

# NUSSRAH MAGAZINE

**O Armies in the Muslim Countries!  
Enough is enough! Are you waiting for the  
Order of the Ruler, to Support Gaza of  
Hashem?!**

لِحُرْمَةِ الْمُؤْمِنِ أَعْظَمُ عِنْدَ اللَّهِ حُرْمَةً مِنَ الْكَعْبَةِ

**Indeed, the sanctity of a believer is greater  
than that of Ka'bah, in front of Allah (swt)**

**Children in Gaza are Eating  
Animal Feed to Survive!**

**America Seeks to Crown the  
Jewish Entity as a King over  
the Arab and Islamic Countries**

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## Editorial

**It is upon the armies of the Muslims to mobilize in support of Gaza, so that they side with the Islamic Ummah, in its support of Gaza.** The beloved Messenger of Allah ﷺ said, **اَلْمُسْلِمُونَ كَرَجُلٍ وَّاحِدٍ اِنْ اَشْتَكِيَ عَيْنُهُ اَشْتَكِيَ كُلُّهُ** “**The Muslims are like one body, if its eye is in pain, the entire body is in pain.**” [Muslims]. Indeed, the Muslims have tried their best in whatever way that is available to them, despite facing many hardships themselves. The Muslims have strictly boycotted companies that are dealing with the Jewish entity, causing them billions of dollars’ worth of losses. Its youth have rejected the opportunity for well-paid jobs with such companies, despite the wide unemployment. The Muslims have worked tirelessly to raise awareness, regarding the suffering of the Muslims of Gaza, despite restrictions on social media. The Muslims have collected large amounts of funds to help the Muslims of Gaza, in any way they can, despite the crippling poverty they face. Throughout the Islamic World, the Muslims are protesting against the rulers of the Muslims, defying their tyranny, threats, thugs and tear gas. So is it not upon the armies of Muslims to side with the Muslims in their support of Gaza?

**It is upon the armies of the Muslims to uproot the criminal rulers of the Muslims, who have sided with the Jewish entity.** The rulers of Muslims have criminally neglected their duty to support Gaza, even though they collectively command over three million Muslim military troops. Worse, the rulers are sparing no effort in securing the survival of the Jewish entity, whether they are near Gaza, or far from Gaza. As for the rulers of Arabs, they supply the Jews with fuel for its tanks and fighter planes, whilst they fire tear gas at the Muslims that protest against their treachery. As for the ruler of the Turks, he continues to trade with the Zionist enemy, sending ships with essential supplies. As for the rulers of Pakistan, they are preventing the strongest Muslim army in the world from eradicating the Jewish entity, whilst promoting America’s “two-state solution,” which surrenders most of Palestine to the Jewish occupation. On 23 November 2023, according to the media wing of the military, in its press release PR-196/2023-ISPR, the military leadership, “reiterated Pakistan’s principled stance supporting the two-state solution.” So is it not upon the armies of Muslims to uproot these treacherous rulers at the height of their crimes?

**It is upon the armies of Muslims to re-establish the Khilafah, which is the shield of the Muslims in Gaza and outside of Gaza.** Our beloved Messenger of Allah ﷺ said, **إِنَّمَا الْإِمَامُ جُنَّةٌ يُقَاتِلُ مِنْ وَرَائِهِ وَيُتَّقَى بِهِ** “Indeed, the Imam is a shield. The Muslims fight from behind him and are protected by him.” [Bukhari]. It was the Khilafah Rashidah of Umar al-Farooq (ra) that opened Palestine to Islam. It was the Khilafah that sent Salahudin to liberate Palestine from occupation. It was the Khilafah of Abdul-Hameed II that rejected the Zionist attempts in 18 May 1901 to buy land in Palestine, whilst he declared, “I cannot give up a single inch of the land of Palestine, for it is not my property, but rather the property of the Islamic Ummah. My people fought for this land and watered it with their blood.” Now, the Ummah does not have the shield of the Khilafah. Instead, it has rulers that are shields for the enemies of Muslims, and swords against Muslims. So is it not upon the armies of Muslims, to grant their Nussrah (material support) for the re-establishment of the Khilafah Rashidah?

**O Muslims of Pakistan! We must demand that our armies re-establish the Khilafah and mobilize for Gaza.** We must remind each military officer that we know of the huge reward that awaits the warrior who grants his material support for re-establishing ruling by Islam. We must remind them of Sa’ad ibn Muadh (ra), who granted his Nussrah to the Prophet ﷺ to secure ruling by Islam, in al-Madinah al-Munawwarah. We must remind them of the Janazah of Sa’ad. The Prophet ﷺ explained the lightness of the body of Sa’ad at his Janaza, saying, **مَا يَمْنَعُهُ أَنْ يَخْفَ وَقَدْ هَبَطَ مِنَ الْمَلَائِكَةِ كَذَا وَكَذَا لَمْ يَهْبَطُوا قَطُّ قَبْلَ يَوْمِهِ قَدْ حَمَلُوا مَعَكُمْ** “Nothing made his body lighter, but it was such and such number of angels who descended and carried him along with you. Those angels had never before descended.” [narrated in Tabaqat, by ibn Sa’ad.]. We must remind them of the glad tidings that the Prophet ﷺ gave the grieving mother of Sa’ad, **لِيرْقًا (لِيَنْقَطِعَ)** “Your tears would recede and your sorrow be lessened if you know that your son is the first person for whom Allah ﷻ smiled and His throne trembled.” [narrated in at-Tabarani]

**O Muslims of the Armed Forces! Is there any greater military service than that of Saad ibn Muadh (ra)?** Sa’ad gave Nussrah for the establishing of ruling by all that Allah ﷻ has revealed. Sa’ad was victorious over the enemies. Angels were sent down to carry his body at his Janazah. Allah ﷻ smiled and his Throne shook upon receiving his soul. Embrace the words of Sa’d bin Mu’adh (ra) at the Battle of Badr, when he said to the Messenger of Allah ﷺ in clear, resolute words,

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فوالذي بعثك، لو استعرضت بنا هذا البحر فخضته لخضناه معك، وما تخلف منا رجل واحد، وما نكره أن تلقى بنا عدونا غداً. إنا لصبر في الحرب، صدق في اللقاء. لعل الله يريك منا ما تقرُّ به عينك، فسر بنا على بركة الله “By He who sent you, if you were to ask us to cross this sea and you plunge into it, we would plunge into it with you. Not a man would stay behind. We do not dislike the idea of meeting our enemy tomorrow. We are experienced in war, capable of fighting. It may well be that Allah will let us show you something which will bring you joy, so take us along with Allah’s blessing.” Revive the spirit of Badr in your souls and mobilize.

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## Tafseer Al-Baqarah (2: 258-260)

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 حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أَحْيِي وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالْمَسْرِقِ قَاتٍ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِينَ الَّذِينَ كَفَرُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ (٢٥٨) أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتُمْ قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَبِثْتُمْ مِائَةَ عَامٍ فَانظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانظُرْ إِلَى حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ وَانظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (٢٥٩) وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى قَالَ أُولِمُ تُوُّ مِنْ قَبْلِ بَلَى وَلَكِنْ لِيَطْمَئِنَّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَى كُلِّ جَبَلٍ مِنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (٢٦٠)

“Have you not seen the one who argued with Ibrahim (as) about his Lord [merely] because Allah (swt) had given him kingship? When Ibrahim (as) said, "My Lord is the one who gives life and causes death," he said, "I give life and cause death." Ibrahim (as) said, "Indeed, Allah brings up the sun from the east, so bring it up from the west." So the disbeliever was overwhelmed [by astonishment], and Allah does not guide the wrongdoing people. (258) Or [consider such an example] as the one who passed by a township which had fallen into ruin. He said, "How will Allah bring this to life after its death?" So Allah caused him to die for a hundred years; then He revived him. He said, "How long have you remained?" The man said, "I have remained a day or part of a day." He said, "Rather, you have remained one hundred years. Look at your food and your drink; it has not changed with time. And look at your donkey; and We will make you a sign for the people. And look at the bones [of this donkey] - how We raise them and then We cover them with flesh." And when it became clear to him, he said, "I know that Allah is competent over all things." (259) And when Ibrahim (as) said, "My Lord, show me how You give life to the dead." He (swt) said, "Have you not believed?" He said, "Yes, but [I ask] only that my heart may be satisfied." He (swt) said, "Take four birds and slaughter them to yourself. Then put on each hill a portion of them; then call them - they will come [flying] to you in haste. And know that Allah is Exalted in Might and Wise." (260)”

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In these verses, Allah (swt) demonstrates how He (swt) strengthens those who believe, in their encounters with the tyrants, and how the arguments of the disbelievers are rejected and invalid.

Then Allah (swt) elucidates some of the evidence of His (swt) greatness in creating His (swt) creations, and His (swt) ability to resurrect the dead, affirming that Allah (swt) is All-Mighty and All-Wise, and that He (swt) Alone has power over all things.

1. In the first verse, Allah (swt) mentions the debate of the tyrannical disbeliever against Ibrahim (as). Instead of thanking Allah (swt) for granting him sovereignty, he responded with arrogance, tyranny, and disbelief, considering himself a deity.

When Ibrahim (as) argued with him, asserting that it is Allah (swt) Who brings the dead to life, the tyrant responded in argument, claiming that he also gives life and causes death, by sparing one and killing another, employing deceit and misleading tactics. Thus, Allah (swt) guided Ibrahim (as) to present a matter that would not be exploited by the tyrant's deceit or evasion.

Ibrahim (as) informed him that Ibrahim (as) takes Allah (swt) as his Lord, who causes the sun to rise from the East. If he claimed to be a deity, then let him cause the sun to rise from the West.

And thus, the argument circled back to the tyrannical ruler, who stumbled in his argument. The truth became evident to those who could see, that disbelievers twist facts, tamper with scales, and misrepresent matters inappropriately. Instead of believing in Allah (swt), the Creator, the Giver of life and death, they disbelieve in Him (swt), and unjustly take His creations as gods. Indeed, they are the oppressors. How evil is the judgment they make!

As for, **أَلَمْ تَرَ** “**Have you not seen**”, The interrogative hamza indicates negation and affirmation in the negation, meaning “Did you see the one who argued with Ibrahim?” In the interrogative, there is a meaning of amazement, and here the "sight" refers to intellectual perception, understanding and insight. Due to that, the particle (إِلَى) “to” added to it, **أَلَمْ تَرَ إِلَى الَّذِي حَآجَّ** “**Have you not seen the one who argued**”, and Arabs do that when they want to express

amazement at a man for something he was denied upon. So they say, (إلى ) 'ama tury ilay' 'Do you not see this!' The meaning is: Have you seen someone like this!

As for **حَاجَّ إِبْرَاهِيمَ (as)** "the one who argued with Ibrahim (as)", It is Nimrod, with the letter (ن) 'noon' and the letter (د) 'dal' (نمرود), as narrated by Ibn Abbas (ra).

His argument was termed 'al-Muhajjah,' which lacks evidence. The cursed tyrant brought it forth as a basis for argumentation. It is correct to use 'al-Muhajjah' to refer to what the disbelievers argue, because it lacks evidence and clear proofs. It is so as long as they present it as a basis for argumentation, as stated by Allah (swt): **يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنزِلَتِ التَّوْرَةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ أَفَلَا تَعْقِلُونَ** "O People of the Book! Why do you argue about Ibrahim (as) while the Torah and the Injeel were not revealed until after him? Then will you not reason?" [TMQ Al-Imran 3:65] and as mentioned by Allah (swt): **هَآأَنْتُمْ هَآؤِلَآءِ ۖ حَآجَجْتُمْ فِيمَا لَكُمْ بِهِ عِلْمٌ فَلِمَ تُحَآجُّونَ فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ ۗ** "Here you are - those who have argued about that of which you have [some] knowledge, but why do you argue about that of which you have no knowledge?" [TMQ Al-Imran 3:66] and the speech of Allah (swt): **حُجَّتُهُمْ دَآحِضَةٌ** "their argument is invalid" [TMQ Al-Shura 42:16].

As for, **أَنَّ آتَاهُ اللَّهُ الْمُلْكَ** "Because Allah had given him kingship?" That is because Allah (swt) bestowed it upon him," with the omission of "ل" (lam of reason) which is frequently omitted in "أن" and "إن" to indicate the reason.

That is, his receiving of the kingdom led him to arrogance, rebellion, and tyranny. Instead of thanking Allah (swt) for His blessings, he disbelieved and assumed himself as a deity, and argued against Allah (swt). **وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْمِحَالِ** "They dispute about Allah; and He is stern in plan" [TMQ Al-Ra'ad 13:13], (الْمِحَالِ) "cunning" such as the book of planning, scheming, and power.

As for, **إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ** "When Ibrahim (as) said: My Lord is the one who gives life and causes death" Ibrahim (as) started with this argument, but the tyrant persisted arrogantly, insisting that it is he who could give life and cause death by killing and pardoning. **قَالَ أَنَا أَحْيِي وَأُمِيتُ** "He said: I give life and cause death". Despite the fact that what he mentioned was not a response to the argument of Ibrahim (as). This is because the one who gives life

is the One Who creates existence out of nothing, or gives it life after it is dead. However, what Namrud did was not giving life to the dead or creating from nothing. Instead he said that out of arrogance and defiance.

So, it was part of the wisdom of Ibrahim (as) that he did not stop at the statement of Namrud to argue with him about it. He did not contend that it was not the giving life to the dead. He came to him with a tangible example of the giver of life and the causer of death. He (swt) is the one capable of transforming things from one state to another, contrary to their original state, and bringing about new creation. So, he said to him: **فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ** “Indeed, Allah brings up the sun from the east, so bring it up from the west” and at this point, the disbeliever was confounded. Here, evasion or defiance would not avail him. Thus, the fallacy of the tyrant king's argument was exposed.

As for **فَبُهِتَ الَّذِي كَفَرَ** “So the disbeliever was overwhelmed [by astonishment]” meaning, he was overwhelmed and became speechless, bewildered by the strength of the argument, with no way to escape its grip.

This has always been the way of the unjust. They do not adhere to any valid argument or clear proof or weight. Instead, they resort to feeble excuses and baseless claims, trying to make their weak arguments seem valid. They distort facts and values, putting things out of their proper context, **وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ** “and Allah does not guide the wrongdoing people”.

2. Then, in the following verse, Allah (swt) mentions clear signs, great evidences of the Creator's power to resurrect the dead. These serve as a proof for the believers, whether they witnessed them firsthand or learned of them through the verses of Allah (swt) in His great Book. Through these signs, they come to know the greatness of Allah (swt) and the majestic nature of His being. **اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ** “Allah (swt) is competent over all things”. In this noble verse, Allah (swt) recounts the story of a man who passed by a deserted town with its roofs collapsed, marveling at its state of ruin and desolation. He wondered how Allah (swt) would restore this town to its former state of glory, with its inhabitants and buildings.

Allah (swt) caused him to die, and remain dead, for a hundred years. Then brought him back to life afterwards. When he inquired about the duration of his absence, thinking it was only a day or part of a day. He was informed that he had been away for a hundred years. He was then asked to observe his food and drink, which had not changed over the course of a hundred years. This is whilst his donkey, which had died, decayed, and scattered into bones, serving as a stark contrast.

Allah (swt) revealed to him that his death, resurrection, and what happened to his possessions and his donkey were all meant as a lesson and a clear sign for him and his people, who witnessed his state before and after his death, as well as for all those who would come after, and hear about it from the Messengers of Allah (as), so that they are convinced.

This is a wondrous event that only the Creator of the heavens and the earth can accomplish: preserving food and drink, without alteration for a hundred years, causing the donkey to die, and all of this happened simultaneously, in just a moment!

