

NUSSRAH

MAGAZINE

The Clash Over Military and Civilian Supremacy Has brought Pakistan to the brink of Destruction. Our Only Escape is the Supremacy of the Shariah, by Establishing the Khilafah (Caliphate) on the Method of Prophethood

Jihad is Islamic Warfare that Continually Expands the Khilafah

Nussrah: The Shara'i Method to Assume Authority for the Establishment of Khilafah

**Congratulations on the Blessed Eid Al-Adha
1444 AH**

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Editorial

Ahead of the state visit by the Indian Prime Minister to the United States, within which there is a speech to the US Congress on 22 June 2023, an opportunity extended only to the closest of allies, the Biden administration confirmed its aggressive building of India. On 5 June 2023, the spokesman for the US State Department [declared](#), “Our partnership with India is one of our most consequential.” On the same day the US Defence Department [announced](#), “Secretary of Defense Lloyd J. Austin III traveled to India, June 4-5, to reinforce the major defense partnership, and advance cooperation in critical domains ahead of Prime Minister Modi’s official state visit to Washington. The Secretary met with National Security Advisor Ajit Doval and Minister of Defense Rajnath Singh.”

The US is aggressively building India to counter China and Muslims. At the same time, the US is using its alliance with Pakistan to remove it as an obstacle, to the rise of India. So, when India forcibly annexed Occupied Kashmir, America ordered Pakistan’s rulers to exercise restraint and sign a ceasefire agreement. Whenever India clashes with China on their mutual border, America forbids the rulers of Pakistan from seizing the opportunity, to open a second front against India, and liberate Occupied Kashmir.

The building of India and weakening of Pakistan is apparent to every aware Muslim military officer. It is leading to a strong feeling hopelessness. In fact, that hopelessness is inevitable for those who cannot see outside of alliance with the US. The longer Pakistan remains tied to the US, the more it will weaken. Such a hopelessness situation compels the Muslim officer to work for the only alternative, which is Islam and its Khilafah. The Khilafah (Caliphate) on the Method of Prophethood will sever all harmful alliances with colonialist states. The Khilafah will unify the fifty-five Muslim nation state into a single Khilafah state. The Khilafah will work as the Khilafah Rashidah did, opening new lands to Islam and forcing the enemies into retreat.

O Muslim Military Officers!

Indeed, the Khilafah is the need of the time. Even now, it is not too late to stop the advance of our enemies. Moreover, it is an obligation in the Deen of Islam. Any neglect in undertaking the obligation of Khilafah is a grave sin. Moreover, the duty on you is greater than the duty upon the Muslim civilian. The civilian must call for Khilafah and work for it. However, no matter how much he exerts, he can only demand, but cannot deliver the Khilafah practically. As for you, you are men of war like the Ansaar (ra). Your duty is to grant the material physical support, the Nussrah, to ensure the Khilafah is established, practically. It was not until the Ansaar (ra) gave their Nussrah that the Islamic State was established in al-Madinah al-Munawwarah.

Here, the Muslim officer cannot plea that he must obey the current military and political leadership. That excuse will not hold on the Day of Judgement. That excuse will not save him from punishment in the Hellfire. A Muslim officer cannot hide behind this excuse because the Prophet (saw) ordered, **“لَا طَاعَةَ فِي مَعْصِيَةِ اللَّهِ إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ”** **“There is no obedience in matters involving of disobedience of Allah (swt). Obedience is only in what is Ma'roof.”** [Bukhari and Muslim]. Indeed, there is no concept of obeying any man or group of men, when they are ordering disobedience of the Creator of all men, Allah (swt).

Here, also, the Muslim officer cannot plea that it is not his personal responsibility. He cannot plea that since others are not acting, he does not have to act either. He cannot also plea that he will start working, when others will. Each and every Muslim officer is a loyal guard for Islam. The Prophet (saw) said, **“أَلَا أُتَبِّئُكُمْ بَلَيَّةٍ أَفْضَلَ مِنْ لَيْلَةِ الْقَدْرِ - حَارِسٌ حَرَسَ فِي أَرْضٍ خَوْفٍ لَعَلَّهُ لَا يَرْجِعُ إِلَى أَهْلِهِ”** **“Should I not tell you about a night better than the night of Qadar? It is that of a single guard guarding a land of war, unsure of whether he will be back to his family.”** [Al-Haakim]. The Islamic jurist Imam al-Awzaa'i (rh) said, **كان يقال ما من مسلم إلا وهو قائم على ثغرة من ثغر الإسلام ، فمن استطاع ألا يؤتى الإسلام من ثغرتة فليفع** **“It was said that there is no Muslim who is not standing guard on the borders of Islam, so whoever can prevent Islam from being undermined or attacked, let him do so.”** Thus, when a Muslim officer sees that he can prevent harm and undermining of Islam, he must act. He acts alone against the advance of the enemy, if he has to. He recruits others to do so, if he can find them. He seizes whatever is at hand, and acts, depending on Allah (swt). He does his best, so that he meets His Lord (swt) without blame, pleading for His Mercy.

Of course, the Muslim officer cannot plea that he cannot act, because he may face losses to his wealth or person. He cannot because the obligation to establish the Khilafah is a life and death matter. It is a matter that demands sacrifice. As for the Dunya, the Muslim military officer puts it in his right place. The Messenger (saw) warned, **إِذَا تَبَايَعْتُمْ بِالْعِينَةِ، وَأَخَذْتُمْ أَذْنَابَ الْبَقَرِ، وَرَضِيتُمْ بِالزَّرْعِ، وَتَرَكْتُمْ الْجِهَادَ، سَلَطَ اللَّهُ عَلَيْكُمْ ذُلًّا لَا يَنْزِعُهُ حَتَّى تَرْجِعُوا إِلَى دِينِكُمْ** “If you are conducting business, holding the ears of your oxen and are satisfied by engaging in farming whilst you have abandoned the performance of Al-Jihaad, then Allah will make disgrace and humiliation dominate over you and this will not be removed until you return to your Deen.” (Abu Dawood, Ibn Taymiyyah). Thus, the Muslim military officer has the strong heart of the warrior. He does not have the weak heart of a man attached to Dunya. He is always on his toes, looking for opportunities to sacrifice and strive at a moment’s notice. He does not cling to comforts and wealth. He prepares himself every day to meet his Lord (swt). Though, he does not ask to face the enemy or trial, he prays earnestly for the death of a martyr. It is such warriors that will deliver the change, having led the charge personally. No lesser a man can do so.

O Muslims of Pakistan’s Armed Forces! It is not too late. Turn away from alliance with the kuffar. Advance Islam to practical ruling. Strive for the sake of Allah (swt). Grant your Nussrah to Hizb ut Tahrir now, so you can plan and act for real change.

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Tafseer Al-Baqarah (2: 243-245)

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

﴿أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ﴾ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَئِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ (243) وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَاعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ (244) مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْسُطُ وَإِلَيْهِ تُرْجَعُونَ (245) ﴿

“Have you not reflected upon those who fled their homes in the thousands, fearing death? Allah said to them, “Die!” then He gave them life. Surely, Allah is ever Bountiful to humanity, but most people are ungrateful. (243) Fight in the cause of Allah, and know that Allah is All-Hearing, All-Knowing. (244) Who will lend to Allah a good loan so that Allah will multiply many times over? It is Allah Who decreases and increases. And to Him you will be returned. (245)” [TMQ Surah Al-Baqarah 2:243-245]

In these verses, Allah (swt) explains:

1. Allah (swt) addresses the Messenger of Allah (swt) and the believers to consider the people who left their homes in thousands, for fear of fighting an enemy, advancing towards their homes. So they left the homes and fled before the enemy in order to preserve their lives. When they reached a place they thought was safe, they encamped there, to preserve their lives. When they settled within it, the death from which they fled surprised them, in their safe haven. Then Allah (swt) resurrected them after a while, so that they knew that it is Allah (swt) Alone Who is the Granter and Taker of life. When their lifespan comes to an end, they cannot delay or advance it for even an hour.

Within this, He (swt) urged the believers to strive in the Path of Allah (swt) and that there is no escape from death. Allah (swt) said, ﴿أَيُّنَمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُشِيدَةٍ﴾ **“Wherever you may be, death will overcome you, even if you were in fortified towers.” [TMQ Surah An-Nisaa 4:78].** So the believer hastens to fight in order to obtain one of the good deeds, victory or martyrdom, without being among those who remain behind. He knows that abstaining does not prevent the end of the lifespan, when it is due. Allah (swt) said, ﴿الَّذِينَ قَالُوا

﴿لَاخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا﴾ قُلْ فَادْرَءُوا عَنِ أَنْفُسِكُمُ الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿Those who sat at home, saying about their brothers, “Had they listened to us, they would not have been killed.” Say, ‘O Prophet “Try not to die if what you say is true!’” [TMQ Surah Aali Imran 3:168]

Then Allah (swt) explains at the end of the verse that Allah (swt) grants great bounty to the people. Then He (swt) draws parables for them. He (swt) reminds them of His Signs. He (swt) informs them of what is for them, regarding their victory in both worlds. However, those who consider are but a few, and those who are thankful for His grace are far less than the disbelieving kafiireen. Allah (swt) said, ﴿إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ﴾ “Surely Allah is ever Bountiful to humanity, but most people are ungrateful.”

As for ﴿أَلَمْ تَرَ﴾ “Have you not reflected?,” it is an interrogative form of reporting and exclamatory surprise. It can be used for those who saw a reality with their own eyes. So he remembers what he saw, so as to report what he saw, whilst marvelling at it. It is also used for whom you relate a matter, so that he perceives it as if he saw it in reality, whilst marvelling at it in surprise. This is the case here. Allah (swt) informed His Prophet Muhammad (saw) about the people, regarding whom the parable was given, as if they were in front of him. This is for consideration and being struck by wonder, at their condition. For this reason, Allah (swt) related the vision to His Prophet Muhammad (saw) with the preposition (إِلَى) “to” and saying, ﴿أَلَمْ تَرَ إِلَى﴾ “Have you not reflected upon?” So it came with the meaning of perception. If it was seeing literally, the verb would not have a preposition added. Instead, it would then be transitive (متعدي) in itself, directly taking an object.

Regarding ﴿خَرَجُوا مِنْ دِيَارِهِمْ﴾ “those who fled their homes,” Allah (swt) did not clarify the reason for their fleeing. There were narrations regarding the reason for the fleeing, none of which were attributed to the Messenger of Allah (saw). Some of them relate fleeing from a disease, which was the plague. Some of them relate fleeing from meeting their enemy. The most correct (راجح) of them, according to the context of the verses, is fleeing from an enemy advancing against them. This is because the next verse is a text about fighting, saying, ﴿وَقَاتِلُوا فِي سَبِيلِ اللَّهِ﴾ “And fight in the Path of Allah.”

Regarding, ﴿وَهُمْ أُلُوفٌ﴾ **“in their thousands,”** it is an evidence that they are a great many, so, their numbers are large. However, due to the weakness of their faith, they fled before the advance of their enemy. As for ﴿أُلُوفٌ﴾ **“thousands,”** it is the sum of a great many, as opposed to آلاف **“thousands,”** which is the sense of the sum of a lesser amount.

Narrations have been mentioned about their numbers, but they have no confirmed chain. However, it is more likely that they are above ten thousand. This is because the Arabs do not count thousands less than ten thousand, according to the literal weighting of أُلُوف **“great many thousands.”** Instead, they do so for the literal weighting of آلاف **“thousands.”** This is the sum of a few, upon the literal weighting form of أفعال **“If’aaal”**. The one who sums up a large sum is that which is above ten thousand. So he sums upon أُلُوف **“great many thousands.”** Therefore, what is said about their number is that they were a great many, rising above ten thousand.

Regarding, ﴿حَذَرَ الْمَوْتِ﴾ **“fearing death”** it is the fear of death that they will be killed by their enemy, when they face him on the battlefield.

2. In this noble verse, Allah (swt) commands Jihad in the Path of Allah (swt), ﴿وَقَاتِلُوا فِي سَبِيلِ اللَّهِ﴾ **“And fight in the Path of Allah (swt).”** Fighting must be with a sincere intention, purely for Allah (swt) and not for interest, reputation or being seen. Indeed, Allah (swt) does not accept Jihad unless it is purely for Him (swt). Indeed, it is in the Path of Allah (swt), for His Sake.

Abu Musa (ra) narrated that جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ الرَّجُلُ يُقَاتِلُ لِلْمَغْنَمِ وَالرَّجُلُ يُقَاتِلُ لِلذِّكْرِ وَالرَّجُلُ يُقَاتِلُ لِيُرَى مَكَانُهُ فَمَنْ فِي سَبِيلِ اللَّهِ؟ قَالَ: «مَنْ قَاتَلَ لِيَتَكُونَ كَلِمَةً» **“A man came to the Prophet (saw) and said, “One man fights for booty, one for the reputation of fighting, and one for his degree [of bravery] to be seen; which of them is in the Path of Allah?” He replied, “The one who fights that Allah’s word may have preeminence is in Allah’s path.”** [Bukhari and Muslim]. And Allah (swt) is All Hearing. He (swt) supports those who support Him. He is All-Knowing of the sincerity of the intention and the sincerity of approaching to Allah (swt). No secret is hidden from Him.

3. After that, Allah (swt) urges the believers to spend upon Jihad in the Path of Allah (swt). Its reward is great with Allah (swt). It is as if one lends to his Lord (swt), to indicate the greatness of the reward for such spending.

The one who spends must not fear that his money will be lost in spending. Indeed, it is Allah (swt) who determines and expands Rizq (sustenance). He is the Exalted, Who replaces whatever a servant spends.

Abu Hurairah (ra) narrated, that the Prophet (saw) said, «مَا مِنْ يَوْمٍ يُصْبِحُ الْعِبَادُ فِيهِ إِلَّا مَلَكَانِ يَنْزِلَانِ فَيَقُولُ أَحَدُهُمَا اللَّهُمَّ أَعْطِ مُنْفِقًا خَلْفًا، وَيَقُولُ الْآخَرُ اللَّهُمَّ أَعْطِ مُمْسِكًا تَلْفًا» “Every day two angels come down from Heaven and one of them says, ‘O Allah! Compensate every person who spends in Your Cause,’ and the other (angel) says, ‘O Allah! Destroy every miser.’” (Bukhari and Muslim). This is in addition to the great reward in the Hereafter. It is an inevitable day in which people will return to their Lord. Allah (swt) said, «وَاللَّهُ يَقْبِضُ وَيَبْسُطُ وَإِلَيْهِ تُرْجَعُونَ» “It is Allah Who decreases and increases. And to Him you will be returned.”

As for «مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً» “Who will lend to Allah a good loan so that Allah will multiply many times over?” This means that regarding the one who lends Allah (swt) a good loan, He will multiply it for him. So «يُضَاعِفُهُ» “he multiplies” is in the accusative منصوب, in answer to the question. It is as if you say “من أخوك فنكرمه” “who is your brother, so we honour him.” The most eloquent answer to the استفهام interrogative is with the fa’ “so that.” If there is no future tense verb before it that is in addendum to it, it is in the accusative form.

Abu Hatim narrated from ibn Umar who said, when it was revealed, «مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبَلَةٍ مِائَةُ حَبَّةٍ» “The example of those who spend their wealth in the cause of Allah is that of a grain that sprouts into seven ears, each bearing one hundred grains” [TMQ Surah Al-Baqarah 2:261], the Messenger of Allah (saw) said, «رَبِّ زِدْ أُمَّتِي» “O my Lord, increase for my Ummah.” Then it was revealed, «مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً» “Who will lend to Allah a good loan so that Allah will multiply many times over?” The Messenger of Allah (saw) said, «رَبِّ زِدْ أُمَّتِي» “O my Lord, increase for my Ummah.” Then it was revealed, «إِنَّمَا يُوفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ» “Only those who endure patiently will be given their reward without limit.” [TMQ Surah Az-Zumar 39:10].

So there is a great reward for one who spends in the Path of Allah (swt), out of sincerity to Allah (swt) and honesty with the Messenger of Allah (saw).

Regarding, ﴿وَاللَّهُ يَفْبِضُ وَيَبْسُطُ﴾ **“It is Allah Who decreases and increases.”** It means that He (swt) Alone determines and expands the Rizq (sustenance.) For this reason, the believer strives on earth in search of Rizq, whilst being reassured and content with what Allah (swt) has apportioned, for sustenance is in His Hand (swt) Alone. Allah (swt) said, ﴿إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ﴾ **“Indeed, Allah Alone is the Supreme Provider, Lord of all Power, Ever Mighty.”** [TMQ Surah Adh-Dhaariyaat 51:58].

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Jihad is Islamic Warfare that Continually Expands the Khilafah

Musab Umair, Pakistan

Introduction: Dawah and Jihad to Spread the Mercy of Islam

Jihad (warfare) is one of the foremost duties in Islam. There is great reward for the one who is martyred during fighting, or the one who emerges victorious. Expansion of the Khilafah through warfare is established in the Noble Quran, the Prophetic Sunnah and the Consensus of the Companions. In the great Islamic history, the Muslims opened many lands to Islam, liberating their peoples from the oppression of man-made law. The Khilafah made an open Dawah to all of humanity to the light of Islam. Once the atmosphere was prepared in any region, it would remove the material obstacles to the implementation of Islam through warfare. Thus, the non-Muslims were secured in their religion, property and lives, paving their willing embrace of Islam. This is the Islamic military doctrine that the Muslims embraced for centuries.

Indeed, Jihad is far removed from the warfare of the Western colonialists, which is nothing but looting and plundering of lands and the slaughter of their people. So let the Muslims not be apologetic regarding Jihad, retreating to saying that all borders of Muslims must be fixed and permanent and never expanded. Let the Muslims understand Jihad as it is. Jihad is offensive, as well as defensive, spreading the light of guidance to all humankind.

Offensive Jihad Brought Mercy to Humankind

The Islamic Khilafah constantly waged offensive Jihad, removing tyrants and their tyranny, liberating peoples with the light of Islam. The Orientalist claim that Islam forcibly converted non-Muslims is false. Under the Khilafah, the non-Muslim citizens will be secure from any oppression from their Muslim rulers, as Islam itself commands observation of the rights of non-Muslims it has determined as inviolable. The Messenger of Allah (saw) said, **أَلَا مَنْ قَتَلَ نَفْسًا مُعَاهِدًا، فَلَا يَرِخَ رَائِحَةَ الْجَنَّةِ، وَإِنَّ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ لَهُ ذِمَّةُ اللَّهِ وَذِمَّةُ رَسُولِهِ فَقَدْ أَحْفَرَ بِذِمَّةِ اللَّهِ، فَلَا يَرِخَ رَائِحَةَ الْجَنَّةِ، وَإِنَّ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ سَبْعِينَ خَرِيفًا** “Indeed, whoever kills a Mu’ahid that has a covenant from Allah and

a covenant from His Messenger (ﷺ), then he has violated the covenant with Allah and the covenant of His Messenger, so he shall not smell the fragrance of Paradise; even though its fragrance can be sensed from the distance of seventy autumns.” [Tirmidhi].

