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Ramadhan is the month to seek Victory

Lessons from the army of Badr

Is astronomical calculation a substitute for moonsighting?

Halt the **Betrayal of Occupied Kashmir and the Peril of Making Way for the Regional Dominance of the Hindu State**

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Reviving the spirit of Badr for Kashmir

The retreat of Pakistan's rulers over Occupied Kashmir since the US launched its crusades in 2001 is painfully real. General Musharraf cracked down on groups fighting in Occupied Kashmir. General Kayani did the same, claiming it as a double game. General Raheel did the same, asserting that internal enemies are a greater threat than external ones. General Bajwa is doing the same, asserting that economic security come before regional conflicts, regardless of their premise.

All of Pakistan's commanders in chiefs retreated over Occupied Kashmir through their blind commitment to the Western conception of security. Security of the state is through military restrained to the fixed borders of the state. Peace is attained through balance of power. Occupied Palestine suffers similarly, as Arab rulers are crawling over each other to normalize relations with its occupiers.

The retreat of Pakistan's rulers over Occupied Kashmir contradicts the decisive stance of the first commander of the armed forces in Islam, the Final Prophet (saw), Muhammad (saw). His first major victory, the Battle of Badr, which took place in the blessed month of Ramadan, on its seventeenth in the year 2 AH, set the standard for security and peace that is needed today. The Messenger of Allah (saw) established security by projecting military power, well beyond current frontiers to continuously expand them through Dawah and Jihad. The Messenger of Allah (saw) established peace by the supremacy of Islamic Law internally for the Muslim and non-Muslim citizens, as well as externally between the Islamic State and non-Muslim states. There was no concept of balance of power. There was only a constantly expanding Dar ul Islam and a retreating Dar ul Harb.

For centuries, the Khilafah expanded its frontiers constantly, opening the lands of the varied races that now constitute the vast Ummah of Muhammad (saw). Lands that were occupied by advancing kuffar were never abandoned through restraint and were liberated even if it took decades to do so. Lands were opened forcing the constant retreat of the kuffar, until Islam reached well into Europe.

Armed with the spirit of Badr, Muslims defeated larger and better equipped armies throughout Islamic history, with Ramadan favoured as the month in which to secure victory. Following the Sunnah of the Messenger of Allah (saw), the Muslims established before the world that Victory is from Allah (saw) alone, delivered at the hands of believe who covet martyrdom more than the kuffar cling to life.

Without a state ruling by all that Allah (swt) has revealed, the Muslims will only know of surrender of their lands, whether Occupied Kashmir or Palestine. As for opening new lands to Islam, it will remain as distant nostalgia alone. It is the need of the time and an Islamic obligation to re-establish the Khilafah on the Method of Prophethood. It is now the hundredth Ramadan without Khilafah, so establish it O Muslims! Establish it O Muslims so that capable and willing our armed forces secure the Nasr of Allah (swt) through their relentless pursuit of martyrdom or victory. Al-Masjid Al-Aqsa and Srinagar call to you, liberate them O Muslims!

﴿وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ﴾ ,

“And there is no Nasr (Victory) except from Allah.” [Surah al Anfaal 8:10].”

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Tafseer Al-Baqarah (2: 215)

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

﴿يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ ﴿۲۱۵﴾ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿۲۱۶﴾﴾

“They ask you, [O Muhammad], what they should spend. Say, “Whatever you spend of good is [to be] for parents and relatives and orphans and the needy (miskeen) and the traveler. And whatever you do of good - indeed, Allah is Knowing of it.” [TMQ Surah Al-Baqarah: 215]

Allah (swt) has made this great Surah a collection of many forms of goodness. Thus, Allah (swt) mentions in this Surah regarding believers, disbelievers (kaafirs) and hypocrites (munafiqs). Then Allah (swt) mentions the Jews, their deviation, books, their dispute over their Prophets (as), their killing of some of the Prophets (as), their arguments with falsehood and their conspiracies against the Messenger of Allah (saw) and the believers. He (swt) then mentions the ‘Aqeedah and its related matters, in order for a believer to be strong in Iman and aware of the plots of Kufr and its people.

Allah (swt) then mentions the types of Ahkaam Shariah (Islamic Legal Rulings) that are based on the Islamic Aqeedah. He then mentions the House of Makkah, al-Ka’aba, and its construction by Ibrahim (as) and Ismail (as). Then He (swt) mentions the change of the Qibla towards Makkah and the Hajj towards it. And He (swt) mentions siyaam (fasting), jihad, various Ahkam Shariah related to *Dawah* to Islam, the intense conflict between the truth and falsehood, people’s disputes over their Messengers (as), the burden of affliction faced by believers, patience upon the harm in the Path of Allah (swt) and then the nearness of support and victory.

All these are to straighten the matter of the Muslim in his Iman and his actions of enjoining the good and forbidding the evil, where he will not be harmed by those who oppose him. RasulAllah (saw) said, «لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي عَلَيَّ» «A group of people from my Ummah will continue to be triumphant on the truth and will not be harmed by those who oppose them. They will continue to be on this until

Allah's Command comes (until the day of judgment)” [Bukhari: 2884, Muslim: 3544]

In this context of clarifying many of the Islamic Legal Rulings after Allah (swt) has mentioned previously the Islamic Aqeedah, the questioning and answering comes in this noble verse, which is then followed by questions related to many of the Legal Rulings that are clarified in this great Surah.

