actions, so there is no action or thing that does not have a verdict or a place of verdict. A Muslim must ask and search for the ruling on every action he wants to do, contrary to what the Muslims were doing at the time of revelation.

Our beloved Sheikh, is this considered a correct understanding? Knowing that I adopt what is found in our book, The Islamic Personality, Volume 3, and I do not stray at all from it, Allah willing.

**Answer:**

Wa Alaikum Assalam wa Rahmatu Allahi wa Barakatuh,

It seems that there is a paragraph about which you got confused, which is your statement in the question: (And there are actions and things for which legislation had not yet been expounded until it (the legislation) was completed, and this is what the Messenger (saw) intended by saying, «وَمَا سَكَتَ عَنْهُ فَهُوَ...»



«عَفْوٌ» **“And what he was silent about is a pardon,”** meaning was silent about its legislation. It is a pardon, that is, a Muslim is not held accountable for it, whether he performs or abstains from the action. The Prophet (saw) forbade asking and researching things about which no legislation was revealed so that Allah would not make it tight on Muslims because of the question).

The phrase «وَمَا سَكَتَ عَنْهُ فَهُوَ عَفْوٌ...» **“And what he was silent about is a pardon”**, does not mean that its Shari’ ruling was not revealed, rather it means that this matter about which the Messenger (saw) remained silent is permissible [Halal], i.e. permissible [Mubah] if the matter is a thing, or obligatory [Fardh], recommended [Mandub], permissible [Mubah], and reprehensible [Makruh], if it is an action... We explained this in our answer to a similar question on the 20th Jumada al-Thani 1434 AH corresponding to 05/05/2013 CE, and I will mention to you below from the answer what is related to this issue:

[1. The relevant hadiths are:

A. What al-Tirmidhi narrated from Salman al-Farisi who said: The Prophet (saw) was asked about ghee, cheese and fur. He replied:

«الْحَلَالُ مَا أَحَلَّ اللَّهُ فِي كِتَابِهِ، وَالْحَرَامُ مَا حَرَّمَ اللَّهُ فِي كِتَابِهِ، وَمَا سَكَتَ عَنْهُ فَهُوَ مِمَّا عَفَا عَنْهُ»

**“The lawful things are the ones mentioned in Allah’s (Swt) book as lawful and the unlawful things are the ones which are mentioned in Allah’s (swt) book as unlawful, and whatever He (swt) was silent about, then it is a pardon.”**

And in the narration of Abu Dawud through Ibn Abbas:

«فَبَعَثَ اللَّهُ تَعَالَى نَبِيَّهُ، ﷺ وَأَنْزَلَ كِتَابَهُ، وَأَحَلَّ حَلَالَهُ، وَحَرَّمَ حَرَامَهُ، فَمَا أَحَلَّ فَهُوَ حَلَالٌ، وَمَا حَرَّمَ فَهُوَ حَرَامٌ، وَمَا سَكَتَ عَنْهُ فَهُوَ عَفْوٌ»

**“Then Allah sent His Prophet (saw) and sent down His Book, so he made the lawful lawful, and the prohibited prohibited; so what He made lawful is lawful, and what he made unlawful is unlawful, and what he was silent about is a pardon.”**

B. And in al-Bayhaqi’s Al-Sunan al-Kubra through Tha’alaba (ra):

«إِنَّ اللَّهَ فَرَضَ فَرَائِضَ، فَلَا تُضَيِّعُوهَا، وَحَدَّ حُدُودًا، فَلَا تَعْتَدُوهَا، وَنَهَى عَنْ أَشْيَاءَ، فَلَا تَنْتَهِكُوهَا، وَسَكَتَ عَنْ أَشْيَاءَ رُخْصَةً لَكُمْ، لَيْسَ بِنِسْيَانٍ، فَلَا تَبْخَثُوا عَنْهَا»

**“Verily Allah the Almighty has prescribed the obligatory deeds, so do not neglect them; He has set certain limits, so do not go beyond them; He has forbidden certain things, so do not indulge in them; and He has said nothing about certain things, as a permit for you, not out of forgetfulness, so do not go enquiring into these.”**

C. Tirmidhi and Daraqutni’s hadith on the authority of Ali (ra): When this Ayah was revealed:

(وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا)

**“And [due] to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way.”**

They said: “Every year, Oh Messenger of Allah (swt)?” He (saw) was silent, so they said: “Every year?” He said:

«لَا وَلَوْ قُلْتُ نَعَمْ لَوَجِبَتْ»

**“No, and if I said yes then it would become obligatory”**

And Allah (swt) revealed:

(يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبَدَ لَكُمْ تَسْؤُكُمْ)

**“O you who have believed, do not ask about things which, if they are shown to you, will distress you.”** To the end of the verse.