Thus, Islam ensured the complete protection of the non-Muslim citizen of the Khilafah, protection for their property and person and Islam prevented any coercion regarding their individual religious practice. Immediately, after the Sword of Allah, Khalid Ibn al-Walid (ra), had opened al-Hira in southern Iraq, he (ra) wrote a letter to the Khaleefah Abu Bakr (ra) telling him how he had implemented the jizyah tax but had exempted non-Muslims who were poor, old and handicapped, saying, **طَرَحْتُ جَزْيَتَهُ وَعَيْلَ مَنْ بَيْتَ مَالِ الْمُسْلِمِينَ وَعِيَالَهُ** **“Exempted of Jizyah, he will be financially supported from the Bayt ul Maal of Muslims, along with his family.”**

The Khilafah took care of the lands that were opened, paving the entry of people into Islam. In the time of Khaleefah ‘Umar bin ‘Abdul-Aziz, funds were allocated to relieve non-Muslims of the Jizya taxation. It is narrated in the Book of Funds, by Imam Abu ‘Ubaid al-Qasim, regarding the Khaleefah ‘Umar bin ‘Abdul-Aziz, **كتب عمر بن عبد العزيز إلى عبد الحميد بن عبد الرحمن وهو بالعراق أن أخرج للناس أعطياتهم، فكتب إليه عبد الحميد إني قد أخرجت للناس أعطياتهم وقد بقي في بيت المال مال، فكتب إليه أن انظر كل من أدان في غير سفه ولا سرف فاقض عنه، قال: قد قضيت عنهم وبقي في بيت المال، فكتب إليه أن زوج كل شاب يريد الزواج، فكتب إليه: إني قد زوجت كل من وجدت وقد بقي في بيت مال المسلمين مال، فكتب إليه بعد مخرج هذا أن انظر من كانت عليه جزية فضعف عن أرضه، فأسلفه Umar bin Abdul-Aziz wrote to ‘Abdul-‘Hameed bin ‘Abdur-Rahman in Iraq. Take funds for the people and give to them. Abdul Hameed wrote, “Indeed I have taken for the people and given them and the remaining is in the state treasury.” So ‘Umar wrote to him, “See whoever became indebted, without foolishness or in extravagance, pay their debt.” So he replied, “I have paid their debt and the rest is in the state treasury.” So ‘Umar wrote to him “Get every youth married who wants to marry.” He replied, “I have got married everyone I could find and the rest is in the state treasury of the Muslims. So ‘Umar wrote, “After this expense, see who has Jizya due and has weakened regarding his land, so grant him something that strengthens his work on the land and we do not want from them for a year or two years.”**

Should the Khilafah become unable to abide by the contract of protection to non-Muslims, it is not allowed to collect the Jizyah. It is remarkable how non-Muslim citizens built a strong loyalty to the Khilafah, over and above their co-religionists abroad. Ash-Sham had been opened at the hands of Muslims, but as the Roman Christians were gathering troops to regain it, the great Companion, Abu Ubaidah (ra), could not undertake the protection of non-Muslims. The Jizyah was, therefore, returned with the announcement, وَأَيْنَمَا رَدَدْنَا عَلَيْكُمْ أَمْوَالَكُمْ لِأَنَّا كَرِهْنَا أَنْ نَأْخُذَ أَمْوَالَكُمْ وَلَا نَمْنَعَ بِلَادَكُمْ "We have returned your money to you because we hate to take your wealth whilst we do not defend your land." Instead of siding with the Roman Christians, the Christians of ash-Sham exclaimed, وَلَعَنَ اللَّهُ الَّذِينَ كَانُوا يَمْلِكُونَنَا مِنَ الرُّومِ، وَلَكِنَّ اللَّهَ لَوْ كَانُوا هُمْ عَلَيْنَا مَا رَدُّوا عَلَيْنَا، وَلَكِنْ غَصَبُونَا، وَأَخَذُوا مَا قَدَرُوا رَدَّكُمْ اللَّهُ إِلَيْنَا، وَلَعَنَ اللَّهُ "May Allah return you to us safely and Allah curse those who dominated us from Rome. By Allah had they been over us, they would not have returned to us, but would have robbed us and taken what they could form our wealth. Indeed, your guardianship and justice is more loving for us than what we were under of oppression and misery." Thus, the Khilafah returned victorious and secured the non-Muslims of ash-Sham for centuries under its shade.

Linguistic Meaning of Jihad

The word 'Jihad' has a four-lettered root verb 'Jaahada جَاهَدَ' in the verb form of 'Fi'al (فعال). It comes with the meaning of المفاعلة i.e. mutual action of the two parties, like the word khisam/الْخِصَام (mutual conflict) with the meaning of الْمُخَاصَمَة / mukhasama (mutual conflict), which has the root word in the verb Khaasama/خاصم. It is also like the word الجِدَال/ Jidal (Mutual Quarrel) with the meaning of المِجَادَلَة/ mutual quarrel, which has the root word in the verb جادل "Jaadala."

The three-lettered verb root for the word 'jihad' is جَهَدَ/ jahida to exert). The author of Al-Qamus Al-Muhit says the meaning of the tripartite verb as, الْجَهْد: «بالفتح» المشقة، والجُهد «بالضم» الطاقة، ويُضَمُّ، والمشقة والجهد «بالفتح» المشقة، والجُهد «بالضم» الطاقة، وفيه: الجهاد: استِفْرَاحُ (ما في الوسع والطاقة من قول أو فعل 'hardship', Al-juhdu, with Dhamma vowel sound, means 'power'. Al-jihad means: 'exhausting as much as possible of power in terms of sayings and actions.'"

Al-Qastalani says in his commentary to Sahih Bukhari, مصدر، الجهادُ بكسر الجيم، جاهدت العدو مجاهدةً، وجهاداً، وأصله: جيهاذاً، كقيتالاً، فحُفِّفَ بحذف الباء، وهو مشتق من الجهد، بفتح الجيم، وهو التعب، والمشقة، لما فيه من ارتكابها، أو من الجُهد بالضم، وهو الطاقة، لأن كل واحدٍ دفع صاحبه “Al-Jihad is a root word which means to fight the enemy. The word ‘Jihad’ is ‘je’ehad (جيهاذ), where the letter ى is included. It is like saying قيتال / Q’ital, with the letter ى included in the word Qital. Thus the word has ى removed, to pronounce Jihad, which is derived from الجَهد / al-jahd which means fatigue and hardship for the one who commits to it. Or it is derived from the word الجُهد / Al-juhd which means power, as both the party exerts their energy to protect themselves.”

It is said in Tafsir Nisaburi: والصحیح أَنَّ الجهاد: بذل المجهود في حصول المقصود “The correct opinion is that the word ‘Jihad’ means: exerting efforts to achieve the goal.”

Within this linguistic definition, is included Jihad in the Path of Allah, such as the Jihad of a Muslim seeking the pleasure of Allah (swt). Or it includes Jihad in the Path of Shaytan such as Jihad of a disbeliever against others.

Shariah Meaning of Jihad in the Noble Quran

The word ‘Al-Jihad’ used in the Makkah period verses indicates its general linguistic meaning. There are three such verses of Surah Al-Ankabut, ﴿وَمَنْ جَاهَدَ﴾ “And whoever strives (Jaahada) only strives for [the benefit of] himself...” [TMQ Surah Al-Ankabuth 29:6]. Allah (swt) said, ﴿وَإِنْ جَاهَدَاكَ عَلَىٰ﴾ “But if they endeavor (jaahadaaka/جاهداك) to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in [this] world with appropriate kindness.” [TMQ Surah Al-Ankabut 29:8] Allah (swt) said, ﴿وَالَّذِينَ﴾ “And those who strive for Us - We will surely guide them to Our ways.” [TMQ Al-Ankabut 29:69].

However, as for the word “al-Jihad” used in the Madinah period verses, there are twenty-six with wording which clearly indicate the meaning of fighting. Amongst them is its mention in Surah an-Nisa, ﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً ۚ وَلَا وَعَدَ اللَّهُ الْحُسْنَىٰ ۚ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا﴾

“Not equal are those believers remaining [at home] - other than the disabled - and the mujahideen, [who strive and fight] in the cause of Allah with their wealth and their lives. Allah has preferred the mujahideen through their wealth and their lives over those who remain [behind], by degrees. And to both Allah has promised the best [reward]. But Allah has preferred the mujahideen over those who remain [behind] with a great reward.” [TMQ Surah An-Nisa’a 4:95]. It is clear in this verse that the word ‘jihad’ means setting out for fighting and the preference against those who sit back without leaving out for Jihad.

Amongst them is what comes in Surah as-Saff after the mentioning of Qital (fighting) at the beginning of the surah as Allah (swt) says, **﴿إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَانٌ مَرْصُورٌ﴾** “Indeed, Allah loves those who fight in His cause in a row as though they are a [single] structure joined firmly.” [TMQ Surah As-Saff 61:4].

After that, the following two verses (verse 10 and 11) come to encourage this fighting by naming it as jihad as He (swt) says, **﴿يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابٍ أَلِيمٍ (10) تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ (11)﴾** “O you who have believed, shall I guide you to a transaction that will save you from a painful punishment? (10) [It is that] you believe in Allah and His Messenger and strive in the cause of Allah with your wealth and your lives. That is best for you, if you should know.” [TMQ Surah As-Saff 61:10, 11].

This is what related to the word ‘Jihad’ in Madinah period verses, in which we can clearly see that these verses specifically indicate fighting. It also includes what is necessitated for fighting in its natural condition in terms of exerting with wealth that which is necessary to prepare the apparatus for fighting, or to proceed in the fighting itself and to present the condition for its legitimacy, which is to convey the Dawah to the disbelievers. As mentioned in the book **مغني المحتاج** ‘Mughni Al-Muhtaj’, it is not allowed to initiate fighting without calling them to Islam. Thus, the Khilafah will initiate the Dawah to Islam to all nations and once the atmosphere is ready, it will remove the material obstacles, if any, to the implementation of Islam through Jihad.

Shariah Meaning of Jihad according to the Prophetic Sunnah

The word 'Jihad' has come in the Prophetic Sunnah with this Shariah meaning also which is fighting and what it constitutes. Abu Huraira (ra) said: they asked: 'O Messenger of Allah! Inform us of the deed that equates Jihad in the Path of Allah?'. The Messenger of Allah (saw) said, لا تطيقونه **"You will not be able to do that"**. They asked: 'O Messenger of Allah! Inform us so that we may be able to do.' The Prophet (saw) said, **«مَثَلُ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ كَمَثَلِ الصَّائِمِ الْقَائِمِ الْقَانِتِ بِآيَاتِ اللَّهِ»** **"He who engages in Jihad in the Path of Allah is like him who fasts and spends the night in prayer, who assiduously recites God's verses and does not slacken from fasting and charity until he who is engaged in Jihad in the Path of Allah returns (to his family)."** It is clear from the context of the hadith that the question was about the one who engages in Jihad, meaning the one who fights in the path of Allah in particular, and the answer also indicates that meaning as the Prophet (saw) says, **«حَتَّى يَرْجِعَ الْمُجَاهِدُ»** **"Until the one who engages in Jihad returns (to his family)."** Jabir (ra) narrates: They asked: "O Messenger of Allah! Which Jihad is best?" He (saw) said, **«مَنْ عَقَرَ جَوَادَهُ وَأُهْرِقَ دَمُهُ»** **"(That of a man) whose blood is shed and his horse is wounded."**

Abdullah ibn Abbas Narrated: The Prophet (saw) said, **«لَمَّا أَصِيبَ إِخْوَانُكُمْ بِأَحَدٍ جَعَلَ اللَّهُ أَرْوَاحَهُمْ فِي جَوْفِ طَيْرٍ خَضِرٍ تَرُدُّ أَنْهَارَ الْجَنَّةِ، تَأْكُلُ مِنْ ثِمَارِهَا، وَتَأْوِي إِلَى فَنَادِيلٍ مِنْ ذَهَبٍ مُعَلَّقَةٍ فِي ظِلِّ الْعَرْشِ، فَلَمَّا وَجَدُوا طَيْبَ مَا كُلُّهُمْ وَمَشْرَبِهِمْ وَمَقِيلَهُمْ قَالُوا : مَنْ يُبَلِّغُ إِخْوَانَنَا عَنَّا أَنَّا أَحْيَاءُ فِي الْجَنَّةِ نُرْزَقُ لَيْلًا يَزْهَدُوا فِي الْجِهَادِ وَلَا يَنْكَلُوا عِنْدَ الْحَرْبِ فَقَالَ اللَّهُ سُبْحَانَهُ : أَنَا أُبَلِّغُهُمْ عَنْكُمْ** **"When your brethren were smitten at the battle of Uhud, Allah put their spirits in the bodies of green birds which go down to the rivers of Paradise, eat its fruit and nestle in lamps of gold in the shade of the Throne. Then when they experienced the sweetness of their food, drink and rest, they asked: Who will tell our brethren about us that we are alive in Paradise provided with provision, in order that they might not be disinterested in jihad and recoil in war? Allah Most High said: I shall tell them about you; so Allah sent down; وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ** **﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ﴾** **"And do not consider those who have been killed in Allah's path."** (till the end of the verse)" [End Quote].

Shariah Meaning of Jihad in the Opinions of Classical Jurists

Thus, it is clear from these divine legal texts and many other divine texts that Shariah has transferred the word Jihad from its general linguistic meaning into a

specific meaning, which is to fight in the Path of Allah (swt). This specific meaning constitutes, as mentioned above, apart from the other expressions that revolve around the meaning of Jihad, war, conquest and fighting. Here the Shariah sources come one after another to define Jihad with the meaning of fighting in the Path of Allah (swt). The following are some of the excerpts from the books of jurisprudence that deal with the Shariah meaning of Jihad and its related ahkaam.

It has been mentioned in the Hanifi book of jurisprudence, Bada'i' as-Sana'i' fi Tartib al-Shara'i' (بدائع الصنائع في ترتيب الشرائع) Creative Artistry in the Arrangement of Legalities), أما الجهاد في اللغة فعبرة عن بذل الجهد وفي عرف الشرع يستعمل في بذل الوسع, "As for jihad, it linguistically means the exertion of efforts. In the Shariah definition, the word is used for exertion of capacity and energy for fighting in the Path of Allah (swt), azza wa jall, with body, wealth, speech and other than that."

In the Maliki book of jurisprudence, Manh Al-Jaleel (منح الجليل), it says: الجهاد: أي، قتال مسلم كافراً غير ذي عهد، لإعلاء كلمة الله تعالى أو حُصُورُهُ له [أي: للقتال] أو دُخُولُهُ أرضه [أي: قتال مسلم كافراً غير ذي عهد، لإعلاء كلمة الله تعالى أو حُصُورُهُ له [أي: للقتال] أو دُخُولُهُ أرضه [أي: عرفة Jihad is a fighting of a Muslim against an uncovenanted disbeliever in order to raise the word of Allah ta'ala or participating in the fighting or entering the land of disbeliever for fighting. This is what was said by Ibn Arafa."

It has come in Shafi' book of jurisprudence 'Al-Iqna'a' (الإقناع) about the definition of Jihad, أي: القتال في سبيل الله "It is a fighting in the path of Allah". Shirazi affirms in his book 'Al-Muhdib' (المهذب) that: "Jihad is fighting. أن الجهاد هو القتال

As for what comes in the Hanbali book of jurisprudence, 'Al-Mughni' (المغني), the author of the book Ibn Qudama did not discuss in the 'Chapter of Jihad' any other meaning, other than what is related to war and fighting the disbelievers. He discusses whether it is a collective obligation or an individual one, whether it is in the sense of guarding the believers from the enemy or guarding (Riba'at) the borders and gaps. He says الرِّبَاطُ أصل الجهاد وفرعه "Riba'at (border protection) is the root and branch of jihad." And he says, فإذا ... فَرَضَ عَلَيْهِمْ قَرْضَ عَيْنٍ... فإذا جاء العدو صار الجهاد عليهم قَرْضَ عَيْنٍ... فإِذَا "If an enemy comes, Jihad upon them becomes individual obligation... It is affirmed that they will march forth only with the permission of the leader as the matter of war is entrusted upon him."

Thus, the word ‘Jihad’ has transferred from its linguistic meaning into the Shariah meaning such that when the word is mentioned, it is understood only in the sense of fighting.

Jihad is Offensive to Spread Islam according to the Noble Quran

In Surah At-Tawbah, Allah (swt) said, ﴿انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ﴾ **Go forth, whether light or heavy, and strive with your wealth and your lives in the cause of Allah. That is better for you, if you only knew.**” [TMQ Surah At-Tawbah 9: 41]. The command of Jihad after the command to go forth i.e. leaving out means that the word ‘Jihad’ is fighting. It is amongst other verses of At-Tawbah about fighting.

The Quranic evidence for Jihad is a general evidence and it is absolute, including defensive and offensive wars i.e. it includes the enemy’s initiative in fighting, preventive wars and others. It includes all types of fighting against the enemy due to its generality and absoluteness. Thus specifying Jihad or restricting it to defensive war, excluding offensive war, requires divine text for its specification or restriction. There are no divine texts to specify or restrict it, neither in the Quran nor in the Sunnah. So Jihad remains in its general sense that includes all the wars and fighting against the enemy.

As for the verse, ﴿وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا﴾ **“And if they incline to peace, then incline to it [also]”** [TMQ Surah Al-Anfaal 8:61] it does not specify the generality of the verses in Surah Tawba, nor does it restrict their absoluteness. This is because it was revealed before the verses of at-Tawbah. What precedes in revelation does not specify or restricted that which was revealed later.

As for His saying, ﴿وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا﴾ **“And if they inline to peace”** [TMQ Surah Al-Anfaal 8:61], it is during the time of peace. As for His (swt) saying, ﴿قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ﴾ **“Fight those who do not believe”** [TMQ Surah At-Tawba 9:29], it is during the time of war and fighting. Peace and fighting are the two co-existing situations and one situation does not nullify the other.

Offensive Jihad According to the Prophetic Sunnah

The sayings and actions of the Messenger of Allah (saw) conclusively indicate that Jihad is the initialization of fighting against the disbelievers to raise the Word

of Allah and to spread His Dawah. The Prophet (saw) said, «أَمِزْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّ الْإِسْلَامِ وَحِسَابُهُمْ عَلَى اللَّهِ» "I have been commanded (by Allah) to fight people until they testify that there is no true god except Allah and that Muhammad is the Messenger of Allah, and perform Salat and pay Zakat. If they do so, they will have protection of their blood and property from me, except when justified by Islam, and then account is left to Allah." [Bukhari].

When the Prophet (saw) appointed a leader to the army or detachment, he (saw) would instruct him to fear Allah (swt) himself and consider the welfare of the Muslims who were with him. He (saw) would say, «اغْزُوا بِسْمِ اللَّهِ فَاتْلُوا مَنْ كَفَرَ بِاللَّهِ اغْزُوا فَلَا تَغْلُوا وَلَا تَغْدِرُوا وَلَا تَمْتَلُوا وَلَا تَقْتُلُوا وَلِبَدًا وَإِذَا لَقِيتَ عَدُوَّكَ مِنَ الْمُشْرِكِينَ فَادْعُهُمْ إِلَى ثَلَاثِ خِصَالٍ أَوْ خِلَالَ فَاتَّبِعْهُمْ مَا أَجَابُوكَ فَاقْبَلْ مِنْهُمْ وَكُفَّ عَنْهُمْ ثُمَّ ادْعُهُمْ إِلَى الْإِسْلَامِ فَإِنْ أَجَابُوكَ فَاقْبَلْ مِنْهُمْ وَكُفَّ عَنْهُمْ ثُمَّ ادْعُهُمْ إِلَى التَّحَوُّلِ مِنْ دَارِهِمْ إِلَى دَارِ الْمُهَاجِرِينَ وَأَخْبِرْهُمْ أَنَّهُمْ إِنْ فَعَلُوا ذَلِكَ فَلَهُمْ مَا لِلْمُهَاجِرِينَ وَعَلَيْهِمْ مَا عَلَى الْمُهَاجِرِينَ فَإِنْ أَبَوْا أَنْ يَتَحَوَّلُوا مِنْهَا فَأَخْبِرْهُمْ أَنَّهُمْ يَكُونُونَ كَأَعْرَابِ الْمُسْلِمِينَ يُجْرَى عَلَيْهِمْ حُكْمُ اللَّهِ الَّذِي يُجْرَى عَلَى الْمُؤْمِنِينَ وَلَا يَكُونُ لَهُمْ فِي الْغَنِيمَةِ وَالْفَيْءِ شَيْءٌ إِلَّا أَنْ يُجَاهِدُوا مَعَ الْمُسْلِمِينَ فَإِنْ هُمْ أَبَوْا فَعَلَهُمُ الْجَزْيَةُ فَإِنْ هُمْ أَجَابُوكَ فَاقْبَلْ مِنْهُمْ وَكُفَّ عَنْهُمْ فَإِنْ هُمْ أَبَوْا فَاسْتَعِنَ بِاللَّهِ وَقَاتِلْهُمْ» "Go forth in Allah's name and fight with those who disbelieve in Allah. Go forth and do not be unfaithful regarding booty, or treacherous, or mutilate anyone, or kill a child. When you meet the polytheists who are your enemy summon them to three things, and accept whichever of them they are willing to agree to, and refrain from them. Then summon them to Islam, and if they agree accept it from them and refrain from them. Then summon them to leave their abodes and transfer to the abode of the Emigrants, and tell them that if they do so they will have the same rights and responsibilities as the Emigrants; but if they refuse to transfer from them tell them they will be like the desert Arabs who are Muslims, subject to Allah's jurisdiction which applies to the believers, but will have no spoil or booty unless they strive with the Muslims. If they refuse demand the jizya from them, and if they agree accept it from them and refrain from them; but if they refuse seek Allah's help and fight them." [Muslim]

As for the actions of the Prophet (saw), plenty of his actions indicate that. The going out of the Messenger (saw) to Badr to take the caravan of Quraish represents an offensive for Al-Qitaal (fighting). It represents the initiation of the Qitaal. The Quraish represented an authority that had yet to aggress against the Messenger (saw) or against Al-Madinah, which would have made it defensive.