As reported by Ibn Abbas (ra), Amr bin Jumuh (ra) asked the Messenger of Allah (saw) about the spending of his wealth. Amr bin Jumuh (ra) was a very old man with a lot of money. So he asked: ‘Oh Messenger of Allah! How can we spend our wealth?’ So the noble verse was revealed clarifying the following:

1. It appears in the verse that the question was about the wealth to be spent. However, Allah (swt) answers about whom the money is to be spent (المُنْفَق) upon, in general, by saying, ﴿قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ﴾ **“Whatever you spend of good is...”** i.e. whatever you spend in terms of halal and pure. Then Allah (swt) clarifies about whom the spending is prioritized for by saying ﴿فَلِلْوَالِدَيْنِ﴾ **“for parents and relatives and orphans and the needy and the traveler.”** This is an evidencing (dalaalah) that the spending (nafaqah) is recognized and accepted only when it occurs in the right place i.e. when the money is spent upon the deserving (mustaHiq).

2. The verse is about the recommended (mandoob) sadaqah and not about the obligatory (farD) sadaqah which is Zakah. This is due to the contextualization (qareenah) in the saying ﴿قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ﴾ **“Say, “Whatever you spend in terms of goodness.”** This is because Allah (swt) has made this spending conditionally dependent (mutawaqifah) upon those who spend. And He (swt) did not command, ‘Spend the goodness to so and so’, in such case there is a possibility of inclusion of the obligatory (fard) spending. However, Allah (swt) says, ﴿مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ﴾ **“whatever you spend in terms of goodness, then it is for parents...”** i.e. if you choose to spend, then let the spending be of goodness and let it be for the parents and closed ones (relatives).

This means that the spending is conditionally dependent (mutawaqifah) upon those who spend, as such the spending is sadaqah to draw closer towards Allah (swt). Thus the spending mentioned here is the recommended (mandoob) one.

This is affirmed by the ending of the noble verse, as it says ﴿وَمَا تَفْعَلُوا مِنْ خَيْرٍ﴾ **“And whatever you do of good - indeed, Allah is Knowing of it.”** The word (مَا) **“whatever,”** here is conditional (shareTah) and so the spending is conditionally dependent (mutawaqifah) on the one who spends it. Accordingly the saying, by its negation (nasakh), is not included from the verses related to Zakah. So, this verse is about the recommended sadaqah, whilst the verses of Zakah are obligatory.

3. The verse clarifies the prioritization for Sadaqah. Thus it is spent first on the parents and then on blood relatives (arHaam) and then to close relatives (aqaarib) and so on. RasulAllah (saw) said, **«إِنَّ اللَّهَ يُوصِيكُم بِأُمَّهَاتِكُمْ ثُمَّ يُوَصِيكُمْ بِأَبَائِكُمْ، ثُمَّ يُوصِيكُم بِالْأَقْرَبِ بِالْأَقْرَبِ فَالْأَقْرَبِ»** **“Allah enjoins you to be dutiful to your mothers. Then He enjoins you to be dutiful to your fathers and then to your next closest relative and then to your next closest relative.”** [Ibn Majah: 3661, Ahmad: 4/131, 132]. It was asked of the Messenger of Allah (saw): “Oh Messenger of Allah! To whom should I show kindness?” He (saw) said, **«أُمَّكَ وَأَبَاكَ وَأُخْتِكَ وَأَخَاكَ وَمَوْلَاكَ الَّذِي يَلِي ذَاكَ حَقٌّ وَاجِبٌ وَرَحِمٌ مَوْصُولَةٌ»** **“Your mother, your father, your sister, your brother and the slave whom you set free. It is a due obligation (on you), and a tie of relationship which should be joined.”** i.e. blood relatives. [Abu Dawood: 4474, al-Tirmidhi: 2532, al-Dur al-Manthur: 2/611].

A man came to the Prophet (saw) and said: “I have one Dinar”. The Prophet (saw) said, **«أَنْفِقْهُ عَلَى نَفْسِكَ»** **“Spend it on yourself”**. The man said, “I have two dinars.” The Prophet (saw) said, **«أَنْفِقْهُ عَلَى زَوْجَتِكَ»** **“Spend it on your wife”**. The man said, “I have three dinars.” The Prophet (saw) said, **«أَنْفِقْهُ عَلَى خَادِمِكَ»** **“Spend it on your servant.”** The man said, “I have four dinars.” The Prophet (saw) said, **«أَنْفِقْهَا عَلَى وَالِدَيْكَ»** **“Spend it on your parents.”** The man said, “I have five dinars.” The Prophet (saw) said, **«أَنْفِقْهَا عَلَى قَرَابَتِكَ»** **“Spend it on your relatives.”** The man said, “I have six dinars.” The Prophet (saw) said, **«أَنْفِقْهَا فِي سَبِيلِ اللَّهِ تَعَالَى»** **“Spend it in the path of Allah.”** [Ahmad 3/369, Ibn Hibban 828, Al-Bayhaqi 7/466, 477].

It has been narrated in a hadith, **«الصدقة على الفقير صدقة، وهي على الرحم صلة»** **“Giving charity to the poor is Sadaqah, and giving Saqah to the blood relatives is both Sadaqah and upholding the ties of relationship.”** [Al-Nasa’i 2535, Ibn Majah 1834, Ahmad 4/17, 218]. After parents and relatives, Sadaqah is for the needy and the priority is the orphan who is young and lost his father.