Then, after that, Allah (swt) showed him what was even more astonishing and remarkable. The bones of the donkey gathered and lifted from the ground, returning to their places in its body. Then, flesh covered the bones, and the donkey returned to life as it was, alive again after a hundred years!

All of this while he witnessed it with his own eyes, proclaiming the greatness of the Creator, the Originator, believing in the Almighty and All-Powerful. **“فَلَمَّا تَبَيَّنَ لَهُ ، قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ”** **“When it became clear to him, he said: I know that Allah (swt) is competent over all things”.**

As for, **أَوْ كَالَّذِي مَرَّ عَلَىٰ قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا** **“Or consider such an example as the one who passed by a township which had fallen into ruin”.** (أَوْ) “or” serves as a conjunction to link scenarios, by meaning and estimation: Have you seen the one who argued with Ibrahim (as) about his Lord, or like the one who passed by a deserted town, while its thrones were empty?

As for **مَرَّ عَلَىٰ قَرْيَةٍ** **“passed by a township”** Allah (swt) has not informed us in His Book about the identity of the passerby or the specific town. Similarly, I have

not found any authentic Hadith from the Messenger of Allah (saw) regarding this. However, there are various narrations from some Companions and Tabieen that differ in specification. Yet, this knowledge is not essential because the context of the verse focuses on the issue of resurrection and giving life to dead, which requires deliberation and attention. It is this aspect that Allah (swt) has emphasized and made a sign for people. So we are content with what Allah (swt) has mentioned.

As for **حَاوِيَةٌ** وَهِيَ حَاوِيَةٌ عَلَى عُرُوشِهَا **“a township which had fallen into ruin”**. **“Ruined”** means "There is no one in it," as in the saying: "The emptiness of the house is desolating".

As for **عَلَى عُرُوشِهَا** **“on its thrones”** i.e. collapsed on its roofs, as the ceiling fell first, then the walls collapsed on it.

And العريش is the roof of the house and everything that provides shade, so it is called العريش. From it is the عريش of the valley, and from it is the saying of the Allah (swt): **وَمِمَّا يَبْنُونَ** **“And (in) that which they construct”** [TMQ Al-Nahl 16:68].

As for **أَنَّى يُحْيِي هَٰذَا ٱللَّهُ بَعْدَ مَوْتِهَا** **“How will Allah (swt) bring this to life after its death?”**, meaning how will Allah (swt) revive this after its death?

As for **ثُمَّ بَعَثَهُ** **“then He (swt) revived him”**, so He (swt) brought him to life.

As for **فَإِن لَّبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ** **“He said: I have remained a day or part of a day”**. So it was as if he thought that he had slept, then got up, and the usual sleep does not last longer than that, as he expected. Perhaps when Allah (swt) brought him back to life, he saw that the sun had not yet set, so he said what he said.

As for **قَالَ بَل لَّبِثْتُ مائةَ عَامٍ** **“He said: Rather, you have remained one hundred years”** So Allah (swt) informed him that he had remained for a hundred years, (بل) **“instead”**, as a conjunction for contrast, meaning you did not stay as you claimed. **يَوْمًا أَوْ بَعْضَ يَوْمٍ** **“a day or part of the day”**, but you resided, **مائةَ عَامٍ** **“one hundred years”**.

How Allah (swt) informed him, we do not know, because it is from the unseen (غيب), and Allah (swt) did not inform us in the verse how that was.

As for <sup>ص</sup>لَمْ يَتَسَنَّهَ “it has not changed” meaning it did not change during this prolonged period. Its derivation from السنه 'the year' and the variation in its (ل) 'laam' has led to different opinions.

It has been said that (هاء) 'ha' is used as evidence for 'so-and-so's expiration', meaning يَتَسَنَّهَ “changed (over time)” which is in the majzoom (مجزوم), case with a sukun on the (هاء) 'ha.' So the (هاء) 'ha' is in the origin case.

And it is also said 'واو' (the letter waw), evidenced by the plural form of (سنوات) 'years.' So it is in the majzoom (مجزوم) case due to the omission of the letter of illah and the (هاء) 'ha' for pause.

The most likely explanation is that the (هاء) 'ha' is an addition for pause, as it has two mutawatir recitations:

First is, <sup>ص</sup>لَمْ يَتَسَنَّهَ “changed (over time)” as both as a stop وقفا and a continuity وصلًا.

Other is, <sup>ص</sup>لَمْ يَتَسَنَّهَ “changed (over time)” as a continuity, and (يتسنن) yatasan (without the haa) as a stop.

The two readings are both mutawatir and are in accordance with classical Arabic.

Regarding the reading with a stop الوقف by the affirmation of the (هاء) 'haa', and the reading with continuity الوصول by the absence of the (هاء) 'haa', this indicates that the (هاء) 'haa' is additional.

As for the reading with affirmation of the (هاء) 'haa' for both stop and continuation with it, it could mean that it is the origin case, because it is confirmed, in both stopping and continuation. However, it could also be considered additional, as in Arabic, additional words can be added for emphasis, even in the case of discontinuity (Qat'a).

The first reading is confirmed with the addition of the (هاء) 'haa'.

The second reading, whether with the addition of the 'haa' or its origin form, is ambiguous.

So, the decisive judgment regarding the ambiguous is that the (هاء) 'haa' is considered additional in **لَمْ يَتَسَنَّهٗ** "it has not changed", and in the case of مجزوم (majzoom) by omitting the letter of reasoning (illah).

As for **وَأَنْظِرْ إِلَى حِمَارِكَ** **"and look at your donkey"** meaning see how we gather his bones and clothe them with flesh, and then revive it. That is how it was.

As for **وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ** **"We will make you a sign for the people"** meaning a lesson and a sign of resurrection after death.

As for **وَأَنْظِرْ إِلَى أَعْظَامِ كَيْفَ نُنشِرُهَا ثُمَّ نَكْسُوهَا لَحْمًا** **"And look at the bones of this donkey - how We raise them and then We cover them with flesh"** meaning look at the bones, how We raise them one over the other in composition for resurrection. So 'نشر' refers to the elevation, meaning look at the bones of the donkey, how We lift them from the ground, assemble them together, and restore them to their places in the body alive as they were.

As for **فَلَمَّا تَبَيَّنَ لَهُ** **"And when it became clear to him, he said: I know that Allah (swt) is competent over all things"** meaning when things became clear to him, and he saw how Allah (swt) resurrects the dead clearly, and how He (swt) preserves food and drink for a hundred years without change, as if years had not passed over them.

He said at that moment: Now I know with certainty that Allah (swt) has power over all things.

The understanding of this statement is that previously he knew by inference (from evidence) that Allah (swt) has power over all things, and now with sensory perception, it is more likely that the one who passed by the village was a believer, and when he said: **أَنَّى يُحْيِي هَٰذِهِ اللَّهُ بَعْدَ مَوْتِهَا** **"How will Allah bring this to life after its death?"**. He did not say it in denial or rejection of the power of Allah (swt), but rather in respect of greatness at His (swt) power, acknowledging the inability of creatures to know how Allah (swt) revives the dead except by Allah's teaching them. So, he said to himself what he said out of a desire and anticipation for Allah (swt) to show him that.

This is more likely than saying that the one who passed by the village was a disbeliever, so he said: **أَنَّى يُحْيِي هَٰذِهِ اللَّهُ بَعْدَ مَوْتِهَا** **"How will Allah bring this to life**

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**after its death?”**, denying Allah's capability to do so. So Allah (swt) did with him what He did, to make him certain and believe.

3. Then afterward, Allah (swt) mentions Ibrahim's (as) request to show him how He (swt) brings the dead back to life. Allah (swt), while knowing the secret and the hidden, asks him about it. **أَوَلَمْ نُؤْمِن** **“Have you not believed?”** Ibrahim (as) responds by stating that he is a believer, but he desires assurance for his heart by witnessing it firsthand. The noble verse indicates that seeing the unseen is not a condition for belief. Instead, belief is affirmed through evidence. Ibrahim was already a believer before witnessing the resurrection of the dead firsthand.

Indeed, seeing the unseen as if it were visible, is another status that Allah (swt) bestows upon whomever He (swt) wills among His servants, for a wisdom that He (swt) alone knows.

It is worth mentioning that seeing the unseen requires transmitted (Sharai) evidence to affirm it. If the Quran had not informed us that Allah (swt) showed it to Ibrahim (as), we would not have asserted it because the unseen is not within the realm of sensory perception for the intellect to ponder, and establish evidence upon it. Instead, it requires transmitted (Sharai) evidence to prove it.

So the intellect investigates the reality and derives conclusions from it, and what is not a tangible reality before it relies on transmission for its verification.

So we believe in Allah (swt) through rational inquiry into His (swt) creations that are present before us. We learned from their limited, needy and dependent reality that they are created by an eternal, ever-living, and single Creator, who is Allah (swt).

Then we believe that the Quran is the speech of Allah (swt) through investigating the miraculous nature of this speech, challenging the eloquent Arabs to produce something similar, which they could not and will never be able to do. Thus, we realized that it is the Speech of Allah (swt) and believed in it.

Consequently, we believed in what the Messenger (swt) brought from Allah (swt).

Then, thereafter, we believed in all the unseen based on the definite transmitted evidence.

The way to Iman in the unseen, which is not sensed reality as its evidence, is through this transmitted evidence.

Thus, if someone claims to have seen angels, jinn, or witnessed matters known only to Allah (swt), hidden from him, his statement is not accepted, unless he brings evidence from the Book of Allah (swt) and the Sunnah of His Messenger (swt) to establish the argument for him in that regard.

Therefore, we believe in Allah (swt), His Messenger (saw), His angels, His books, His messengers (as), the Last Day, and Qadr, good and bad in it, and in all the unseen matters that come with definite evidence from Allah (swt) and His Messenger (saw). We believe in all of this through extension of the confirmed, establishing the argument both rationally and through transmission.

Iman is not contingent upon the direct observation of the unseen. Indeed, Ibrahim (as) was a believer before he saw how the dead are resurrected, as mentioned in the Quranic verse, **“He (saw) said: Have you not believed? He said: Yes”**.

Indeed, Ibrahim (as) desired and yearned to see how the dead are resurrected. He hoped that Allah (swt) would fulfill this desire for him, so that his heart could be contented by witnessing it firsthand, just as he was reassured through extension from evidence.

As for **“And when Ibrahim said, "My Lord, show me how You give life to the dead”**, (رَبِّ) **“My Lord”** is an expression of supplication. It implies a sense of compassion and expectation for continued response before making a dua.

As for **“show me”** is from the visual sighting that takes two effects: The first is the first person (speaker’s) pronoun, and the second is, **كَيْفَ تُحْيِي الْمَوْتَى** **“how You give life to the dead”**.

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As for كَيْفَ نُحْيِي الْمَوْتَى “how You give life to the dead” is a question that includes Ibrahim's (as) acknowledgment that Allah (swt) brings the dead to life, but he preferred to see how that happens.

Thus, it does not imply doubt about bringing the dead to life, otherwise it would have been without 'how,' but with an interrogative form like 'Do You revive the dead?' or 'Can You revive the dead?' Similar to this is when someone says: 'How does Zaid judge people?' It does not imply doubt that Zaid judges them, but rather asks about the known manner of his judgment. If it were questioning the existence of his judgment, it would be phrased as 'Does Zaid judge people?' or 'Can Zaid judge people?'

Therefore the question, كَيْفَ نُحْيِي الْمَوْتَى “**how You give life to the dead**” is an acknowledgment of Allah's (swt) bringing the dead to life, and what Ibrahim (as) meant was to see how this bringing to life occurred.

This is the true meaning of the question with 'how'.

However, the possibility of the figurative meaning remains plausible, which is using 'how' in a challenging manner. For example, if someone claims to carry a heavy load and you firmly believe they are incapable of doing so, you might say to them, 'Show me how you carry this?' intending to prove their inability to carry it.

Even though the literal meaning takes precedence over the figurative one, Allah (swt) intended to demonstrate that the figurative interpretation did not cross Ibrahim's (as) mind when he asked the question.

So Allah (swt) said: **أَوَلَمْ تُؤْمِن:** “**Have you not believed?**” Allah (swt) knows the truth of the matter, yet He (swt) intended to show that Ibrahim (as) only intended the literal meaning of the question, which was his desire for Allah (swt) to let him witness firsthand how the dead are brought back to life.

Thus, Ibrahim's (as) response, 'Yes', meant, I believe, O Lord, that You are capable of resurrecting the dead, and I have no doubt about that.

As for **وَلَكِنْ لِّيَطْمَئِنَّ قَلْبِي** “but [I ask] only that my heart may be satisfied” meaning I asked only to reassure my heart by witnessing it firsthand, just as I am reassured by the evidence.

Allah (swt), by His grace, made Ibrahim (as) witness that. He commanded him to take four birds, slaughter them, and scatter their parts on different mountains. Then Ibrahim (as) was instructed to call them, and he saw how they gathered again, each part returning to its original place, and the birds came back to life by the permission of Allah (swt), and so it was.

As for **قَالَ فَخُذْ أَرْبَعَهُ مِّنَ الطَّيْرِ** “He (swt) said, "Take four birds” meaning, if you wish to do so, then take [them]. Here, the particle "ف" serves as a response of an omitted condition (if you wish, then take).

As for **فَصْرَهُنَّ** “slaughter them” is from يصيره or صاره, بصوره. The word 'فَصْرَهُنَّ' has been recited with a ḍammah (فَصْرَهُنَّ) with lightening (takhfeef), and Ḥamza recited it (mutawatir recitation) with a kasra (فَصِرَهُنَّ), and with a ḍammah it means to cut or amputate.

And with a kasra, it means to cut, as Al-Farrā' said.

And because both recitations are mutawatir (متواتر), and the meaning is the same, therefore the decisive meaning between the two recitations is to slaughter them or to cut them into parts.

As for **ثُمَّ ادْعُهُنَّ** “then call them” meaning call them.

As for **يَأْتِيَنَّكَ سَعِيًّا** “they will come [flying] to you in haste” in place of condition and **سَعِيًّا** “in haste” It means running on their feet, and it is not said to a bird when it flies to go fast.

As for, **وَأَعْلَمَ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ** “And know that Allah is Exalted in Might and Wise” It means He (swt) overcomes his affairs with profound wisdom, nothing can fail him. He (swt) is not governed by the causes of creations, but rather He (swt) is the Supreme, the All-Knowing, who dominates over his servants.

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# What exactly have the Rulers done, other than allow us to bleed?

Fatima Musab

The horrors in Gaza has made the whole world wake up and think. For the first time, there seems to be a global recognition of the fact that the rulers within this system have failed us all. They tried to tell us that the rulers duty is to protect the interests of their citizens, to follow the rule of law and ensure that our voice is carried through to state policy – but this is clearly a lie.

And looking over the events of the past year shows us how far the rulers will go to protect their own interests and that of their supporters. They are going so far as to ignore the blood spilling as a genocide takes place before them, they are failing to protect their people across the world. Even when their choices come into conflict with, or show a blatant disregard for, the ideals and principles they used to obtain legitimacy and that brought them into power.

## **Muslim Blood is being spilt.**

Across the Muslim lands, the people are suffering in one way or another. The rule of secular Capitalism, on land that was once ruled by Islam has left the people at the mercy of political games. So they live in a state of constant insecurity, with their blood being split in attacks on a regular basis. Just a few such examples from this year, apart from Gaza include;

- The situation in Myanmar predates 2023. The conflict in the area goes all the way back to World War two, but the recent military takeover in 2021 led to the "systematic process" of driving hundreds of thousands of Rohingyas from Myanmar "through repeated acts of humiliation and violence.