Instead he (saw) initiated the Qitaal with them. His invasion of Hawaizin in the place of Hunain, his siege of Taif, the Battle of Mut'a to fight the Romans and the Battle of Tabuk are enough to establish that Jihad is an initiation of fighting against disbelievers. Thus, the claim that Jihad is a defensive war is rejected.

Offensive Jihad According to the Consensus of the Companions (ra)

The Consensus of the the Companions (ra) is when they learned something from the Messenger of Allah (saw) and instead of transferring to us the Sunnah of the Messenger of Allah (saw) through a narration from him, they transferred this through their consensus, i.e. their consensus took the place of transferring the Sunnah. Therefore, the Consensus of the Companions (ra) establishes that there is a daleel (evidence), that is, it discloses that there is a Sunnah of the Messenger of Allah (saw) that was not transferred to us as a text through narration, but the Consensus of the Companions on its ruling was transferred to us. So, the Consensus takes the place of a daleel from the Sunnah that was not narrated.

It is a Consensus of the Companions (ra) of the Prophet (saw) that Jihad is fighting in the Path of Allah to spread Islam and that it is the initiation of fighting. The sufficient evidence for that is the opening of Iraq, Persia, ash-Sham, Egypt and North Africa. All these were opened during the reign of the Companions with their Consensus. It is this vast expansion that laid down the pillars of the huge Islamic Ummah that exists today.

Conclusion: Jihad Ensures the Expansion of the Khilafah State

In the absence of the Khilafah, Dawah and Jihad, the world has become a jungle, where the strong devour the weak. Instead of opening new lands to Islam, the Muslims are witness to the occupation of their lands. It is high time that the Islamic Ummah returned to its obligation, to lead the world according to the Deen of Islam and ensure the end of the tyranny of man-made law. It must restore the Khilafah (Caliphate) on the Method of Propheethood, as it is an obligation in the Deen. It is the Khilafah that will initiate the Dawah to Islam to the entire world. It is the Khilafah that will restore the understanding of the Islamic military doctrine, mobilizing the Islamic army to remove any material obstacles to the implementation of Islam.

Thus, whereas the current system is reducing Pakistan into a vassal state of India, by reviving Jihad, the Khilafah will bring India under the Islamic rule, permanently putting an end to Indian aggression. The Messenger of Allah (saw) said, **عَصَابَتَانِ مِنْ أُمَّتِي أَخْرَجَهُمَا اللَّهُ مِنَ النَّارِ عَصَابَةُ تُغْرَوُ الْهِنْدَ وَعَصَابَةُ تَكُونُ مَعَ عِيسَى ابْنِ مَرْيَمَ** “Two groups of my Ummah Allah has protected from the Hellfire: a group that will conquer India and a group that will be with ‘Isa ibnu Maryam.” [Ahmad, An-Nisa’i]

Moreover, the Khilafah (Caliphate) on the Method of Prophethood will challenge the Kafir colonialists who are conducting a war against Islam. It will eradicate their influence over the world, gaining the status of the world’s leading state and liberating mankind from the oppression and exploitation of the kufr man-made law. The Prophet (saw) said, **إِنَّ اللَّهَ رَوَى لِي الْأَرْضَ أَوْ قَالَ إِنَّ رَبِّي رَوَى لِي الْأَرْضَ** “Allah showed me the Earth, I saw its Easts and the Wests, verily my Ummah will rule what I was shown of it.” (Muslim).

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Kashmir is About History that Cannot Be Ignored

Engineer Moez, Pakistan

The power of history is grossly underestimated. What feeds this underestimation is the idea that the past should not define the future. Today's man feels insulted from the idea that the past should determine his present and future and wants to rebel against it for the idea of the past defining the present and the future for him is against the idea of choice, the ability to define his own future, to take his own decisions in the present.

But the past defining the future is wrongly misconstrued as being against the idea of choice. The past is an input to the process of choice. When deciding today we look at our past and see whether a situation arose where similar decisions were made, if yes, what were the consequences. If no, why were similar decisions avoided in the past. What were the consequences? So history is a guide, a teacher. But history is more than that. Perhaps the most powerful influence of history on us, is that it defines who we are. It is our first identity. It is our first impression of "us". It is "me" as I first knew myself. This is true for nations as well as individuals.

We can of course discard history. For the present and the future is about choices of today's generations not that of the past. We can also discard our old identities for history only defines our first identity. Eventually we choose our own identity based on our intellectual convictions.

India, Pakistan and Kashmir is about history. Muslims of the subcontinent decided that they cannot live under Hindu rule for it is unjust, oppressive and unfair. They wanted a state where sovereignty belonged to Islam and its laws and where authority belonged to Muslims. In their demands these Muslims were inspired by history as well, the history of Muslim rule in the subcontinent for centuries.

Many of the struggles which Pakistan faces today is about history and how it informs our choices. Should Pakistan follow the Western European historical experience and adopt secularism as a state ideology? Should Muslims follow

their own glorious history and demand the re-establishment of Khilafah? Many of these struggles are interlinked.

Kashmir is about history, the struggle of Muslims to carve a separate state for themselves. But Kashmir is also about history of Western Europe. For it is upon us how do we view the issue of Kashmir. Through the secular lens of Pakistani statehood or from the Islamic lens of Muslim brotherhood. If we go with the former we have a choice, peace with India, we keep Azad Kashmir and condemn the Muslims of Jammu to Hindu rule. If we go with the latter, we have no choice. For a Muslim does not abandon his brother no matter what. There can be no peace if Kashmir bleeds and there can be no compromise till Kashmir is liberated, the whole of it.

History can never be discarded. For history is not deterministic. It does not force us to do anything. It just helps us make our choices. And it is eventually our choices not history which defines our present and the future.

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Nussrah: The Shara'i Method to Assume Authority for the Establishment of Khilafah

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Allah ﷻ has bestowed the early Muslims with His honor, decreed rewards for them and made mention of their praise in the Noble Qur'an. He ﷻ called two brotherly groups, who accomplished the mission of establishing the Islamic State, as the *Muhajirin* and *Ansar*. The *Muhajirin* are those who under took Hijrah for the sake of Allah's Deen and *Ansar* are and those who offered them the *Nussrah* (Material Support) for this deen. The *Hijrah* was the declaration of the establishment of Islamic State and migration to the Abode of Islam (Dar ul-Islam), whilst the *Nussrah* was given for the sake of this *Hijrah* i.e. for establishing Dar ul-Islam. Without the *Nussrah* and the *Ansar*, there would have neither have been a *Hijrah* nor *Muhajirin*. Therefore, how can a Muslim, who recites the Qur'an often and therein comes across the virtues of the *Muhajirin* and *Ansar*, ever ignore the value of *Hijrah* and *Nussrah*?

Since we are discussing *Nussrah*, after which *Hijrah* took place, it is inevitable to refer to the Seerah of RasulAllah ﷺ and follow his example. RasulAllah ﷺ's efforts in Makkah were directed at establishing an Abode of Islam (Dar ul Islam). RasulAllah ﷺ pursued a clearly defined path, with clearly defined milestones, so that these milestones could later be imitated by later generations when the Dar ul-Islam ceased to exist. In fact following this clear path is mandatory in working towards establishing Dar ul-Islam.

In the tenth year of the Prophethood, three years prior to Hijrah, RasulAllah ﷺ's uncle Abu Talib died. Abu Talib provided some measure of *Nussrah* and protection which enabled the Prophet to safely carry the call of Islam. RasulAllah ﷺ realized that the society in Makkah was neither deeply affected by the call of Islam nor was there a public opinion for Islam and its concepts. It was in this situation that Allah ﷻ ordered him ﷺ to seek *Nussrah*. *Nussrah* means Good Support, in the language dictionaries. *Nasr* means supporting the victims of injustice, whilst *Ansar* means a group of those who provide support to the oppressed. Withing the chapter entitled. "Efforts of the

Prophet ﷺ to seek *Nussrah* from the tribe of ‘Thaqeef’” in *Seerat ibn Hisham*, it is reported:

قَالَ ابْنُ إِسْحَاقَ : وَلَمَّا هَلَكَ أَبُو طَالِبٍ، نَالَتْ قُرَيْشٌ مِنْ رَسُولِ اللَّهِ ﷺ مِنَ الْأَذَى مَا لَمْ تَكُنْ تَنَالُ مِنْهُ فِي حَيَاةِ عَمِّهِ أَبِي طَالِبٍ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ إِلَى الطَّائِفِ يَلْتَمِسُ النَّصْرَةَ مِنْ ثَقِيفٍ، وَالْمَنْعَةَ بِهِمْ مِنْ قَوْمِهِ، وَرَجَاءً أَنْ يَقْبَلُوا مِنْهُ مَا جَاءَهُمْ بِهِ مِنَ اللَّهِ عَزَّ، وَجَلَّ فَخَرَجَ إِلَيْهِمْ وَحْدَهُ

“Ibn Ishaq says: when Abu Talib died, the Quraysh inflicted persecuted the Prophet ﷺ so much which they could not during the time of his ﷺ uncle. The Prophet ﷺ left for Thaqif in order to seek their support and protection and asked them to accept what was revealed to him from Allah ﷻ . He went alone to Thaqif.”

It is narrated on the authority of Ibn Abbas رضى الله عنه in Ibn Hajar’s *Fath ul-Bari*, *Tuhaf ul-Ahwadhi* and *al-Kalam* as well as Hakim, Abu Nua’im and Baihaqi in *Dala’il* with sound narrations, Ibn Abbas quotes Ali ibn Abi Talib who says:

لَمَّا أَمَرَ اللَّهُ نَبِيَّهِ أَنْ يَعْرِضَ نَفْسَهُ عَلَى قَبَائِلِ الْعَرَبِ، خَرَجَ وَأَنَا مِنْهُ وَأَبُو بَكْرٍ إِلَى مِئَى، حَتَّى دَفَعْنَا إِلَى مَجْلِسٍ مِنْ مَجَالِسِ الْعَرَبِ

“When Allah ﷻ ordered the Prophet to approach the Arab tribes, I and Abu Bakr accompanied the Prophet ﷺ to Mina until the court of the Arab tribes.”

It is therefore established that the command to approach the Arab tribes and seek their support, as well as the timing of this approach came from Allah ﷻ as is evident from the narration of Ali ibn Abi Talib رضى الله عنه above. The timing of this command coincides with the loss of protection and support for RasulAllah ﷺ. He was no longer safe and protected, the Quraysh would not allow him to carry the call of Allah, and at the same time RasulAllah ﷺ had no hope that the society in Makkah would accept his authority, since the public opinion itself in Makkah was not favourable to Islam. Thus RasulAllah ﷺ was ordered to seek *Nussrah* at that time in order to bolster the Da’wah and bring Islam to a position that befits it in terms of ruling, authority and a comprehensive implementation of its Ahkam. The Prophet ﷺ began the task of seeking the *Nussrah* from Ta’if, which was counted amongst the most powerful entities in the Arabian Peninsula at the time. In fact it rivaled the Quraysh in terms of strength, prestige and

position. This is what was stressed by Walid ibn Mughairah when he disputed as to why the revelation of Quran was unto Muhammad ﷺ and not unto the nobles of Makkah and Ta'if. Allah ﷻ then revealed the ayah:

(وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِنَ الْقَرْيَتَيْنِ عَظِيمٍ)

“And they say: "Why is not this Qur'ân sent down to some great man of the two towns (Makkah and Tâ'if)?" [Surah al Zukhruf 43:31]

The strength of the people of Ta'if is evident by the fact that even after the Islamic state was later established, Ta'if was not conquered easily. It was resisted siege, resulting in heavy casualties on both sides, and catapults had to be fired to break their resistance.

The Prophet ﷺ proceeded to Ta'if intending to meet their chieftains and nobles. He met three chieftains and talked to them about Islam and *Nussrah*. He returned disappointed, due to the rejection of *Nussrah* by the tribal heads of Taif. This was the beginning. The Prophet returned from Ta'if and stayed with al-Mut'im ibn 'Adai on the outskirts of Makkah and began to approach the powerful leaders of other Arab tribes during the Hajj seasons. These tribal leaders were the equivalent of the heads of governments in our times. In Seerah by Ibn Hisham, within the chapter about the Prophet ﷺ approaching the tribes, Ibn Ishaq says:

ثُمَّ قَدِمَ رَسُولُ اللَّهِ ﷺ مَكَّةَ، وَقَوْمُهُ أَشَدُّ ...، فَكَانَ رَسُولُ اللَّهِ ﷺ يَغْرُضُ نَفْسَهُ فِي الْمَوَاسِمِ إِذَا كَانَتْ عَلَى قَبَائِلِ الْعَرَبِ يَدْعُوهُمْ إِلَى اللَّهِ، وَيُخْبِرُهُمْ أَنَّهُ نَبِيٌّ مُرْسَلٌ، وَيَسْأَلُهُمْ أَنْ يُصَدِّقُوهُ وَيَمْنَعُوهُ حَتَّى يُبَيِّنَ (لَهُمْ) اللَّهُ مَا بَعَثَهُ بِهِ

“The Prophet ﷺ came to Makkah but his people (the Quraysh) were even more severe against his deen than before ... The Prophet ﷺ approached the tribes during the hajj season and call them to Allah, inform them that he was the Messenger sent by Allah and urge them to believe in him and protect him until Allah manifests for them what He ﷻ has sent down.”

The books of Seerah reveal that during the Hajj season, RasulAllah ﷺ approached anyone who occupied a position of honour and was powerful. In Seerah by Ibn Hisham, within the chapter “The Prophet ﷺ approached the Arabs during the seasons”, it says: “Ibn Ishaq said:

فَكَانَ رَسُولُ اللَّهِ ﷺ عَلَى ذَلِكَ مِنْ أَمْرِهِ، كُلَّمَا اجْتَمَعَ لَهُ النَّاسُ بِالْمَوْسِمِ أَتَاهُمْ يَدْعُو الْقَبَائِلَ إِلَى اللَّهِ وَإِلَى الْإِسْلَامِ، وَيَعْرِضُ عَلَيْهِمْ نَفْسَهُ وَمَا جَاءَ بِهِ مِنَ اللَّهِ مِنَ الْهُدَى وَالرَّحْمَةِ، وَهُوَ لَا يَسْمَعُ بِقَادِمٍ يَقْدُمُ مَكَّةَ مِنَ الْعَرَبِ لَهُ اسْمٌ وَشَرَفٌ، إِلَّا تَصَدَّى لَهُ قَدْعَاهُ إِلَى اللَّهِ وَعَرَضَ عَلَيْهِ مَا عِنْدَهُ

“The Prophet ﷺ persistently pursued this matter (of Nussrah and protection) whenever people met him during the (hajji) seasons, he called the tribes to Allah and to Islam and presented himself to them as well as what guidance was revealed by Allah ﷻ. The Prophet ﷺ heard of no one of some significance and nobility visiting Makkah except that he called him to Allah and presented his call to him.”

Thus the Prophet ﷺ visited Bani Kalb and they refused to accept him, he came over to Bani Hanifah of al-Yamamah at their place and they behaved very rudely like no other Arab tribe. The Prophet called on Bani ‘Aamer ibn Sa’sa’ who refused unless he gave them the authority after him. The Prophet ﷺ rejected this conditional offer. He then visited Bani Kindah of Yemen at their camp and they also demanded authority after him and so the Prophet rejected their *Nussrah*. He called upon Bakr bin Wa’il in their camps; they refused to protect the Prophet ﷺ because they were in the vicinity of Persia. When the Prophet ﷺ visited Bani Rabee’ah’s camp, they did not answer. The Prophet ﷺ called upon Bani Shaiban in their camps which also were in close vicinity to Persia. Bani Shaiban offered to protect the Prophet ﷺ from the Arabs but not the Persians, so the Prophet ﷺ replied to them:

«ما أسأتم الرد إذ أفصحتم بالصدق، إنه لا يقوم بدين الله إلا من حاطه من جميع جوانبه»

“Your eloquence of the truth amounts to its rejection. No one stands by the deed of Allah except the one who covers all its aspects.”

The Prophet ﷺ continued to seek *Nussrah* despite the refusal of several tribes; he neither wavered, nor despaired nor changed his course. ‘Zaad al Ma’ad’ reports from al-Waqidi who says:

وَكَانَ مِمَّنْ يُسَمِّي لَنَا مِنَ الْقَبَائِلِ الَّذِينَ أَتَاهُمْ رَسُولُ اللَّهِ ﷺ وَدَعَاهُمْ وَعَرَضَ نَفْسَهُ عَلَيْهِمْ بَنُو عَامِرِ بْنِ صَعْصَعَةَ، وَمُحَارِبُ بْنُ حَصَفَةَ، وَفَزَارَةَ، وَعَسَانَ، وَمُرَّةَ، وَحَنِيفَةَ، وَسَلِيمَ، وَعَبْسَ، وَبَنُو النَّضْرِ، وَبَنُو الْبَكَاةِ، وَكَنْدَةَ، وَكَلْبَ، وَالْحَارِثُ بْنُ كَعْبٍ، وَعُذْرَةَ، وَالْحَضَارِمَةَ، فَلَمْ يَسْتَجِبْ مِنْهُمْ أَحَدٌ.

“The tribes known to us whom the Prophet ﷺ approached and invited them are Banu ‘Aamer ibn Sa’sa’, Muharib ibn Hafsah, Fazarah, Ghassan, Murrah, Haneefah, Sulaym, ‘Abs, Banu Nadhar, Banu Bika’, Kindah, Kalb, Harith ibn Ka’ab, ‘Udrah and the Hadhramis. None of them responded positively.”

The Prophet ﷺ persisted in seeking *Nussrah* until Allah ﷻ blessed His deen with *Nussrah*. Ibn Ishaq is quoted in *Seerah* by ibn Hisham:

“فَلَمَّا أَرَادَ اللَّهُ عَزَّ وَجَلَّ إِظْهَارَ دِينِهِ وَإِعْزَازَ نَبِيِّهِ ﷺ وَأَنْجَازَ مَوْعِدِهِ لَهُ خَرَجَ رَسُولُ اللَّهِ ﷺ فِي الْمَوْسِمِ الَّذِي لَقِيَهُ فِيهِ النَّفَرُ مِنَ الْأَنْصَارِ، فَعَرَضَ نَفْسَهُ عَلَى قَبَائِلِ الْعَرَبِ، كَمَا كَانَ يَصْنَعُ فِي كُلِّ مَوْسِمٍ. فَبَيْنَمَا هُوَ عِنْدَ الْعَقَبَةِ لَقِيَ رَهْطًا مِنَ الْخَزْرَجِ أَرَادَ اللَّهُ بِهِمْ خَيْرًا.”

“When Allah ﷻ decreed the domination of His deen and honouring His Messenger ﷺ and accomplished His promise, the Prophet ﷺ went out in the hajj season when he met people of the Ansar. He presented himself to the Arab tribes as he had been doing during the hajj seasons. So while he was at al-‘Aqabah, he met people from the Khazraj tribe whom Allah ﷻ wished to bless.”

Those people from Khazraj accepted his call and went to reconcile their dispute with the tribe of Aws. They returned the next year with twelve persons and met the Prophet ﷺ at al-‘Aqabah. This was the first Bay’ah of ‘Aqabah. Then after, the society of Madina was prepared by Mus’ab ibn ‘Umair رضي الله عنه, the nobles of the city visited the Prophet ﷺ to offer him their protection and assistance. They met the Prophet ﷺ again at al-‘Aqabah and made the pledge of allegiance which was a pledge of fighting along with the Prophet ﷺ. *Seerat* ibn Hisham narrates from the Prophet ﷺ during this Bay’ah (Pledge):

ثُمَّ قَالَ: أَبَايِعُكُمْ عَلَى أَنْ تَمْنَعُونِي مِمَّا تَمْنَعُونَ مِنْهُ نِسَاءَكُمْ وَأَبْنَاءَكُمْ. قَالَ: فَأَخَذَ الْبَرَاءُ بْنُ مَعْرُورٍ بِيَدِهِ ثُمَّ قَالَ: نَعَمْ وَالَّذِي بَعَثَكَ بِالْحَقِّ (نَبِيًّا) لَتَمْنَعَنَّكَ مِمَّا تَمْنَعُ مِنْهُ أَرْزَانَا، فَبَايَعَنَا يَا رَسُولَ اللَّهِ، فَتَخَنُّ وَأَلَّاهُ أَبْنَاءَ الْحُرُوبِ وَأَهْلُ الْحَلَقَةِ وَرِثْنَاهَا كَابِرًا (عَنْ كَابِرٍ)

“I take your pledge that you will protect me just as you protect your women and children.” Al Bara’ ibn Ma’roor took the hand of the Prophet ﷺ and said: ***“Indeed, by the One Who sent you with the truth as the Messenger, we shall protect you like we protect our children therefore, take our pledge O Messenger of Allah, We by Allah are the sons of battles and the weapons of***

war are like toys for us, this has been our heritage from the times of our forefathers.”