Then Sadaqah is for Miskeen (poor needy) and Faqeer (poor) who are other than orphans. Then Sadaqah is for the one who lost his means for income. This is how the priority of spending is and former are better than the latter. Allah (swt) will not let any goodness go to waste, even if it were only the weight of an atom. Thus every spending that is spent on pure halal wealth with sincerity (ikhlaas) to Allah (swt) is upon its right place i.e. upon the deserving (mustaHiq) even if it were little, for Allah (swt) will accept it in goodness. Allah (swt) knows in what condition the wealth is spent. Allah (swt) said, ﴿وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ﴾ **“And whatever you do of good - indeed, Allah is Knowing of it.”**

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O Muslim Armies! Seek the Victory (Nasr) of Allah (swt) Against Our Enemies in Ramadhan, as Those who Fought in Badr Did!

Musab Umair, Pakistan

At a time when the Islamic Ummah is reviving, ahead of its revival as a state ruling by all that Allah (swt) has revealed, its thinking has become focussed upon Victory (Nasr) over its enemies that have harmed it for too long. This thinking is sensed in the Ummah in general and is strongest in her brave sons in her armed forces, who are frustrated at the unchecked aggression of enemies. It is central in this thinking to perceive that Victory is bestowed by Allah (swt) alone. However, it is not to say that Victory is bestowed as a response to a Dua alone. No, Allah (swt) bestows Victory to those who make Dua for it, undergo material preparation to achieve it and sacrifice through trials and tribulations in its way. All of this demands being close to Allah (swt), being mindful of Him (swt) and the rulings that He (swt) revealed upon us. Thus, due to its many facilities for being close to Allah (swt), such as chaining the Shayateen, Ramadhan is the ideal month for Muslim armies to seek Victory on battlefields.

All peoples are defined by their victories and the Ummah of Muhammad (saw) is no exception. The Ummah is defined by its first major victory, the Battle of Badr, which took place on 17 Ramadhan, 2 AH. This battle contains the essential lessons for any army officer today, who wishes to seek victory in liberating Occupied Kashmir or Masjid al-Aqsa or embrace the best of all deaths, martyrdom, in his striving to do so. So let us consider the Nasr, the Dua, the sacrifice and material preparation at the time of Badr. For indeed, this defining victory was the standard for all subsequent victories, inside Ramadhan and outside of Ramadhan. It was the standard for the era of the Khilafah that has passed and it will be for the era of the Khilafah (Caliphate) on the Method of the Prophethood that is to return.

The victory of any Muslim armed forces over any enemy is in the Hands of Allah (swt) alone, with or without His sending of angels. In his Tafseer, Ibn Kathir commentated regarding Allah (swt) sending down angels in the Battle of Badr. He commentated, **قوله تعالى : وما جعله الله إلا بشرى [ولتطمئن به قلوبكم وما النصر إلا**

من عند الله [الآية ، أي : وما جعل الله بعث الملائكة وإعلامه إياكم بهم إلا بشرى ، (ولتطمئن به قلوبكم) ؛ وإلا فهو تعالى قادر على نصركم على أعدائكم بدون ذلك ، ولهذا قال : (وما النصر إلا من عند الله) ؛ **Allah made it only as glad tidings...** [Surah al Anfaal 8:10]. Allah made sending down the angels as glad tidings, **﴿وَلتطمئن به قلوبكم﴾** **“And that your hearts be at rest therewith.”** [Surah al Anfaal 8:10]. Surely, Allah is able to give you (O Muslims) victory over your enemies, and victory only comes from Him, without need to send the angels, **﴿وما النصر إلا من عند الله﴾** **“And there is no victory except from Allah.”** [Surah al Anfaal 8:10].” Upon this, Imam at-Tabari commentated in his Tafseer, **وما تنصرون**، أيها المؤمنون، إلا أن ينصركم الله عليهم، لا بشدة بأسكم وقواكم، بل بنصر الله لكم، لأن على عدوكم، أيها المؤمنون، إلا أن ينصركم الله عليهم، لا بشدة بأسكم وقواكم، بل بنصر الله لكم، لأن **“You are not victorious over your enemies, O believers, except when Allah (swt) grants you Victory over your enemies, not by the force of your might and power, but by the granting of Victory to you by Allah (swt), for Victory is in His Hand and upon Him.”**

Indeed, Victory remains in the Hands of Allah (swt) alone, regardless of the quality of the men and angels that Allah (swt) sends. Al-Bukhari collected a Hadith from Rifa`h bin Rafi `Az-Zuraqi, who participated in Badr, Jibril came to the Prophet (saw) and asked him, “How honoured are those who participated in Badr among you.” The Prophet (saw) said, **«مِنَ أَفْضَلِ الْمُسْلِمِينَ»** **“Among the best Muslims.”** Jibril said, “This is the case with the angels who participated in Badr.” Regarding the privelege of the men who participated in Badr, the Badris, in the Two Sahihs, it is recorded that the Messenger of Allah said to `Umar, when `Umar suggested that the Prophet have Hatib bin Abi Balta`ah executed for his severe crime, **إِنَّهُ قَدْ شَهِدَ بَدْرًا وَمَا يُدْرِيكَ لَعَلَّ اللَّهَ قَدْ أَطَّلَعَ عَلَى أَهْلِ بَدْرٍ فَقَالَ: اِعْمَلُوا مَا شِئْتُمْ** ، **«فَقَدْ عَفَرْتُ لَكُمْ** **(swt) has not looked at the people of Badr and proclaimed, `Do whatever you want, for I have forgiven you.”** Thus, even though the status of those who participated in the Battle of Badr is great, it does not mean that Victory over vastly greater numbers is reserved for their army alone. Indeed, this was born true throughout the centuries of the Khilafah and will be born true again inshaaAllah at the hands of you, O officers of the Muslim armies!