And in another narration by Daraqutni on the authority of Abu Hurayra, he said that Allah’s Messenger (saw) said:

«يَا أَيُّهَا النَّاسُ كُتِبَ عَلَيْكُمُ الْحَجُّ»

**“O people, Allah has made the hajj obligatory for you.”**

A man got up and said, ‘Every year, Messenger of Allah?’ He turned away from him, then the man repeated and said “Every year Oh Messenger of Allah (swt)?” So he said:

«وَمَنِ الْقَائِلُ؟»

**Who is that who asks?”**

So they said: “This person,” and he (saw) said:

«وَالَّذِي نَفْسِي بِيَدِهِ لَوْ قُلْتُ نَعَمْ لَوَجِبَتْ وَلَوْ وَجِبَتْ مَا أَطَقْتُهَا وَلَوْ لَمْ تُطِيقْهَا لَكَفَرْتُمْ»

**“By He who my soul is in his hand, if I had said yes then it would be obligatory and if it was obligatory then you would not handle it and if you were not able to handle it then you would disbelieve.”**

So Allah (swt) revealed the Ayah,

(يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءٍ إِنْ تُبَدَّ لَكُمْ تَسْؤُكُمْ)

**“O you who have believed, do not ask about things which, if they are shown to you, will distress you.”**

2. Before delving into their meanings it would be good to refer to some necessary points:

A. The differentiation between “thing and action” is a question of Usul ul-fiqh [the foundations of Islamic Jurisprudence] and not a linguistic question. Otherwise, saying a thing would include the action, and as such classify the Hukm Shari’ as fard [obligatory], and wajib [obligatory], mandub [recommended], mubah [permissible], makruh [reprehensible], haram [prohibited], manthoor, and rukhsa [permit], ‘azeema, shart [condition], sabab [cause], mani’, sahih, fasid, batil... these are terms of Usul ul-fiqh, so if you opened a linguistic dictionary for their meanings you would not find the meaning according to the Usul ul-fiqh.

And these terms of the foundations of Islamic jurisprudence originated after the time of the Messenger (saw) and the Righteous Caliphs (Khulafaa’ ar-Rashideen), like the grammatical terminology (subject and object)... so if we look in a linguistic dictionary we would find its meaning different from the conventional grammatical meaning.

B. Therefore, if you read a hadith of the Messenger (saw) or his companions (ra) and find the word “thing” or the word “subject”, that does not mean the same in conventional terminology, so one must study it to see its correct significance where it falls: Is it a linguistic reality, or a special custom “convention”, or a Shar’i reality.

C. If the question is about particular phrases, and the answer was general independent of the question, then the generality is in the topic of the question

that the answer addresses, and not specific to the phrases that are found in the question, for example the Sahih hadith that Tirmidhi related through Abu Sayeed al-Khudri, he said: It was said: Oh the Messenger of Allah (saw), Can we perform ablution out of the well of Buda'ah...? So, the Messenger (saw) said:

«إِنَّ الْمَاءَ طَهُورٌ لَا يُنَجِّسُهُ شَيْءٌ»

**“Water is pure and is not defiled by anything.”**

So here the Messenger (saw) was asked about the well of Buda'ah, but the answer was independent of the well of Buda'ah, and the well of Buda'ah was not mentioned in it, only

«إِنَّ الْمَاءَ طَهُورٌ لَا يُنَجِّسُهُ شَيْءٌ»

**“Water is pure and is not defiled by anything.”**

So, the generality is applied to the purification with water whether it is from the well of Buda'ah or from any well, and it cannot be said that the topic of generalization is the well of Buda'ah, instead it can be said that the answer is general and about its topic that is taken from the answer and not from the question, in other words it is taken from

«إِنَّ الْمَاءَ طَهُورٌ لَا يُنَجِّسُهُ شَيْءٌ»

**“Water is pure and is not defiled by anything.”**

and not from “the well of Buda'ah”, or the topic is purification with water, and the topic is not the well of Buda'ah...

