

### Press Release

«يَا مَعْشَرَ الْمُسْلِمِينَ، اللَّهُ اللَّهُ! أَبَدَعَوَى الْجَاهِلِيَّةِ وَأَنَا بَيْنَ أَظْهَرِكُمْ بَعْدَ أَنْ هَدَاكُمُ اللَّهُ لِلْإِسْلَامِ وَأَكْرَمَكُم بِهِ، وَقَطَعَ بِهِ عَنْكُمُ أَمْرَ الْجَاهِلِيَّةِ، وَأَلْفَ بِهِ بَيْنَ قُلُوبِكُمْ؟» «دَعُوهَا فَإِنَّهَا مُنْتَنَةٌ»

**“O Assembly of Muslims! Fear Allah, fear Allah! You are raising the calls of the partisanship of ignorance (Jahiliyyah) while I (Muhammad (saw)) am among you, after Allah has guided you to Islam, honored you through it, removed from you the matters of ignorance, and united your hearts through it?” “Leave it (partisanship of ignorance), for it is a foul thing.”**  
(Tafsir At-Tabari, Fath ul-Qadir by Ash-Shawkani)

These were the words spoken by the Prophet (saw) when Shas bin Qais used a Jewish youth tried to ignite tribal animosity between the two tribes of the Ansar, Aws and Khazraj, bringing them to the brink of war. This advice applies perfectly to our present circumstances.

On the night between February 26 and 27, the Taliban of Afghanistan attacked border outposts of Pakistan. This attack was reportedly in retaliation for Pakistan Air Force strikes against Tehrik-i-Taliban Pakistan (TTP) facilities. According to media reports, these strikes resulted in the deaths of women and children. Pakistan accuses Afghanistan of harboring TTP and allowing incursions, while Afghanistan denies this. Both sides of the conflict are reporting hundreds of Muslim lives lost, in these clashes, as if they were fighting Jihad against the Jewish occupiers in Palestine. The reality, however, is that while the massacre in Gaza continues unabated, the armed forces on both sides were resting in barracks, showing neither shame nor courage to defend Muslims, yet they have become brave to fight one another.

Muslim-on-Muslim fighting is not a light matter. It is among the most serious matters in this Deen. The blood of one Muslim is haram (forbidden) for another. On the occasion of the Day of Nahr, the Prophet (saw) said, «فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ، كَحَرْمَةِ يَوْمِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا» **“Indeed, your lives, your wealth, and your honor are sacred to one another, as sacred as this day of yours, in this month of yours, in this city of yours.”** (Bukhari)

Al-Ahnaf ibn Qays narrated that the Prophet (saw) said «إِذَا التَّقَى الْمُسْلِمَانِ بِسَيْفَيْهِمَا، فَأَلْقَا الْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ» فَقُلْتُ، يَا رَسُولَ اللَّهِ، هَذَا الْقَاتِلُ، فَمَا بَالُ الْمَقْتُولِ؟ قَالَ: «إِنَّهُ كَانَ حَرِيصًا عَلَى قَتْلِ صَاحِبِهِ» **“When two Muslims meet with their swords, both the killer and the killed are in Hell.”** I said: “O Messenger of Allah ﷺ! The killer is understandable, but why the killed?” He said: **“Because he too was eager to kill his companion.”** (Bukhari)

Allah (swt) says in the Noble Quran **﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا﴾** “**And whoever kills a believer intentionally, his recompense is Hell, where he will abide eternally, and Allah’s wrath is upon him, and He has cursed him and prepared a great punishment for him.**” [TMQ Surah An-Nisaa 93].

These are some divine evidences that establish the Shariah prohibition regarding Muslims fighting Muslims. Therefore, fighting between two Muslim groups must be stopped under all circumstances, especially when it is fueled by nationalistic or tribal bias. This is even more obligatory.

Tragically, both groups are currently fighting based on nationalistic, tribalistic and geographical bias, whereas such partisanship is the opposite of Islamic unity. The Prophet (saw) said, **«مَنْ قَاتَلَ تَحْتَ رَايَةٍ عَمِيَّةٍ يَدْعُو إِلَى عَصَبِيَّةٍ أَوْ يَغْضَبُ لِعَصَبِيَّةٍ فَقَتَلْتُهُ جَاهِلِيَّةً»** “**Whoever fights under a banner of blind partisanship, calling for factionalism or angered by factionalism, his killing is a killing of ignorance (Jahiliyyah).**” (Ibn Majah)

At present, no side of the conflict is adhering to the Shariah commands of Islam. Guerrilla attacks against the Muslim armed forces of Pakistan are not in accordance to Shariah, nor is weakening Muslim military might through insurgency justified. Similarly, the U.S.-backed pressure on the government of the Taliban in Afghanistan — displacing Afghan refugees, closing borders, and carrying out operations in tribal areas that kill thousands of innocents — is also prohibited in Shariah. Both sides of the conflict must return to Islam.

This war leads to destruction of the sanctities of Muslims, and provides relief for the disbelieving enemies. While the military forces of Pakistan and Afghanistan should have been mobilized to assist the armed forces of Iran, and the mujahideen of Gaza, both sides of the conflict are instead attacking each other, taking pride in killing one another.

The solution to this issue is not to be found at the Pakistan-Afghanistan border, but in Islamabad and Kabul, which must be unified under a single Khilafah (Caliphate) and transformed into one state. Such a Khilafah will bury nationalistic and tribalistic biases, just as the Prophet (saw) and later the Khulafaa Rashidoon (Rightly-Guided Caliphs) unified the peoples of the Arab and the Ajm (Non-Arab) into one Ummah. Otherwise, this problem, existing for the last 25 years, will continue for decades. Hizb ut Tahrir has always been calling for this Shariah solution, and it remains the only solution.

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