Indeed, Victory is granted in response to the earnest Dua and as the military commander at Badr, the Messenger of Allah (swt) made the powerful, insistent Du`a. Al-Bukhari narrated from Ibn `Abbas that on the day of Badr, the Prophet said, **«اللَّهُمَّ أَنْشُدْكَ عَهْدَكَ وَوَعْدَكَ، اللَّهُمَّ إِنْ شِئْتَ لَمْ تُعْبِدْ»** **“O Allah! I invoke**

You for Your covenant and promise (victory). O Allah! If You decide so (cause our defeat), You will not be worshipped.” The Dua was so powerful and insistent that Abu Bakr (ra) held the Prophet’s hand and said, **“حَسْبُكَ”** **This is sufficient for you.”** So who are the military commanders today that will make the powerful, insistent Dua as they lead the armies that march towards Srinagar and Al-Aqsa for liberation? It is the Messenger of Allah (swt) who spent the whole night preceding the day of the battle in prayer and supplication. So who are generals today who will do the same before forcing the retreat and defeat of our enemies in the East and the West?

Indeed, Victory is bestowed by Allah (swt) upon those who pass through trials and tribulations in His Way. They will sweat, bruise, bleed and suffer fractures of bones and amputation of limbs, whilst some will breathe their last breath on the battlefields. Yet, all of this is earning Victory (Nasr) in Dunya and Jannah in the Aakhirah. Allah (swt) said, **﴿وَلَوْ يَشَاءُ اللَّهُ لَانْتَصَرَ مِنْهُمْ وَلَكِنْ لِيَبْلُوَ بَعْضَكُمْ بِبَعْضٍ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَنْ يُضِلَّ أَعْمَالَهُمْ * سَيَهْدِيهِمْ وَيُصَلِّحُ بِأَلْهَمِ * وَيُدْخِلُهُمُ الْجَنَّةَ عَرَفَهَا لَهُمْ * يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ﴾** **“And if Allah had willed, He could have taken vengeance upon them, but in order to test some of you by means of others. And those who are killed in the cause of Allah - never will He waste their deeds. He will guide them and amend their condition. And admit them to Paradise, which He has made known to them. O you who have believed, if you support Allah, He will support you and plant firmly your feet.”** (Surah Muhammad 47:4-7). Allah (swt) said, **﴿أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسْتَهْتُمُ الْبَاسَاءِ وَالضَّرَّاءِ وَرَزِلْوْا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ ءَامَنُوا مَعَهُ مَتَى نَصُرَ اللَّهُ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ﴾** **“Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were afflicted by poverty and hardship and were shaken until [even their] messenger and those who believed with him said, “When is the help of Allah?” Unquestionably, the help of Allah is near.”** [Surah al-Baqarah 2:214]. So who are the officers that will lead their men in the trials of battle against the attacking enemies of today, through their desire to please Allah (swt), rather than ensure their restraint or retreat through spreading fear of death, war, poverty and hunger?

Indeed, Victory is bestowed upon those who obey Allah (swt) and this obedience extends to making all the material preparations that Allah (swt) has commanded. Thus as the commander of both the intelligence and the army, the

Messenger of Allah (saw) personally fulfilled military duties to the highest of standards.

As the head of intelligence, in the immediate vicinity of Badr, the Messenger of Allah (saw) and his companion of the cave, Abu Bakr (ra), conducted a scouting operation during which they managed to locate the camp of Quraish. They came across an old bedouin nearby whom they manipulated and managed to extract from him the exact location of the army of the polytheists. To gather more intelligence, he despatched three Emigrant leaders, 'Ali bin Abi Talib, Az-Zubair bin Al-'Awwam and Sa'd bin Abi Waqqas to scout about for news about the enemy. They saw two boys drawing water for the Makkan army. On interrogation, they admitted that they were water carriers working for Quraish. But that answer did not please some Muslims and they beat the two boys severely in order to exact from them an answer, even if it isn't true, alluding to the caravan laden with wealth. The two boys thus lied, and so they were released. As the head of intelligence, the Messenger of Allah (saw) was angry with those men and censured them saying, "On telling the truth, you beat them, and on telling a lie, you released them!" He then addressed the two boys and after a little conversation with them he learned a lot about the enemy: number of soldiers, their exact location and names of some of their notables. So which of our intelligence officers will gather intelligence about the capabilities and weaknesses of the armies of the Hindu State and Jewish entity ahead of decisive battle with them?

As the director of military operations, the Messenger of Allah (saw) entertained the wise counsel. The Messenger of Allah (saw) stopped at the nearest spring of Badr. Al-Hubab bin Mundhir asked him, أرايت هذا الموقع، أهو وحيٌّ، من الله فلا نقدم فيه شيئاً، أم هو مُجَرَّد رأيٍ "Has Allah inspired you to choose this very spot or is it stratagem of war and the product of consultation?" The Prophet (saw) replied **بل هو مُجَرَّد رأيٍ "It is stratagem of war and consultation."** Al-Hubab said, إِنَّ هَذَا لَيْسَ بِمَنْزِلٍ، فَانْهَضْ بِالنَّاسِ حَتَّى نَأْتِيَ أَدْنَى مَاءٍ مِنَ الْقَوْمِ، فَنَنْزِلُهُ، ثُمَّ نَدْفِنُ جَمِيعَ الْآبَارِ، وَنَشْرِبُ مِنْهُ وَلَا يَشْرَبُ مِنْهُ الْمَشْرُوكُونَ "This place is no good; let us go and encamp on the nearest water well and make a basin or reservoir full of water, then destroy all the other wells so that they will be deprived of the water." The Messenger of Allah (saw) approved of his plan and implemented it. Then Sa'd bin Mu'adh suggested that a trellis be built for the Messenger of Allah (saw) to function as headquarters for the Muslim army and a place providing reasonable