3. And now we will answer your questions:

a. Tirmidhi's hadith: The Messenger (saw) was asked about ghee, cheese, and fur, so he said:

«الْحَلَالُ مَا أَحَلَّ اللَّهُ فِي كِتَابِهِ، وَالْحَرَامُ مَا حَرَّمَ اللَّهُ فِي كِتَابِهِ، وَمَا سَكَتَ عَنْهُ فَهُوَ مِمَّا عَفَا عَنْهُ»

**“The lawful things are the ones mentioned in Allah's (swt) Book as lawful and the unlawful things are the ones which are mentioned in Allah's (swt) Book as unlawful, and whatever He (swt) was silent about, then it is a pardon.”**

And in the narration of Abu Dawud:

«وَمَا سَكَتَ عَنْهُ فَهُوَ عَفْوٌ...»

**“And what he was silent about is a pardon.”**

So what is followed "وَمَا سَكَتَ عَنْهُ" **"whatever He (swt) was silent about"** returns to the last part that is followed which is " وَالْحَرَامُ مَا حَرَّمَ اللَّهُ فِي " **"and the unlawful things are the ones which are mentioned in Allah's (swt) Book as unlawful"**, or that what he was silent about is a pardon from the haram, and is halal.

The generalization here is in its topic, but because the answer is more general than the question and independent of it then the topic is taken from the answer and not from the question, and therefore it includes everything that is halal or haram whether it is in regards to ghee and cheese and fur or a matter that falls under halal or under haram. This applies to everything that falls under "thing or action" according to the conventional meaning, because if it applies to a thing, then halal here means "permissible", and if it is applies to an action, then halal here is what is not haram, in other words what is "fard, mandub, mubah, makruh."

b. Al-Bayhaqi's hadith through Abu Tha'alaba (ra):  
**«...وَنَهَى عَنْ أَشْيَاءَ، فَلَا تَنْتَهَكُوهَا، وَسَكَتَ عَنْ أَشْيَاءَ رُخْصَةً لَكُمْ، لَيْسَ بِنِسْيَانٍ، فَلَا تَبْخَثُوا عَنْهَا»**  
**"...He has forbidden certain things, so do not indulge in them; and He has said nothing about certain things, as a permit for you, not out of forgetfulness, so do not go enquiring into these."**

In this hadith are three matters:  
 The first:

**"سَكَتَ عَنْ أَشْيَاءَ"**  
**"He has said nothing about certain things."**

And "things" here is not according to the conventional meaning, as in something other than an action, instead it includes actions, for example in the blessed Ayah:

**﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبَدَ لَكُمْ تَسْؤُكُمْ وَإِنْ تَسْأَلُوا عَنْهَا حِينَ يُنَزَّلُ الْقُرْآنُ تُبَدَ لَكُمْ عَفَا اللَّهُ عَنْهَا وَاللَّهُ غَفُورٌ حَلِيمٌ﴾**

**"O you who have believed, do not ask about things which, if they are shown to you, will distress you. But if you ask about them while the Qur'an is being revealed, they will be shown to you. Allah has pardoned that which is past; and Allah is Forgiving and Forbearing."**

And what was asked about was “the action of Hajj”. It is mentioned in the Tafsir of Qurtubi (330/6):

(Tirmidhi and al-Darqatni’s hadith on the authority of Ali (ra) who said: When this Ayah:

﴿وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا﴾

**“And [due] to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way.”**

was revealed they said: Oh Messenger of Allah, every year? So he was silent, so they said: Every year? He said:

«لَا وَلَوْ قُلْتُ نَعَمْ لَوَجَبَتْ»

**“No, and if I said yes then it would become obligatory.”**

So Allah (swt) revealed the Ayah:

(يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءٍ إِنْ تُبَدَّ لَكُمْ تَسْؤُكُمْ)

**“O you who have believed, do not ask about things which, if they are shown to you, will distress you.”** To the end of the verse.

And in another narration by Daraqutni on the authority of Abu Hurayra, he said that Allah’s Messenger (saw) said:

«يَا أَيُّهَا النَّاسُ كُتِبَ عَلَيْكُمُ الْحَجُّ»

**“O people, Allah has made the hajj obligatory for you.”**

A man stood up and said, ‘Every year, Messenger of Allah?’ He turned away from him, then the man repeated and said, “Every year Oh Messenger of Allah (swt)?” So he said:

«وَمَنْ الْقَائِلُ»

**“Who is that who asks”**

So they said: This person, he (saw) said:

«وَالَّذِي نَفْسِي بِيَدِهِ لَوْ قُلْتُ نَعَمْ لَوَجَبَتْ وَلَوْ وَجَبَتْ مَا أَطَقْتُمُوهَا وَلَوْ لَمْ تُطِيقُوهَا لَكَفَرْتُمْ»

**“By He who my soul is in his hand, if I had said yes then it would be obligatory and if it was obligatory then you would not handle it and if you were not able to handle it then you would disbelieve”**

So Allah revealed the Ayah:

(يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءٍ إِنْ تُبَدَّ لَكُمْ تَسُؤْكُمْ)

**“O you who have believed, do not ask about things which, if they are shown to you, will distress you.”**

End.