- In India, there have been repeated attacks against Muslims – The Hindutva Watch organization reported that more than 250 hate incidents against Muslims were carried out in India in the first half of 2023.

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- Then in Kashmir, there is an ongoing occupation by Indian forces. This year, there was a confrontation erupted between Indian security forces and militants in the Anantnag district of Jammu and Kashmir, India.

### **But is it just the Muslims who are suffering?**

No, they aren't. There is certainly an agenda to suppress Muslims and Islam. But the Capitalist System is being exposed across the world.

In the Western World, the rulers have tried to use principles such as 'the right to vote', the 'right to protest', 'A transparent, free press' to appease its citizens. Telling them that if they work within the system, their voices will be heard and the problems within the system will be solved. The events over the past year shows how false this is.

- In USA, gun violence is a huge issue. The year 2023 was [on pace to break a record](#) for mass killings. Despite the protests and activism, the gun lobby has yet to be held accountable.
- Police violence continued in the USA. In 2023, the police killed over 1,200 people.
- In France, when the people held protests and were met with water guns and tear gas on various occasions.
- Following strikes across the UK, the government passed an anti-strike law.

These are just a few examples of the problems in the Western World, there are many more especially ones related to the economy.

In the rest of the world, we can see the problems that have emerged as a direct result of the system- problems which are affecting both Muslims and non-Muslim lands.

### **There's Widespread Political Instability**

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Post 1940's, the idea of self-determination and democratic rule become a defining aspect of governments across the world. But the colonial legacy of divide and rule, together with the continued interference from the neo-colonialist powers, has created a situation where conflict and instability is the norm in a number of countries across the world. The factions in various countries vie for power and rule, without caring about the consequences on the people.

Just this year, we have a number of examples including:

- The recent political violence in Nigeria between the local militias.
- The political criminal violence in Mexico, as law enforcement tries to curb drug-related *violence* between *criminal* organizations and government forces.
- The lack of central government in Haiti, with gangs controlling much of the capital city of Port-au-Prince. They are suffering from several food and health.
- The ongoing border conflict between Armenia and Azerbaijan, that began back in 2021, over disputed territory.
- The death and displacement of civilians in the Blue Nile state in southeastern Sudan, resulting from land disputes.
- There were clashes over the disputed Abyei area in South Sudan between Twic Dinka and Misseriya militias against Ngok Dinka militias. While the conflict has officially ended, there are still attacks that occur sporadically.
- The ongoing conflict between the Somaliland National Army and the SSC-Khatumo forces of the Dhulbahante in Las Anod, the capital of the Sool region. Fighting erupted on February 6 after Somaliland security forces held a violent crackdown on civil protests. 2 days later, the supreme Garad of Dhulbahante, declared an intent to secede and reunite with the Federal Government of Somalia.

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- A drone strike by the Nigerian Armed forces hit a village by mistake, killing at least 88 civilians. They thought they were targeting bandits.

## **There's no one to stop civilians from being at the mercy of International games**

We watch as the rulers sit together and argue over what they 'believe to be right', listening as they try to convince their citizens that they are fulfilling a 'moral obligation' of protecting the world from 'terrorists'. But international games over resources and strategic interests are a known, accepted part of this system. And the rulers just use words like 'moral obligations' and 'terrorism' to justify why civilians are the ones paying the price for the games with their body and property.

### **- Ukraine**

We know of the Ukraine- Russian War, with the consequences being felt across the world. It was clearly a war that was fought over American dominance in the region, and the West's fear of losing their access a region that had both strategic benefits and resources.

### **- Yemen**

The fighting between the Houthi rebels and the Saudi coalition that backs Yemen's internationally recognized government has resulted in two-thirds of the population, or 21.6 million Yemenis, being in need of assistance. Five million are at risk of famine, and a cholera outbreak has affected over one million people.

### **- Syria**

The war in Syria is an ongoing one, starting over a decade ago. While it's referred to as being a civil war, there has been a lot of involvement from foreign states – previously from NATO and GCC, Iran and Russia. Currently, there's heavy involvement from Turkey in the region. And while the civil war was said to have broken out against Bashar Al Assad- he is still in power. And as a result, there are 13 million Syrians being displaced, and over 500 thousand Syrian people who died.

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## - Guyana

There is a situation brewing there - Significant oil reserves were discovered offshore in the 2010 and then, Guyana granted drilling licenses in the disputed waters this year. In turn, Venezuela announced a desire to take control of the region, holding a referendum and taking steps to press its claim over the region. In response to Venezuela's actions, other countries supported Guyana's position including Brazil, the UK and US. Brazil sent troops to its border with the region and the US conducted military exercises with Guyana.

## - Gaza

Then of course, we have the horrors that are unfolding in Gaza and the West Bank. With the international acceptance and support of Israel's illegal occupation, their genocidal actions, and the news of the new IMEC initiative.

### **There's no one to clearly take responsibility and protect the displaced**

With the conflicts and international games, comes widespread displacement. And it is still unclear who should take responsibility of the civilians. If the displacement is internal, the government will say that they lack the resources to provide for them. If the displacement is external, the other states are unwilling to take responsibility of them for long periods of time. While there is a discussion of the rights of refugees, none of the states are actually obligated to care for the refugees.

According to the UNHCR's estimates, 117.2 million people will be forcibly displaced or stateless in 2023.

Some state specific examples include:

- The Afghan refugees as the Pakistani government decided to expel the refugees living within their borders and Afghanistan said that they didn't have the resources to care for the more than 1 million refugees that were being forcibly returned to them.

- Over 500 thousand Eritreans — nearly 15% of the country's population — have been displaced abroad due to ongoing violence and political instability.

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- The ongoing crisis in CAR has led to over 750 thousand refugees being registered in 2023
  - There was an increase in Somalian refugees this year – with over 814 thousand refugees being recorded by mid-2023.
  - Congo has the highest number of displaced people in Africa.
  - There are over 1 million stateless Rohingya Muslims.
  - Over 4 million South Sudanese who have been forced from their homes.

The world run by secular Capitalism, is an awful place to live in. Political violence, economic problems, social chaos is the norm. We have started to wake up but we need to stay awake. The rulers across the world have shown themselves to be liars over and over again. How many times will we allow ourselves to be fooled into believing them?

What’s happened in Gaza has sent a shockwave across the world. And now they are trying to clean up their images –

- with the ‘aid’ that they are sending to the Palestinians, despite allowing 80% of Gaza’s infrastructure to be demolished.
- With the ‘leaked’ talks that encourage a two-state solution.
- With the media narrative trying to pin all of the attacks on Nethanyahu and his government.

The events in Gaza, the events across the world, happened because the rulers allowed it to happen. Changing one face in the election- any election- won’t change a thing. Changing one law will not change anything.

The entire system is the problem. Unless we change it, the entire world will continue to suffer. The Khilafah will not just protect the Muslims, throughout the establishment of Islam on this world, it will also protect and care for the non-Muslim citizens in a way that the Capitalist System has been unable to do.

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The Prophet sallallaahu `alayhi wa sallam ( may Allah exalt his mention )  
said,  
*“The Imaam is but a shield (protection) behind whom you fight and you protect  
yourself with, so if he orders by piety and is just, then he receives reward for  
that, and if he orders by other than that, then it is against him.”*

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# Biden's 2024 State of the Union Address Reveals an Opportunity for the Ummah to Reclaim Leadership of Humanity, After Re-Establishing the Khilafah

Musab Umair, Pakistan

On 7 March 2023, US President, Joe Biden, delivered his annual State of the Union Address [1]. It revealed weaknesses in the hold of the United States over the world, and an opportunity for the Islamic Ummah to reclaim its place as the leadership of humanity, as it was for centuries, under the Khilafah.

## Domestic Conflict Is Crippling Implementation of Foreign Policy

President Joe Biden is clearly preoccupied with domestic conflict with the Republican Party, and its former president Donald Trump. He could not resist attacking Trump over his stance over Russia. Biden stated, "Now, my predecessor, a former Republican President, tells Putin, "Do whatever the hell you want."" By attacking Trump over Russia, Biden revealed that the domestic conflict is so severe, it is leading to conflict in the implementation of foreign policy. Biden even used some of the language he reserved for China, in his State of the Union last year, and Iran this year, against Trump. Biden stated, "January 6th and the lies about the 2020 election, and the plots to steal the election, posed the gravest threat to our democracy since the Civil War."

Indeed, America is bitterly divided domestically and crippling its own ability abroad. Allah (swt) described, **بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّىٰ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ** "Their malice for each other is intense. You think they are united, yet their hearts are divided. That is because they are a people with no understanding." [TMQ Surah al-Hashr 59:14]. Such infighting is an opportunity for the Islamic Ummah to strike a severe blow on American influence in the Islamic Lands, by re-establishing the Khilafah.

## Immense Concentration of Wealth is a Burden of Capitalism on Humanity

At a time when most Americans are facing economic hardship due to immense concentration of wealth in the hands of the few, Biden appeared as if

he were on the side of the suffering public. He pointed out economic injustice, saying, “There are 1,000 billionaires in America. You know what the average federal tax rate for these billionaires is? 8.2 percent! That’s far less than the vast majority of Americans pay.” However, Biden himself is responsible for the concentration of wealth. Concentration of wealth is an inevitable consequence of the capitalist system that he implements. It occurs in every single country where capitalism is implemented, including the Muslim countries. Despite Biden’s attempts to build confidence in the economy, Americans are not reassured. The Pew Research survey of 29 February 2024 reveals that most Americans remain concerned about the economy. It stated, “Nearly three-quarters of Americans (73%) rate strengthening the economy as a top priority.” [2].

Indeed, the economic injustice of Capitalism is a burden upon all of humanity. This injustice is an opportunity for the Islamic Ummah to provide humanity with the only effective alternative. The Khilafah ensured for centuries, and will ensure again, the fair distribution of wealth. Allah (swt) said, **كَيْ لَا يَكُونَ دُولَهُ بَيْنَ الْأَعْنِيَاءِ مِنْكُمْ** “so that wealth may not merely circulate among your rich.” [TMQ Surah al-Hashr 59:7]

### **The American Intervention in the Muslim World is Destructive**

Failing miserably to solve America’s deep political divides and economic injustice, Biden still felt qualified to address the Middle East, and propose a solution. He claimed, “As we look to the future, the only real solution is a two-state solution.” It is clear from Biden’s support of the Jewish entity during its war on Gaza, that any American solution is in the favor of the occupying forces. The day before his State of Union address, the Washington Post revealed on 6 March 2024, the extent of American military assistance to the evil Jewish aggression. It stated, “The United States has quietly approved and delivered more than 100 separate foreign military sales to Israel since the Gaza war began Oct. 7, amounting to thousands of precision-guided munitions, small-diameter bombs, bunker busters, small arms and other lethal aid, U.S. officials told members of Congress in a recent classified briefing.” [3]

As for the two-state solution itself, it is to give most of Palestine to the occupiers. This solution is an American solution to strengthen its military base,

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‘Israel,’ in the heart of the Islamic Ummah. Biden’s injustice over Gaza has angered the Muslims all over the world, as well as fair-minded Americans. This public anger is an opportunity for Muslims to establish Khilafah and end the occupation, in accordance to the command of Allah ﷻ. Allah ﷻ said, وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُمْ “Expel them from wherever they have expelled you.” [TMQ Surah al-Baqarah 2:191].

**O People of Power, Nussrah and Strength in the Islamic World!** Political division has crippled America. Its capitalist system is a burden upon humanity, including its own people. Its treatment of Gaza has turned people around the world against it and the Jewish entity. This Ramadan, the month of victories, seize the opportunity to bury the oppressive American world order, by re-establishing the Khilafah (Caliphate) on the Method of Prophethood.

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# America Seeks to Crown the Jewish Entity as a King over the Arab and Islamic Countries

Bilal al-Muhajir, Pakistan

It is true that the Jewish state did not achieve the declared goals it set for its crusade against Gaza, and all of Palestine. However, it achieved much more than that in a different sense. It is true that the Jewish state, with its cowardly army, was not able to completely eliminate the resistance. However, it succeeded in destroying the infrastructure of the Gaza Strip. It struck the resistance. It harmed the people in terms of killing, genocide, and demolition. It is true that the Jewish state was unable to secure the release of the prisoners who were captured on 7 October. However, in return it imprisoned more than fifteen thousand from the West Bank, and even more from Gaza. This is on the assumption that the Jewish state is serious in its intention to liberate its prisoners, and not to use them as an excuse to carry out more blood-curdling massacres. It was clear from the fierce attacks of the Jews, and their scorched earth policy, that the Jews would not be able to secure the return their prisoners, alive at least. This loss is what the crusade commanders described as exorbitant costs. As for restoring the security situation to what it was before 7 October, the Jewish state has eliminated any way to do so. All the conspiring parties are preparing to create a completely demilitarized entity, under the control of Abbas authority, neighboring countries, and international forces.

With full American cover for the massacres of the Jewish state, America was able to market the Jewish state as a rogue entity that is above every law, custom and principle. America provided the entity with all the means for rebellion against all human norms and values, without accountability. America unleashed the Jews in their brutal oppression, under full view of the Islamic Ummah, its governments, its armies and its peoples. It imposed on the agent regimes in the Islamic World inaction over these crimes. It imposed the restraining of the Muslim armies, and the gagging of the mouths of the general public, for mere condemnation of the massacres of the Jews. For the international community, the Jewish entity has become an American-like state that considers anyone who does not support it in its crimes, to be anti-Semitic, even if they are among its allies and providers of its blessings. On Saturday 23

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March 2024, the entity's Foreign Minister, Israel Katz, attacked the Secretary-General of the United Nations, Antonio Guterres, after his statements regarding the need to facilitate the entry of aid into the Gaza Strip. Katz responded harshly to the Secretary-General, after his criticism of the humanitarian crisis in Gaza during his visit to the Rafah Border crossing on Saturday, claiming that the United Nations has become an anti-Semitic and anti-Israeli body.

The Jewish state achieved more than it dreamed of in terms of killing, destruction and displacement. It achieved that with international, regional, and Arab cover. More than that is the continuation of the normalization that was taking place with the traitorous rulers of the Arab and the non-Arab, before the events of October 7. Normalization was even not affected by the massacres that followed that date. Even more than that, America is now rewarding the Jewish state for its crimes, by extending bridges of normalization for the entity with the state of Bani Saud, in the heart of the Islamic World! After all this, some people like to claim that the Jewish state did not achieve what it had planned. They claim that it will emerge defeated from the battle. They are ignoring all the previous achievements achieved by the Jewish state on the ground, politically and regionally. Some of these voices did not read the reality well, in all its aspects. So some rejoiced over small achievements here, whilst ignoring huge losses. Then there are other voices that want to numb the Ummah and mislead public opinion. This is so that the Ummah, and with it global public opinion, does not reach the stage of explosion.

It seems that there is nothing left for America but to crown the Jewish state as king over the Arab League and the Organization of Islamic Cooperation (OIC.) This is just as the tribes in Medina were plotting to crown Abdullah bin Abi bin Salul as their king in Medina, before the Prophet of Allah Muhammad (saw) overtook them. Unless the Ummah takes action and overthrows its traitorous rulers, by installing a Khaleefah Rashid (Rightly Guided Caliph) who unifies it under the Khilafah Rashidah (Rightly Guided Caliphate) on the method of the Prophethood, America will overtake the Muslims, by crowning the Jewish entity, as the leader over an Ummah of Arabs and non-Arabs. Then Netanyahu will declare his decisive victory over the Islamic Ummah. The Ummah must rectify its situation before it is too late. It must not be deceived by the illusions woven by the media outlets that serve America and the Jews directly or indirectly, intentionally or unintentionally.