With this, Allah’s promise was fulfilled and a state for Islam was established.

The Prophet ﷺ was seeking *Nussrah* to accomplish two things: **Firstly:** to ward off any harm to him and establishing protection in order to carry the call of his Rabb ﷻ and **Secondly:** to bring Islam as an authority and a state. Regarding the first aspect, Hakim narrates in his *Mustadrak* on the authority of Jabir and on the conditions of the two Sheikhs (*Bukhari & Muslim*). Jabir رضي الله عنه said,

كان رسول الله ﷺ يعرض نفسه على الناس... فيقول: هل من رجل يحملني إلى قومه، فإن قريشاً قد منعوني أن أبلغ كلام ربي؟ قال: فأتاه رجل من بني همدان فقال: أنا. فقال: وهل عند قومك منعة؟ قال: نعم. وسأله من أين هو فقال: من همدان. ثم إن الرجل خشي أن يخفره قومه -أي ينقضوا عهده- فأتى رسول الله ﷺ فقال: آتي قومي فأخبرهم ثم ألقاك من عام قابل. قال: نعم

“The Prophet ﷺ used to approach the people and say: “Is there a man who would take me to his people, the Quraysh prevent me from carrying the word of my Rabb?” A man from Bani Hamdan came to the Prophet ﷺ and said: “Do your people have the strength? The Prophet ﷺ said: “Yes” and he asked the man from where he came, the man replied that he was from Banu Hamdan.

The man was then afraid that his people may let him down i.e. break his pledge, so he came to the Prophet ﷺ and told him: “My people are coming, so talk to them and I shall meet you the next year.” the Prophet ﷺ said to him: yes.

Seerat ibn Hisham narrates from Ibn Ishaq:

فكان رسول الله يعرض نفسه في المواسم على قبائل العرب يدعوهم إلى الله وإلى نصرته، ويخبرهم أنه نبي مرسل، ويسألهم أن يصدقوه ويمنعوه حتى يبين عن الله ما بعثه به

“The Prophet ﷺ used to approach the Arab tribes during the hajj season and call them Allah and to provide him Nussrah, he used to inform them that he was indeed the Messenger of Allah and ask them to believe in him and to protect him until Allah manifests what He revealed.”

Therefore this request was to provide him the *Nussrah* in order to enable the Prophet ﷺ to carry his call.

As far as the second purpose of request for *Nussrah* is concerned, i.e. to bring Islam as an authority and a state, it is what the Prophet ﷺ discussed with Bani Sha'ban at their camps and asked them their protection which they refused. Similarly, the Prophet ﷺ discussed with Bani 'Aamer ibn Sa'sa and Bani Kindah, who asked him to accede authority to them after him. The Prophet ﷺ refused this conditional *Nussrah*. This sequence culminated with asking for protection at the Pledge of Aws and Khazraj which was a Pledge of War, the Second Pledge of 'Aqabah. Before asking for *Nussrah*, Prophet ﷺ use to call them to accept Islam. It is narrated in seerah Ibn Hisham from zuhri:

((أَنَّهُ أَتَى بَنِي عَامِرِ بْنِ صَعْصَعَةَ فَدَعَاهُمُ إِلَى اللَّهِ عَزَّ وَجَلَّ وَعَرَضَ عَلَيْهِمْ نَفْسَهُ فَقَالَ لَهُ رَجُلٌ مِنْهُمْ - يُقَالُ لَهُ بَيْحَرَةُ بْنُ فِرَاسٍ... وَاللَّهِ لَوْ أَنِّي أَخَذْتُ هَذَا الْفَتَى مِنْ قُرَيْشٍ ، لَأَكَلْتُ بِهِ الْعَرَبَ ، ثُمَّ قَالَ أَرَأَيْتَ إِنْ نَحْنُ بَايَعْنَاكَ عَلَى أَمْرِكَ ، ثُمَّ أَظْهَرَكَ اللَّهُ عَلَى مَنْ خَالَفَكَ ، أَيَكُونُ لَنَا الْأَمْرُ مِنْ بَعْدِكَ ؟ قَالَ الْأَمْرُ إِلَى اللَّهِ يَضَعُهُ حَيْثُ يَشَاءُ قَالَ فَقَالَ لَهُ أَفْتُهُدَفُ نَحْوَرَنَا لِلْعَرَبِ دُونَكَ ، فَإِذَا أَظْهَرَكَ اللَّهُ كَانَ الْأَمْرُ لِعَيْرِنَا لَا حَاجَةَ لَنَا بِأَمْرِكَ))

“He ﷺ went to Bani Amir bin Sa'sa and called them to Allah ﷻ and presented himself to them (i.e. asking for *Nussrah* for himself). A person from them, called Bahera bin Faras, said: If I get hold of this person, I would devour all of the Arabs by him. Then he said to Prophet ﷺ: What would you say, if we were to give Bay'ah to you on your amr (authority) and then Allah give your victory over your enemies, would we get this amr (authority) after you? He ﷺ said: Amr (ruling) is from Allah, He will bestow to whom He wished. Upon this that person said: Are our chests to bear the arrows of all the Arabs, yet when you get victory the ruling goes to someone else! Nay we do not need your “amr”.

It is evident from this incident that the Arabs were well aware of what RasulAllah ﷺ was demanding, by asking for *Nussrah*, i.e. a support from a strong tribe to establish an authority and a state. They knew that as a consequence all of the Arabs would stand up against this authority. The tribe that will give *Nussrah* would have to fight to protect Prophet ﷺ and the newly formed state. It was for this sacrifice that Banu Amir and Bani Kinda were demanding a promise for their ruling and authority after the death of Prophet ﷺ and were ready to

give Nussrah if he ﷺ accepted this condition. It was Aws and Khazraj of Yathrib who gave Nussrah for the protection of Prophet ﷺ and implementation of Islam, without any condition and purely for Allah's sake.

The Ansar gave Bay'ah at Aqabah. At the time of Bay'ah, Abbas bin Abdul Motalib, the uncle of Prophet ﷺ initiated the discussion. It is narrated in the Seerah by Ibn Hisham from Ka'ab bin Malik that Abbas said to Ansaar:

((يَا مَعْشَرَ الْخَزْرَجِ ... فَإِنْ كُنْتُمْ تَرَوْنَ أَنْكُمْ وَأَفْوَانَ لَهُ بِمَا دَعَوْتُمُوهُ إِلَيْهِ وَمَا نِعُوهُ مِنْ خَالَفَهُ فَأَنْتُمْ وَمَا تَحْمِلْتُمْ مِنْ ذَلِكَ وَإِنْ قَالَ فَقُلْنَا لَهُ قَدْ سَمِعْنَا مَا قُلْتَ ، فَتَكَلَّمْ يَا رَسُولَ اللَّهِ فَخُذْ لِنَفْسِكَ وَلِرَبِّكَ مَا أَحْبَبْتَ))

"O People of Khazraj!...if you think that you will fulfil for what you have been invited for and will protect him from his enemies, then do bear this responsibility. And if you feel that you may leave him after he went to you, then it is better that you leave him now"

Upon hearing this, the Ansar addressed the Prophet ﷺ and said that we are ready for any promise you want to take from us. Prophet ﷺ recited some Ayaat of Quran and said after exhortation for Islam:

((أَبَايِعُكُمْ عَلَى أَنْ تَمْنَعُونِي مِمَّا تَمْنَعُونَ مِنْهُ نِسَاءَكُمْ وَأَبْنَاءَكُمْ))

"I take bayah from you that you will protect me as you protect your women and children"

Upon this Bara took the hand of Prophet ﷺ and said, "We give you Bay'ah, by Allah we are people of fighting and have a group. This pride is with us from our forefathers." Whilst Bara was talking, Abu al Haithem bin Tahan interrupted him and said, "We have a settlement with the Jews and we are ready to sever it, But if we sever it and then Allah gave you dominance, will you leave us and go back to your people?" The Prophet ﷺ smiled and said:

((بَلِّ الدَّمَ الدَّمَ وَالْهَدْمَ الْهَدْمَ أَنَا مِنْكُمْ وَأَنْتُمْ مِنِّي ، أُحَارِبُ مَنْ حَارَبْتُمْ وَأَسَالِمُ مَنْ سَالَمْتُمْ))

"Your blood is my blood and your destruction is my destruction. I am from you and you are from me. With whom you will fight, I will fight with him and with whom you make peace, I will make peace with him."

It is then narrated that,

((أَنَّ الْقَوْمَ لَمَّا اجْتَمَعُوا لِبَيْعَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْعَبَّاسُ بْنُ عَبْدِ اللَّهِ بْنِ نُضْلَةَ الْأَنْصَارِيِّ ، أَخُو بَنِي سَالِمِ بْنِ عَوْفٍ يَا مَعْشَرَ الْخُرَاجِ ، هَلْ تَذَرُونَ عَلَامَ تَبَايَعُونَ هَذَا الرَّجُلَ ؟ قَالُوا : نَعَمْ قَالَ إِنَّكُمْ تَبَايَعُونَهُ عَلَى حَرْبِ الْأَخْمَرِ وَالْأَسْوَدِ مِنَ النَّاسِ فَإِنْ كُنْتُمْ تَرَوْنَ أَنَّكُمْ إِذَا نُهِكْتَ أَمْوَالُكُمْ مُصِيبَةً وَأَشْرَافُكُمْ قَتْلًا أَسْلَمْتُمُوهُ فَمِنْ الْآنَ فَهُوَ وَاللَّهِ إِنْ فَعَلْتُمْ خَيْرِي الدُّنْيَا وَالْآخِرَةِ وَإِنْ كُنْتُمْ تَرَوْنَ أَنَّكُمْ وَأَفُونَ لَهُ بِمَا دَعَوْتُمُوهُ إِلَيْهِ عَلَى نَهْكَةِ الْأَمْوَالِ وَقَتْلِ الْأَشْرَافِ فَخُذُوهُ فَهُوَ وَاللَّهِ خَيْرُ الدُّنْيَا وَالْآخِرَةِ قَالُوا : فَإِنَّا نَأْخُذُهُ عَلَى مُصِيبَةِ الْأَمْوَالِ وَقَتْلِ الْأَشْرَافِ . فَمَا لَنَا بِذَلِكَ يَا رَسُولَ اللَّهِ إِنْ نَحْنُ وَفِينَا (بِذَلِكَ) قَالَ الْجَنَّةُ . قَالُوا : أَبْسَطْ يَدَكَ . فَبَسَطَ يَدَهُ فَبَايَعُوهُ وَأَمَّا عَاصِمُ بْنُ عُمَرَ بْنِ قَتَادَةَ فَقَالَ وَاللَّهِ مَا قَالَ ذَلِكَ الْعَبَّاسُ إِلَّا لِيَشُدَّ الْعَقْدَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي أَعْنَاقِهِمْ . وَأَمَّا عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ فَقَالَ مَا قَالَ ذَلِكَ الْعَبَّاسُ إِلَّا لِيُؤَخَّرَ الْقَوْمَ تِلْكَ اللَّيْلَةَ رَجَاءً أَنْ يَخْضَرَهَا عَبْدُ اللَّهِ بْنُ أَبِي سَلُولٍ ، فَيَكُونَ أَقْوَى لِأَمْرِ الْقَوْمِ . فَالْتَمَسَ أَيْ ذَلِكَ كَانَ .))

“When this whole group was ready to give Bay’ah, Abbas bin Ubadah bin Nazlah al-Ansari, who was a relative of Bani Salim bin Auf, addressed everyone: you have understood the responsibilities which will lie upon your shoulders by giving this Bay’ah. They said: yes we have understood. He said: this Bay’ah means that you have to fight every nation, so in the pursuit of his ﷺ protection if your wealth perishes, your elders are slain and and you leave him, then it is better that you leave him now. Because the result of breaking the promise after it has been given is humiliation in Dunya and Akhirah. And if you are ready to fulfill the promise, despite all of this then take him with you. It entails Khair in this world and in the Akhirah. Upon this all attendees said, we take the Prophet ﷺ despite all trials regarding our lives and wealth. O Prophet, you tell us what we will have if we fulfill our promise. Prophet ﷺ replied: Jannah. They said, Open your hand. Prophet ﷺ spread out his hand and all of them gave him the Bay’ah”

Hence the purpose of Hijrah to Madina was to establish an authority or ruling to implement Islam by attaining power and the Ansar were guaranteeing protection by a Bay’ah. This is the second type of Nussrah, the purpose of which is to establish an Islamic authority or Islamic State.

Indeed, this relentless effort of the Prophet ﷺ of seeking *Nussrah* as ordered by Allah ﷻ , his persistence and perseverance in this effort without changing, his course despite the frustrations and persecutions he met with, all clearly indicate that the order of Allah ﷻ to seek *Nussrah* was decisive and hence

was obligatory. This is from the methodology of establishing the state and resuming the Islamic way of life, and it is not permitted to waver from this path.

Hence any party or group which is working to implement Islam as a state, it is incumbent upon that it must seek *Nussrah* from the People of Power of its time in order to attain authority, pursuing the path of the Prophet ﷺ. Today, the people of *Nussrah* or People of Power happen to be the armies of the Islamic countries. The Prophet ﷺ used to consider the tribes as an entity and asked *Nussrah* from those who held power in them. But today this applies to the Muslim armies or large tribes in some countries, who have power to change the ruling and authority. Hence Hizb ut-Tahrir is working to resume the Islamic way of life by the establishment of Khilafah, through seeking *Nussrah* from these People of Power.

The seeking of *Nussrah* by the **Hizb**, which works to revive the Islamic way of life, is a political action. Those who have the potential to engage in material action are the People of Power and thus they have the means to mobilise force for **Hizb ut-Tahrir**, so as to change the authority. The **Hizb** urges the People of Power by various means so that they give *Nussrah* to **Hizb ut-Tahrir** for the establishment of the Khilafah. The People of Power must mobilize to uproot these corrupt rulers and transfer power to **Hizb ut-Tahrir**. In addition **Hizb ut-Tahrir** works with the Ummah to impress upon the People of Power to take up this great responsibility.

Nussrah is a most urgent task, besides from being an Obligation. When the societies are overwhelmed by the present systems and authority does not lie within them. then change cannot be accomplished by merely convincing the people for the implementation of Islam. So Islam is completely and radically implemented by attaining power and authority through people of *Nussrah*. However before that it is necessary that Islamic thoughts are made dominant in the society and the public opinion in the society is ripe for the implementation of Islam.

The task of seeking *Nussrah* is so important and critical, that it is on this great Shar'i command that the formation of the state depends and the rise of Allah's banner, after it has been lost. It is required to eliminate the treachery upon treachery that confront the Ummah, which is ruled by other than all that

Allah ﷻ has revealed. The Ummah is subjugated by the system of capitalism. It is faced with dilemmas, tragedies, woes and great afflictions. Since this task of seeking the *Nussrah* concerns those who have power and the means to bring about change in ruling to support the call of Islam and since this matter is of such grave concern and urgency, the responsibility of those who have the means to bring change assumes greater significance. Certainly, their rewards are also great if they fulfill their responsibility. So, what is that reward and position? To answer this question, we must look at the virtues and position of the Ansar of Madina, who gave Nussrah in the past.

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Who is to blame for the alarming spread of HIV in Pakistan?

Dr. Abdul Baseer, Pakistan

As Muslim countries increasingly are having to tackle this growing challenge, Pakistan is in the midst of an HIV epidemic, with new infections growing by 84% since 2010. A staggering 9,773 people have been tested positive during the first 10 months of 2022 as per data released on 25th November 2022. By many accounts this is only the tip of the iceberg as testing is inaccessible to many and the stigma attached to HIV. Islamabad has by far the highest numbers of new infections, 496, when compared to other regions in terms of population and area. Officials of the National Health Services, Regulations and Coordination (NHS,R&C) remarked that “HIV is now spreading to general population from the key populations including people who inject drugs, sex workers (male, female and transgender) and those involved in homosexuality.”

What is even more worrying is that a significant percentage of low-risk males, females, and clients of key populations are the newly infected ones suggesting an increase in HIV transmission to bridge populations (spouses, partners, and clients) of key populations according to UNAIDS. This phenomenon of HIV now spreading from already high-risk people termed as key populations to the otherwise low-risk people called bridge populations is a serious threat to the whole country. Bridge populations are a critical group because of their ‘mobility with HIV’ and the consequent spread to the general public.

HIV Outbreaks in Pakistan

Until 2003, Pakistan was categorized as a low-prevalence HIV country. Of the four [HIV outbreaks](#) in Pakistan so far, the first was detected in 2003 and the last one as early as 2019 in [Larkana, Sindh](#). All of these outbreaks were either due to unsafe medical practices and procedures or amongst drug addicts who share syringes.

The recent surge in cases is, however, more distressing because the dominant share being that of Men-who-have-Sex-with Men (MSM) and sex

workers, particularly transgenders. Renowned infectious diseases specialist and expert on HIV Dr. Faisal Mehmood points out MSM as one of the major reasons behind rising HIV cases as compared to the past. He said, “MSM is one of the biggest key populations in which HIV is spreading fast in Pakistan”.

What is more distressing is the response of our policy-makers, who instead of addressing the root-cause are busy with tackling the symptoms and in the process justifying these types of activities and behaviours, though these are in flagrant violation of the cultural norms and strictly prohibited in Islam. The [National HIV and AIDS Policy](#) drafted in 2007 offers ‘condoms’ for sex-workers as a solution for HIV prevention. This is utterly unacceptable. Instead of spreading awareness from early on about the prohibition of MSM and other forms of sexual liberalism, preventing its promotion and strictly prohibiting it by law, successive governments have promoted such behavior by advising it to be done safely.

Attitude of the leadership in Pakistan

Are the rulers unaware of the very clear and strict verses of the Quran where such behavior is angrily chastised by Allah (swt), be it fornication¹ or homosexuality²? Or the Hadith³ of our noble Prophet (saw) condemning these acts in the most blatant words? Isn't the hadith enough to open our eyes (and hearts) towards the warning of Allah (swt) wherein we were told more than 1400 years ago about the coming of diseases such as AIDS, if we were to transgress and engage in such disgusting sexual acts?

¹ “And come not near unto adultery. Lo! it is an abomination and an evil way” [Al-Isra’ 32]
“And those who do not invoke with Allah another deity or kill the soul which Allah has forbidden [to be killed], except by right, and do not commit unlawful sexual intercourse. And whoever should do that will meet a penalty. Multiplied for him is the punishment on the Day of Resurrection, and he will abide therein humiliated.” [Al-Furqan 68-69]

² “And [We had sent] Lot when he said to his people, “Do you commit such immorality as no one has preceded you with from among the worlds? Indeed, you approach men with desire, instead of women. Rather, you are a transgressing people.” [Al-A’raaf 80-81]

³ “When a person commits adultery he casts away from his neck the bond that ties him to Islam; if, however, he repents, Allah will accept his repentance”. (Al-Bukhari, Muslim, Abu Dawud, An-Nisa’i and others).

“When promiscuous behavior becomes rampant in a nation, Allah will send upon them such (strange) diseases that their own ancestors never heard of.” (At-Tabarani)

Shameless Acceptance

While the origin of AIDS can be debated, the most common [mechanism of its spread](#) is well established and therefore leaves us with no justification to not nib the evil in the bud. What we are seeing is quite the opposite, a full-fledged campaign to promote these evils in society, by granting them legal protection, pushing them through media, particularly films, and glorifying the culprits. As if western originated movies were not bad enough, they have started to finance homegrown production of such content, Joyland being the most glaring example. The movie, before its official release, had already bagged 4 major awards, among them the 'prestigious' Cannes Film Festival award in two categories; the Queer Palm category given to LGBT-relevant content and the much-acclaimed jury prize. Joyland's crew received an 8-minute standing ovation at the Cannes Film Festival, a clear indication how important the promotion of such content in our countries is to the West.