And it is clear that what was asked about was Hajj, and it is an “action”, and the Aya about “things” was applied to it.

And the second:

**“وسكت عن أشياء رخصة لكم”**

**“He has said nothing about certain things, as a permit for you”.**

And this followed

**“...وسكت”**

**“He has said nothing...”**

Is returned to the nearest, followed on

**“وَنَهَىٰ عَنْ أَشْيَاءٍ، فَلَا تَنْتَهِكُوهَا”**

**“He has forbidden certain things, so do not indulge in them”.**

In other words the permit is from the definitive forbidding “haram” rather than “indulge in them”, or what he was silent about was a permit for what is haram, so it is halal. If what was asked about it was a thing by conventional meaning, then it applies and then halal here is permissibility, and if what was asked about was an action by conventional meaning, then this applies and the halal here would be what is not haram, or what is “fard, mandub, mubah, and makruh..”

Third:

**“فلا تبحثوا عنها”**

**“So do not go enquiring into these”**

It is connected to the followed “وسكت عن أشياء” **“He has said nothing about certain things”** On the followed by “وَنَهَىٰ عَنْ أَشْيَاءٍ، فَلَا تَنْتَهِكُوهَا” **“He has forbidden certain things, so do not indulge in them”.**

Meaning it is halal, so do not look for its prohibition, and it does not mean to not look for its judgment in terms of fard or mandub... because the meaning of the hadith is that what was silent about is halal, so do not look for its prohibition out of fear that it will be made haram because of your asking about it, as was mentioned in Bukhari's hadith: On the authority of Sa'ad bin Abu Waqqas, that the Messenger (saw) said:

«إِنَّ أَعْظَمَ الْمُسْلِمِينَ جُرْمًا، مَنْ سَأَلَ عَنْ شَيْءٍ لَمْ يُحَرِّمْ، فَحَرَّمَ مِنْ أَجْلِ مَسْأَلَتِهِ»

**“The most sinful person among the Muslims is the one who asked about something which had not been prohibited, but was prohibited because of his asking.”**

.... 25th Jumada II 1434 AH corresponding to 05.05.2013].

It is clear from the foregoing that the silence of the Messenger (saw) does not mean the absence of legislation, but rather it means permissibility (ibaha), if the matter is related to a thing, and it means that it is Fardh, Mandub, Mubah, or Makruh, if the matter is related to an action, meaning that the silence of the Messenger (saw) is legislation as shown above. As for the prohibition on questioning, it is the case when the Messenger (saw) is asked about something and he answers or remains silent. If he answers than it means he expounded the hukm expressly, and if he does not answer or remains silent than it means that he has expounded that that thing or action its hukm is that it is halal. What is forbidden is to repeat and reiterate the question while the Prophet (saw) had answered it or remained silent about it.

This does not mean that a Muslim does not inquire about a thing or action that he does not know... It came in the book of The Islamic Personality (Shakhsyah Islamiya) Volume Three: (There is No Hukm Prior to the Coming of the Revelation) the following: because the established (rule) in the Qur'an and Hadith for the lack of knowledge is inquiring about the hukm and not the cessation and absence of the hukm. The Exalted says,

(فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ)

**“Ask those of Knowledge if you know not” [Al-Anbiya': 7];**

and the saying of the Messenger (saw) in the hadith of tayammum, narrated by Abu Dawud from Jabir,

«أَلَا سَأَلُوا إِذْ لَمْ يَعْلَمُوا فَإِنَّمَا شِغَاءُ الْعِيِّ السُّؤَالُ»



**“Don’t they ask when they do not know, for the only cure of ignorance is to ask.”**

This indicates that the ‘asl is not cessation and the absence of the hukm. Therefore, it is after the advent of a Messenger that it that the hukm becomes for the shari’ and there is no hukm prior to the coming of the shar’, so the hukm depends on the coming of the shar’, that is, on the presence of a shar’i evidence for a single issue. Thus no hukm can be given except on the basis of an evidence, just as no hukm can be given except after the coming of the shari’. The ‘asl, then, is to search for the hukm in the shar’, that is, the ‘asl is to search for the shar’i evidence for a shar’i hukm from the shar’.)