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## Falsehood with Goodly Outside

Ikhlaq Jehan, Pakistan

The International Court of Justice is the judicial organ of the much overrated organization United Nations. Grievances of World War I caused the downfall of the League of Nations but it re-emerged stronger in 1945 under a different name. The United Nations developed a Charter “to save succeeding generations from the scourge of war.” What it meant by succeeding generations is incomprehensible as so far it has only played with words in the form of data recording or giving statements. Setting courts, which appear to be nothing more than a debate club, where every country’s representative gets a chance to exert his vocal skills.

This chance was also given to the Pakistani Law Minister Ahmed Irfan Aslam, who proved himself to be an excellent elocutionist and nothing more.

Last week was the third time that the USA used its veto on the Security Council to kill a resolution demanding an immediate ceasefire in the ‘Israel’- Hamas war. The message given to the Jewish entity with this veto is that it can continue killing innocent Palestinians. Meanwhile the United Nations food agency has paused delivering aid to northern Gaza, citing ‘Israeli’ gunfire as well as “complete chaos and violence due to the collapse of civil order” in the area. How can an international organization that claims to stand and protect the needy of the world find a place unsafe for itself and abandon innocent women and children as they were immune to all the hunger and pain. Mr Ahmed Irfan must be aware that children of Gaza were being blown to pieces while he was proving his articulation. In 2005 the UN adopted the “Responsibility to Protect”, in response to the mass massacre in Rwanda, but the atrocities continued to happen.

The cruelty faced by our Palestinian brothers and sisters takes us back to the time of Mongol invasion; and how eventually a Muslim Commander dealt with them should boost the confidence of any God-fearing brave Muslim general. This is not a time to sit and have peace talks with the enemy, this is the time to fight back and save this Ummah of Muhammad (saw). There are lessons in every

leaf of history that was made in obedience to Allah (swt). After the fall of Damascus, the Mongols advanced towards Egypt and Morocco and the Mongol commander Kitbugha sent a threatening letter to the Amir of Egypt. It read something like this: “We have laid siege to the land, orphaned the children, punished and killed the people, destroyed the honour of their leaders. Do you really think you can escape from us? You will eventually be able to see what is heading your way.”

Sultan Qutuz, saw the impact of the letter on the people present. He replied differently. He killed the Mongol delegation and hung their bodies in his capital, which boosted the morale of his forces and people. This is an example of a leadership that this Ummah is in need of.

When Qutuz’s reply arrived, the Mongols knew they were dealing with a different kind of king in Egypt than they had encountered before. The Sultan assigned his deputy Baibars with the task and consulted Ulema as well, who gave him support and guidance. This is an example of the unity and inclusion of Deen in all matters of life. Only Islam can remove the barbarian aspect of wars.

We the Ummah of Muhammad are in need of a Commander like Baibars who after hearing the atrocities of the Mongols replied by saying “Let the time come, we will tell these barbarians that they are not the only ones who know how to fight, but there are also some people in the world who can snap their necks.” The liberation of the Muslim Ummah and Muslim lands from the tyranny of the Mongols was a direct outcome of the Battle of Ain Jaloot.

The Muslims of today must observe what legacy are they leaving behind and what credentials are they taking along, as you will be remembered in this world as you lived and you will be judged in the Hereafter for that. Once you embrace Islam your life is the only chance to register your history and your future and that is only possible by living your today according to the commands of Allah (swt).

[الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا أَوْلِيَاءَ  
[الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا]

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**“Believers fight for the cause of Allah, whereas disbelievers fight for the cause of the Devil. So fight against Satan’s ‘evil’ forces. Indeed, Satan’s schemes are ever weak.” [An-Nisa: 76]**

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# The Miracle of the Noble Quran, Challenging Humanity and the Jinn, Lies in the Aspect of its Composition Alone

Translated from Al-Waie Issue 173

The word 'العجز' (al-Ajz) means inability and the linguistic saying (عَجَزَ) (عن الأمر) Ajiza anil Amr' means "inability in the matter." The word Mu'jiza (المعجزة) (Miracle) is a sign upon whose basis a challenge is made and the one who is challenged is unable to bring the like of it. The word miracle (Mu'jiza) denotes every sign of Prophethood, be it in the feminine case, such as the Staff, or in the masculine case, such as the Noble Quran. The Aspect (wajhu) of Miracle is the underlying basis of the Miracle, as the challenged one is unable to bring the like of it and he falls short. When the one challenged falls of bringing the like of it from the underlying aspect, he has failed. If the one challenged, or others, were to bring the like of it according to the aspect of miracle, the Mu'jiza becomes invalidated and its capacity to mount the challenge is invalidated. A Miracle may have more than one characteristic, whilst the Aspect of Miracle is one of those characteristics. Accordingly, the Staff of Musa (as) turned into a snake that crawled and frightened, whereas the staffs of the Magicians deceived the people by illusion, as if they were snakes moving to frighten them. This made Musa (as) feel apprehension and so he was commanded to throw the Staff. Suddenly, the distinguished characteristics of the Staff became apparent. The Aspect of the Miracle was that the Staff devoured the objects of their illusion. Thus, the Magicians fell down in prostration. Similar is the Noble Quran that was revealed in the Arabic language with Arabic letters. Despite it challenging the Arabs from the aspect of composition, they were unable to bring the like of it. Thus, it is the Miracle of the Messenger Muhammad (saw) in this aspect. This Aspect of the Miracle is not shared by any other words. The Miracle of any matter is that it must not be shared with any other things.

Recently, writings have appeared about the existence of other aspects of the Miracle in the Noble Quran, whilst knowing that the Quran did not challenge from such aspects. Nor was the Quran unique from others in such aspects, as such aspects exist in the Sunnah as well.

They assert that the mentioning or indications of the Quran about scientific facts that were revealed only in the modern era is within the Aspect of the Miracle of the Quran. The saying of Allah (swt) (وَأَنْزَلْنَا الْحَدِيدَ) **“We have sent down iron.”** [TMQ 57:25] and His saying, (وَالْأَرْضَ بَعْدَ ذَلِكَ) **“And after that He spread the earth.”** [TMQ 79:30], and His saying, (دَحَاهَا) **“He created from it its mate.”** [TMQ 4:1], and His saying, (وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيًّا) **“And We made from water every living thing.”** [TMQ 21:30], and His saying (بَيْنَهُمَا بَرْزُخٌ لَا يُبْغِيَانِ) **“Between them (the two seas) is a barrier [so] neither of them transgresses.”** [TMQ 55:20], and His saying, (وَأَلْجِبَالَ أَوْتَادًا) **“And (have we not made) the mountains as stakes?”** [TMQ 48:7], and His saying, (ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ. ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً ثُمَّ خَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظْمًا فَكَسَوْنَا الْعِظْمَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ. فَتَبَرَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ) **“Then We placed him as a sperm-drop in a firm lodging. Then We made the sperm-drop into a clinging clot, and We made the clot into a lump [of flesh], and We made [from] the lump, bones, and We covered the bones with flesh; then We developed him into another creation. So blessed is Allah, the best of creators.”** [TMQ 23:13, 14] and other similar verses, the Quran is not distinguished by mentioning such matters which they say as scientific miracles. However this aspect is also shared by the Sunnah. It is reported by Bukhari and Muslim from Abu Huraira (ra) that the Messenger of Allah (saw) said, (مَا بَيْنَ النَّفْحَتَيْنِ أَرْبَعُونَ) **“Between the two sounds of the trumpet, there will be forty.”** قالوا: يَا أَبَا هُرَيْرَةَ أَرْبَعُونَ يَوْمًا؟ قال: أَبَيْتُ، قالوا: أَرْبَعُونَ شَهْرًا؟ قال: أَبَيْتُ، قالوا: أَرْبَعُونَ سَنَةً؟ قال: أَبَيْتُ، ثُمَّ يُنْزَلُ اللَّهُ مِنَ السَّمَاءِ مَاءً فَيَنْبُتُونَ، كما يَنْبُتُ الْبَقْلُ. قال: وليس من الإنسان شيء إلا يَبْلَى، إلا عِظْمًا وَاحِدًا، وهو عِظْبُ الدَّنْبِ، ومنه يُرْكَبُ الْخَلْقُ يَوْمَ الْقِيَامَةِ Abu Huraira, “Forty days?” But he refused to reply. Then he asked, “Forty months?” He refused to reply. Then he asked, “Forty years?” Again, he refused to reply. Abu Huraira added. “Then (after this period) Allah will send water from the sky and then the dead bodies will grow like vegetation grows, There is nothing of the human body that does not decay except one bone; that is tail bone from which the human body will be recreated on the Day of Resurrection.”

They say that the mother cell is present in the tailbone and that this cell is unique in kind, possessing characteristics rendering it able to create all the body cells, of all kinds. Science reveals, so they say, that the cell contains all the genetic characteristics. This affirms that the Sunnah shares

this aspect with the Quran, which they call as one of the Aspects of Miracle. If what they said was true, then the Sunnah would also be a Miracle, like the Qur'an whilst in reality the Quran is the challenging Miracle and not the Sunnah.

The other Aspect of Miracle which they mention is the legislation of the Quran has. It is enough to answer this with the saying of the Messenger of Allah (saw), **“I was given the Quran and the like of it with the Quran”**. Whoever looks at the books of Fiqh will also find the truthfulness of the Hadith. Then where is the Miracle? And the disbeliever would argue by saying “where is the Miracle in cutting the hand of a thief, where is the Miracle in marrying four wives and where is the miracle in giving man the share of two women?.” Thus the disbeliever demands a rational argument. So how can the Quran be equated with the Sunnah in terms of Miracle. Moreover, the disbelievers may claim that the Western legislation is better than that of Quran, citing the freedoms which the Western legislation has, whilst asking where is the Miracle in paying Jizya, flogging the fornicator and prohibiting the meat of swine? If we wished to establish the argument against the disbeliever in order for him to believe in the Quran, by saying that it has miraculous legislations which man cannot bring the like of it, matters would become confusing and convoluted, whilst the argument would be lost. So long as the disbeliever does not believe in the Quran that it is from Allah (swt), he will not believe the Quranic legislation to be miraculous.

Another aspect which they mention is the information of the Quran about the Unseen (المغيبات) such as the saying of Allah. Allah (swt) said, **“Alif Lam Meem. The Romans have been defeated. In the nearest land, and after their defeat they will be victorious within three to nine years.”** [TMQ 30:1-4]. However, there are as many Unseen news in the Sunnah, as in the Quran about the future, such as the saying of the Prophet (saw), **“وليبوشكن أن يكون للرجل مثل شطن فرسه من الأرض حيث يرى من بيت المقدس خير له من الدنيا جميعاً”** **“Surely, there will soon come a time when, for a man to have land equivalent to his horse’s rope - from which he can see Bait al-Maqdis - will be better for him than the whole world!”** and the saying of Prophet (saw), **“مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ وَلَكِنْ سَأَخْبِرُكَ عَنْ أَشْرَاطِهَا إِذَا وَلَدَتِ الْأُمَّةُ رَبَّتَهَا**

فَدَاكَ مِنْ أَسْرَاطِهَا وَإِذَا كَانَتِ الْحَفَاةُ الْعُرَاهُ رُءُوسَ النَّاسِ فَدَاكَ مِنْ أَسْرَاطِهَا وَإِذَا تَطَاوَلَ رِعَاءُ فَدَاكَ مِنْ أَسْرَاطِهَا وَإِذَا كَانَتِ الْحَفَاةُ الْعُرَاهُ رُءُوسَ النَّاسِ فَدَاكَ مِنْ أَسْرَاطِهَا فِي خَمْسٍ لَا يَعْلَمُهُنَّ إِلَّا اللَّهُ “The one who is asked about it does not know more than the one who is asking. But I will tell you of its portents. When the slave woman gives birth to her mistress, that is one of its portents. When the barefoot and naked become leaders of the people, that is one of its portents. When shepherds compete in constructing buildings, that is one of its portents. (The Hour) is one of five (things) which no one knows except Allah” and the Prophet’s saying, يَا أَيُّهَا النَّاسُ زَمَانٌ يَتَبَاهُونَ بِالْمَسَاجِدِ “There will come a time when people boast one another about Mosques” and the Prophet’s (saw) saying, لَنْ تُفْتَحَنَّ لِتَقُومَ “You will conquer Constantinople” and his (saw) saying, لَا تَقُومُ السَّاعَةُ حَتَّى يَبْنِيَ النَّاسُ بُيُوتًا يُشَبِّهُونَهَا بِالْمَرَاحِلِ “The Final Hour will not come until people build houses which are like colored (stripped) garments,” and his (saw) saying to Umm Haram مِنَ الْأَوَّلِينَ “You are amongst the first ones”, so she sailed over the sea and then she fell down from her riding animal and die, and his (saw) saying, تَقْتُلُ عَمَارًا الْفَتَى الْبَاغِيَةَ “The transgressing group will kill Ammar”, and his (saw) saying, يُؤَشِّكُ الْأُمَّمُ أَنْ تَدَاعَى عَلَيْكُمْ “Nations will soon summon one another to attack you” and others. If the information about the Unseen were one of the aspects of miracle, the Sunnah would have been a miracle.

They say that amongst the Aspects of Miracle of the Quran is its information about the stories of predecessors. This matter is not restricted to the Quran alone. The Sunnah has also narrated the stories of predecessors such as the story of People of the Cave upon whom the entrance of the cave was closed, the story of the monk and the young boy, and others. However, this aspect is shared by what was written in many languages about the stories of the past. The disbeliever cannot believe the truthfulness of the Quranic story and its distinction from the stories of other books, unless he believes that the Quran is from Allah (swt). As long as this is the case, the Quran is not miraculous from this aspect.

Definitely, these aspects are not evidence for the Miracle as they are also shared by the Sunnah and other than the Sunnah. Upon scrutiny, it seems that those who say this are confused between the Miracle of the Quran and the fact that the Prophet (saw) received Revelation and he (saw) does not utter anything of his own desires. The Quran is a Miracle and the

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Sunnah is not a miracle, whereas both of them are divine Revelation. This distinction must be made between them.

The only Aspect of the Miracle of the Noble Quran that challenges humanity and Jinn lies in its composition (نظم) and styles (وأسلوب) i.e. in the form of expression (تعبير), for the portrayal of the meanings. In language, expression is of words and structures (تراكيب), wherein such words and structures are in the forms of meanings (قوالب للمعاني), which never separate from them absolutely, unless they are the nonsense word (مهمل muhmal), whereas there is nothing muhmal (word without meaning) in the Quran. When some of the meanings of the Quran are translated into other languages, they do not constitute a Miracle. Accordingly, the Miracle is in the composition (نظم) that depicts the meanings.

This is the only Aspect of the Miracle. Comprehending the miracle necessitates the knowledge of Arabic and its literature (آداب). This is completely different from establishing the argument that the Quran is a Miracle. Accordingly, establishing the argument can be in any language to establish that the Quran is from Allah (swt) and not from Muhammad (saw), or Arabs or non-Arabs. The challenge of the Miracle was and is still existing today. No one will produce the like of it i.e. the like of its composition and styles. What is required is to establish the argument of confirming the inability of people and not explaining the Aspect of the Miracle. The former, i.e. establishing the argument, can be in any language, whilst the latter, explaining the Aspect of Miracle, can only be in Arabic language.

Whoever engages in debate with the disbelievers and hypocrites must differentiate between the Miracle of the Quran and between the reception of the Divine Revelation by the Prophet and his nature of not uttering of his own desires. He must also differentiate between establishing the argument that the Quran is a Miracle and explaining the Aspect of its Miracle. Whoever insists on establishing the existence of scientific facts in the Qur'an, let him use them to establish the Revelation of Muhammad (saw), and not the Miracle of the Quran.