protection for the leader. Sa'd began to justify his proposal and said that if they had been victorious, then everything would be satisfactory. In case of defeat, the Prophet (saw) would not be harmed and he could go back to Madinah where there were more people who loved him and who would have come for help if they had known that he was in that difficult situation, so that he would resume his job, hold counsel with them and they would strive in the cause of Allah with him again and again. The Messenger of Allah (saw) took the advice and implemented it. A squad of guards was chosen from amongst the Helpers under the leadership of the same man, Sa'd bin Mu'adh, in order to defend the Prophet (saw) in his headquarters. So which of you commanders is ready to take the counsel of the wise in military tactics, before launching your powerful strike to rout the enemies?

Indeed, Victory was earned by offering the souls for a sacrifice that pleases Allah (swt). When the Messenger of Allah (saw) apprised his military officers of the gravity of the situation, Abu Bakr (ra) was the first who spoke on the occasion and assured the Prophet (saw) of the unreserved obedience to his command. 'Umar was the next to stand up and supported the views expressed by his noble friend. As for what happened next, Ibn Mas'ud said, "I was a witness to something that Al-Miqdad bin Al-Aswad did, that I would like more than almost anything else to have been the one who did it. Al-Miqdad came to the Prophet while he was invoking Allah against the idolators and proclaimed, : لا نقول كما قال قوم موسى لموسى : (اذهب أنت وربك فقاتلا) [المائدة : 24] ولكن نقاتل عنك وعن ربك ، وبين يديك وخلفك 'We will not say as the people of Musa said, "So go you and your Lord and fight you two." Rather, we will fight to your right, to your left, before you and behind you.' I saw the Prophet's face beaming with pleasure because of what Al-Miqdad said to him." So who are the officers are ready to lead their troops in battle against our enemies, in obedience to Allah (swt) and His Messenger (saw), rather than allowing the current rulers to invoke the fear of the enemy to weaken their resolve?

This was the willingness of the Muhajir at Badr, as for the Ansaar (ra), the Second Pledge of Aqabah, which secured the Nussrah for the Islamic State, did not commit them to fighting beyond their territories. Wishing to hear from the Ansaar (ra), the Messenger of Allah (saw) said, **أشيروا علي أيها الناس ، "Advise me my men!"** Upon this Sa'd bin Mu'adh (ra), the commander of the Ansaar (ra), stood up and said, **والله لكأنك تريدنا يا رسول الله** "By Allâh, I feel you want us (the Helpers)

to speak.” The Prophet (Peace be upon him) directly said, **“أجل Oh, yes!”** Sa’d (ra) said, **وَصَدَقْنَاكَ، وَشَهِدْنَا أَنَّ مَا جِئْتَ بِهِ هُوَ الْحَقُّ، وَأَعْطَيْنَاكَ عَلَى ذَلِكَ عَهْدَنَا**، **وَمَوَاقِفَنَا عَلَى السَّمْعِ وَالطَّاعَةِ، فَاْمِضْ يَا رَسُولَ اللَّهِ لِمَا أَمَرَكَ اللَّهُ، فَوَالَّذِي بَعَثَكَ بِالْحَقِّ، إِنْ اسْتَعْرَضَتْ بِنَا هَذَا الْبَحْرَ فَخَضْتَهُ لَخُضْنَاهُ مَعَكَ، مَا يَتَخَلَّفُ مِنَّا رَجُلٌ وَاحِدٌ، وَمَا نَكَرَهُ أَنْ تَلْقَى بِنَا عَدُوْنَا غَدًا، إِنَّا لَصَبْرٌ فِي الْحَرْبِ، صُدِّقٌ عِنْدَ الْلِقَاءِ، وَلَعَلَّ اللَّهَ يَرِيكَ مِنَّا مَا تَقَرَّرَ بِهِ عَيْنُكَ، فَسِرْ بِنَا عَلَى بَرَكَةِ اللَّهِ** Prophet of Allâh! We believe in you and we bear witness to what you have vouchsafed to us and we declare in unequivocal terms that what you have brought is the Truth. We give you our firm pledge of obedience and sacrifice. We will obey you most willingly in whatever you command us, and by Allah, Who has sent you with the Truth, if you were to ask us to plunge into the sea, we will do that most readily and not a man of us will stay behind. We do not grudge the idea of encounter with the enemy. We are experienced in war and we are trustworthy in combat. We hope that Allah will show you through our hands those deeds of valour which will please your eyes. Kindly lead us to the battlefield in the Name of Allah.”

So which of you will tread the great path of Sa’d bin Mu’adh (ra), O men of Nussrah of today?! Which of you will establish Islam as a state, ending the rule of treacherous and debase cowards? Which of you commit to the hardest of battles with the enemies in the furthest flung of lands, even when they overwhelm you in numbers and preparation? It is the ones of you who desires the burial of Sa’d bin Mu’adh (ra), to which Allah (swt) sent angels. It is the ones of you who desires that the very throne of Allah (swt) shakes upon the joy of receiving your soul, as it did for Sa’d bin Mu’adh (ra). That is who and no-one else!

Indeed, Victory is in the Hands of Allah (swt) and those who seek it make Dua, make meticulous preparations and sacrifice their all to achieve it. This is the lesson of Badr and this is the spirit which fuelled the subsequent victories within Ramadhan and outside of Ramadhan, within the era of the best of all generations (ra) and as well as the eras after them.