Therefore, it is forbidden for a Muslim to ask about an issue in which the Messenger (saw) has expounded its ruling and not to be satisfied by that, but to go too far in the question. So, if he (saw) says Haj is obligatory, one should not ask how many times? And if he is asked about a matter and the Messenger (saw) attached it to something else whose ruling is known, i.e. that it is permissible, then he must adhere to that and not ask again (Could it be an obligation?) or other such details, especially at the time of revelation, so he makes it hard on himself, and then Allah (swt) may make it hard him, as in the noble verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَن أَشْيَاءٍ إِن تُبَدَ لَكُمْ تَسْؤُكُمْ وَإِنْ تَسْأَلُوا عَنْهَا حِينَ يُنَزَّلُ الْقُرْآنُ تُبَدَ لَكُمْ  
عَفَا اللَّهُ عَنْهَا وَاللَّهُ غَفُورٌ حَلِيمٌ

**“O you who have believed, do not ask about things which, if they are shown to you, will distress you. But if you ask about them while the Qur’an is being revealed, they will be shown to you. Allah has pardoned that which is past; and Allah is Forgiving and Forbearing.”**

- It came in Sunan al-Tirmidhi, when this Ayah was revealed:

(وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا)

**“And [due] to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way.”**

was revealed they said: Oh Messenger of Allah, every year? So he was silent, so they said: Every year? He (saw) said:

«لَا وَلَوْ قُلْتُ نَعَمْ لَوَجَبَتْ»

**“No, and if I said yes then it would become obligatory.”**

So Allah (swt) revealed the Ayah:

**(يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءٍ إِنْ تُبَدَّ لَكُمْ تَسْؤُكُمْ)**

**“O you who have believed, do not ask about things which, if they are shown to you, will distress you.”**

He said: in the chapter, from Ibn Abbas and Abu Huraira, Abu Issa said the narration of Ali is Hasan and Gharib in this way.

- And it came in Sahih Ibn Hibban that Abu Hurairah mentioned that the Messenger of God, peace and blessings be upon him, delivered a sermon and said: The Messenger of Allah addressed the people and said:

**«يَا أَيُّهَا النَّاسُ إِنَّ اللَّهَ قَدْ افْتَرَضَ عَلَيْكُمُ الْحَجَّ»**

**“Allah, the Mighty and Sublime, has enjoined upon you Hajj.”**

A man said: 'Every year?' He (saw) remained silent until he had repeated it three times. Then he (saw) said:

**«لَوْ قُلْتُ: نَعَمْ، لَوَجَبَتْ مَا قُضِيَ بِهَا، ذُرُونِي مَا تَرَكْتُكُمْ، فَإِنَّمَا هَلَكَ الَّذِينَ قَبْلَكُمْ بكَثْرَةِ سَوَالِهِمْ، وَاخْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ، فَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَاجْتَنِبُوهُ، وَإِذَا أَمَرْتُكُمْ بِشَيْءٍ، فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ»**

**“If I said yes, it would be obligatory, and if it were obligatory you would not be able to do it. Leave me alone so long as I have left you alone. Those who came before you were destroyed because they asked too many questions and differed with their prophets. If I command you to do something then follow it as much as you can, and if I forbid you to do something then avoid it.”**

It was narrated by Ahmad in his Musnad and Al-Hakim in Al-Mustadrak, Al-Daraqutni and others...

Thus, Muslims should not be like Jews, who when they were told to slaughter a cow, they inquired about the characteristics and conditions of the cow. So, its characteristics were made hard for them, and had they in the beginning slaughtered any cow, that would have sufficed.

According to Al-Tabari: [The say in the interpretation of Allah (swt) saying:

**(وَإِذْ قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً قَالُوا أَتَتَّخِذُنَا هُزُؤًا قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ)**

**"And [recall] when Moses said to his people, "Indeed, Allah commands you to slaughter a cow." They said, "Do you take us in ridicule?" He said, "I seek refuge in Allah from being among the ignorant."" [Al-Baqara: 67]**

The cause of Moses' saying to them:

(إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقْرَةً)

**"Allah commands you to slaughter a cow",**

what Muhammad bin Abdul-A'laa told us, he said, Al-Mu'tamar bin Suleiman told us, he said, I heard Ayoub, on the authority of Muhammad bin Sirin, on the authority of Ubaidah, he said: There was among the children of Israel a childless man (...) and one of his relatives killed him, and then carried him away and dumped him with a tribe which was not his own. He said: malice set in between the two tribes to the point where they took up arms.