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## Dunya of Tests

We all may know that this Dunya is the abode of tests, 'bait al ibtila'. We are tested with all kinds of calamities, proving to Allah (swt) we have true Emaan (faith), through patience and perseverance, as Allah (swt) extinguishes all our bad deeds till we walk the earth with none, meeting Him (swt) proud on the Day of Judgement (Yom al Qiyamah). What do we do when we are desperate? When we want something so badly for something to be so different, to be "better"? To lose sense of satisfaction? Sometimes we begin to lose sense of our purpose... becoming a version of ourselves we don't want to become.

We have Ridaa, we accept what Allah (swt) has given us, while we strive to develop, strive to become more than what we are, strive for what we see is better, what we feel will give us contentment, satisfaction or a sense of accomplishment, but doesn't work out. We fight hard to get where we want to be, where we see ourselves, where our dreams seem connected to our reality. It seems we are shooting for the stars. Our dreams seem so near yet so far away.

Our belief in Allah makes us sure it is near, but this Dunya slithers into our hearts and changes our perception making us see everything so far away. Aiming for something that this Dunya (or shaytan we could say) shows us to be so "unrealistically" unreachable; throwing all these words around to confuse us and try to make us break our belief in the Mercy of Allah swt, AstaghfirUllah. Words like "Ya right... like that's gonna ever happen", or "if only I had this... if only this didn't happen... if only I didn't" or "I can't take this anymore, it's never gonna happen" or "You could never do this, don't even try anymore." These are all clear deceptions of Shaytan, of Satan, in an attempt to try to break us. So that we may not only lose contentment, live without Ridaa' (acceptance) but continuously struggle to stop striving for change.

See, it's not Haraam for us to strive to change any circumstance for the better. But we also need to know what is "better". We need a clear definition. And that definition can only be defined by Allah (swt), and our beloved prophet Muhammad saw. By using the Quran and Sunnah as our guide for all our decisions. Once we go from there, we must strive to become better, not losing our Rida' in Qadaa' Allah on the way, not losing the peace within ourselves. We

slip! It is only natural. Our Emaan dips slightly and rises; BUT Insha'Allah, when it rises again, it will rise even higher and therefore will slip even less.

The Prophet (saw) guided us with this hadith,

مَا لَكَ يَا حَنْظَلَةَ قَالَ نَافَقَ حَنْظَلَةُ يَا أَبَا بَكْرٍ نَكُونُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُذَكِّرُنَا بِالنَّارِ وَالْجَنَّةِ كَأَنَّا رَأَى عَيْنٍ فَإِذَا رَجَعْنَا إِلَى الْأَزْوَاجِ وَالضَّبَائِعِ نَسِينَا كَثِيرًا . قَالَ فَوَاللَّهِ إِنَّا لَكَذَلِكِ أَنْطَلِقُ بِنَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . فَأَنْطَلَقْنَا فَلَمَّا رَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَا لَكَ يَا حَنْظَلَةُ " . قَالَ نَافَقَ حَنْظَلَةُ يَا رَسُولَ اللَّهِ نَكُونُ عِنْدَكَ نُذَكِّرُنَا بِالنَّارِ وَالْجَنَّةِ كَأَنَّا رَأَى عَيْنٍ فَإِذَا رَجَعْنَا عَافَسْنَا الْأَزْوَاجَ وَالضَّبَائِعَ وَنَسِينَا كَثِيرًا . قَالَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَوْ تَدُومُونَ عَلَى الْحَالِ الَّذِي تَقُومُونَ بِهَا مِنْ عِنْدِي لَصَافَحْتَكُمْ الْمَلَائِكَةُ فِي مَجَالِسِكُمْ وَفِي طُرُقِكُمْ وَعَلَى فُرُشِكُمْ وَلَكِنْ يَا حَنْظَلَةَ سَاعَةٌ وَسَاعَةٌ " وَسَاعَةٌ

Abu 'Uthman narrated from Hanzalah Al-Usaidi – and he was one of the scribes of the Messenger of Allah saw- that he passed by Abu Bakr while he was crying, so he (Abu Bakr) said to him:

“What is wrong with you, O Hanzalah?” He replied: “Hanzalah has become a hypocrite O Abu Bakr! When we are with the Messenger of Allah (s.a.w) we remember the Fire and Paradise as if we are looking at them with the naked eye. But when we return we busy ourselves with our wives and livelihood and we forget so much.” He (Abu Bakr) said: “By Allah! The same thing happens to me. Let us go to the Messenger of Allah (s.a.w).” (Hanzalah said:) “So he went.” When the Messenger of Allah (s.a.w) saw him, he said: “What is wrong with you O Hanzalah?” He said: “Hanzalah has become a hypocrite O Messenger of Allah! When we are with you we remember the Fire and Paradise as if we can see them with the naked eye. But when we return we are busy with our wives and livelihood, and we forget so much.” He said: “So the Messenger of Allah (s.a.w) said: **If you were to abide in the state that you are in when you are with me, then the Angels would shake hands with you in your gatherings, and upon your bedding, and in your paths. But O Hanzalah! There is a time for this and a time for that.**” (At-Tirmidhi)

When we mention Abu Bakr (ra) we are not only mentioning one the best Sahabah's of Rasul Allah saw, we are not only mentioning the father of sitna Aisha' ra, or the second loved person to Rasul Allah saw. We are not only mentioning a man who was promised Paradise, nor are we only mentioning one

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of the greatest Caliphs that ever lived, BUT who was said to have half the Emaan of this world! That great man RA, agreed with Hanzalah's feelings!

Umar (ra) said,

“Were the faith of Abu Bakr, to be weighed on one side of a scale and the faith of the people around the whole world on the other side, the faith Abu Bakr would outweigh the faith of all the people around the world.”

See, we will have dips and rises, feelings of struggle, of resistance, feelings of hypocrisy... but as long as we have Ridaa' and are striving, persisting and pushing through; knowing that whatever is best for us, we will have that sense of contentment in knowing we have the pleasure of Allah swt. Bithin Allah! One knowing that He will give us what we need, not what we want and sometimes it is what we want! But if it's not... When it is time, He (swt) will give us so much more than we have ever imagined! More than what we have ever wanted! He (swt) will give us something that will make us forget all the struggle that came before it. It will be the greatest gift from Allah (swt) through this Dunya of tests.

May Allah make all our calamities easier...

May He (swt) bring Faraj to this Ummah...

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# O Armies in the Muslim Countries! Enough is enough! Are you waiting for the Order of the Ruler, to Support Gaza of Hashem?!

Translated from Arabic

## O Armies in the Muslim Countries!

Do you not have hearts with which you understand, eyes with which you see, and ears with which you hear? Do you not see the rivers of blood, flowing from the Muslims in Gaza? Do you not see the spread of massacres to villages, cities and highways? Do you not see the demolition of homes, the bombing of hospitals, and the prevention of ambulances from transporting the wounded, or even abandoning them until they die? Do you not see that the brutality of the monstrous Jewish entity has inflicted upon humans, stones and trees? Jewish tyranny has extended to Gaza and the West Bank, and even to Palestine occupied in 1948, so what are you waiting for? You undoubtedly see and hear all that is going on, and all that is happening. Is there not among you a rational man, who leads the Muslim soldiers and supports Islam and the Muslims, by eliminating the Jewish entity occupying Palestine, and returning all of Palestine to the abodes of Islam? If the tyrants of rulers were to object to him, he will drive them away. Is there not such a rational man among you?!

Whoever waits for the order of the rulers is just like the one who stretches out their hands to water, asking it to reach their mouths, but it can never do so. Moreover, more than that, he is like one who waits for the camel to enter the eye of the needle. The rulers are following the orders of the kafir colonialist countries that established the Jewish state and surrendered the Blessed Land of Palestine to it. There is no hope of good from them. There is no hope of Jihad from them. Instead, the most exemplary of them are those who count the martyrs and the wounded, or resort to the kafir colonialist states, led by America, to find a solution for them, even if it is surrender to the Jews. They applauded the International Court of Justice in the hope that it would at least engineer a ceasefire for them, but it did not do so. Instead, the court asked the Jewish entity to write to the court within a month. Did the killing stop?! It was stated regarding the decision, "The International Court of Justice (ICJ) has ordered 'Israel' to take

action to prevent acts of genocide in Gaza and provide humanitarian aid to Palestinians, though it did not call on it to immediately stop its military campaign... The ruling also called for Israel to report to the court in one month on its steps to implement the measures.” [Al-Jazeera, 26/1/2024]. Although this decision was weak, the rulers applauded and praised it. Al-Jazeera reported on 26/1/2024 about the reactions of the rulers in Muslim countries, applauding and welcoming it, even though it was devoid of a ceasefire of aggression! Here is some of what was said, regarding this welcome, in brief:

“Turkey: Turkish President Recep Tayyip Erdogan welcomed the ruling, ... and called the ruling “valuable” ... Iran: Foreign Minister Hossein Amirabdollahian called for ‘Israeli’ authorities to be “brought to justice” after the ruling... Egypt: The Ministry of Foreign Affairs said Egypt was looking forward to the ICJ “demanding an immediate ceasefire in Gaza, as the court ruled in similar cases,” stressing the need to respect and implement the court’s decisions... The Algerian president requested a meeting of the Security Council to be held, in order to “give an executive formula” to the court’s decisions... Tunisia and Jordan described the court’s decision as “historic” ... Qatar, Kuwait and Oman welcomed the decision... The Pakistani President welcomed the court’s decision, and “urged the international community and other organs of the United Nations, particularly the Security Council, to take steps for an immediate ceasefire in Gaza and prevent ‘Israel’ from committing further bloodshed in Palestine.” ... As for the Palestinian Authority, the Palestinian Foreign Ministry said in a video clip, “The court’s fateful decision reminds the world that there is no state above the law and that justice applies to everyone” ...”

It is as if this decision had put an end to the occupation of Palestine by the Jewish entity, and thus they welcomed the decision! Allah (swt) said, **﴿قَاتِلْهُمْ اللَّهُ أَنَّى يُؤَفَّكُونَ﴾** “**How can they be deluded from the truth?**” [TMQ Surah al-Munafiqoon 63:4]

Then, the Arab rulers hastened to hold a meeting of the Arab League to study what the solution regarding Gaza should be, in light of their welcome of the court’s decision. They discussed every solution, except the upright solution obliged by the Lord of all humanity (swt), and followed by His Messenger (saw), Khulafa’a Rashidoon and the Khulafa’a (Caliphs) after them, until the kafireen were able to abolish the Khilafah (Caliphate) in 1924 CE and after that, Palestine

was surrendered to the Jews. May Allah have mercy on the Khaleefah Abdul Hamid II, for what he said in his famous saying. When Herzl offered millions of golden dinars to the state treasury in exchange for allowing the Jews to have a residence and a stable in Palestine, the Khaleefah rejected that saying, "Palestine is not property within my right of disposal. Instead, it is the property of the Islamic Ummah. My people fought for this land and irrigated it with their blood. Let the Jews keep their millions. If one day the Khilafah is torn apart, then they will be able to take Palestine, without a price." That is how it came to be! Here, now, are the Arab rulers, during their emergency meeting, discussing every solution except the upright solution, which is to mobilize the armies, in support of Gaza of Hashem, and eradicate the Jewish entity, occupying the Blessed Land of Palestine! Their meeting did not go beyond welcoming the decision, claiming that it was "an opportunity to restore international law, the provisions of which 'Israel' has been violating, as well as the need for the Arab side to invest in this decision." [Sky News Arabic, 28/01/2024]

Moreover, they are still seeking a solution from the United States. So, the Arab mediators, Egypt and Qatar, are rushing to a meeting, called by America, with the Jews to search for a new surrender to save Jewish prisoners of the resistance. It was reported that, "the 'Israeli' delegation headed by David Barnea, director of the 'Israeli' intelligence service 'Mossad,' arrived in the French capital, to follow up on negotiations, regarding a possible new deal, to release more hostages held in Gaza. It stated that the 'Israeli' delegation will meet on Sunday evening in Paris, with representatives of the United States, Qatar and Egypt, who are leading joint mediation efforts to finalize the deal, that is being developed and prepared between 'Israel' and the Hamas movement. Quoting two senior US administration officials, there are indicators of tangible progress regarding what the American negotiators are putting on the table, in terms of an initial framework. It requires 'Israel' to suspend its military operations in Gaza for two months, in exchange for the release of a new batch of hostages, amounting to more than 100 hostages from among those held by Hamas." (BBC Arabic 28/1/2024). America is moving them and they are walking behind it! Allah (swt) said, ﴿سَاءَ مَا يَحْكُمُونَ﴾ **"How evil is their judgment!"** [TMQ Surah al-Ankabut 29:4]

This is how the rulers are in Muslim countries... O armies, choose your path. So, either you will obey Allah (swt) and His Messenger (saw). You will then hasten to one of the two good deeds, with victory in this world, and a sustained victory

that raises the Ummah's status, and victory in the Hereafter, with a Paradise as wide as the heavens, with gardens prepared for the righteous. Thus, you will help Gaza and its army and all of Palestine... or you will follow the path of your rulers. They will not benefit you, neither in this world, nor in the Hereafter. Instead, your condition will be like someone calling for rescue from ashes, from the fire itself. In this, there is no victory in this world, and no protection in the Afterlife. Allah (swt) said, ﴿لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الآخِرَةِ عَذَابٌ عَظِيمٌ﴾ **“This penalty is a disgrace for them in this world, and they will suffer a tremendous punishment in the Hereafter.”** [TMQ Surah al-Ma'idah 5:33]

### **O Armies of the Muslim Countries!**

Remember your forefathers. Remember Salahudin who defeated the Crusaders, after they spread corruption in the land... Remember Qutuz and Baybars and the Muslim soldiers who defeated the Tatars... Remember that all of this happened in the land of Palestine, the Blessed Land. Remember all of that, and be their progeny. Follow their path. Make Palestine, for the third time, a graveyard for the Jews, who expelled you from your homes, and others, who supported them in your expulsion. Allah (swt) said, ﴿إِنَّمَا يَنْهَاكُمْ اللهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُم مِّنْ دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَن تَوَلَّوهُمْ وَمَن يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ﴾ **“Allah only forbids you from befriending those who have fought you for your Deen, expelling you out of your homes, or supported others in doing so. Whoever takes them as allies, then it is they who are the true oppressors.”** [TMQ Surah al-Mumtahina 60:9]. For them, is as Allah (swt), Al-Qawwi, Al-Aziz, said, ﴿وَاقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُمْ﴾ **“Kill them wherever you come upon them, and expel them from wherever they have expelled you.”** [TMQ Surah Al-Baqarah 2:191]

### **O Armies in Muslim Countries:**

Is there not a rational man among you, who leads the soldiers, especially those of the land of Egypt al-Kinanah and ash-Sham, such that the rest of the armies follow him, glorifying Allah (swt), with the Ummah following them, glorifying Allah (swt) upon victory. Allah (swt) said, ﴿إِنَّا لَنَنْصُرُ رُسُلَنَا وَالدِّينَ آمَنُوا فِي﴾ **“We certainly help Our messengers and the believers, both in this worldly life and on the Day the witnesses will stand forth for testimony.”** [TMQ Surah al-Ghafir 40:51]? Enough is enough, O armies. There

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is no excuse left for the one seeking excuses. There is no argument for the one who argues. It is not enough for you to gnash your teeth out of anger, at your enemies, without doing anything. Instead, Allah (swt), the All-Wise said, ﴿قَاتِلُوهُمْ﴾ **“So fight them and Allah will punish them at your hands, put them to shame, help you overcome them, and soothe the hearts of the believers.”** [TMQ Surah At-Tawbah 9:14]

**Hizb ut-Tahrir**

**18 Rajab 1445**

**30 January 2024**

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## India's Citizenship (Amendment) Act Underlines the Urgency of the Restoration of the Shield of the Ummah, the Khilafah Rashidah

On 20 March 2024, during the US State Department press briefing, the spokesman was asked about how “India has implemented a controversial citizenship law that has been widely criticized for excluding Muslims, established – establishes a religious test for migrants from every major South Asian faith other than Islam.” The spokesman replied, “So we are concerned about the notification of the Citizenship (Amendment) Act on March 11. We are closely monitoring this act.” [1]

Limiting itself to monitoring and expressing concern, the United States is giving a free hand to Modi in his relentless war against the Muslims of India and Occupied Kashmir, just as it is giving a free hand to Netanyahu in Gaza. As Modi prepares for elections, his extremist BJP government depends on anti-Muslim hatred to win elections. Modi incites violence against Muslims, with his supporters martyring Muslims and demolishing their homes with institutional support.