It is this spirit which was within Salahuddin, the general of the Battle of Hitteen that place in the month of Ramadhan, in the year 584 AH (1187 CE). He personally killed the Christian King of Karak, Arnat, who attacked an innocent group travelling to make the Hajj. The attackers, showing no mercy, plundered, tortured the men and dishonoured the women. It was Arnat who arrogantly declared “Go tell Muhammad and ask him if he can save you.” Before

dispatching him to Jahannum, Salahuddin told Arnat he was killing him for defaming the honour and dignity of the Prophet (saw) and for the murder of innocent Muslims. So which of you generals today, will personally slay the commanders of the enemies who defame the Prophet (saw), slaughter our children and rape our women, in all corners of the earth?

The Battle of Ain Jaloot in Ramadhan 658 Hijri (1260 CE) against the Tartar invasion was yet another great victory for the Muslims. The Tartars sent a threatening letter to the Ameer of Egypt, Mahmoud Saifudeen Qutuz, which included the following statement, "We have demolished the land, orphaned the children, tortured the people and slain them, made their honored despised and their leader a captive. Do you think that you can escape from us? After a while you will know what's coming to you..." Yet, what came to them turned them upside down. Qutuz led the Muslims into the battle, which initially swayed towards the Tartars. Observing this, Qutuz climbed on a rock, throwing his helmet away, shouting "Wa Islamah. Wa Islamah," urging the army to keep firm and fight Allah's (swt) enemies. Inspired by Qutuz's flushed face, striking vigorously with his sword and engaging the enemy the Muslim army shifted the battle in its favor of the Muslims, until the Tartar army was shattered and fled from the battle. So which of you generals today, will throw off your helmet and plunge into the heart of the enemy to shift the tide of battles that will arise, after the return of the Khilafah?

So, O officers of the Muslim armed forces, greet Ramadhan in a manner that is worthy of your great duty before Allah (swt), fighting in the way of Allah (swt), seeking Victory, killing and embracing martyrdom. Know that we will earn victory only through obedience of Allah (swt). It is the Khilafah that will implement all of the commands of Allah (swt), as it seeks the Victory against our enemies, that have exceeded all bounds. You are the inheritors of the richest military legacy in human history. Moreover, according to the glad tidings of the Messenger of Allah (saw), before you is the Victory in Al-Aqsa, the Indian Subcontinent and the heart of Europe, the opening of Rome, the city of Julius Caesar, after the Muslims in the previous era of the opened Constantinople, the city of Heraclius.

The Messenger of Allah (saw) said, لَا تَقُومُ السَّاعَةُ حَتَّى يُقَاتِلَ الْمُسْلِمُونَ الْيَهُودَ فَيَقْتُلُهُمُ الْمُسْلِمُونَ حَتَّى يَخْتَبِيَ الْيَهُودِيُّ مِنْ وَرَاءِ الْحَجَرِ وَالشَّجَرِ فَيَقُولُ الْحَجَرُ أَوْ الشَّجَرُ يَا مُسْلِمُ يَا يَا "The last hour"عَبَدَ اللَّهُ هَذَا يَهُودِيٌّ خَلْفِي فَتَعَالَ فَاقْتُلْهُ . إِلَّا الْعَرْقَدَ فَإِنَّهُ مِنْ شَجَرِ الْيَهُودِ

would not come unless the Muslims will fight against the Jews and the Muslims would kill them until the Jews would hide themselves behind a stone or a tree and a stone or a tree would say: Muslim, or the servant of Allah, there is a Jew behind me; come and kill him; but the tree Gharqad would not say, for it is the tree of the Jews.” [Muslim]

Abu Hurairah (ra) narrated, وَعَدَنَا رَسُولُ اللَّهِ (ص) غزوة الهند، فَإِنْ أَدْرَكْتُهَا أَنْفِقُ نَفْسِي، وَإِنْ قُتِلْتُ كُنْتُ أَفْضَلَ الشَّهَدَاءِ، وَإِنْ رَجَعْتُ فَأَنَا أَبُو هُرَيْرَةَ الْمُحَرَّرُ “The Messenger (saw) promised us the conquest of India. If I was to come across that, I will spend my soul and my wealth. If I am killed then I am among the best of martyrs, and if I return then I am Abu Huraira the freed” [Ahmad, An-Nisa'i, Al-Hakim].

Imam Ahmad reports in his Musnad that Abdullah bin Amr bin Al-‘As (ra) mentioned, بَيْنَمَا نَحْنُ حَوْلَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَكْتُبُ ، إِذْ سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أَيُّ الْمَدِينَتَيْنِ تُفْتَحُ أَوْلًا : قُسْطَنْطِينِيَّةٌ أَوْ رُومِيَّةٌ ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : (مَدِينَةُ هِرَقْلٍ تُفْتَحُ أَوْلًا) ، يَعْنِي : قُسْطَنْطِينِيَّةٌ “Whilst we were around the Prophet (saw) writing he was asked, ‘Which of the two cities will be opened first, Constantinople or Rome?’ He (the Prophet Muhammad) answered, ‘The city of Heraclius will be opened first!’”

All these glad tidings await you, so grant your Nussrah for the re-establishment of the Khilafah, so that the march of Islam across the globe can resume.