He said: Then those who were reasonable said: Do you kill each other while the Messenger of Allah is among you? He said: So, they came to Allah's Prophet, and he said: sacrifice a cow! They said: do you take us in ridicule? He said:

(أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ \* قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ)

**"I seek refuge in Allah from being among the ignorant. They said, "Call upon your Lord to make clear to us what it is." [Moses] said, "[Allah] says, 'It is a cow" [Al-Baqara: 67-68],**

up to His (swt) saying:

(فَذَبَحُوهَا وَمَا كَادُوا يَفْعَلُونَ)

**"So they slaughtered her, but they could hardly do it." [Al-Baqara: 71]**

He said: So, the (corpse) was smitten, and he told them who his killer was. He said: The cow was only acquired for its weight in gold, and if they had acquired an inferior cow, it would been sufficient for them. After that no murderer was ever appointed as an heir...

He said: If when the people were commanded to sacrifice a cow, they had taken one of the cows without giving it any thought and slaughtered it, it would have been that one. And if the people had not made an exception and said:

(وَأِنَّا إِنْ شَاءَ اللَّهُ لَمُهْتَدُونَ)

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**“And indeed we, if Allah wills, will be guided.”** [Al-Baqara: 70]  
they would never have been guided to it...]  
Thus, misplaced excessive questioning is forbidden.

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

**Your brother,  
Ata Bin Khalil Abu Al-Rashtah  
11th Rabii' I 1443 AH  
18/10/2021 CE**

[Back to Index](#)

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## Q&A: Public Opinion Emanating from Public Awareness

To: Mohamed Ali Bouazizi

(Translated from Arabic)

### Question:

Assalamu Alaikum

Bismillahi Ar-Rahman Ar-Raheem.

Recently, I read an article by one of the excellent Shabab, whom I consider one of the Hizb's pillars, in which he says: "...at the moment when we are able to achieve sufficient public opinion on the Islamic political project embodied in the Islamic state and its unique political system in at least one of the countries with enough protection from the people of power and Nusrah (protection) who seize power from its usurpers and agents, the Islamic State will rise on its feet to change the face of history."

When I inquired from about this article, his response was: "Public opinion has not given us its leadership yet, although we have a credit of respect and trust in some countries. Also, the people of Al-Nusra often do not give their leadership to those who have no strong popularity in society."

I and a group of Shabab around me were disappointed with this opinion as we lived on the idea that public opinion existed. And by virtue of the environment in which I live, and my contact and the group around me with some lawyers, I can comfortably and confidently say that public opinion exists in the Ummah about the inevitability of change on the basis of Islam.

We, as a Hizb, want a public opinion accompanied by a public awareness of Islam that we are proposing, and we want to bring the Ummah to the highest level if possible. However, this is not a condition for us to start the process of seeking Nusra, in my opinion. As the Ummah has always emotionally chosen Islam and did not discuss the Islam proposed by the Hizb al-Nour, the Tunisian An-Nahda, the Brotherhood or Erdogan when it elected them. And if it found us on the scene involved in the international system, it would have chosen us before them, as it trusts us and even urges us to participate in the elections in order to choose us. Islam will return as strange as it began. And saying that if

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we take the rule before the Ummah understands what we are proposing of Islam, it will turn away from us or say: This is not the Islam that I want, is an inaccurate statement and that will not happen, because the Ummah accepted ideas that were not from Islam at the end of the Ottoman Empire on the basis that they were from Islam, merely because "scholars" or the Sheikh of Islam has said so, and the Ummah did not discuss its validity, and up until now, it accepts what the glorified scholars say on the satellite channels. When the Messenger (saw) migrated to Medina and took power, the public opinion was with Islam, even though legislation had not yet been completed.

And now, when the Taliban came to power, several topics were raised on Al-Waqiyah TV about Taliban, such as should we ask them to declare the Khilafah (Caliphate) and advise them that their reference should be Islam and not become involved in the international system etc... the same Shab whose opinion I quoted on the issue of public opinion says: Taliban should have Islam as its reference, and its support should be the Ummah, and it should have depth in its surroundings, so it should not consider the borders between Muslim countries. This is a true and good statement, but he did not count public opinion as he sees it.

Is a specific public opinion required if the Hizb takes the ruling, and is not required if the Khilafah is declared by someone else?

Please advise us, may Allah have mercy on you.

**Answer:**

Wa Alaikum Assalam wa Rahmatu Allahi wa Barakatuh,

May Allah bless you for your good prayers, and May Allah Almighty bless you with goodness.