West in no position to lecture Pakistan

What is the contribution of this lewd content to humanity that deserved such outpour of support and recognition? The modus operandi for spreading this vice isn't unknown to the world. This is the same way LGBT was introduced in the West; granting it a legal cover first and then constructing a favorable opinion among the masses through media. They didn't even spare children's [cartoons](#), [schoolbooks](#) and [storybooks](#). What started as a campaign for more rights for transgender communities around the turn of the millennium, has so far ended up in [32 countries legalizing same-sex marriage](#), and still counting. The latest country to be considering such [legalization happens to be our neighbour, India](#), who is home to the world's second-largest Muslim population but sadly also the [third-largest population of persons with HIV/AIDS](#). The United Nations, which Pakistan so proudly is a member of and Afghanistan is so eager to become a member, considers [laws criminalizing consensual same-sex relations between adults to be in violation of international human rights law](#). USAID is very vocal for its support of LGBT+ rights on one hand and very active in Pakistan, particularly in the Education sector, on the other hand.

The West has no moral basis or authority to lecture or impose its decadent values upon Pakistan or any part of the Muslim world. Vice and

immorality is rife in the West with ominous [statistics that are widely available online](#) indicating the extent of moral decline taking place. As for HIV:

- Approximately 1.5 million new HIV infections occurred last year—more than 1 million more than the global targets. In too many countries and for too many communities, we now see rising numbers of new HIV infections
- Every two minutes in 2021, an adolescent girl or young woman was newly infected with HIV
- The AIDS pandemic took a life every minute in 2021, with 650 000 AIDS-related deaths despite effective HIV treatment and tools to prevent, detect and treat infections.

This the burden for any society by following this immoral and corrupt path

Next Steps

The next steps are clear, LGBT propaganda will become part of our textbooks and curricula just as it has been granted legal cover through the [Transgender Act of 2018](#). This hypocrisy of being an 'Islamic' country and at the same time going against clear islamic injunctions should stop. It is the responsibility of every one of us, as individuals or members of society, to raise our voice against this new wave of Western liberalism, for the alarm bells are already ringing in the form of formidable statistics, those of HIV bring just one such example to light.

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Capitalism, Multinational Companies and Tobacco

Fatima Musab

Cigarettes and Vape are becoming a significant problem amongst the youth. There is a rising trend on college campuses, encouraging new students to adopt the habit and possibly develop a lifelong addiction.

“Between 2017 and 2019, the 30-day prevalence of vaping nicotine increased from 6% to 22% among college students and from 8% to 18% among 19-to-22-year-olds not in college.” Source

For decades, smoking was an accepted practice. But now, people are becoming more aware of the dangers of traditional cigarettes.

There are over a billion smokers on earth and 7 million of them will die of their addiction in 2021 alone, bringing with them an additional million victims of secondhand smoke. Source: WHO

“Tobacco remains the leading cause of preventable death in the United States. Smoking kills some 480,000 people a year — more than AIDS, car accidents, illegal drugs and suicide combined — and costs \$170 billion in annual health care expenditures” Centers for Disease Control and Prevention.

As a result, the popularity that smoking enjoyed for the last few decades is receding in some parts of the world. And vaping has been growing in popularity due to the view that it is a ‘safer’ option.

But this shift in the use of products doesn’t mean that the tobacco industry is suffering. As with any Capitalist industry, it has adapted to ensure that it maintains its profit- even though this is to the detriment of the youth across the world.

“Use of the e-cigarette products have soared — almost exclusively by young people. In 2018, more than 20% of high schoolers had used an e-cigarette in the past month, prompting the surgeon general to declare an epidemic. The

problem is only getting worse — preliminary data for 2019 show that number increasing to 27.5%.”

“This doubling to tripling of prevalence of vaping marijuana and vaping nicotine over just two years are among the largest increases in MTF history for any substance since the study began over 40 years ago.... This is a worrisome trend given the health risks associated with vaping.... For decades, we saw consistent drops in nicotine use in the form of cigarette smoking among young adults, especially college students. And now, with this rapid increase in vaping across a few short years, over one-in-five 19-to-22-year-olds currently vapes nicotine.” [Source](#)

Sports and the Tobacco Industry

Sports, youth and the tobacco have been linked together for decades. While it is true that FIFA, Qatar and WHO chose to ban smoking and vaping this year, this isn't always the case and as always it's certainly not as simple as it may seem.

“Footballs won't be the only things kicked in Qatar at the FIFA World Cup Qatar 2022™. Tobacco and e-cigarettes will also be kicked out of Doha's eight stadiums, ensuring fans can enjoy smoke-free air while sitting in their seats watching world football's biggest event.” [Statement by FIFA](#)

What this statement doesn't mention is the fact that it was only prohibited in the stadium bowl and fan zones. It was allowed in outdoor designated smoking areas in the outer perimeter of the stadiums.

The statement doesn't mention that one UK-based manufacturer of e-liquids has promised to pay the fines of England fans caught using such products. Or the fact that the Indonesian clove cigarette manufacturer, Djarum, continued the tradition of sports companies promoting their products through sports by sponsoring community-based world cup screenings, including World Cup-themed promotional material.

This isn't an isolated practice.

“Tobacco companies have sponsored football leagues, clubs and cups around the world. The practice is helped by the fact that the global governing body of football, FIFA, and its continental confederations such as UEFA, often have little authority over national leagues which are structured in a variety of ways. In these regulatory gaps tobacco companies continue to exploit football brands, in particular in the continents of Africa, Asia and South America.”

This is because tobacco brands are well aware of the attention that the youth give to sports, and have used the weak anti-tobacco legislation in various countries to their advantage. A study that looked at cigarette packs from 14 low- and middle-income countries, showed that brands used sports related themes to appeal to their customers. And it found 36 brands with distinct “sports appeal” including the use of football imagery and text.

“When looking at the benefits for targeting the Asian football market to promote the Marlboro brand in 1994, an internal presentation by Philip Morris that proposed sponsoring regional and national cups and leagues and identified China, Indonesia, South Korea and Hong Kong as priority markets. It proposed spending US\$9m over three years sponsoring the China National Football League. That deal went ahead despite the fact there was a law banning tobacco advertising in sports stadiums, though it ended a year later.” Source

In 2022, VPZ, a company that operates the e-cigarettes stores in the UK launched a campaign to coincide with National No Smoking Day, calling for a “complete ban on smoking”. They enlisted the help of former Tottenham and Liverpool player Neil “Razor” Ruddock to act as the campaign ambassador. But their campaign wasn’t aimed at stopping people from using tobacco related products completely – it just encouraged them to move to vaping instead.

This move towards vaping isn’t a positive one. It’s just seen as the lesser of two evils

“There are still many unanswered efficacy and safety questions about e-cigs. It’s unclear how well they work as a smoking cessation tool. And while they are almost certainly safer than regular cigarettes, they are not necessarily safe. Health officials know next to nothing about the flavorings or about other

chemicals generated by the heating of e-liquids. They also don't know how many teenagers who start using e-cigs will move on to tobacco products" NY Times

"The more we learn about e-cigarettes, the more detrimental health consequences we discover. For one, vaping products contain nicotine, which is highly addictive, so what starts as a habit can develop into serious nicotine addiction.

There have been 2,807 hospitalized cases of serious lung injury associated with vaping products, resulting in 68 deaths as of February 2020.

Nearly 5,000 children younger than 5 received emergency room treatment for e-liquid nicotine exposure between 2013 and 2017." Source

But e-cigarettes are still being promoted under their harm reduction strategy.

"Harm reduction is a public health strategy to reduce the negative health effects of certain behaviors. These approaches do not aim to completely eliminate behaviors or solely emphasize abstinence, since doing so may be unrealistic or ineffective.

In relation to tobacco, the strategy aims to encourage those who will not quit smoking to less harmful forms of nicotine use (e.g., long term use of nicotine gum or patch).

But the current U.S. approach where e-cigarettes are widely available without any sort of evaluation of their public health impact, let alone their effectiveness as a harm reduction tool, and little regulation, has been an abject failure." Source

This limited regulation is what facilitated e-cigarette sales. The FDA was lax in asserting its jurisdiction to regulate new tobacco products and then decided to delay fully regulating e-cigarettes until 2022. This allowed the industry to make a profit, largely due to massive use of the product amongst youth.

"Top Obama administration officials rejected a vaping ban as a result of intense tobacco and e-cigarette industry lobbying and a cost-benefit analysis,

which suggested that the costs of banning vape would outweigh the potential health benefits of the ban.” ([Source](#))

The e-cigarette industry is dominated by the tobacco industry

“Since 2009, when independent manufacturers started introducing them, the new electronic products have been transformed into an opportunity by big companies. Anxious not to lose any customers, they sell their own e-cigarettes: Vuse (British American Tobacco), Juul (of which Altria is a minority shareholder), Logic (Japan Tobacco International) or Blu (Imperial Brands).

As for the market of "heat-not-burn," devices that release an aerosol by heating tobacco to a lower temperature than cigarettes, it is dominated by IQOS, made by Philip Morris International, the manufacturer of the famous cigarette brand Marlboro. All these new products already represented a market of 13 billion euro” [Source](#)

Over the decades, there has been a dramatic decline in cigarette sales. As a result, the tobacco industry capitalized on new products, which allowed them to protect their profits and increase their customer base. So, they have an interest in protecting the e-cigarettes from oversight and enticing more customers towards using these products. Their success has meant that despite a decline in cigarettes sales in the United States, the tobacco industry continues to maintain an upward trajectory in profit. Especially as the nicotine liquids used in vaping are derived from tobacco leaves.

And this industry has immense influence across the world

The efforts to stop legislation that is harmful to the tobacco industry or to ensure that industry friendly bills are passed isn't limited to the USA. This may be a result of the influence that Western multinational companies have on the middle and lower income world.

The western based tobacco companies entered new markets and acquired smaller companies across the world, using the investment and trade liberalization to their advantage and expanding into Latin America in the 1970s, parts of Asia in the 1980s and the former communist bloc in the 1990s.

The result of this is that the global tobacco industry is dominated by four privately owned TTCs (Transnational tobacco companies) - Philip Morris International, British American Tobacco (BAT), Japan Tobacco International (JTI) and Imperial Tobacco.

And they use their money and influence to ensure that the harmful legislation wasn't introduced on a number of occasions. Some examples of this are:

- In Sri Lanka, Ceylon Tobacco Company (CTC), a BAT subsidiary, has brought a series of legal challenges against the Sri Lankan Ministry's legislation (requiring an increase in pictorial health warnings for tobacco packs). This led to a change in the legislation to weaken its effect and a significant delay in its implementation.

- The Tobacco Industry's interference hindered progress in tobacco control in Africa.

Their interference in Kenya led a situation where it took over 13 years for the Tobacco Control Act 2007 to be approved by Parliament. In Namibia, their Tobacco Products Control Act, was introduced in the early 1990s, but it was not passed until 2010. And if legislation is passed, the industry looks for ways to work around it.

- In Kenya mandated health warnings on cigarette packages are often applied as removable stickers.

- In Nigeria, BAT has been accused of misleading senior police staff on the definition of "public places" in order to prevent enforcement of smoke-free legislation.

- In Namibia, BAT used legal intimidation to prevent implementation of the 2010 Act.

Source: <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4382920/>

They have no desire to protect people... their focus is profit

Whether we are looking at vaping or traditional cigarettes, the tobacco industry's lack of care for the general population is clear. And it's further illustrated through the fact that they are involved in the illicit trade of tobacco. This is harmful to users, as contraband cigarettes contribute to higher addiction rates, especially among lower-income populations, fueling the tobacco epidemic and undermining tobacco control policies.

This is a significant issue, especially when you consider the fact that around 60-70 per cent of all illicit cigarettes are produced by the tobacco industry itself. (Source) At the same time they target women and youth when they are marketing tobacco use in low and middle income countries.

"The weight of the evidence from extensive and increasingly sophisticated research conducted over the past few decades shows that the industry's marketing activities have been a key factor in leading young people to take up tobacco, keeping some users from quitting, and achieving greater consumption among users" (NCI)

But none of this should come as a surprise...

You'll find that exploitation for profit is a key characteristic of every Capitalist industry, and the Tobacco Industry is no exception. The industry is actively taking steps to ensure that their profits do not dwindle, even if it means pushing addiction amongst the youth and providing them with low quality products that have increased risks.

To ensure their actions aren't thwarted, they manipulate legislation in countries across the world to limit any restrictions and limitations being placed upon them.

But under the Islamic System, this wouldn't be allowed. In Islam, Allah (swt) is the legislature- not man. So the rulers would implement Allah's laws, and the Islamic State's infrastructure would ensure that those laws are implemented without corruption.

So companies would not be in a position to tamper with the legislation or influence the officials as they do today, which would help to keep their actions in check. And ensure that the people are not harmed because of them.

(يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا)

“O believers! Obey Allah and obey the Messenger and those in authority among you. Should you disagree on anything, then refer it to Allah and His Messenger, if you ‘truly’ believe in Allah and the Last Day. This is the best and fairest resolution.” [TMQ Surah an Nisaa 4:59]

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Eternal Home

“We need it in by Monday”

“It’s already in”

“Pheww”

“Sound of someone on falling onto the couch”

“Alhamdulillah”

That moment, after a long productive day; getting back from work, finally laying back on the couch, kids asleep, sounds of cars are to a minimum... serenity. Proud of what we accomplished, “Now that was a great day, Alhamdulillah!” we say to ourselves. And then we go back and do it all over again. Sometimes our days don’t turn out that way.

“The project is way overdue.” The kids fighting or kids crying. Sometimes no matter how hard we work, how hard we push ourselves to do what needs to be done... it doesn’t work out. It feels like no matter how hard we run we seem to be standing in place, if not being pulled back. No matter how productive we want to be, we just seem to fail. The Dunya!

See, this is Dunya. It has its ups and downs. One day we are on top of our game. The next? It seems like we forgot all the rules of the game. Chaos... Those days can break us. We could fail a test that we have been studying for, for so long. We could lose a job or a loved one. We could be let down by those closest to us. We could be oppressed, imprisoned, for something we didn’t do. It can break us.

If we never looked at the Hereafter (Akhirah) our next life; this Dunya would tear us apart. Alhamdulillah, being Muslims in which we are blessed with Islam, blessed with worshipping, believing, finding guidance in Allah (swt), in following the messenger Muhammad (saw), Dunya can never break us. It may sting us, but never break us. We go through bad days but we are still building our Akhirah; we are not going through them in vain.

We as Muslims, as Dawah Carriers, know that this world is temporary. We know it is merely a hallway in which leads us to our Akhirah. We know that no matter how bad our days go, how tough it seems, it is only temporary. It is a resting place, our path to the next life. We know that what we sow in this life, we will reap in the Akhirah, the Last Hour. Knowing we must work to gain utmost success in perfecting our Akhirah as much as possible.

The question is.... How do we gain the utmost success while going through this hallway? Our beloved leader Muhammad (saw) said,

كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ، أَوْ عَابِرُ سَبِيلٍ " وَكَانَ ابْنُ عُمَرَ يَقُولُ إِذَا أَمْسَيْتَ فَلَا تَتَنَظَّرِ الصَّبَاحَ، وَإِذَا أَصْبَحْتَ فَلَا تَتَنَظَّرِ الْمَسَاءَ، وَخُذْ مِنْ صِحَّتِكَ لِمَرْضِكَ، وَمِنْ حَيَاتِكَ لِمَوْتِكَ "

'Abdullah bin 'Umar said, "Allah's Messenger (ﷺ) took hold of my shoulder and said, **'Be in this world as if you were a stranger or a traveler.'**" The sub-narrator added: Ibn 'Umar used to say, "If you survive till the evening, do not expect to be alive in the morning, and if you survive till the morning, do not expect to be alive in the evening, and take from your health for your sickness, and (take) from your life for your death."

We must have true strength in our Iman. We must nurture and nourish it, to gain stability when we need it most. "And how do we do that?" you may ask. Firstly, we must be aware that it's not always easy. For the messenger of Allah (saw) said,

"حُفَّتِ الْجَنَّةُ بِالْمَكَارِهِ وَحُفَّتِ النَّارُ بِالشَّهَوَاتِ "

"Paradise is surrounded by hardships, and the Fire is surrounded by desires."

Allah swt said,

(إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا)

"Indeed, We have made that which is on the earth adornment for it that We may test them [as to] which of them is best in deed" [Surah Kahf: Aya 7]

Secondly, we must see the reality of our final judgment, vividly, clearly, acutely. We must remind ourselves of the presence of Allah at this very moment, at this very instance, as you are listening or reading this, Allah is over you and me, and sees everything we do and don't do. We must engage in the book of Allah, knowing that no words have ever been truer. The continuous mentioning of the last day in the Quran, shows us the importance of this day. It shows us that Allah is warning us that this day will come. The Day of Resurrection will be near in order to brace ourselves and prepare for it. What is between us and that day... but death.

(يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ ۖ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ ۚ يَوْمَ تَرَوُنَّهَا تُدْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَىٰ وَمَا هُمْ بِسُكَارَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ)

“O mankind, fear your Lord. Indeed, the convulsion of the [final] Hour is a terrible thing. On the Day you see it every nursing mother will be distracted from that [child] she was nursing, and every pregnant woman will abort her pregnancy, and you will see the people [appearing] intoxicated while they are not intoxicated; but the punishment of Allah is severe” [Surah Al Hajj: 1-2]

Thirdly, we must work for the pleasure of Allah not following our desires, but doing what's right. We have to work for His pleasure above all else; above our comfort and above our fears. We must have patience, helping one another, raising righteous children and working to establish Allah's Deen on Earth. This is true Imaan. The Imaan of the Sahabah, radiyah Allahu anhom. The Imaan that will get us through these days, and gain the success of the last hour. No matter if you're going through a good or bad day, remember this life is temporary, and what you are building in this home, you'll have to live with your entire life, be it good... or bad.

May Allah help us focus our eyes on what needs to be done in this Dunya to gain the success of the Akhirah.

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The Clash Over Military and Civilian Supremacy Has brought Pakistan to the brink of Destruction. Our Only Escape is the Supremacy of the Shariah, by Establishing the Khilafah (Caliphate) on the Method of Prophethood

Hizb ut Tahrir – Wilayah Pakistan

For the past several weeks, Pakistan's politics has been gripped by brinkmanship, tensions, chaos and instability. The cause of the political crisis is the elite factional infighting between judges, generals and politicians. Neither faction is concerned with the real problems of the people. The factions are just fighting over power. There is nothing in it for the people of Pakistan. The people are drowned by severe economic hardship, and struck by deep despair.

In their power struggle, judges, generals and politicians have created deep societal divisions. The common Muslims turned against their own sons in the armed forces. Properties were vandalized, sanctities were violated and sacred Muslim blood was spilled. Pitting the armed forces against the masses only weakens Muslims. It is just like the so-called 'War on Terror,' when Muslims fought Muslims to secure American colonialist interests on the border with Afghanistan. Pakistan was weakened on the Indian front, and eventually India usurped the Islamic lands of Kashmir. Allah (swt) said, **وَاطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا** وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا **فَتَفَشَلُوا وَتَذْهَبَ رِيحُكُمْ** **"And obey Allah and His Messenger, and do not quarrel with one another lest you should lose courage and your power depart."** (TMQ Surah Al-Anfal 8:46).

Despite the struggle over power amongst themselves the judges, generals and politicians are in complete agreement over the liberal secular framework of the state. This framework has been implemented by Pakistan's ruling elite for over seven decades, to serve the American world order. Under this secular state framework, both military and civilian factions continued to implement capitalist economic policies, continuously devaluing Pakistan's currency. On the dictations of the colonialist IMF, the people were ground in the mill of poverty, inflation and deprivation. This is whilst the wealth of usurious investors continued to increase, with immense concentration of resources in the hands of the few. Both military

and civilian factions ensured that Pakistan was a pawn for American interests, whilst the Pakistan Army was exploited as a mercenary force.

These elite ruling factions also agree that Islam has no say in governance, economy, judiciary and foreign policy. They only use Islam's name to gain the support of the Islam-loving people of Pakistan. However, they are committed to human decisions and laws always having supremacy over the Shariah revealed by Allah (swt). The ruling factions ensure that Islam is never the basis for politics and state. They do so with the hope for Western approval, recognition and praise, as well as firm American support for their ruling.

The struggle between ruling factions has been going on now for the last 76 years. Sometimes it fades away, and sometimes it flares up as a severe political crisis. Sometimes there is a conflict between the civil and military leaderships, and sometimes there is a conflict within the army itself over the post of the army chief. Conflicts continue because Democracy itself ensures harmful struggles over power. Human legislative authority in Democracy allows greedy, powerful factions to make laws to ensure their interests, stay in power and control over state resources. As long as Democracy remains, the political infighting over power will continue.