As for the reality of the amendment to the citizenship act, it is open discrimination against Muslims. The Indian Express newspaper reported on 13 March 2024, “A Hindu, Sikh, Buddhist, Jain, Parsi or Christian from Pakistan, Bangladesh and Afghanistan, who entered India before December 31, 2014, can now seek Indian citizenship without producing a valid passport of these countries or a valid visa from India, according to the Citizenship (Amendment) Act, 2019, (CAA) rules notified on Monday (11 March 2024).” [2]. It is striking that Islam as a religion is omitted. The heavily persecuted Rohingya Muslims are also excluded, as are the long-suffering Muslims in the tribal areas of Assam. They thus have no legislative protection from deportation and imprisonment.

As for Occupied Kashmir, for decades, the people of Jammu and Kashmir have faced arbitrary detention and unlawful killings at the hands of the Hindu State. Tens of thousands have been martyred, whilst thousands of free Muslim women have been molested and raped. The situation only worsened for them following the abrogation of Article 370 in 2019. This is all in addition to the

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mischief of Indian intelligence within the wider region, including inciting instability within the region's strongest Muslim state, Pakistan.

The suffering of the Muslims within India, and those neighboring India, is a result of colonialist policy of dividing Muslims on the basis of nationalism. However, if we abandon the colonialist viewpoint, the equation changes considerably. This is even when we limit ourselves to official figures, knowing that the extremist government in India deliberately underreports the population of Muslims. The 150 million of Bangladesh, the 240 million Muslims of Pakistan and the 204 million Muslims within India and Occupied Kashmir, together constitute 594 million. That is without adding the mujahid Muslims of Afghanistan, whose numbers are multiplied by their Islamic warrior spirit. In the face of India's one billion Hindus, the balance changes even more when we consider the entire Islamic Ummah, which is 1.9 billion Muslims.

However, the current rulers of Muslims have no political project to realize the immense potential of Islamic brotherhood. Instead, on the basis of nationalism, they incite hatred between the Muslims. Moreover, they facilitate the dominance of the Hindu State in the region. The rulers of Pakistan restrained the armed forces of Pakistan, when Modi forcibly annexed Occupied Kashmir in August 2019. They even declared Jihad as treachery, stabbing the mujahideen of Kashmir in the back. As for the rulers of Bangladesh, they have given India open access to all manner of opportunities. As for the rulers of Afghanistan, it is indeed painful to see that after they expelled the American occupation forces, they are now opening doors for the Hindu State.

**O Muslims in India, Pakistan, Bangladesh, Afghanistan and Occupied Kashmir!** You must not consider yourselves as a weak, helpless minority before the mounting hostility of the Hindu State. By the grace of Allah (swt), you ruled the entire region, from the time of the Khilafah Rashidah. Throughout those centuries, your numbers were always less than that of the Hindu. Yet, you always prevailed through the Nasr of Allah (swt). You prevailed, as the Hindu turned to you for Islam's justice. Before the British occupiers incited sectarian hatred, the Hindu turned to you to end the colonialist occupation in 1857.

**O Men of Weapons and War in Pakistan, Bangladesh, Afghanistan and Occupied Kashmir!** This Ramadan, the month of victory, reject submission to the

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lowly Hindu idol worshipping mushrikeen, who are cowards in battle. Remember Muhammad bin Qassim, with a small force of mujahiddeen, defeated the huge forces of the tyrant Raja Dahir, the forefather of Modi. Remember Sultan Aurangzeb Alamgir Aurangzeb who heroically liberated Chittagong, in modern day Bangladesh in January 1666. He defeated the occupying forces of the mushrik Rakhine Empire, which was at the peak of its 500 years of power, to an extent that it collapsed and disintegrated. This Ramadan, revive the spirit of Badr and work to re-establish the Khilafah (Caliphate) on the Method of Prophethood, granting relief from today's Raja Dahir. Allah (swt), said, ﴿وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ﴾ **“And what is wrong with you that you fight not in the Cause of Allah, and for those weak, ill-treated and oppressed among men, women, and children.”** [TMQ Surah An-Nisa: 4:75.]

## References:

[1] [https://www.state.gov/?post\\_type=state\\_briefing&%3Bp=92333](https://www.state.gov/?post_type=state_briefing&%3Bp=92333)

[2] <https://indianexpress.com/article/india/no-passport-no-visa-rules-eased-for-seeking-citizenship-under-caa-9208796/>

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## Q&A: Renting Gold Jewelry

(Translated from Arabic)

To : Sheikh Hussam Abu Mahmoud

### Question:

Assalam Alaikum Wa Rahmatullah Wa Barakatuh. Jazak Allah Khair and may Allah (swt) open ways for you.

If you would be so kind, I would like to ask a question: What is the ruling on renting gold, since there are those who rent gold for a day or more, and this custom has become common in some countries. Jazak Allah khair.

### Answer:

Wa Alaikum Assalam Wa Rahmatullah Wa Barakatuh

Hiring (ijara) is a contract for a benefit in return for compensation. Ijara includes the contract that comes upon the benefit of things like hiring houses, animals, vehicles and the like. We have explained this in the book "The Islamic Personality" volume II, in the chapter "Hiring", it states;

(Hiring is a contract for a benefit in return for compensation, and it is of three types:

The first type: the contract that comes upon the benefit of things like hiring houses, animals, vehicles and the like.

The second type: the contract that comes upon the benefit of work like the owners of industries and factories for specific work, that which is contracted upon the benefit resulting from the work such as hiring painters, ironmongers, carpenters and the like.

The third type: the contract that comes upon the benefit of the person like hiring servants and workmen and the like.

Hiring in all its types is permitted by the Shar'a. Allah (swt) said:

وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا وَرَحِمْتَ رَبِّكَ خَيْرٌ مِّمَّا [يَجْمَعُونَ]

“And we raised some of them above others in rank so that some may employ others in their work” [TMQ 43:32]. And Al-Baihaqi narrated via the way of Abu Hurairah (ra) that the Prophet (saw):

«من استأجر أجيراً فليعلمه أجره»

“Whoever hires an employee, he should let him know his wage.” And Al-Bukhari narrated:

«أن النبي ﷺ والصدِّيق استأجرا رجلاً من بني الدَّيْل هادياً خريتا»

“That the Prophet (saw) and As-Siddeeq hired a man from Banu Ad-Deel as a guide through the country.”) End of Quote.

As you can see, everything whose benefit is permissible may be rented for a known fee and a known period. So, it is permissible to rent a car for a specific amount for a specific period and with a specific use. **But for renting gold and silver for a specific amount for a specific period for a woman to adorn with it, I am not content with because gold and silver are the basis of money in Islam, so how can cash be rented for cash?! That is, how is cash rented by its type?** In any case, this issue requires deeper study, and perhaps it will happen in the future, Allah willing.

However, I will mention some fiqhi opinions for you so that you can follow the opinion that you feel comfortable with:

1- Al-Mughni by Ibn Qudamah (5/403)

Chapter (4305): While it is permissible to rent it out, it is permissible to rent out any property that can be used for a permissible benefit, while it remains as in the original rule such as land and a house.... It is permissible to rent out jewelry. Ahmad stated it, in the narration of his son Abdullah. This is what Al-Thawri, Al-Shafi'i, Ishaq, Abu Thawr, and the people of opinion also said. **It was narrated on**

the authority of Ahmad that he said regarding renting out jewelry: I don't know what it is? Alqadi said: This is subject to it being rented out for a rent of its type, but as for something other than its type, there is no problem with it, based on the statement of Ahmad that it is permissible.

**Malik said, regarding renting jewelry and clothes: It is one of the doubtful matters. Perhaps he believes that what is meant by that is adornment, and that is not one of the original objectives].**

2- Imam Al-Nawawi said [As-Saymari, then Al-Mawardi and their followers mentioned here that **it is better if he rents out gold or silver jewelry, not to rent it for its kind**, but rather to rent gold for silver and silver for gold. If he rents gold for gold or silver for silver, there are two opinions: (One of them) is that it is invalid, out of caution against usury, and the correct view is that it is permissible like all other rentals. Al-Mawardi said: The first statement is false; because the rental contract does not involve usury, and for this reason it is permissible to rent out gold jewelry for deferred dirhams according, by the consensus of the Muslims, and if usury was involved here, this would not be permissible.] Al-Majmu' 6/46.

3- Kuwaiti Encyclopedia of Jurisprudence (12/283, with Ash-Shamla automatic numbering)

[Renting for adornment:

25- The basic principle is the permissibility of the lease of items that can be benefited from, but it should be a permissible benefit and the rented item should be returned to its owner as it was, and for this Al-Shafi'is and Hanbalis stated that clothes and jewelry are permissible for adornment. Benefitting from them is permissible if intended to be returned to its owner as it was, and the adornment is one of the legitimate purposes. Allah (swt) said:

[قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ]

**“Say, "Who has forbidden the adornment of [i.e., from] Allah which He has produced for His servants” [Al-A'raf: 32].**

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The permissibility of renting gold and silver jewelry for a different type is subject to agreement between them.

**Ahmad hesitated as to whether the rent was of the same type, and it was reported from him that it was absolutely permissible**

As for the Hanafis, they declared the invalidity of renting things such as clothes and utensils for adornment; they said: If he rents clothes or utensils to beautify himself with them, or an animal as an earning, or a house not to live in... then the rental is invalid in all and there is no reward for him, because it is an unintended benefit from the property. It is permissible to rent clothing for wearing them, weapons for jihad, tents for housing, and the like for a specific period in exchange for a known sum, and jewelry is considered as clothing for them.

**The Malikis disliked renting out jewelry, because it was not people's concern, and they said: It is better to lend it because it is what was known.**

- The Kuwaiti Encyclopedia of Fiqh (294/22, with Ash-Shamla automatic numbering)

Rent what is needed of gold:

30- The Hanbalis stated that it is permissible to rent gold dinars for a specified period of time for adornment and weight, as well as everything that is needed, such as extra pieces of gold, because it is a permissible benefit that is fulfilled while the asset remains, and everything that is similar is permissible to rent without disagreement.

The Shafi'is prohibited renting dinars for adornment, and stipulated that it is permissible to rent jewelry] **End.**

4- It was stated in (Jawahir Al-Uqood) by its author Shams al-Din Muhammad Al-Asyuti, and then Al-Qahiri Al-Shafi'i who died in 880 AH, Chapter (216/1)

(They disagreed about renting out jewelry - gold for gold, or silver for silver-is it disliked? Abu Hanifa, Al-Shafi'i and Malik said: It is not disliked.

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Ahmad said it is disliked).

5- Al-Fiqh Ala Al-Mathahib Al-Arba'a (60/3)

(As for the third category: which is disliked, it includes matters such as: **renting jewelry, as it is disliked, whether it is gold or silver.**

From that you learn that what is disliked to rent is jewelry that is permissible to use, but renting it is prohibited for prohibited items. If a man rents jewelry, renting it is not valid, and some of them see it as disliked to rent it, whether its use is permissible or prohibited). **End quote.**

For your information, Al-Nasa'i narrated in his Sunan on the authority of Abu Musa that the Messenger of Allah (saw) said:

«أَحِلَّ الذَّهَبُ وَالْحَرِيرُ لِإِنَاثِ أُمَّتِي وَحُرِّمَ عَلَى ذُكُورِهَا»

**“Gold and silk have been permitted for the females of my Ummah, and forbidden to the males.”**

So, follow the one whose opinion you are comfortable with, and Allah is with you.

**Your Brother,  
Ata Bin Khalil Abu Al-Rashtah**

13 Safar Al-Khair 1445 AH  
29/08/2023 CE

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# Q&A: The Hadith «إِنَّ الْإِسْلَامَ يَجْبُ مَا كَانَ قَبْلَهُ» “Islam Wipes Away What Was Before It”

(Translated from Arabic)

**To: Salah Fawzi**

## Question:

Assalam Alaikum Wa Rahmatullah Wa Barakatuh

Dear Brother, kind regards to you, In the book, The Draft Constitution, Volume I, Article 95 states the following:

(As for dealing with the cases that inflict hurt upon Islam and the Muslims, this is because the Messenger ordered the killing of a few men who had caused harm to Islam and the Muslims during the time of Jahiliyyah after the conquest of Makkah, and so they were killed even if they tied themselves to the curtains of the Ka'bah, in knowledge that the Messenger of Allah said "إن الإسلام يجب ما قبله" "Islam wipes away what was before it" (reported by Ahmad and Al-Tabarani from Amr b. Al-As); in other words, whoever harms Islam and the Muslims is an exception to this narration)

I researched the reality of these people and found that some of them were Muslims and apostatized from Islam, and some did not convert to Islam and were killed. So, whoever was a Muslim and apostatized, the basic principle is that he will be punished for his apostasy, and whoever remains as a polytheist and is among those who harm Islam and Muslims will be punished by death or is pardoned, according to what the Imam (leader) of the Muslims deems appropriate, as stated above in the article. But in both cases, the Hadith: "Islam wipes away what was before it" does not apply to them, because what we know is that the Hadith: "إن الإسلام يجب ما قبله" "Islam wipes away what was before it" applies to those who have recently converted to Islam. So why was this Hadith cited as evidence in this article, knowing that some of the companions used the sword and killed Muslims, such as Khalid bin Al-Walid?

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And Wahshi bin Harb, may Allah be pleased with them, and the Messenger (saw) did nothing for them after they converted to Islam?

Barak Allah feek, may Allah guide your steps, and grant victory by your hands.

Salah Fawzi - Al-Quds Al-Sharif

**Answer:**

Wa Alaikum Assalam Wa Rahmatullah Wa Barakatuh

It seems that there is confusion in understanding the issue, as the Hadith of the Prophet (saw) which was narrated by Ahmad and Al-Tabarani on the authority of Amr ibn Al-Aas «إِنَّ الْإِسْلَامَ يَجُوبُ مَا كَانَ قَبْلَهُ» “Islam wipes away what was before it.” It indicates that whoever converts to Islam from the kufar, whatever he did before Islam is considered as it did not happen, that is, he will not be held accountable for what he did before Islam. So, entering into Islam erases the sin that he had committed before Islam because Islam wipes out what was before it... but the fact that the Prophet (saw) at the conquest of Makkah (has allowed the blood to be shed (i.e. the killing) of a few people who were harming Islam and Muslims in pre-Islamic times, their blood was allowed to be shed (i.e. their killing) even if they cling to the curtains of the Ka’ba), from which it is understood that they will remain accountable for what they harmed the Muslims with, even if they converted to Islam, because the words of the Prophet (saw): (وإن تعلقوا بأستار الكعبة) “Even if they cling to the curtains of the Ka’ba”. This indicates that the Prophet (saw) did not make an exception in the case of their conversion to Islam, but rather ordered their killing in every case. We understand from that that those who harm Islam and Muslims will be punished for what they do, even if they convert to Islam, so the Hadith of the Prophet (saw): «إِنَّ الْإِسْلَامَ يَجُوبُ مَا كَانَ قَبْلَهُ» “Islam wipes away what was before it”. It does not include them, as they are the exception from this Hadith, meaning that whatever harm they caused to Islam and Muslims, it is not wiped out by Islam, rather they are held accountable for it, and their matter after that is up

to the Imam (leader), if he wishes, he pardons them, and if he wishes, he punishes them.