As for the answer to your question, the public opinion emanating from public awareness is a condition for seeking Nusrah (support), so any country in which this condition is fulfilled, the Nusrah is sought in it, provided that the country has the essential elements of the state. So, if the public opinion is achieved in any country of the Majaal (field of activity), Nusrah is sought in it and in another that has the elements of the state, that is, if public opinion is achieved in any country of the Majaal as mentioned, then seeking Nusrah

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becomes obligatory in every country that has the elements of the state, whether that is to make that country a support point (Nuqtat al-Irtikaz) or to be annexed to another country.

This public opinion took place in the mid-1960s and then the Hizb began to seek Nusrah in all its Majaal, according to the conditions of those countries and according to what the leadership of the Hizb sees, and I will mention to you below some relevant matters:

1- We mentioned in the answer to question dated 5th Rabi' al-Akhir 1389 AH corresponding to 20/06/1969 CE the following:

[... In early 1964 CE, the Ummah's response to the Hizb was found in Jordan, i.e. in one of its Wilayah (states), "and the accession of a neighboring country was confirmed, i.e. the public opinion emanating from public awareness as well as the elements of the state was found", and thus the response to the Hizb as a whole was as if it happened in all His scope, therefore, confining the request for Nusrah to one of the two topics (one of which is enabling it to carry the Dawah, and the second is enabling it to reach the government), it confined it to seeking Nusrah to take the rule, and since that time it has been working on seeking Nusrah to seize power. Seeking Nusrah to seize power is a method and not a style, i.e. it is a Shari' ruling that must be adhered to, and it is not an action that is required by reality, so the Hizb has engaged in seeking the Nusrah. However, the actions of seeking Nusrah are huge and dangerous, not every Shab is able to perform them, and it is not right for the Hizb to assign them to any Shab, so it was not possible to assign it to all the Shabab... The Messenger (saw) asked for the support from tribal leaders or heads of states, and from the delegations that came to Mecca, and from the strong men who used to go to the House, that is, he used to seek Nusrah from the strong group, the one worthy to seek Nusrah from; Musab bin Omair asked for Nusrah from the leaders of Al-Madinah, and he asked it from the strong men, then he gathered them one by one and took them as one group to the Messenger (saw) to actually support him and hand him the authority of Al-Madinah, defend the call and die in order to protect it.

This reality is the same as the reality that the Hizb has in its work seeking Nusrah; it seeks it as the Messenger of Allah (saw) was seeking it, and as Musab was seeking it, whether by following the Messenger's way of seeking Nusrah from a single group, or by Musab's way that was approved by the Messenger

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(saw) which is to seek Nusrah from the strong individuals one by one and then gather them together in one group to actually carry out the action of providing the Nusrah...]

- We mentioned in the answer to question dated 12th Muharram 1390 AH corresponding to 03/20/1970 CE the following:

[The support point (Nuqtat al-Irtikaz) is the place in which the state is established, i.e. the place where the Hizb takes over the rule... that is, if it does not have all the elements of the state, then it is not suitable to be a support point, unless there is another place, that is another entity that is asserted to respond with it if the state is established in it, and it is possible that all the elements of the state be realized in both of them together or in one of them...

... Jordan had responded by itself without any effort from the Hizb, so the Hizb had to work to take power in Jordan. Thus, the Hizb began to work in Jordan and other than Jordan to find the sufficient material force capable of taking power by seeking Nusrah, especially after the response had been achieved by another entity. Thus, Jordan can be a support point (Nuqtat al-Irtikaz), and became possible to take power in it, because the conditions for the support point (Nuqtat al-Irtikaz) have been fulfilled.

... Al-Madinah was fit to be a support point (Nuqtat al-Irtikaz) because it had the elements of the state for the Jazeera countries, and even Taif was fit to be the support point (Nuqtat al-Irtikaz) because it had the elements of the state for the Jazeera countries...

Seeking Nusrah is a very difficult and extremely dangerous matter, as it requires unprecedented braveness and boldness, perseverance and extraordinary methods, and requires patience, endurance, and good judgment...]

3- As for actual leadership, this is difficult to achieve in the current circumstances before the establishment of the state, because public opinion achieves intellectual leadership and actual leadership does not accompany it unless the Ummah governs itself as it was in the era of the Messenger of Allah (saw). As for today, the Muslim countries are directly or indirectly governed by the colonial disbelievers. Therefore, the public opinion that emanates from the public awareness, i.e. the intellectual leadership, if it is achieved in any part of the Majaal and the elements of the state are realized in it, then seeking Nusrah



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becomes an obligation, and as for the actual leadership, it is achieved when the state is established like in our situation in which we live.