O Muslims of Pakistan! The success of the military establishment and its political allies, the PDM now or the PTI before it, and its allies in the judiciary will not bring any relief for us. They both want to impose the same capitalist democratic system, which is the root cause of our problems. The struggle over "military and civilian supremacy" is a waste of our efforts. Both civilian and military leaderships secure the supremacy of the US colonialist world order. It is time to end this selfish politics and secular democratic system. It is time to lay the foundation of a new politics and a new state, which shapes our lives according to the Revelation of Allah (swt.) It is time for establishment of the Khilafah (Caliphate) on the Method of Prophethood. In the Khilafah, obedience and loyalty to the Khaleefah (Caliph) is only given so that he rules by the laws revealed by Allah (swt). All Muslims hold the Khaleefah (Caliph) accountable on the basis that he looks after the people's affairs, through the complete and comprehensive implementation of Islam. The judiciary of the Khilafah (Caliphate) makes decisions on the basis of Shariah Law. All state institutions, and the people, completely

submit to the supremacy of the Shariah law. The decision of the Noble Quran and the Prophetic Sunnah is final.

O Muslims of Pakistan! Hizb ut Tahrir is the only party that can take you to the destination of the Khilafah (Caliphate). It is the party that guides you on the basis of Islam alone. It never compromises on its thought and direction, because the source of its thought is Islam, whilst its methodology is based on Shariah texts. Its principled stance over decades of struggle is a reflection of its pure internal atmosphere, purified by Iman. Its global leadership is fully capable of taking care of your affairs, based on the Islamic injunctions, which the Hizb has detailed in its publications. So undertake your duty to establish the Khilafah (Caliphate), alongside the shebaab of Hizb ut Tahrir. Make a firm intention that you will not rest, until the sun of the Khilafah (Caliphate) shines upon the Ummah, once again.

O Muslims of Pakistan's Armed Forces! Democracy in Pakistan is grinding you between two factions. On the one hand, there is the military leadership that is using your power against your own people. On the other hand, there are false claimants of civil supremacy, who are targeting you for the sake of power. It is this same Democracy that pitted Muslims against Muslims in America's war against "terrorism," for two decades. End the waste of your blood and sweat for selfish leaderships. Do you not wish that your blood and sweat is spent for the supremacy of the Deen of Allah (swt)? End the mobilization against your own people. Do you not yearn to be mobilized, raising takbeeraat, to liberate Kashmir and Al-Masjid Al-Aqsa?! How can military supremacy be a source of honour for you, when it supports a Western order that wages war on our Deen? There is only honour in obedience to Allah (swt). Come forth and grant Nussrah to the leadership of Hizb ut-Tahrir for the establishment of the Khilafah (Caliphate) on the Method of Prophethood. Indeed, it is the Khilafah Rashidah that will grant comfort to the hearts of the believers. It is the Khilafah Rashidah that will unify the divided hearts through the light of Islam, just as Islam unified the hearts of the tribes and factions of al-Madinah al-Munawwarah.

وَ اغْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَ لَا تَفَرَّقُوا وَ اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَ كُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُم مِّنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ (103)

“Hold fast together to the rope of Allah and be not divided. Remember the blessing that Allah bestowed upon you: you were once enemies then He brought your hearts together, so that through His blessing you became brothers. You stood on the brink of a pit of fire and He delivered you from it. Thus Allah makes His signs clear to you that you may be guided to the right way.” (TMQ Surah Aali Imran 3:103)

**Hizb ut Tahrir
Wilayah Pakistan**

29 Shawwal 1444 AH
19 May 2023 CE

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Western Empiricism and the Separation of Religion from Life (Part-1)

Faiq Najjah, Pakistan

The West have obscured and misrepresented their history. They claim that their adoption of Western Empiricism and all that followed from it was simply a consequence of their desire for progress and enlightenment. But the ugly truth about Western civilisation is that it has been built on a reckless compromise between the brutally opposed forces of Christianity and materialism. It was the Empiricist thinking method that enabled this misguided compromise to be forged by separating religion from life. This unstable compromise then became the imprudent foundation upon which the entire of the present Western civilisation was then established.

The West do not explain all this. The West have not been able to present an accurate picture of their Christian past, as this would require acknowledging their deep links to Islam.

Those ties, that intensified in the period from the Eleventh to the Thirteenth Century CE, can be discerned from cultural and scientific contact points in Sicily, Malta and Andalusia, along with the role of universities. Among the most prominent students were Leonardo Fibonacci, Adelard of Bath, Constantine the African and other European students, who moved to Islamic science institutes, to study medicine, philosophy, mathematics and other sciences. The influence was also through translations such as the works of Gerardo of Cremona's translation of the Islamic heritage in Toledo, after its occupation by the Spaniards, and heritage translations in Sicily, after the Muslims annexed the island in 965 CE, then the Normans regained it in 1091 CE.

A Norman-Arab culture was born, sponsored by rulers like Roger II of Sicily, who had Muslim soldiers, poets, and scholars in his court. The book "The Book of Pleasant Journeys into Faraway Lands" (نزهة المشتاق في اختراق الآفاق), also known as Tabula Rogeriana, written by al-Idrisi al-Marrakshi for King Roger II, is considered one of the greatest geographical manuscripts of the Middle Ages. In 1127 AD, Stephen Al-Bayzi translated an Arabic booklet on medical theory into

Latin. Al-Khwarizmi developed a way to perform arithmetic operations using Arabic numerals in the ninth century AD, which Leonardo Fibonacci brought to Europe.

Robert from Chester also translated Al-Khwarizmi's "Compendious Book on Calculation by Completion and Balancing" (Arabic: كتاب المختصر في حساب الجبر والمقابلة and Latin: Liber Algebræ et Almucabola) around the year 1145 AD ... amongst many others. The impact continued even in subsequent ages, as the French historian Gustave Le Bon says in his book "La Civilisation des Arabes (The Civilization of the Arabs)" that the most famous French general, Napoleon Bonaparte, upon his return to his country, France, returning from Egypt in the year 1801 CE, took with him a jurisprudential book from the Mazhab of Imam Malik bin Anas, called "Sharh al-Dardir on the Matan of Khalil شرح الدردير على متن خليل." Maliki jurisprudence is considered the first Islamic jurisprudence that accompanied the Europeans. Consequently, French law was one of the most important reasons for the renaissance of the state, especially in the matter of provisions, contracts and obligations. Thus, Islamic jurisprudence, especially Maliki, would have a great impact on French legislation, especially the code of civil jurisprudence known as the Napoleonic Code (French: Code Napoléon).

The similarity between Maliki jurisprudence and French law reached 90%, according to the results of studies and comparisons carried out by Muslim 'ulema and jurists, including, Makhlof Al-Minawi, the judge during the reign of Khedive Ismail in Egypt, who made a comparison between French law and Maliki jurisprudence, Qadri Pasha, the Egyptian Minister of Justice in the late Nineteenth Century, and the al-Azhar 'aalim Sayyid Abdullah Ali Hussein, an expert in legislative comparisons. This is whilst the member of the Academy of International Law in The Hague, Professor Mikhail Alexandrovich Taube (Michel de Taube) pointed to the influence upon the human and moral spirit that Islam brought. It was embodied in Islam's jurisprudential philosophy, which prevailed over Europe in the Middle Ages, of which he said, was a time humanity when suffering misery and despair. He mentioned the influence of Islamic legislative principles on that, as well as their impact on International Law.

Some historical sources say that Alphonse IX, King of Castile, wrote the first legal code in Europe, which was published with Latin comments in three volumes. He derived it in particular from the "Law of the Wilayaat (Provinces)" in Muslim

Andalusia dating back to the year 679 AH corresponding to the year 1289 CE. In addition, Frederick II, King of Sicily and Emperor of Germania, derived his laws in the year 1250 CE from Islamic jurisprudence. From that, he laid down direct and indirect taxes, military structures, customs duties, and the state's monopoly on minerals and some goods, which were known in Islamic law, since the Ninth and Tenth centuries. However, it became a model for all of Europe to follow.

Thus, the West have not been able to present an accurate picture of their Christian past, as this would require acknowledging their deep links to Islam... Similarly, the West was not able to truthfully explain the severity of the materialist challenge they have faced for fear of giving materialism further importance. Nevertheless, this dark history needs to be exposed in order to be able to fully appreciate the significance of Western Empiricism and the reason for the West's separation of religion from life.

Europe's Christian Civilisation and Struggle with Materialist Thought

The only way to properly comprehend Europe's Christian civilisation is to recognise that it developed in the shadow of Islamic civilisation; Europe developed as a Christian copy of Islam. The West falsely portray their rise as a continuation of the legacy of ancient Greece and Rome. The Islamic Khilafah (Caliphate) State was the dominant global power for more than a thousand years; its civilisation represented the summit of human achievement in its age, and the practical manifestation of high erudition, sophistication, luxury, and virtue. The unparalleled civilizational success of Islam was a consequence of the comprehensive implementation of the unique Islamic ideology that provides solutions for the entire of life's affairs. The fruits of Islamic civilisation were not confined to Muslims only but were enjoyed to some extent by the entire world during that period. The West in particular modelled the totality of their Christian civilisation on Islam, copying not only our mathematics, science and technology, and our arts, crafts, commerce and literature but also our systems and thoughts about life.

Italian-American philosopher, Giorgio Diaz de Santillana, Professor of the History of Science at the Massachusetts Institute of Technology (MIT), spoke of how Arab law guided the West to details in commercial law, such as limited liability companies. He gives many examples of commercial laws taken from

Islamic legislation. And the English writer and critique of Islam, HG Wells wrote in “The Outline of History” that, “At Cordoba in particular there were great numbers of Christian students, and the influence of Arab philosophy -coming by way of Spain upon the universities of Paris, Oxford, and North Italy and upon Western European thought generally, was very considerable indeed.”

Here it is necessary to draw attention to an important issue regarding the issue of Napoleon taking the Maliki jurisprudence and drafting French laws on its basis. We are against promoting Western laws, so it is not to be understood that we say to the West, “Bring is your laws. These are our goods that are returned to us.” So attention should be drawn here to the difference between constitutional jurisprudence and the constitution. The West did not take anything from Islam in the strict constitutional aspect. Instead, their system is a secular liberal democratic system. The constitution determines the form of the state and its institutions, including the choice of the ruler and so on. All this, they did not take from Islam. As for the private laws that regulate the lives of individuals, the stances on trade, social relations, and others. This is what Napoleon took from what is related to trade and companies, especially in the matter of rulings, contracts, obligations and ownership, from the Maliki jurisprudence. All this does not change the form of the secular state, but only some of its detailed laws!

It is also necessary to draw attention to the fact that what is important is to link the laws with Revelation, in order for them to become Islamic. France’s adoption of legal laws does not mean that they govern by Shariah. Instead, it means that that France approved laws that regulate trade. So, when France adopted them, separated from Revelation, and thus from the origin from which they emanated, they became laws like other secular laws. It is not permissible for us to take laws separate from the Revelation and its sources. So the Muslims must take the legislation from the Revelation directly. The Muslims must look at the West with a look of superiority over it because they could not organize their own laws. So the West was compelled to take them from the Muslims and build their laws upon them. Indeed, the legislation of our Lord, Allah (swt), is the only guarantor for us Muslims are to revive, arise, obey our Lord, and excel over all other peoples.

Europe was fully Christian, its rulers deriving their authority and their legitimacy from their role as Christian princes, governing over Europe in

conjunction with the Roman Church. But Christianity was a narrow and fractured religion that lacked intrinsic ideological power and could not organically develop a mature indigenous civilisation entirely of its own making. So instead they imitated Islam, modifying and transforming what they took from us to accord with their Christian basis, thus creating a Christian replica of Islamic civilisation in Europe. The present West has denigrated this history, referring to these centuries as their dark ages. Yet in truth the harmonious way of life that Europe enjoyed then was superior to present conditions in the West. Yes, the West today has superior technology but scientific advancement is not a useful measure for comparing civilisations from different historical ages. Western life today is a non-stop pursuit of selfish material interests to the near exclusion of all else. Christian civilisation was able to much better balance material endeavours with ethical, humanitarian and spiritual concerns; honour, dignity, family and community still had meaning and significance. However, at the same time, nascent traits of material exploitation can be seen in the Christian ruling classes even before the advent of Capitalism. Popes and Kings collaborated in vastly enriching themselves at the expense of their oppressed peoples, monopolising wealth, power and even knowledge for themselves. This same exploitative mentality can then also be seen in Christian Europe's early imperialist engagements abroad, such as in the Crusades or on the American continent. Capitalism only further nurtured the evil seeds germinating within the Christian elite. Capitalism's ideological power propelled the Western ruling classes into domination of the entire world.

The introduction of materialist thought into the West was also a consequence of contact with Islamic civilisation. Muslims first came into contact with materialist thinking when Islam expanded into lands previously dominated by Hellenic culture and some individuals did become affected by alien thoughts. Philosophers like Ibn Sina came to believe in false ideas such as the eternity of the world, in clear contradiction to the Islamic creed, which is explicit in affirming that only the Creator is eternal and that the world is simply temporal creation that Allah (swt) chose to originate. Islamic scholarship in the third and fourth centuries Hijri was still in its golden age, and the ulema moved forcefully to refute this foreign thinking. Finally, at the end of the fifth century Hijri, Imam Ghazali (r.a.) comprehensively disproved their arguments in his book, 'The Incoherence of the Philosophers'. Ibn Rushd came after him and tried to counter the book of Imam Ghazali. Ibn Rushd was from a prestigious family of Andalusian scholars and he followed his father and grandfather in becoming chief qadi in Cordoba.

But when the Ummah discovered the degeneracy of Ibn Rushd's thinking he was tried in court and exiled, a powerful indication of the victory of the Islamic ulema over the philosophers. Materialist thinking was vanquished in the Muslim world but escaped into Europe through Latin translations of the works of Ibn Rushd. There, in the seventh century Hijri, a section of the Christian clergy became attracted to materialist thought and came to be known as Averroists, named after Ibn Rushd who was known as Averroes in the Latin language. Materialist thinking is as much repugnant to Christianity as it is to Islam; the Roman Church fought against the Averroists just as the ulema had fought the philosophers. Yet the Church was only able to do this by employing arguments taken from Imam Ghazali (r.a.), known in Latin as Algazel. It can be seen even from this episode how much Europe lived within the shadow of Islamic civilisation and how deeply Europe was affected by the intellectual currents within Muslims. Despite these efforts however materialism did not end here. It seems the Church had depended more upon its political power than its ability to convince intellectually. Some of the later Christian ruling elite even played with fire, dabbling in elements of materialist thought to support their authority and provide a counterweight in their infighting against the Church. Materialist thought had not been convincingly defeated but merely driven underground.

In contrast to Islam, European Christianity had two basic flaws, one political and one intellectual, and it was these that materialism exploited. Christian Europe's foremost political flaw was the lack of unity in its ruling, resulting in persistent infighting and conflict. Governance was divided between church and state; this was a legacy of the later Roman Emperors who had adopted Christianity but continued to implement Roman Law, restricting the clergy to supervising only narrow 'religious' affairs. The Christians on their part also readily accepted this division.

The honourable Messenger of Allah Isa (a.s.), brought the revelation in truth to the Bani Israel. But Christians argued that the detailed rules regarding life's affairs conveyed by Isa (a.s.) only applied to Jews, and that non-Jews were free to obey worldly kings instead. Furthermore, Christian doctrine became affected by the prevalent philosophy of the separation of matter from spirit. Christians came to consider it the purpose of the clergy only to supervise the religious and the spiritual, leaving the rulers to govern the temporal and the material. When Europe rebuilt itself after the collapse of the western Roman Empire, then the

Roman Church continued on the same model, limiting itself to spiritual affairs and abandoning responsibility for material affairs to Europe's kings. Furthermore, although the clergy had a single pope as head during Europe's early history, Europe's lands remained divided amongst a number of rival ambitious kings who were almost constantly at war with each other.

As for the Church, it confiscated the entire human mind, forcing man to derive his conception of existence through its monopolistic interpretations of the Bible. The Church focused on the "outward man," who confessed his guilt, made atonement for it, volunteered his body, gave alms, and revered the Church, so it granted him the instrument of forgiveness. However, it did not pay attention to his spirituality and the "inward man," which prompted Martin Luther (1483-1546 CE), the founder of the Protestant Reform movement, to search for the "inward man" with his moral depth, so that his progress would be the one that determines the status of the social person. Then, Luther theorized that within the dual nature for man, the inner, spiritual, is more important than the outer, the bodily. He postulated that the purification of the inner soul is what expresses free choice, through which a deed wins divine love. And with this Martin Luther undermined, in one stroke, the *raison d'être* of the Catholic Church, asserting that is no longer needed. Instead, the Church stands as a barrier between a person who desires the satisfaction of his Lord, in harmony with the world around him, and his endeavor to do so. Therefore, there is no authority for the clergy over a person and his inwardness, his purification of himself, his vision of the world around him, or his connection with his Lord.

This intellectual transformation was revolutionary, opening the minds of thinkers to ideas that had not occurred to them. So they proceeded from distinguishing between the inward and outward of man as two separate domains. The strength of the inner space is its liberation, focusing on its individuality, and striving to achieve the transcendent, pragmatic and rational self. The external world is the sensory world that carries all its secrets, concepts and mechanisms of understanding within itself, without the need for any overriding unseen metaphysical construct.

Then, in the Tenth Century Hijri, the kings of northern Europe rebelled against the authority of Rome in the name of newly-founded Protestant sects, while the kings of southern Europe continued to remain Catholic, loyal to the Roman

Church. The subsequent settlements that became known as the Peace of Westphalia prompted Europe's devolution into different countries and sects. By the Twelfth Century Hijri, Christian Europe wholly lacked a powerful central authority that could counter the materialist uprising. Moreover, the hypocrisy of the Christian ruling elite had become fully exposed, pointing to their corruption, rapaciousness, oppression and exploitation, in complete contradiction to their professed Christianity. The political agenda of the materialist insurgency resonated deeply with Europe's peoples.

Meanwhile, Christian Europe's key intellectual flaw was to adopt the erroneous thinking method of Greek Rationalism and to falsely employ its method of syllogistic logic to provide intellectual justification for the Christian creed. Syllogistic logic is a valid style of thinking but not in creedal matters as it is only capable of producing speculative (*Arabic: dhanni*) results in regards to thoughts about life. The creed must be established firmly, only on what is definitive (*Arabic: qat'i*), as it must form a permanent, indisputable and unchanging basis on which to build culture, lifestyle and civilisation. Using syllogistic logic, Christians developed a number of so-called 'proofs' for their most fundamental creedal issue, the existence of the Creator.

Meanwhile, using the same technique of syllogistic logic, materialist thinkers issued their own 'proofs' of the world as self-sustaining and eternal and not in need of a Creator. They took, for example, arguments developed by the rejected philosophers amongst Muslims who alleged that creation of something temporal by something eternal is a logical impossibility. It did not occur to them that such a claim only really made sense within the framework of a Greek pantheistic notion of divinity as a mechanical first mover in a deterministic universe. Materialists try to portray themselves as 'atheists', far above religious belief. But in fact, they follow the worst of religions, the most vulgar polytheism that attributes the divine qualities of eternity and self-subsistence to this earthly material creation. The polytheists of Makkah who falsely associated gods with Allah (swt) were superior to these pagan materialists; at least the disbelievers of Makkah believed in a Creator. (To be continued...)

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Q&A: Causes for the Clashes between Afghanistan and Iran

(Translated from Arabic)

Question:

Tension has escalated once again between Afghanistan and Iran due to a long-standing dispute over the distribution of water from the Helmand Dam, which is a major water source for both countries. According to Deutsche Welle (DW), on its website on 1/6/2023 (Iran and the Taliban exchanged heavy gunfire last week on the Islamic Republic's border with Afghanistan, killing and wounding troops while sharply intensifying rising tensions between the countries. Both sides accused each other of shooting first. The clash came amid an escalating dispute between Kabul and Tehran over the Helmand River, which is a vital source of water for both sides). Al Jazeera reported on its website on 1/6/2023, citing the Russian newspaper Izvestia (the relations between Iran and the Taliban government have witnessed various tensions due to Tehran's support for the Northern Alliance opposing the Taliban during the civil war in Afghanistan, in addition to religious and political differences between the two countries. Not to mention the conflict over the water resources of the Helmand River that flows into Lake Hamun in Iranian territory. According to the agreements concluded in 1973, Afghanistan is obliged to supply Iran with 850 million cubic meters of water annually from this river, a matter that has become complex after the Taliban came to power).

What are the reasons behind the problems and clashes between the two sides? How far will matters escalate? And are there major powers that are assessing this dispute or benefiting from it and utilizing it to achieve their colonial projects?