The validity of this understanding is indicated by what Al-Nasa'i narrated in his Sunan on the authority of Mus'ab bin Sa'd on the authority of his father, who said:

لَمَّا كَانَ يَوْمُ فَتْحِ مَكَّةَ آمَنَ رَسُولُ اللَّهِ ﷺ النَّاسَ إِلَّا أَرْبَعَةَ نَفَرٍ وَامْرَأَتَيْنِ وَقَالَ افْتُلُوهُمْ وَإِنْ «  
 وَجَدْتُمُوهُمْ مُتَعَلِّقِينَ بِأَسْتَارِ الْكُعْبَةِ عِزْمَةَ بِنِ أَبِي جَهْلٍ وَعَبْدُ اللَّهِ بْنُ حَظَلٍ وَمَقِيسُ بْنُ صَبَابَةَ وَعَبْدُ اللَّهِ  
 بْنُ سَعْدِ بْنِ أَبِي السَّرْحِ فَأَمَّا عَبْدُ اللَّهِ بْنُ حَظَلٍ فَأَذْرَكَ وَهُوَ مُتَعَلِّقٌ بِأَسْتَارِ الْكُعْبَةِ فَاسْتَبَقَ إِلَيْهِ سَعِيدُ بْنُ  
 حُرَيْثٍ وَعَمَّارُ بْنُ يَاسِرٍ فَسَبَقَ سَعِيدٌ عَمَّارًا وَكَانَ أَشَبَّ الرَّجُلَيْنِ فَقَتَلَهُ وَأَمَّا مَقِيسُ بْنُ صَبَابَةَ فَأَذْرَكَهُ النَّاسُ  
 فِي السُّوقِ فَقَتَلُوهُ وَأَمَّا عِزْمَةُ فَرَكِبَ الْبَحْرَ فَأَصَابَتْهُمْ عَاصِفٌ فَقَالَ أَصْحَابُ السَّفِينَةِ أَخْلِصُوا فَإِنَّ  
 إِلَهَتَكُمْ لَا تُغْنِي عَنْكُمْ شَيْئًا هَاهُنَا فَقَالَ عِزْمَةُ وَاللَّهِ لَنْ لَمْ يَنْجِنِي مِنَ الْبَحْرِ إِلَّا الْإِحْلَاصُ لَا يَنْجِينِي فِي  
 الْبَرِّ غَيْرُهُ اللَّهُمَّ إِنَّ لَكَ عَلَيَّ عَهْدًا إِنْ أَنْتَ عَافَيْتَنِي مِمَّا أَنَا فِيهِ أَنْ آتِي مُحَمَّدًا ﷺ حَتَّى أَضَعُ يَدِي فِي يَدِهِ  
 فَلَأُجِدَنَّكَ عَفْوًا كَرِيمًا فَجَاءَ فَأَسْلَمَ وَأَمَّا عَبْدُ اللَّهِ بْنُ سَعْدِ بْنِ أَبِي السَّرْحِ فَإِنَّهُ اخْتَبَأَ عِنْدَ عُثْمَانَ بْنِ عَفَّانَ  
 فَلَمَّا دَعَا رَسُولُ اللَّهِ ﷺ النَّاسَ إِلَى التَّبِيعَةِ جَاءَ بِهِ حَتَّى أَوْقَفَهُ عَلَى النَّبِيِّ ﷺ قَالَ يَا رَسُولَ اللَّهِ بَايِعَ عَبْدُ اللَّهِ  
 قَالَ فَرَّقَ رَأْسَهُ فَتَنَظَّرَ إِلَيْهِ فَلَا تَأْكُلْ ذَلِكَ يَا بَنِي قَبَايِعَهُ بَعْدَ ثَلَاثِ ثُمَّ أَقْبَلَ عَلَى أَصْحَابِهِ فَقَالَ أَمَا كَانَ فِيكُمْ  
 رَجُلٌ رَشِيدٌ يَقُومُ إِلَى هَذَا حَيْثُ رَأَيْتَ كَفَفْتُ يَدِي عَنْ بَيْعَتِهِ فَيَقْتُلُهُ فَقَالُوا وَمَا يَدْرِينَا يَا رَسُولَ اللَّهِ مَا فِي  
 «نَفْسِكَ هَلَا أَوْمَاتُ إِلَيْنَا بِعَيْنِكَ قَالَ إِنَّهُ لَا يَنْبَغِي لِنَبِيِّ أَنْ يَكُونَ لَهُ خَائِنَةٌ أَعْيُنِ

“On the day of the Conquest of Makkah, the Messenger of Allah [SAW] granted amnesty to the people, except four men and two women. He said: 'Kill them, even if you find them clinging to the covers of Ka'bah.' (They were) 'Ikrimah bin Abi Jahl, 'Abdullah bin Khatal, Miqyas bin Subabah and 'Abdullah bin Sa'd bin Abi As-Sarh. 'Abdullah bin Khatal was caught while he was clinging to the covers of Ka'bah. Sa'eed bin Huraith and 'Ammar bin Yasir both rushed toward him, but Sa'eed, who was the younger of the two, got there before 'Ammar, and he killed him. Miqyas bin Subabah was caught by the people in the marketplace, and they killed him. 'Ikrimah traveled by sea, and he was caught in a storm. The crew of the ship said: 'Turn sincerely toward Allah, for your (false) gods cannot help you at all in this situation.' 'Ikrimah said: 'By Allah, if nothing came to save me at sea except sincerity toward Allah then nothing else will save me on land. O Allah, I promise You that if You save me from this predicament I will go to Muhammad [SAW] and put my hand in his, and I am sure that I will find him generous and forgiving.' So he came, and accepted Islam. 'Abdullah (bin Sa'd) bin Abi Sarh hid in the house of 'Uthman bin 'Affan, and when the Messenger of Allah [SAW] called the people to give their Oath of Allegiance, he

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brought him, and made him stand before the Prophet [SAW]. He ('Uthman) said: 'O Messenger of Allah! Accept the allegiance of 'Abdullah.' He raised his head and looked at him three times, refusing his allegiance each time, then he accepted his allegiance after three times. Then he turned to his Companions and said: 'Was there not any sensible man among you who would get up when he saw me refusing to give him my hand and kill him?' They said: 'We did not know, O Messenger of Allah, what was in your heart. Why did you not gesture to us with your eyes?' He said: 'It is not befitting for a Prophet that his eyes be deceitful.'"

The Messenger (saw) wanted the Muslims to kill Abdullah bin Abi al-Sarh even though he had come to him as a Muslim asking to give allegiance. This indicates that the blood of these people was allowed to be shed in its entirety, so their entry into Islam does not necessarily protect them from that, but rather their matter returns to the Imam (leader), and if he wishes, he punishes them, and if he wishes he pardons them... Thus, the fact that the Prophet (saw) did not punish those from the kuffar who converted to Islam and were harming Muslims, as is the case with Ikrimah bin Abi Jahl, for example, would be included under the pardon of the Imam (leader), as stated in the book "The Institutions of the State in the Khilafah": (And since the Messenger (saw) pardoned some of them later, such as the Prophet has pardoned Ikrimah bin Abi Jahl. Therefore, it is permissible for the Caliph to move the case against these people or pardons them).

I hope that this ends the confusion in understanding of this issue.

**Your Brother,  
Ata Bin Khalil Abu Al-Rashtah  
17 Rabi ul Awwal 1445 AH  
2/10/2023 CE**

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# Q&A: Proposed Solutions for Post-War Gaza

(Translated from Arabic)

## Question:

As the war of genocide waged by the Jewish entity, with debauched Western American support, continues against the people of Gaza for more than five months, and its victims reached more than a 100,000 martyrs and wounded, in addition to the destruction of most of its buildings, there is considerable talk about projects for solutions for what will come after the Gaza war and how things will turn out politically according to the plans of the colonial powers led by America. So, what is expected from these plans and solutions? Is it expected that the West Bank will remain as it is and there will be a military occupation of Gaza? Or will it be a demilitarized state in the West Bank and Gaza? Or will the West Bank remain as is and Gaza will be under international and Arab administration or self-governed like the West Bank? What is the correct solution? Thank you.

## Answer:

First, before answering the above questions, we will outline the following:

### **First: Some important issues about Palestine, the Blessed Land:**

1- It is known that the British Foreign Minister's Balfour Declaration, which was included in his letter dated November 2, 1917 to Lord Rothschild, included the British government's support for the establishment of a national homeland for the Jews in Palestine. This promise was in the last days of the defeat of the Ottoman Caliphate (Uthmani Khilafah) in World War I due to treason by some Arab and Turkish men... Years prior, Herzl, the representative of the Zionist Societies supported by Britain, had submitted a request on May 18, 1901 to the Ottoman Caliph, trying at that time to exploit the financial crisis that the Ottoman Caliphate was suffering from by offering huge sums of money to fill the Khilafah's deficit in exchange for granting them land in Palestine, but the answer of Caliph Abdul Hamid in response to Herzl was a strong and wise answer: "I cannot give

up a single inch of the land of Palestine, for it is not my property, but rather the property of the Islamic Ummah. My people fought for this land and watered it with their blood. Let the Jews keep their millions, and if the Khilafah (Caliphate) is torn apart one day, then they can take Palestine without a price, but while I am alive, that will not happen..." The Caliph had vision, insight, and foresight. He was sincere in his outlook. After the demolition of the Khilafah (Caliphate), Palestine was given to the Jews for free! Thus began the story of the usurping of Palestine and the displacement and killing of its people, and what Caliph Abd al-Hamid had expected, may Allah have mercy on him, materialized. And so the abolition of the Caliphate (1342 AH - 1924 CE) took place, which was led by the West, led by Britain at the time, with traitors from the Arabs and Turks. This abolition was the actual introduction to the creation of the monstrous Jewish entity in Palestine.

2- Then America became involved after World War II, contributing effectively to the issuance of Security Council Resolution No. 181 dividing Palestine in November 1947... America began competing with Britain and the whole of Europe in adopting Jewish Zionism. Biden said in a speech delivered at the White House holiday reception of the Jewish Festival of Lights (Hanukkah): "You don't have to be a Jew to be a Zionist, and I'm a Zionist." (whitehouse.gov; Al-Sharq Al-Awsat, 11/12/2023). When US President Biden visited Tel Aviv on 18/10/2023 following the Al-Aqsa Flood Operation, met with officials there and said: "If 'Israel' didn't exist, we would have to invent it... 'Israel' must again be a safe place for the Jewish people." He said that "he will ask the US Congress for an unprecedented aid package for 'Israel' this week. "We will not stand by and do nothing again, not today, not tomorrow, not ever," (Al Jazeera, 19/10/2023).

**This indicates** that America is the one fighting the battle, and that the Jewish entity cannot continue the war without external support, especially unlimited American support. It is an entity by its nature unable to stand firm on its own. The Jewish entity marks its failure with its own hands as it is not capable of fighting except with a rope (support) from people, as Al-Qawi Al-Aziz (Strong and Mighty) says:

[ضُرِبَتْ عَلَيْهِمُ الدَّلَّةُ أَيَّنَ مَا تَفَقُّوْا إِلَّا بِحَبْلِ مِنَ اللّٰهِ وَحَبْلِ مِنَ النَّاسِ]

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**“They have been put under humiliation [by Allāh] wherever they are overtaken, except for a rope [i.e., covenant] from Allāh and a rope [i.e., treaty] from the people” [Aal-i-Imran:112].**

They have severed the rope of Allah, and what remains for them is the rope of the people from America and Europe and their agents who are traitors from the rulers in the Muslim countries who do not lift a finger in the face of the brutal aggression of the Jews. Rather, the best among them is the one who stood by and counted the martyrs and the wounded! **It also indicates** that America sees this entity as its main base through which it fights the Islamic Ummah to prevent its unity and the establishment of its state, the Khilafah (Caliphate).

3- The Jewish entity has more than once launched a brutal aggression on Gaza after its withdrawal from it on 15/8/2005, until Operation Al-Aqsa Flood happened on October 7th, 2023, which was a blow to the enemy when the mujahideen penetrated its fortifications and killed hundreds of its soldiers, up to about 1,200. They captured a number of its soldiers. The enemy launched an unprecedented barbaric response on Gaza, which has been ongoing for more than 5 months. It destroyed most of its buildings, targeted hospitals, killed patients, and bulldozed them alive, as well as the schools to which the people of Gaza fled. The number of martyrs reached more than 31,000, most of whom were children and women, and the number of wounded reached more than 70,000. The enemy followed a starvation policy by preventing aid, food, water, and basic materials from reaching the people in order to pressure the mujahideen to release the prisoners they were holding. Its war was a war of genocide in the truest sense of the word. It was encouraged to do so by the support of the West, both the American and European sides, and their followers. Western leaders flocked to visit the entity to express absolute support for the Jewish entity in the war of genocide it is waging on Gaza.

4-It was also encouraged by the silence of the regimes in the Arab and Islamic countries. Instead of mobilizing the armies to support the people of Gaza, some of them condemned the mujahideen attack and continued their relations with the Jewish entity as if nothing had happened, and the normalizing countries, old and new, continued their normalization with the enemy, and did not sever ties and abandon the normalization betrayal. They did not cancel the treaties and agreements with the Jewish entity, such as Camp David with the Egyptian regime,

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Wadi Araba with the Jordanian regime, and others. That is, they did not ensure even the minimum state of war. Moreover, trade relations with a number of these countries were not affected by the brutal aggression of the Jewish entity. On 11/1/2024, Turkish Minister of Transportation Abdulkadir Oraloglu admitted that (about 701 ships departed from Turkish ports to 'Israel' from October 7 to December 31, 2023, meaning an average of approximately 8 ships per day." (Al Jazeera, 11/1/2024). Indeed, some of these countries not only not declare support for Gaza by responding to the aggression against it, they also did not declare war on the Jewish entity in support of its soldiers. The Jewish entity targeted Iranian sites in Syria and killed many of its soldiers, but Iran did not declare war on it!

5- America focuses its statements on the two-state solution, while being keen on the Jewish entity and defending all its barbaric actions and providing support for it, but it fears that America will lose what remains of its moral position, as if it has morals! Its president, Biden, said, "There's no going back to the status quo as it stood on Oct. 6, that means Hamas can no longer terrorize 'Israel'...It also means, when this crisis is over there has to be a vision of what comes next, and, in our view, it has to be a two-state solution...that means making concentrated efforts for all parties." (CNN website, 25/10/2023). He also said on 12/12/2023: ("There is a real concern around the world that America is losing its moral center... due to our support for "'Israel'""). (Al Jazeera, 12/12/2023)).

However, he emphasized America's policy, saying, ("It is a red line but I'm never going to leave Israel. The defense of Israel is still critical. So there's no red line (in which) I'm going to cut off all weapons so they don't have the Iron Dome to protect them."") (MSNBC Channel, 9/3/2024).

Thus, America is supportive of the Jewish entity despite the tension in Biden's relationship with Netanyahu due to his closeness to Trump, Biden's electoral opponent.