4- We have issued a clarification of these matters in an answer to question similar to your question and the answer we issued on 20/09/2011 it says:

[- Public awareness:

\* The word Awareness “Al Waie” is derived from "Waie" which linguistically as mentioned in Lisan Al Arab: (is to learn something by heart. For instance, he comprehended the thing and speech very well: i.e. remembered, understood and accepted it, and therefore he is a conscious and vigilant person. Similarly, this person is more conscious than that one i.e. is more capable of memorizing and understanding the things, and it was narrated in one Hadith: «نَضَّرَ اللَّهُ أَمْرًا سَمِعَ مَقَالَتِي فَوَعَاها، فَرَبَّ مُبَلِّغٍ أَوْعَى مِنْ سَامِعٍ» “May Allah make the one, who heard my statement and committed it to memory, to flourish. Many a message bearer is more conscious than hearer”).

\* Public (general) “Al-A’am”, this awareness is all-inclusive of the most prominent aspect of the issue. As for how to have a public awareness on the Khilafah it is not to have a partial knowledge of the wording Khilafah; but also, some of the prominent rulings within that it is an obligation, the Khalifah has to be one and the Bai'ah has to be made through consent and choice ... as well as some prominent powers endowed with the Khalifah such as the care of internal and external affairs of the Islamic State ... We say here "some" because the public awareness does not mean knowing all the details but some brief knowledge is enough so that the person gets awareness of the Khilafah ... and like this are the other matters.

- Public awareness has actually been achieved in parts of the da’wah field of activity (Majaal), and as is well-known, if it is realized in one of the fields, the stages of work will proceed together in other areas to catch up with the parts that have been realized ... until it is achieved in all aspects of the Ummah, with the permission of Allah.

- Achieving public awareness is a condition for starting to seek Nusrah...but it is not a condition that it be achieved in all countries of the Majaal. This public awareness has been achieved in more than one Majaal since the early 1960s, so the Hizb began to seek Nusrah, and in every country in

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which it is decided to seek Nusrah, the Hizb intensifies its work to establish public opinion emanating from a public awareness to achieve the two things in parallel lines.

The realization of public awareness somewhere, does not mean that it is not shaken or disturbed by local and international forces, nor does it mean that those forces cannot spread misinformation and falsehoods...

- We have mentioned on several occasions "public opinion emanating from public awareness"... and whenever we mention only "the public opinion" or only "the public awareness" it is correct, in view of the fact that the required public opinion emanates from the public awareness. Both expressions are from the same series and mentioning a part of the series with the omission of other one is correct.

- The Hizb took the intellectual leadership of the Ummah in more than one place... But since the Ummah does not govern itself, nor does it make its own decisions, but rather the decision comes from the masters of its rulers who are agents of those masters... The intellectual leadership is not necessarily accompanied by the actual leadership. If the Ummah governs itself by itself, and its ruler is from it by choice, then the actual leadership correlates with the intellectual leadership, and if the Ummah responds intellectually to you, then its actual leadership will be yours...

In today's reality, the actual leadership may be achieved in some aspect, but it is more likely that the actual leadership in public is actually achieved after reaching the rule, with the permission of Allah.] End.

As you can see in the previous answer, what you mentioned and what "the excellent" brother mentioned is correct and there is no contradiction between you, because:

- The brother is apparently talking according to what you have quoted about taking the actual leadership of the people, as he says: (public opinion has not given us its leadership yet), he is talking about a public opinion to the extent that people give us their actual leadership... and this is not achieved in this way... The actual leadership is not a condition for seeking Nusrah, rather it suffices to achieve public opinion that emanates from a public awareness, meaning that our ideas are respected by many people in at least one Wilayah (state), as we explained above.

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- As for you, you are talking about a public opinion that emanates from a public awareness that causes the Hizb to seek help from the people of strength and protection, and this is undoubtedly the case...

I hope this clarification will suffice.

**Your brother,**

**Ata Bin Khalil Abu Al-Rashtah**

**29th Safar 1443 AH**

**06/10/2021 CE**

[Back to Index](#)



Hizb ut Tahrir / The Blessed Land- Palestine: Activities over the 101st Hijri Anniversary of the Destruction of the Khilafah  
#ReturnTheKhilafah



Hizb ut Tahrir / Malaysia: Activities over the 101st Hijri Anniversary of the Destruction of the Khilafah  
#ReturnTheKhilafah



#Time4Khilafah



#Time4Khilafah



Hizb ut Tahrir / Wilayah Turkey: Activities over the 101st Hijri Anniversary of the Destruction of the Khilafah  
#ReturnTheKhilafah



#Time4Khilafah

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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).