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The Characteristics of the Victorious Army of the Great Battle of Badr

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Muadh bin Rifaa bin Rafi Al-Zuraki reported from his father (Rifaa bin Rafi), who was one of Badr warriors that, **جَاءَ جِبْرِيلُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَا تَعُدُّونَ أَهْلَ بَدْرٍ فَيْكُمْ؟ قَالَ مِنْ أَفْضَلِ الْمُسْلِمِينَ أَوْ كَلِمَةً نَحْوَهَا قَالَ وَكَذَلِكَ مَنْ شَهِدَ بَدْرًا مِنْ الْمَلَائِكَةِ** "Jibreel came to the Prophet (saw) and said, "How do you look upon the warriors of Badr among yourselves?" The Prophet (saw) said, "As the best of the Muslims." or said a similar statement. On that, Jibreel said, "And so are the Angels who participated in the Badr (battle)." [Bukhari] The outcome of the Great Battle of Badr of 17th of Ramadan, in the year 2 AH, came like a thunderbolt striking the kuffar of Quraish. It was an earthquake which had its greatest impact due to its repercussions, in determining the compass of the intellectual and material struggle between truth and falsehood.

On the one hand, the military might of the Muslims and their emerging state in Al-Madinah al-Munawwarah had strengthened, the voice of Islam became prominent and the confidence of Muslims in their Deen and themselves increased, after thirteen years of weakness in Makkah Al-Mukarramah. On the other hand, the prestige of the tribe of Quraish was broken, its vanity fell after the best morsels of its livers, the notable chiefs of Makkah, were struck down by Muslim army, who had only come out a few occasions for war. They just came out to intercept the convoy of Abu Sufyan that was coming from Syria. Allah (swt)'s will was to change the course of events, from the interception of caravan and seizing its trade, to the military struggle and open battle between Muslims, under the leadership of the Prophet (saw), and the Quraish, under the leadership of Abu Jahl bin Hisham. Although there was a great difference between the two groups in their counts of men and weapons, Badr's outcome confirmed the Help of Allah (swt). It is good for us to study and analyze the characteristics of the great army of Badr, for whom Allah (swt) decreed victory, thereby extracting the causes which the Muslims deserved for victory in the great battle of Badr. Upon consideration, there are two facts that emerge:

First: Victory (nasr) is a favor and blessing from Allah (swt), which He (swt) bestows upon His servants who are deserving of this victory. Thus victory is

from Allah (swt) alone and not from the Muslims, whatever their numbers and strengths. Allah (swt) says, وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ **“And Allah made it not but good tidings and so that your hearts would be assured thereby. And victory is not but from Allah . Indeed, Allah is Exalted in Might and Wise.”** [TMQ 8:10]. Therefore, it is obligatory upon Muslims to believe in this fact. The reality of victory (nashr) is that it is exclusively from Allah (swt) and this is one of the facts of the Islamic ‘aqeedah, which is obligatory to believe in. What Muslims exert with preparation and planning is a different matter, in terms of Sharia rulings (tashree’) and responsibility (takleef). Allah (swt) obliges the Muslims to take measures for victory within their capacity as human beings, by obeying and responding to Him with these measures, but without relying upon them nor considering that these measures bring victory. Allah (swt) said, يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ **“O you who have believed, if you support Allah, He will support you and plant firmly your feet.”** [TMQ 47:7]

Victory from Allah (swt) constitutes a subject (mas’ala) and it is an issue from the beliefs (‘aqaid). However, it is another subject (masa’la), from the legal rulings (ahkam) that Muslims are responsible (mukallaf) to undertake measures (asbaab) for victory as an obedience to Allah (swt), and that their taking measures is a condition (shart). The absence of undertaking measures compels the absence of victory, whilst the presence of measures does not compels victory.

Second: The victory which Allah (swt) revealed to the army of Badr (Badri) in the Battle of Badr is not exclusive to the people of Badr, to the exclusion of other Muslims. Instead it is a fixed norm that neither changes nor modifies. Hence every Islamic army who has the characteristics of the Badri army, is deserving for Allah (swt) to grant them victory completely in every place and time, just as He (swt) has given victory to the people of Badr. The Muslims were victorious in many lands, be it Badr or other than Badr and the battles of Muslims that affirm this are countless. Let us see the most prominent features of the great Badri army as these were the causes for the Muslims to realize the victory of Allah on the Day of Furqan where two armies met.

The Badri Army and the Islamic state:

RasulAllah (saw) established Islamic state in al-Madinah al-Munawwara after his Hijra from Makkah al-Mukarrama. The Hijrah of RasulAllah (saw), along with other Muslims, marked the beginning of the new era of Dawah, that determined the nature of conflict between Islam and Kufr, from intellectual and political struggle, within which Muslims were prevented from fighting the mushrikeen in Makkah, into the bloody military clash that subdues all the disbelievers to the sovereignty of Islam and the authority of Muslims, either voluntarily or by force, in order to take the people out from worshipping creations to worshipping the Lord of all creations, taking them out from the oppression of all religions, to the justice of Islam. The initiation of all this is the establishment of Islamic State, which is a political entity that takes care of their affairs with the rulings of Islam implemented upon them, internally, carrying the Islamic Da'wah externally through Jihad. Jihad is the Sharia Method to carry the Islamic Da'wah to the world. It is the center of Islamic state's foreign policy and Jihad is carried out only with military force i.e. army and State is the one that mobilizes and marches forth the army for Jihad in the Path of Allah (swt).