Answer:

To understand these reasons and where matters are heading, we will review the following aspects:

1- On 27 May 2023, Fars News Agency reported that "armed clashes broke out between Iranian border guards and Taliban forces on the border strip between the two countries near the Sassoli outpost." Quoting an informed source, it stated that "tensions occurred between Iranian border guards and Taliban militants, which escalated into an exchange of gunfire." In the first official statement, Deputy Commander-in-Chief of Iran's internal security forces, Qasem Rezaei, stated that "Tehran will not allow any unfortunate incident to occur on the border with Afghanistan. There have been several mistakes by the Taliban on the shared border between Iran and Afghanistan... We say to neighboring countries that our borders are borders of friendship, and we must not allow any unfortunate incidents. Taliban forces opened fire towards the Iranian side this morning, and border guards responded. The clashes stopped for a period but resumed later and are still ongoing." He also pointed out that the Commander-in-Chief of the internal security forces, Ahmad Reza Radan, "ordered border guards to respond firmly to any violation or border aggression." Iran's official news agency, IRNA, mentioned that "the clash that took place today on May 27, 2023, between border guards and Taliban elements resulted in the killing of two Taliban-affiliated forces as well as two Iranian forces and the injury of other civilians."

2- Afghan Interior Ministry spokesman Abdul Nafi Takor stated on his Twitter account, "Two people were killed in today's clashes in the border province of Nimruz, one from Iran and the other from Afghanistan. Others were injured. The Islamic Emirate does not support clashes with its neighbors" (Tolo News channel, May 27, 2023). Afghan police confirmed on May 29, 2023, that the "Silk Bridge" border crossing between Afghanistan and Iran had been reopened after being closed on May 28, 2023, due to the armed clashes that lasted for a few hours between the two sides. All of this indicates that the situation on the border between the two countries is fragile and at any moment it could reignite. Considering that in the two years since the Taliban came to power, there have been more than 10 clashes between the two sides, it confirms that there is an almost constant state of tension between them.

3- In the past few days, tensions have escalated between Afghanistan and Iran regarding the sharing of water allocations from the Helmand River, also known as Hirmand in Iran. The disputes between the two countries over this issue are longstanding. An agreement was reached between the two countries in

1973, stipulating that Afghanistan would grant Iran 820 million cubic meters of water annually from the river. However, Iran claims to have received only two million cubic meters. It appears that one of the major problems between the two countries is the water issue. The problem began a century and a half ago during the division of the country by Britain. On May 28, 2023, Iran's Deputy Foreign Minister, Saeed Khatibzadeh, tweeted, "We must remain vigilant. What happened today on the borders of Zabol-Nimruz is a continuation of the colonialists' conspiracy... If Goldsmith conspired to bring Sistanabad to its current state in 1872, his heirs today seek to destroy Iran and Afghanistan... The people and elites of both countries must realize that any form of conflict is a strategic loss for both."

4- The story began when the countries agreed to resort to an English arbitration committee led by General Goldsmith, which started delineating the borders between the two countries in 1871 and completed the process within a year. The shared borders between the two countries are extensive, starting from the Strait of Zulfiqar, where the triangular border area between Iran, Afghanistan, and Turkmenistan is located in the north, and extending to Mount Malik Siah, where the triangular border area between Iran, Afghanistan, and Pakistan is situated in the south, spanning a distance of 945 kilometers. It was then that the dispute over the sharing of Helmand's water emerged after Britain divided the Sistan and Baluchestan region during the border demarcation, creating a chronic dispute between the Islamic countries of Afghanistan, Iran, and Pakistan, as they did in all the Islamic and non-Islamic countries they occupied and colonized, and subsequently divided. They ignited rebellions in the divided region, where there is a movement for independence from these three countries, in order to have an outlet for themselves, specifically for Britain to intervene in these countries that are struggling with border disputes and where their people kill each other. Consequently, Britain maintain their influence in those countries and work to weaken them, preventing them from escaping their grip or regaining their influence if they lose it.

5- The dispute between the two countries over the borders continued, especially after the diversion of the Helmand River in 1896, which is approximately 1,150 kilometers long and crosses several Afghan provinces, as well as the Sistan and Baluchestan province, which Britain divided between Afghanistan, Iran, and Pakistan. It flows into the shared Hamoun Lake with Iran.

The borders between the two countries were redrawn by English Colonel Henry McMahon, and the river's water was divided between the parties in 1905. Afghanistan was required not to build dams that would harm Iran's water supply, and Iran was granted one-third of the river's water. However, the Afghan side, under the reign of Amir Habibullah Khan, did not accept this and considered it biased in favor of Iran. The disputes persisted, with several arbitration committees being appointed, agreements being signed, and subsequently violated over the course of several decades. The conflict escalated between the parties in 1934. They decided not to resort to Article 10 of the 1921 treaty between them, which stipulated "British arbitration in border disputes." Instead, they turned to a Turkish arbitration committee, which ultimately failed. Negotiations began between the parties in 1936 and 1939, but when Iranians demanded half of the water that flows into the Kamal Khan Dam, the Afghans refused, leading to the failure of the talks. Similar failures occurred in the negotiations of 1951 and 1958 until 1973 when an agreement was signed, granting Iranians less than 10% of the water. However, the Afghan Parliament did not ratify it. Following that, a communist coup took place in Afghanistan in 1978, and they rejected the agreement entirely. Subsequently, the Soviet invasion of Afghanistan led by Russia occurred in 1979, resulting in the occupation of the country, and the situation remained as it was between the two countries.

6- The situation persisted after the defeat of the Russians and their allies and their humiliating withdrawal from Afghanistan, leading to the formation of a government by the Mujahideen. Then, the first Taliban regime came to power between 1996 and 2001. This was followed by the American invasion and occupation of Afghanistan. During this period, especially when Ashraf Ghani came to power in 2014, he was determined to build dams in the west and east of the country on all ten rivers that originate from Afghanistan and flow into neighboring countries, without Afghanistan benefiting from them. Approximately 49 dams were constructed. The construction of the Kamal Khan Dam in the Nimruz province near the Iranian border was completed, which took four years, and it was inaugurated in March 2021. It significantly affected Iran's share of the water. Ashraf Ghani indicated that he would only allow the passage of water in exchange for oil. With the Taliban returning to power for the second time on August 15, 2021, Iran requested the new government to return to the

1973 agreement. It should be noted that Iran itself shares water resources with neighboring countries, which can lead to problems if colonial divisions persist.

7- Iranian President Ebrahim Raisi warned the rulers of Afghanistan during his visit to the city of Zahedan in the Sistan and Baluchestan province on May 18, 2023. He stated, "The right to water from the Helmand River is the right of the people of Sistan and Baluchestan, as stipulated in treaties and agreements." He also threatened the Afghan authorities, saying, "The Afghan rulers should not consider this matter as normal, and they should take it seriously. We warn them of the necessity to grant the rights of the people in Pakistani Baluchistan and Iranian Sistan and Baluchestan to the waters of the Helmand River as soon as possible." He further stated, "The government is making every effort to bring water from the Sea of Oman to the eastern regions of Iran, but this project takes time." (Iranian World site, 18/05/2023). The Iranian news agency IRNA quoted Iranian Ambassador to Afghanistan Hassan Kazemi as saying, "If it is proven that there is water in the Kajaki Dam and the Taliban refuses to give Iran its share of the Helmand water, then they must bear the responsibility, and at that point, the argument will be settled, and the Iranian government knows how to act." This statement from the Iranian diplomat in Afghanistan reveals threats that could escalate the situation between the two countries. Iran has not made such statements in the past, especially during the presence of the Americans and the Afghan governments affiliated with them. Despite this longstanding issue, Iran maintained good relations with those governments. The statements of the Iranian President and other Iranian officials, which are cautious and threatening, confirm that the situation between the two countries is not going well, and tensions persist until Iran resolves the water issue on its side for its region in Sistan and Baluchestan, as mentioned by the Iranian President regarding bringing water from the Sea of Oman, desalinating it, and distributing it to agricultural lands. It appears that Iranian officials want to exploit the situation to their advantage and make the Afghan government, which hinders the flow of water from Afghanistan, the cause of the problem. It is worth noting that this problem is more than a century and a half old, and there is resentment among the people of this region towards the Iranian regime, as they suffer from neglect and marginalization. The region has witnessed protest movements against the regime, including a separatist movement.

8- The spokesperson of the Islamic Emirate of Afghanistan, Zabihullah Mujahid, wrote on his Twitter account on May 27, 2023, saying, "Kabul remains committed to fulfilling its obligations, but the water level has decreased due to severe drought." He also stated, "Inappropriate statements issued by the Iranian side in this regard can harm the relations between the two countries, and therefore, they should not be repeated." This is a dignified response that is neither threatening nor aggressive, but it rejects the threats and warns against them, whether they come from President Raisi or other officials who have made derogatory and threatening statements towards Afghanistan. It shows that Afghanistan does not want to strain relations with Iran.

9- There are border rivers in Afghanistan with Iran, such as the Helmand River, Farah River, and Hari Rud River. There are also smaller rivers like Harut, Khasbush, Khash River, and Boodai River, all of which originate from Afghanistan and flow into Lake Bozk and Lake Saberi, located on the shared border between the two countries. The Helmand River is considered the main source of water supply for the Sistan Plain and serves as a lifeline for Sistan and Baluchestan Province, which suffers from chronic drought. It appears that Afghan rivers, especially the Helmand River, play a significant geopolitical role in the relations between the two countries, and Afghanistan can use the water issue as a powerful tool of pressure on Iran and others to achieve its economic and political goals, particularly since about 95% of this water flows within Afghanistan itself.

10- It is evident from all the above that the root of the problem lies in the "partition" created by the English in the Muslim lands, dividing Sistan and Baluchestan into three parts: one part for Iran, one part for Pakistan, and the third part for Afghanistan. As a result, the course of the river and its estuary are disputed and contested by these three entities. If these three countries were one entity, one unified state as commanded by Allah, the matter would be resolved and rectified. Therefore, the solution to this problem, which has escalated to fighting between Iran and Afghanistan, can only be achieved by eliminating the Iranian and Afghan entities, as well as other entities existing in the Muslim world, and merging them into one Dawlah (state) based on Islam. This would eliminate ethnic, sectarian, and colonial-imposed borders caused by the English. The root of the problem is well-known: the colonial division of Muslim lands. Everyone has suffered from the fire of colonization and its aftermath, as expressed by some Iranian officials as mentioned earlier. The known solution to the problem is the

unity of these lands as they were before colonization, forming one State based on Islam in all its foundations, branches, and aspects. Then the waters will flow in their channels, people will quench their thirst, and the land will sprout with its blessings as Allah wills. The oil wealth will also be distributed to all, and everyone will enjoy the bounties bestowed upon them by Allah. They will find happiness under the shade of the rulings of Islam...

All other solutions are partial and temporary like time bombs that can explode at any moment. We call upon everyone to engage in the serious and diligent work to establish the Khilafah Rashidah (rightly guided Caliphate) on the method of the Prophethood which unifies the lands of Muslims. Then Muslims will be honored by the strength of Islam and become brothers and servants of Allah.

This is the solution that Islam calls us to, where there is dignity and a noble and abundant life.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ﴾

“O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life. And know that Allah intervenes between a man and his heart and that to Him you will be gathered.” [Al-Anfal:24].

17 Dhul Qi'dah 1444 AH
6 June 2023 CE

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Q&A: The State is an Executive Entity for a Set of Concepts, Criteria, and Convictions

(Translated from Arabic)

To: Abdul Rahman Darweesh

Question:

Assalamu Alikum Wa Rahmatullah.

Before I ask my question, myself and my brothers in the Dawah, and they are many, pray for you with all the good, long life and to achieve the best work, Ameen.

As for my question, it is about getting the explanation of the phrase contained in the “Introduction to the Constitution”: (The state is an executive entity for a set of concepts, criteria, and convictions). What do these three terms specifically mean, with examples?

May Allah honour you and bless you.

Answer:

Wa Alaikum Assalam Wa Rahmatullah Wa Barakatuh

To begin with, may Allah (swt) bless you and your brothers for your kind prayers for us, and we pray to Allah to grant you the good.

In your question, you referred to what came in the book Introduction to the Constitution Part One in the explanation of Article 1, which states: (Hence, the state was defined as an executive entity for a set of concepts, criteria, and convictions that were accepted by a group of people.) By the way, this statement is not only found in “The Introduction” book, it is included in other books such as the “Islamic Personality” book, Part Two, where it says: (Because the entity of

the Ummah is a group of people, with a set of concepts, criteria and convictions. The entity of the state is a group of people who have the authority to rule with a set of criteria, concepts and convictions), But the book that quoted this the most is (Entering the Society), in which this statement was mentioned dozens of times.

By examining this statement, the three terms (concepts, criteria, convictions), in general and in particular, become clear, as they say, as follows:

1- Ideas are the meanings of words, and concepts are the meanings of ideas. If a person believes in an idea, it turns from a mere idea to a concept that affects behaviour. It was stated in the “Islamic Personality” book, Part One, page 12-13, in the Word file:

[Concepts are the meanings of thoughts and not the meanings of statements. A statement or expression denotes a meaning that may or may not exist in reality. Thus, when the poet says:

ومن الرجال إذا انبريت لهدمهم * هزم غليظ مناكب الضفاح
فإذا رميت الحق في أجلاده * ترك الصراع مضعضع الألواح

There is amongst men he who when attacked... is found to be robust and sturdy,

But when you hurl at him the truth..... He flees the fight at once, worn out;

These meanings exist in reality and are comprehensible through sense-perception, though comprehending them may require deep and enlightened thought. However, when the poet says:

قالوا: أينظم فارسين بطعنة * يوم التّزال ولا يراه جليلاً
فأجبتهم: لو كان طول قناته * ميلاً إذن نطّم القوارس ميلاً

They asked: does he pierce two horsemen with one strike... and find this not a grand act? I answered them, ‘If his spear were the length a mile... A mile of horsemen he would pierce;

This connotation is absolutely non-existent.

The man praised did not pierce two horsemen with a single strike of his spear, nor did anyone ask this question, nor is it possible for him to pierce a mile of horsemen, these meanings illustrate and explain the words.

As for the meaning of fikr (thought), if the meaning indicated by the words exists in reality and is sensorially perceivable or conceivable by the mind as something that is sensed and thus believed in, this meaning is a concept for the person who senses it, or conceives and believes in it. It is not a concept for anyone who does not sense it or conceive it although he may understand the meanings of the sentence said to him or read by him.

Therefore, concepts are the comprehensible meanings whose reality is comprehended by the mind, whether it is a perceivable reality existing outside the mind or one that is accepted on the basis of perceivable reality as existing outside it. Anything apart from these meanings of words and sentences is not termed as a 'concept', it is mere information] End.

Accordingly, every thought that has become a belief is called a concept, regardless of the narrow or wide meaning contained in the concept.

2- Among the concepts are those related to only one branch, such as the prohibition of drinking alcohol. It contains one meaning, that the Shariah forbids drinking alcohol, meaning it contains only one branch ruling only. But some concepts relate to multiple meanings because several branch-ideas can be measured by them, so they are not confined to one matter, for example, the concept of halal and haram is a concept that covers all human actions. It is a criterion of human actions. It is not related to one thing only.

Rather, this concept in this case is a measure by which other ideas and concepts are measured, for example, the concept of the "origin in things is that they are permissible" is a criterion by which many things are measured and is not confined to one thing. For example, the concept of "the end does not justify the means" is a criterion for many political and non-political actions. It is a criterion for many political thoughts and actions.

So, the criteria are wider than the concept. On the other hand, it is more specific than the concept, as the term concept is given to partial ideas as it is given to the criteria. Thus, it becomes clear that every criterion is an idea and a concept for those who believe in it, but not every concept is a criterion because the concept may be a branch idea and it may be a criterion, but the criterion can only be something on which branches are built and measured, so it is not a branch idea.

3- As for convictions, they are the concepts and criteria that took the role of traditions in the individual and the Ummah, and became so concentrated in the soul and in the society that are difficult to remove. If the concepts and criteria become deep rooted in the souls, they reach the higher degree to become a conviction in the individual and society that are difficult to remove.

There are some concepts and criteria that must reach the degree of convictions in individuals and society to protect the individual and the Ummah, such as the concept and criteria that “the origin of actions is the adherence to the Shariah ruling”, and such as the concept of obedience, and the example of jihad, and the example of trust in Allah (tawakul) ... etc.

Considering what is mentioned above about conviction, every conviction is a concept or a criterion, but not every concept or criteria is a conviction, because the concept and criteria that are not rooted in souls and in society do not reach the degree of conviction even if people believe in them. That is, they do not reach a degree of firmness and establishment and stability, so that they are defined as convictions. This, of course, does not mean that people are not convinced of them in the linguistic sense of conviction, because they believe in them; rather, they do not achieve the description of convictions in the technical meaning, although they have become a concept and a criterion.

In the book, The Social System, p. 11, Word File: [As for the reason for this intellectual disturbance, and the deviation in understanding from what is correct, it is due to the sweeping invasion by Western civilization and its control of our thinking and taste completely, by which it changed our concepts about life, our criteria of things and our deeply rooted convictions in our souls like our protective jealousy for Islam and our veneration of our sanctities.] End

Conclusion: If the idea is a branch idea and becomes a belief then it is a concept, and if it is an idea upon which other branch ideas are based and becomes a belief, then this concept becomes a criterion, and if the concept and the criterion are rooted in the souls, in the society and the Ummah they become convictions. Thus, the intended use of these three terms and the need to differentiate between them when working to change society and establish the state becomes clear. When the party works in the Ummah for change, it must be aware and should know the branch ideas that it wants to transform into concepts in the Ummah, and be aware of the criteria that it wants to establish in the Ummah, and be aware of concepts and criteria which it wants to take on the role of tradition so that it is rooted in the souls, in society and the Ummah, to become convictions that are difficult to remove. Thus, the party can set its priorities in work before the establishment of the state and after its establishment by focusing on the concepts and criteria that are the most important and most necessary to preserve the Ummah and the state, and gives them the most attention, and works to transform them into convictions that cannot be easily shaken from the soul.

I hope the answer is clear.

**Your Brother,
Ata Bin Khalil Abu Al-Rashtah
17 Muharram 1444 AH
15/8/2022 CE**

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Q&A: We do not say that Khabar Al-Ahad (singular-Chain Narration) is Rejected, Rather we say that it must be acted upon

(Translated from Arabic)

To: Anis Mejri

Question:

Assalam Alaikum

The greatest Hadith of Aqeedah is an Ahad (singular chain narration) Hadith. It is the Hadith in which Jibreel (as) came asking the Messenger of Allah (saw); where the Prophet said: Do you know who the questioner is? They said Allah and His Messenger know best. He said: This is Jibreel who came to teach you your Deen. This is Ahad Hadith (single chain narration) on the Aqeedah, so why do we reject it?

Answer:

Wa Alaikum Assalam Wa Rahmatullah Wa Barakatuh

First: It seems that you did not understand the answer that we issued on 9/10/2022 regarding taking the Hadith as evidence for the Shariah rulings; you misunderstood it. We do not say that the Ahad (singular chain narration) is rejected, rather we say that it must be acted upon, but it is not considered conclusive evidence (daleel qat'i) to be taken in Aqeedah. That is, the Ahad Hadith is not used as evidence for Aqeedah because Ahad Hadiths are indefinite. Not taking Aqeedah by conjecture is not an innovation, rather it is written in the Book of Allah, for there are many verses in which Allah (swt) condemns those who take the belief by conjecture. Allah (swt) says:

إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ (وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمُ الْهُدَى)

“They are not but [mere] names you have named them - you and your forefathers - for which Allah has sent down no authority. They follow not

except assumption and what [their] souls desire, and there has already come to them from their Lord guidance” [An-Najm: 23]. Allah (swt) says:

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيُسَمُّونَ الْمَلَائِكَةَ تَسْمِيَةً الْأُنثَى * وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ إِنَّ (يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا)

“Indeed, those who do not believe in the Hereafter name the angels female names * And they have thereof no knowledge. They follow not except assumption, and indeed, assumption avails not against the truth at all” [An-Najm: 27-28]. Allah (swt) says:

وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا

“And most of them follow not except assumption. Indeed, assumption avails not against the truth at all.” [Yunus: 36]. Allah (swt) says;

(الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَاهُمْ كَبْرَ مَقْتًا عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ آمَنُوا)

“Those who dispute concerning the signs of Allah without an authority having come to them - great is hatred [of them] in the sight of Allah and in the sight of those who have believed.” [Ghafir: 35].