6- America is also working to tempt the Jewish entity to accept the two-state solution by making the Saudi regime recognize the Jewish entity and normalize with it. Saudi Foreign Minister Faisal bin Farhan Al Saud said at the Davos Conference ("Saudi Arabia may establish peace relations with 'Israel' if the

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Palestinian issue is resolved...” (The Independent, 20/1/2024)). Earlier, the Saudi regime’s Crown Prince Bin Salman said in an interview with the American Fox News network on 21/9/2023: “Every day we are getting closer and closer to normalizing relations with ‘Israel.’” On 26/9/2023, Palestinian Authority President Mahmoud Abbas received the Saudi ambassador, Nayef Al-Sudairi, at his headquarters in Ramallah, who arrived earlier in the West Bank through the Jewish observation point, as a prelude to normalization with the Jewish entity under the pretext of being an extraordinary ambassador and non-resident commissioner to Palestine and consul general in al-Quds (Jerusalem)!

**Second: Now we answer what was stated in the question about the expectations of the of American and the Jewish entity’s plans after the end of the Gaza War:**

1- **Handing over the Gaza Strip to the Palestinian Authority** within the framework of the two-state solution. This solution is demanded by the United States in word, not in deed, i.e. it is playing with words. Biden wants it to be demilitarized, meaning not a sovereign state. (US President Joe Biden said - yesterday, Friday - that he discussed the issue the two-state solution with ‘Israeli’ Prime Minister Benjamin Netanyahu, and that the latter did not object to this solution...Biden added in statements to reporters, that there are a number of patterns for the two-state solution, noting that several countries in the United Nations do not have their own armed forces. (Al-Jazeera 4/1/2024)). I.e. Biden refers to a state of these types without armed forces! However, the Jewish entity does not even agree to this American plan. (In a press conference followed by Anadolu, Netanyahu stressed that Tel Aviv “categorically rejects the establishment of a Palestinian state unilaterally” (Anadolu, 18/2/2024)). In any case, the two-state solution proposed by the American administration cannot be implemented seriously without American action... and the Biden administration is not putting pressure on Netanyahu and his government because of the upcoming US presidential elections, because Biden needs the votes of the Jews in the elections and the money of the Jewish lobby for his election campaign, especially since his competitor is Trump, who strongly supports the Jewish entity... As for Europe and Britain, they are following America’s steps. As for the demand of the rulers in Muslim countries for a two-state solution, it is a betrayal that does not go beyond what America says, demilitarised and without sovereignty, i.e. something similar to self-governing rule!

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**2- The Jewish entity reoccupying the Gaza Strip.** National Security Minister Ben Gvir and Economy Minister Smotrich are among the most enthusiastic supporters of this plan. These two far-right ministers argue that Jewish civilians, as well as occupation soldiers, should be inside Gaza and that this is the only way to maintain control of the Strip. (Ben Gvir, who leads one of the small nationalist parties in Netanyahu's right-wing coalition, said at a conference that the return of Jewish settlers and the army is the only way to ensure that the devastating attack launched by Hamas fighters on 'Israel' on October 7 will not be repeated. (Reuters, 29/1/2024)). However, both America and the Jewish public do not support this opinion (US Secretary of State, Antony Blinken, confirmed on Wednesday that 'Israel' "cannot occupy" the Gaza Strip, after the end of the war it is currently waging against the Hamas movement. He added: "The reality is that there may be a need for some transition period at the end of the conflict, but it's imperative that the Palestinian people be central to governance in Gaza and in the West Bank, and we don't see a reoccupation," (Guardian; Al-Hurra, 8/11/2023). This is because the military reoccupation of Gaza will lead to costs for the Jewish entity and military and economic losses.

**3- Hamas's continued control of Gaza.** America, Europe, and the Jewish entity do not want Hamas to remain in power in Gaza, because they believe that this will lead to a repetition of the October 7th attacks. Blinken told reporters in Tokyo: "Gaza cannot ... continue to be run by Hamas; that simply invites repetition of 7 October," (Stategov; Guardian, 8/11/2023). Gallant said, "Hamas will not control the Gaza Strip after the war... Tel Aviv is preparing to control it from an international entity." (Anadolu, 18/12/2023).

**4- Transfer of security in the Gaza Strip from the Jewish entity's army to an international force.** Among what was discussed, especially by some American politicians, was the presence of international forces in Gaza from Arab countries and other countries... and this appeared in the media...

(According to the Wall Street Journal, persuading the Arab countries that have signed peace agreements or normalization agreements with 'Israel' to provide or oversee a security force for Gaza or to supervise it, but that will require some countries or organizations to assume administrative responsibility and to

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supervise security. The newspaper says that some Arab neighbour are hesitant... (Al-Hurra, 3/11/2023)). The discussion was repeated, Russia Today published this topic again on 4/12/2023 as follows: "Washington also supports the transfer of security in the Gaza Strip from the 'Israeli' army to an international force, perhaps formed by some Arab countries, but 'Israel' does not agree to the scenario of deploying United Nations peacekeeping forces in the conflict zone, and it does not trust the international organization's ability to protect 'Israel's' interests.

**5- Handing over the civil administration in Gaza to the Palestinians without unity with the West Bank, but the Jewish entity will be responsible for security, as is the case in the West Bank.** Al Jazeera published on 27/2/2024 that on 23/2/2024, the prime minister of the Jewish entity Benjamin Netanyahu presented the "Day After" plan for Gaza to the Mini-Ministerial Council for Security and Political Affairs. (The plan presented by Benjamin Netanyahu to members of his government included many details regarding the future of the Gaza Strip. One of its most important features in **the security field** is: 'Israel' maintains freedom of military and security action in all areas of the Strip without time restrictions, while establishing a security belt inside the Gaza Strip along its borders with occupied Palestine in 1948... In addition, 'Israel' will disarm the Gaza Strip, stripping it of any military capabilities, except for what is required to maintain public security...)

6- Considering the previous possibilities of the American and the Jews' plans, the most likely of what they are planning to implement is what is mentioned in point (5) above; Gaza not unified with the West Bank, but rather the security and military procedures in them are similar: ('Israel' maintains freedom of military and security action in all areas of the Gaza Strip without time restriction) especially since the Jews are implementing this same plan in the West Bank. It was reported that Netanyahu presented this plan to American officials and it seemed to have their approval (it was claimed that Netanyahu made sure that the plan he prepared coincided with the American plan for a permanent solution in the Middle East, and that America was consulted about the plan through the Minister of Strategic Affairs, Ron Dermer, a member of the 'Israeli' war mini-cabinet, which has close relations with Washington. (NTV, 31/1/2024), i.e. that America was aware of Netanyahu's plan in advance.

As for what Biden repeated statement about the two-state solution, it is not much different. Rather, as stated in his previous statement, in point (1), which is (Biden added, in statements to reporters, that there are a number of types for the two-state solution, noting that several countries in the United Nations do not have armed forces of their own... (Al Jazeera, 4/1/2024)). He refers to its demilitarization, and he has no objection to the two-state solution being preceded by a transitional stage, as in his statement, in point (2): (“The reality is that there may be a need for some transition period at the end of the conflict...” (Guardian; Al Hurra, 8/11/2023)).

### **Third: The correct Shariah solution that must be implemented:**

1- After considering the above, it appears from the American and the Jewish state’s plans, that they are planning to make the West Bank and Gaza demilitarized and the security sovereignty in them belongs to the Jews. Whether that is under the name of one state, i.e. by annexing them, even if this is in stages as America wants, i.e. the West Bank remains separated from Gaza in a transitional phase, and then Gaza is annexed to the West Bank without military force. Or, as the Jewish state wants, for Gaza to remain separated from the West Bank from the beginning and in the end, both without military force, and the actual sovereignty in them belongs to the Jewish entity. It is clear from this that what America and the Jews are planning is poison and a betrayal of Allah, His Messenger, and the believers. Although it is not strange that the Jewish entity and America plan for this, for they are the enemy, but what is strange is that none of the rulers in the Muslim countries take the initiative, especially those in the region of Palestine, to mobilize their armies to support Gaza, its people, Al-Aqsa, and its environs, and uproot the Jewish entity and then return all of Palestine to its people. Doesn’t the one who occupied the Muslim land and expelled its people from it deserve to be fought by the Muslim armies and expelled from it as they expelled its people?

**“And kill them [in وَأَقْتُلُوهُمْ حَيْثُ تَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجُوكُمْ] wherever you overtake them and expel them from wherever they have expelled you,” [Al-Baqara: 191].**

How can the rulers not realize this?! Rather their misery overtook them, as their submission is for the kaffir colonialists, especially America, they do not refuse any of its orders in order to preserve their crooked seats of power.

**“May Allāh destroy them; how are they deluded?”** [فَاتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ] [Al-Munafiqun: 4]

2- This war revealed two important matters: **firstly**, is the weakness and humiliation of the Jews, as Allah (swt) mentioned them in His Book

[ضُرِبَتْ عَلَيْهِمُ الذَّلِيلَةُ أَيْنَ مَا تُقِفُوا إِلَّا بِحَبْلٍ مِنَ اللَّهِ وَحَبْلِ مِنَ النَّاسِ]

**“They have been put under humiliation [by Allāh] wherever they are overtaken, except for a rope [i.e., covenant] from Allāh and a rope [i.e., treaty] from the people”** [Aal-i-Imran:112].

They cut the rope of Allah after their prophets, and nothing remains for them except the rope of the people, America and its followers. People of this calibre are not people of fighting or worthy of victory. The **second** is the betrayal of the rulers in the Muslim countries. They are watching what is happening. The best among them is the one who counts the number of the martyrs and the wounded.

**“Deaf, dumb and blind - so they will not return [صُمٌّ بُكْمٌ عُمَىٰ فَهُمْ لَا يَعْرِفُونَ] [to the right path]”** [Al-Baqara: 18]

These two matters should push the sincere and people of power in the Muslim armies to declare a general mobilization to fulfill Allah’s obligation to fight the Jews occupying Palestine.

**“And do not weaken in pursuit of the enemy. If you should be suffering [وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ إِنْ كُنْتُمْ تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ] - so are they suffering as you are suffering, but you expect from Allāh that which they expect not”** [An-Nisa: 104].

Thus, you eliminate their entity, for they are more insignificant to Allah (swt) than to be victorious in a fight, and then Allah’s promise will be fulfilled.

[فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسُوءُوا وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا  
عَلَوْا تَبْيِيرًا]

**“Then when the final [i.e., second] promise came, [We sent your enemies] to sadden your faces and to enter the masjid [i.e., the temple in Jerusalem], as they entered it the first time, and to destroy what they had taken over with [total] destruction” [Al-Isra: 7].**

So rush to support your brothers and sisters in Gaza, and if the oppressive regimes in Muslim countries stand against you, then remove them by all means... and establish the rule of Allah in their place, the Khilafah (Caliphate) on the method of Prophethood, in fulfillment of the glad tidings of the Messenger of Allah (saw): «ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ، ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا، ثُمَّ»  
«Then there will be oppressive rule for as long as Allah wills, then He will remove it when He wills, and then there will be *Khilafah* upon the Prophetic method.’ Then he (saw) was silent.” [Musnad of Imam Ahmad]

Then the Khaleefah (Caliph), his assistants, and the soldiers of Islam, from the highest rank to the lowest rank, would move from victory to victory, chanting “Allahu Akbar” and the Ummah chants “Allahu Akbar” with them, mighty with the aid of their Lord and glorious with their Deen, so no enemy would dare to establish an entity in the land of Islam.

[وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ \* بِنَصْرِ اللَّهِ يَنْصُرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ]

**“And that day the believers will rejoice \* In the victory of Allāh.He gives victory to whom He wills, and He is the Exalted in Might, the Merciful” [Ar-Rum: 4-5].**

12 Ramadan 1445 AH

22/3/2024 CE

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# Media Message:: Children in Gaza are Eating Animal Feed to Survive!

Women's Section in the Central Media Office of Hizb ut Tahrir

The BBC has reported on the people living in the isolated north of Gaza and have documented that children are going without food for days. Aid convoys are increasingly denied permits to enter by the Jewish entity. The UN has warned that acute malnutrition among young children in the north has risen sharply and is now above the critical threshold of 15%. The UN's humanitarian coordination agency, OCHA, says more than half the aid missions to the north of Gaza were denied access last month and that there is increasing interference from Jewish forces in how and where aid is delivered.

Some residents have resorted to grinding animal feed into flour to survive, but even stocks of those grains are now dwindling, they say. People have also described digging into the soil to access water pipes for drinking and washing.

An estimated 300,000 people are reported to be living in northern areas of Gaza, and they are almost completely cut off from assistance. As a result, there is now a growing risk of famine.

A local medical aid worker, Mahmoud Shalabi in Beit Lahia, said people had been grinding grains used for animal feed into flour, but that even that was now running out he said; "People are not finding it in the market. It's unavailable nowadays in the north of Gaza and Gaza City. What we had was actually from the six or seven days of truce [in November], and whatever aid was allowed into the north of Gaza has been consumed by now. What people are eating right now is rice, and only rice."

The World Food Programme (WFP) informed the BBC that Jewish entity forces had halted four out of the last five aid convoys to the north, resulting in a two-week gap between deliveries to Gaza City. In a methodical act of lies and propaganda a spokesman for the Jewish military agency tasked with coordinating aid access in Gaza said in a briefing last month that there was "no starvation in Gaza. Period." The agency, Cogat, has repeatedly said it does not limit the humanitarian aid sent to Gaza.

We know that the harsh truth and horrific reality of the situation in Gaza is being blocked and the sources on the ground prove otherwise.

How can our dear, pure, beloved children of Gaza be treated as animals in this manner! Surely, the rulers of the Muslim countries must be held accountable for their assistance in these crimes as they hold back the Muslim armies. We as an Islamic Ummah can never accept the evil that is ebbing unleashed in the name of fake self-defence and the freedom to challenge Allah (swt). O Islamic Ummah, call out the idleness of the regimes and distance yourself from history being written in the advancement of the plans of Shaytan. So that Allah will have mercy on us on the Day of Resurrection from His severe torment. **﴿الَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ \* وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ أَلَيْسَ اللَّهُ بِعَزِيزٍ ذِي انْتِقَامٍ \* وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَاتُ رَحْمَتِهِ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ \* قُلْ يَا قَوْمِ اعْمَلُوا عَلَى مَكَانَتِكُمْ إِنِّي عَامِلٌ فَسَوْفَ تَعْلَمُونَ \* مَنْ يَأْتِيهِ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ \*﴾** **“Is not Allah enough for his Servant? But they try to frighten thee with other (gods) besides Him! for such as Allah leaves to stray, there can be no guide. And such as Allah doth guide there can be none to lead astray. Is not Allah Exalted in Power, (Able to enforce His Will), Lord of Retribution? If indeed thou ask them who it is that created the heavens and the earth, they would be sure to say, "Allah". Say: "See ye then? the things that ye invoke besides Allah,- can they, if Allah wills some Penalty for me, remove His Penalty?- Or if He wills some Grace for me, can they keep back his Grace?" Say: "Sufficient is Allah for me! In Him trust those who put their trust." Say: "O my People! Do whatever ye can: I will do (my part): but soon will ye know- "Who it is to whom comes a Penalty of ignominy, and on whom descends a Penalty that abides."”** [Az-Zumar: 36-40]

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## NUSSRAH

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

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

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

Today, the need of the hour is that sincere officers in the armed forces of Pakistan follow the footsteps of their Ansaar brothers, granting Nussrah for the re-establishment of the ruling by all that Allah (swt) has revealed. They must uproot the Kufr capitalist democratic system and pledge allegiance to a Khaleefah Rashid for the implementation of the Quran and Sunnah, fulfilling the glad tidings of RasulAllah (saw) when he (saw) said, **نُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللهُ أَنْ تَكُونَ ثُمَّ يَرْفَعَهَا إِذَا شَاءَ أَنْ** **يَرْفَعَهَا ثُمَّ تَكُونُ خِلَافَةً عَلَىٰ مِنْهَاجِ النَّبُوَّةِ 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).