Allah (swt) says;

(وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُم بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ عَلَيْكُمْ سُلْطَانًا)

“And how should I fear what you associate while you do not fear that you have associated with Allah that for which He has not sent down to you any authority?” [Al-An’am: 81]. And in many more verses.

These verses are clear in condemning those who follow conjecture, and in condemning those who follow without authority, i.e., without conclusive evidence, and their censure and denunciation is evidence of the definitive prohibition of following conjecture, and of the definitive prohibition of following what is not based on definitive evidence. And because these verses are regarding the creed (Aqeedah), they are specific to the creed. All of this indicates with definitive evidence that the creed (Aqeeda) must be based on definitive evidence; otherwise, it is not valid. It is not permissible for its

evidence to be indefinite. What is indicated by the verses of conjecture indicates two things: one of them is the impermissibility of taking the creed (Aqeeda) based on indefinite evidence; this is indicated by the verses of conjecture. The second: the obligation to establish definitive evidence for the creed (Aqeeda) in order for it to be a creed, and that is indicated by the verses of the clear authority. This is with regard to creed.

As for Shariah rulings, it is permissible for its evidence to be indefinite, and it is not required that it is definite; rather, it may be speculative, as it has been proven in the text of the Noble Qur'an that the judgement can be by the testimony of two witnesses, and the Messenger of Allah (saw) judged by the testimony of one witness and the oath of the owner of the right, and he (saw) accepted the testimony of one woman in breastfeeding. All of this is Ahad (singular chain of narration). Passing a judgement is obligatory, and this obligation is acting upon Ahad (a singular chain narration). Using the Ahad (singular chain narration) to issue the ruling is like accepting the testimony and ruling according to it; all of this is in action, i.e., in the Shariah ruling. The Companions, may Allah be pleased with them, accepted the saying of the one messenger in informing them of a Shariah ruling, such as the order to face the Kaaba. Muslim narrated, he said, Abdullah Bin Yusuf said, he said, Malik Bin Anas from Abdullah Bin Dinar from Abdullah Bin Ummar, he said:

يَبِينَا النَّاسُ بِقُبَاءٍ فِي صَلَاةِ الصُّبْحِ إِذْ جَاءَهُمْ آتٍ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ أُنْزِلَ عَلَيْهِ اللَّيْلَةَ فَرَأَى، وَقَدْ أُمِرَ أَنْ يَسْتَقْبِلَ الْكَعْبَةَ فَاسْتَقْبِلُوهَا، وَكَانَتْ وُجُوهُهُمْ إِلَى الشَّامِ، فَاسْتَدَارُوا إِلَى الْكَعْبَةِ
"While the people were offering the Fajr prayer at Quba' (near Medina), someone came to them and said: "It has been revealed to Allah's Messenger (saw) tonight, and he has been ordered to pray facing the Ka'ba." So turn your faces to the Ka'ba. Those people were facing Sham (Jerusalem) so they turned their faces towards Ka'ba (at Mecca)."

This similar to the prohibition of alcohol, Bukhari narrated, he said:

Yaqoub Bin Ibrahim said Ibn Uliya said Abdul Aziz Bin Suhaib said: Anas Bin Malik, may Allah be pleased with him, said:

مَا كَانَ لَنَا خَمْرٌ غَيْرَ فَضِيخِكُمْ هَذَا الَّذِي تُسَمُّونَهُ الْفَضِيخَ، فَإِنِّي لَقَائِمٌ أَسْقِي أَبَا طَلْحَةَ وَفُلَانًا وَفُلَانًا إِذْ جَاءَ رَجُلٌ فَقَالَ: وَهَلْ بَلَّغَكُمْ الْخَبَرُ؟ فَقَالُوا: وَمَا ذَاكَ؟ قَالَ: حُرِّمَتِ الْخَمْرُ. قَالُوا: أَهْرِقْ هَذِهِ

الْقِلَالِ يَا أَنَسُ. قَالَ: فَمَا سَأَلُوا عَنْهَا وَلَا رَاجِعُوهَا بَعْدَ خَبَرِ الرَّجُلِ “We had no alcoholic drink except that which was produced from dates and which you call Fadikh. While I was standing offering drinks to Abu Talh and so-and-so and so-and-so, a man came and said, "Has the news reached you? They said, "What is that?" He said. "Alcoholic drinks have been prohibited. They said, "Spill the contents of these pots, O Anas! "Then they neither asked about it (alcoholic drinks) nor returned it after the news from that man”.

All of this does leave any suspicion that the indefinite evidence may be used for the Shariah ruling.

One of Allah’s blessings upon us is that He (swt) has forbidden us from taking the creed (Aqeeda) by conjecture; instead, to take it as definitive evidence so that the Ummah unites upon it without disagreement. This is so that the creed (Aqeeda) is pure and clear, without a Muslim calling his Muslim brother a kafir because of their differences are in an indefinite Hadith in the Aqeeda, because difference in Aqeeda is a way of disbelief; unlike the Shariah ruling which is based on Ahad (singular chain) Hadith, so the difference in the Shariah ruling is not necessarily a path to disbelief.

Whoever says that sharecropping is permissible because he has authentic Ahad Hadiths does not classify the one who says that sharecropping is forbidden as kafir, because he has authentic Hadiths, and so on. Therefore, from this, it is permissible to work with the definitive and speculative in the Shariah ruling and not taking indefinite evidence in creed (Aqeeda) because creeds are taken with certainty.

Secondly: Then, the non-acceptance of the Ahad Hadith in beliefs was mentioned by the masters of jurists, as Imam Abd al-Rahim bin al-Hasan bin Ali al-Asnawi al-Shafi’i, Abu Muhammad, Jamal al-Din “died: 772 AH” mentioned in his book “Nihaayat al-Soul Sharh Minhaj al-Wasul”: (And know that expression with evidence is a way out for many of the principles of jurisprudence, such as Umumiyat (generalities), Ahad narrations, Qiyas and Istishab, and so on. The scholars of Jurisprudence, even if they accept acting upon them, do not have evidence for jurisprudence, but signs for it. To them the definite evidence is the only evidence considered) The scholars of Jurisprudence do not consider the fiqh evidences i.e., Shariah rulings evidence as evidences but rather they

consider them signs of Shariah rulings, that is because the indefinite evidence is not considered evidence for them, but rather it is considered a sign, since the evidence to them is only applied to the one that is certain. The evidence for the fundamentals of the Deen must be definitive, and this is how Ibrahim ibn Musa ibn Muhammad al-Lakhmi al-Gharnati, famously known as al-Shatibi “deceased: 790 AH” said in his book “Al-Muwafaqat”: (The fundamentals of jurisprudence in the Deen are definitive, not presumptive, and the evidence for that is that they refer to the faculties of Shariah, and what It was like that, it is definitive... And if it is permissible to make the presumptive a principle in the principles of jurisprudence, it would have been permissible to make it an origin in the principles of the Deen, and it is not like that by agreement. So, the same is here, because the ratio of the principles of jurisprudence to the Shariah is like the ratio of the principles of religion), so he infers that the principles of jurisprudence are definitive, from its being as the fundamentals of the Deen, and the fundamentals of the Deen by agreement are definitive. The foundations of the Deen are the creeds, so the creeds are the foundations of the Deen...etc

Third: However, there is a matter that must be emphasized, which is that the meaning of not believing in indefinite (evidence) does not mean rejecting what is in these Hadiths and not believing what came in them, but rather not taking them as a belief that a Muslim considers his Muslim brother to be a disbeliever by conjecture, which leads to division. It came in the Kurrasa, page 12 Word file: [...the prohibition of indecisive belief does not mean rejecting what is in these Hadiths and not believing what is stated in them. Rather, it only means not being certain of what is in these Hadiths, but they are accepted and believed, and what is stated in them is believed but an indefinite belief. What is forbidden is belief in them i.e., with assertion. On the authority of Abu Hurairah, he said: the Messenger of Allah (saw) said:

(إِذَا فَرَغَ أَحَدُكُمْ مِنَ التَّشَهُّدِ الْأَخِيرِ فَلْيَتَعَوَّذْ بِاللَّهِ مِنْ أَرْبَعٍ، مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ)

“When one of you finishes the last tashahhud he should seek refuge in Allah from four things: the punishment in jahannam, the punishment in the grave, the trial of life and death, and the evil of the antichrist.” Narrated by Ibn Majah, and on the authority of Aisha, that the Prophet (saw) used to supplicate during prayer with:

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ، وَأَعُوذُ بِكَ مِنْ «
«فِتْنَةِ الْمَحْيَا وَفِتْنَةِ الْمَمَاتِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ الْمَأْثَمِ وَالْمَغْرَمِ»

"O Allah, I seek refuge in You from the punishment of the grave, and I seek refuge in You from the trial of the False Messiah, and I seek refuge in You from the trials of life and death. O Allah, I seek refuge in You from sin and from debt" (Narrated by Al-Bukhari). These two Hadiths are Ahad (singular chain narrations), and in them there is a request for an action, i.e., a request to perform this supplication after completing the tashahhud, so to do this supplication is recommended after completing the tashahhud, and what is stated in them is believed and acted upon, but it is not taken in Aqeeda as long as it came in an Ahad Hadith, i.e., with speculative evidence. If it came through mutawatir (multiple chain narration), then it must be believed decisively...] End

Fourth: Now we come to the Hadith of Jibreel (as), mentioned in the question, and it is the Hadith that was narrated by Al-Bukhari on the authority of Abu Hurairah and narrated by Muslim and others on the authority of Abu Hurairah and on the authority of Umar bin Al-Khattab, in which Jibreel asks the Messenger of Allah (saw) about Islam, and the Messenger of Allah (saw), said:

(الإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ﷺ وَتَقِيمَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ وَتَصُومَ رَمَضَانَ وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا» قَالَ: صَدَقْتَ، قَالَ: فَعَجَبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ! قَالَ: فَأَخْبَرَنِي عَنِ الْإِيمَانِ قَالَ: «أَنْ تُوْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ» قَالَ: صَدَقْتَ... قَالَ: ثُمَّ انْطَلَقَ فَلَبِثْتُ مَلِيًّا ثُمَّ قَالَ لِي: «يَا عُمَرُ أَتَذَرِي مِنَ السَّائِلِ» قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «فَإِنَّهُ جِبْرِيلُ أَنَا كُمْ يُعَلِّمُكُمْ دِينَكُمْ»

"Umar bin Al-Khattab told me: 'While we were with the Messenger of Allah (saw) one day, a man appeared before us whose clothes were exceedingly white and whose hair was exceedingly black. We could see no signs of travel on him, but none of us knew him. He came and sat before the Messenger of Allah (saw), putting his knees against his, and placing his hands on his thighs, then he said: "O Muhammad, tell me about Islam." He said: **"It is to bear witness that there is none worthy of worship except Allah (swt) and that Muhammad (saw) is the Messenger of Allah, to establish the Salah, to give Zakah, to fast Ramadan, and to perform Hajj to the House if you are able to bear the journey."** He said: "You have spoken the truth." And we were amazed by his asking him, and then saying, "You have spoken the truth". Then he said: "Tell

me about Faith." He said: "It is to believe in Allah (swt), His Angels, His Books, His Messengers, the Last Day, and in the Divine Decree, its good and its bad." He said: "You have spoken the truth." ... "Umar said: 'Three (days) passed, then the Messenger of Allah (saw) said to me: "O 'Umar, do you know who the questioner was?" I said: "Allah and His Messenger know best." He said: "That was Jibril, peace be upon him, who came to you to teach you your religion."

This is an authentic Hadith that cannot be rejected; it does not contradict a definite text, but it is not sufficient evidence on its own to be taken as Aqeeda. Nevertheless, the totality of the doctrinal matters contained in it came in other conclusive evidence; the pillars of belief were mentioned in the noble Quranic verses, as well as the pillars of Islam. So, in general of what is mentioned in the Hadith are matters that are definite by conclusive evidences other than this Hadith, so it is taken in belief for its definitive evidences, such as the saying of Allah (swt):

يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ وَالْكِتَابِ الَّذِي أَنْزَلَ (مِنْ قَبْلُ وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا

"O you who have believed, believe in Allah and His Messenger and the Book that He sent down upon His Messenger and the Scripture which He sent down before. And whoever disbelieves in Allah, His angels, His books, His messengers, and the Last Day has certainly gone far astray" [An-Nisa: 136].

Like His saying (swt):

آمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ (بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

"The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah and His angels and His books and His messengers, [saying], "We make no distinction between any of His messengers." And they say, "We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination." [Al-Baqara: 285]

Likewise, belief in Qadar (destiny), in terms of Allah's knowledge and writing in (Al-Lawh Al-Mahfoodh) the Preserved Tablet. Allah (swt) says: (وَكَانَ أَمْرٌ) **"And ever is the command of Allah accomplished"** [Al-Ahzab: 37] (اللَّهُ قَدَرًا مَّقْدُورًا) **"Allah has already set for everything a [decreed] extent"** [At-Talaq: 3] (مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ) **"We have not neglected in the Register a thing"** [Al-An'am: 38] (كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا) **"That has ever been in the Register inscribed"** [Al-Isra: 58] There is nothing that happens except that it was predestined by Allah (swt), and recorded in the Book, that is, it did not precede Allah's Knowledge, so Qadar (destiny) is a metaphor for Allah's Knowledge, just as the Book is a metaphor for Allah's Knowledge. Accordingly, Qadar in Shariah means what is previously predestined in the knowledge of Allah. This is its meaning as stated in the texts of the Qur'an and the texts of the Sunnah.

Likewise, the pillars of Islam are in the Book of Allah:

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ (وَمَثْوَاكُمْ)

"So know, [O Muhammad], that there is no deity except Allah and ask forgiveness for your sin and for the believing men and believing women. And Allah knows of your movement and your resting place" [Muhammad: 19]

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ (فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا)

"Muhammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allah and [His] pleasure." [Al-Fath: 29]

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

"O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous" [Al-Baqara: 183]

(وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ)

“And establish prayer and give zakah and bow with those who bow [in worship and obedience]” [Al-Baqara: 43].

(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. But whoever disbelieves - then indeed, Allah is free from need of the worlds” [Aal-i-Imran: 97]

Thus, the Hadith is not rejected, rather it is understood in its accurate meaning as has been explained above. I hope that the matter is clarified.

**Your Brother,
Ata Bin Khalil Abu Al-Rashtah
11 Jumada Al-Awwal 1444 AH
5/12/2022 CE**

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Media Message :: Congratulations on the Blessed Eid Al-Adha 1444 AH

Eng. Salah Eddine Adada, Director of the Central Media Office of Hizb ut Tahrir

**Allahu Akbar, Allahu Akbar, Allahu Akbar, La ilaha illa Allah, Allahu Akbar,
Allahu Akbar, Wa Lillahi Alhamd**

Bismillahi Ar-Rahman Ar-Raheem. Praise be to Allah, Lord of the Worlds, and prayers and peace be upon the best of messengers, our master Muhammad and his family and all of his companions.

Hizb ut Tahrir extends its warmest congratulations and blessings to the Islamic Ummah, on the occasion of the blessed Eid al-Adha, asking Allah Almighty to shroud it with days of joy, delight and tranquility, and to encompass it with His blessings.

I am also pleased to extend my congratulations and the congratulations of the Head of the Central Media Office of Hizb ut Tahrir and all the brothers and sisters working in its departments and units to the Ameer of Hizb ut Tahrir, the eminent scholar Ata Bin Khalil Abu Al-Rashtah, may Allah protect him, asking the Lord to honor the Islamic Ummah with victory and empowerment at his hands.

The Islamic Ummah celebrates the advent of the blessed Eid al-Adha, as it is an occasion that embodies the concept of sacrifice and giving that Islam sows in the Muslims' hearts. Eid al-Adha reminds us of the offerings and sacrifices made by the prophets and those who followed them for the sake of the elevation of Islam. On this blessed Eid, Hizb ut Tahrir finds an occasion to remind the Ummah of the importance of those great meanings in these challenging times.

In recent years, new challenges have emerged with attacks targeting the identity of the Islamic Ummah. After renewed hope for the return of Islam to life again, especially with the events of the Arab Spring revolutions, the demonstrators chanted, "Our leader is forever, our master Muhammad." The West began its attempts to stifle this hope in the hearts of the Ummah's young men and women. Accordingly, the current attack being carried out by the colonial Kafir West aims to harm the morale of Muslims and create a sense of despair among them from the possibility of the return of the ideal Islamic life.

What is new this time in the attack of the colonial Kafir West is that it is an attack that targets the Islamic identity, but not in a blatant or direct way, but rather by belittling Islamic concepts in all spheres of life. Where the West aspires to break the will of the Ummah and spread doubt and frustration in the hearts of Muslims instead of evoking their resolve with direct blatant actions. This attack appeared in many ways. Among the most important of them is the attempt to impose a policy of normalization with the Jewish entity in a concealed message whose purpose is to nullify the concept of jihad to liberate the Blessed Land. It also appeared with the relentless and accelerated endeavor to spread manifestations of immorality and depravity in the land of the Two Holy Mosques (Belad al-Haramain), as the rulers of the House of Saud are keen to switch the scene from strict Islam to immoral secularism, in an effort to make Muslims aware of their inability to defend their sanctities. Likewise, the incitement of minor ethnic alliances against the Islamic Ummah, which have lived under its wing for many centuries, as an attempt to remove the Muslims' sentiments that they are the masters of the country and those responsible for its authority, security, and those within it. All of these actions are intentional, and their aim is to consolidate the secular situation and its principles, so as to sow despair in the hearts of the youth of the Islamic Ummah from the possibility of the return of the Khilafah (Caliphate).

In this regard, the position of Eid al-Adha and one of its main ideas about sacrifice for the sake of Allah and steadfastness on the path of truth, Hizb ut Tahrir urges the Islamic Ummah, especially the influencers, to stand up to this dirty attack directed by the West and implemented by the rulers of the Muslims.

As for the whispers of Satan that haunt the West to thwart the emergence of another Spring in the Islamic Ummah, it is still dissipated whenever it sees the people of the Ummah increasing their respect for their Deen, and their eagerness to practice the Islamic life as in the days of the honourable Companions under the Khilafah Rashidah (rightly-guided Caliphate). The Islamic Ummah looks at the West and sees its apparent failure to melt its societies, its prejudice that is no longer hidden towards Islam and Muslims, its greed that plundered the wealth of the Muslim lands and destroyed economies around the world, and its madness as it became incapable of distinguishing between women and men!

Just as the Ummah has come to know that the West is the primary supporter and the main supporter of its unjust rulers, it has also come to realize all the distortions in the West and its concept about life and has begun to search for a third way, and it is nothing but Islam that is represented by the second Khilafah Rashidah upon the method of the Prophethood, even if the Ummah would not name this solution with the actual name, its compass points to it at every turn and test. Allah (swt) says:

[وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ]

“but Allah will ‘certainly’ perfect His light, even to the dismay of the disbelievers.” [TMQ As-Saf: 8].

Thus, it is evident that the Ummah has chosen Islam as the inevitable reality and the Khilafah as the ruling system. Public opinion was formed and found a fertile ground for the emergence of the Islamic state, and there was nothing left but for the people of strength and resistance in the Ummah to support it. For change hangs on their necks, as they are capable of removing the authority from the puppet rulers and returning it to the Ummah, and this is undoubtedly the change in the self that necessitates change from Allah. Allah (swt) says:

[إِنَّ اللَّهَ لَا يَغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ]

“Indeed, Allah will not change the condition of a people until they change what is in themselves.” [TMQ Ar-Ra’d:11].

So Fear Allah! Fear Allah in the Muslims, O people of power and protection! Fear Allah in your world before you turn your pages in it and leave it and you have failed Allah and the Messenger and those who believe! We ask Allah to make the joys of this blessed Eid an indicator of days of victory and empowerment. We also pledge to you in Hizb ut Tahrir that we adhere to the method of Prophethood and are steadfast on the path of serious work to establish the Khilafah. We ask Allah to guide us and you to what achieves His victory and empowerment. Allah (swt) says:

[إِنَّ اللَّهَ بِأَلْعُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا]

“Certainly Allah achieves His Will. Allah has already set a destiny for everything.” [TMQ At-Talaq:3].

**Allahu Akbar, Allahu Akbar, Allahu Akbar, La Ilaha Illa Allah... Allahu Akbar,
Allahu Akbar, Wa Lillahi Alhamd**

Eid Mubarak to you, Wa Assalam Alaikum wa Rahmtullahi wa Barakatuh.

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, **نُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ثُمَّ يَرْفَعُهَا 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).