So, the army, any army, cannot be termed an army and does not have the necessary military qualities unless this army is established at its outset by a political decree (قرار qaraar), that of the state and the Khaleefah. This army undertakes its mission of carrying out the Dawah through Jihad only after implementing the decree of war and peace that will be issued by he who possesses authority for this decree i.e. the Khaleefah of Muslims. Umar (rali) narrated that the Messenger of Allah (saw) said: لا أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ... **I have been commanded to fight the people until they bear witness to La ilaha illallah (there is none worthy of worship except Allah) and Muhammed is the Messenger of Allah**" [Bukhari]

Hence the Messenger of Allah (saw), as a ruler and the authority of political decree for the state, was the one who issued the decree of going out to intercept Abu Sufyan's convoy. He (saw) was the one who took decision of war after the course had changed, from chasing the convoy, to fighting and military confrontation with Quraish. The state is the focal point. Upon its decree, the army goes out to fight, carries out its mission and then returns to its bases there. It takes reinforcement from there, if they are attacked by an enemy that requires reinforcement to face it. Ibn Umar (ra) narrated, بَعَثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَرِيَّةٍ، فَحَاصَ النَّاسُ حَيْصَةَ، فَقَدِمْنَا الْمَدِينَةَ فَاخْتَبَأْنَا بِهَا، وَقُلْنَا هَلَكْنَا، ثُمَّ أَتَيْنَا

رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْنَا يَا رَسُولَ اللَّهِ، نَحْنُ الْفَرَّارُونَ، قَالَ بَلْ أَنْتُمْ الْعَكَّارُونَ، وَأَنَا
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْنَا يَا رَسُولَ اللَّهِ، نَحْنُ الْفَرَّارُونَ، قَالَ بَلْ أَنْتُمْ الْعَكَّارُونَ، وَأَنَا
مُتَّبِعُكُمْ“The Messenger of Allah sent us on a military expedition, and the people
turned to escape. So we arrived in Al-Madinah and concealed ourselves in it
and we said: 'We are ruined.' Then we went to the Messenger of Allah (saw)
and we said: 'O Messenger of Allah! We are those who fled.' He said: 'Rather
you are Al-'Akkarun (those who are regrouping) and I am your reinforcement.
[Sunan Tirmidhi: Hasan Hadith, the sentence فَحَاصَ النَّاسُ حَيْصَةً means that they
ran away from fighting. His (saw) saying “Rather you are Al-Akkarun" means
Akkar is the one who flees to his Imam (Khaleefah) for his support and he does
not want to flee the army. Based on this, the Badri army is amongst the
institutions of Islamic state that makes operations on its command and stops
upon its prohibition. The Muslim armies of today are not like the army of Badr,
despite their larger numbers and abundant weapons. Yes, Muslim armies have
millions of soldiers, but where is the Imam, the shield, the Khalifah of Muslims
who mobilizes them to fight the disbelievers, who raid the Muslim lands?

The absence of the Islamic Khilafah confines the mighty armies of Muslims
in their barracks. Their soldiers and officers wait for the salary every month end,
without marching in order to support Palestine and its Masjid of al-Aqsa, ash-
Sham and its sanctities or the Rohingya and their children... Instead, through
their tools, the agent rulers, the colonialist Kafir keep these armies in their
trenches to strike each other and to kill the sons of Muslims on many occasions,
as occurred in Egypt, the Quiver, in Tahrir Square and Rabi'a Al-Adawiya Square
in Egypt and in Syria, where Bashar's Baathist mercenaries of the Ba'ath party,
Iran's militia and its party persecuted the people of Sham, who revolted against
the tyranny of the criminal Baathist regime... So, having confined the armies to
their barracks for ages, these rulers and their counterparts of treacherous rulers
did not allow them to point a single rifle, just for the sake of pointing, towards
the Jewish entity who usurps the blessed land of Palestine!

Strong Leadership and Precise Planning:

After the escape of Abu Sufyan's convoy and the departure of the Quraish
disbelievers to save it, it was affirmed to the Prophet (saw) that fighting was
inevitable. However, the Prophet (saw) did not leave for fighting and he (saw)
did not equip some several warriors. The possibility of seeking enforcement
became difficult as Al-Madinah Al-Munwawarah, the headquarters of the state,
was far away and the situation became very critical. If the Muslims turned back

from facing the Quraish, the Arabs would ask, “Did Muhammed and his Companions flee because they were too cowardly to face the Quraish?” In that case, prestige of the Muslims and their emerging state would have been broken, even the strength of Islamic Thought itself would weaken amongst Muslims and also amongst the polytheists Arab tribes who were watching the events closely to know which how the tide turns. On the other hand, the Quraish would disperse and return to their people, where their children would play with their swords, amidst the singing of slave girls, in front of false idols, and they would drink wine in their clubs, where the poets would recite the poems about their pride and victory over Muslims. All in the Arabian Peninsula, including the Jews and Hypocrites, and even Rome and Persia, would discuss that Muhammed (saw) and his Companions (ra) returned to where they left empty-handed without doing anything. Thereby, the event would have propaganda ramifications and an adverse impact on public opinion; locally in Al-Madinah Al-Munawwarah amongst the Jews and Hypocrites, regionally in the Arabian Peninsula amongst the Arab tribes who were widespread therein, and internationally amongst Rome and Persia the major powers near the Arabian Peninsula... What then was the appropriate action: should the Muslims return or enter into battle and bear all its repercussions?

Here, the Messenger of Allah (saw) stood amongst his Companions (ra) and asked, **أشيروا عليّ أيها الناس** “**Give me advice O, men!**” And he (saw) heard from Abu Bakr (ra), Umar (ra) and Miqthab bin Al-Aswad (ra) what pleased him. And then again he (saw) asked, **أشيروا عليّ أيها الناس** “**Give me advice O, men!**” by which he meant the Ansar who had paid allegiance to him at al-Aqabah. They had pledged to protect him as they protected their wives and children. He (saw) was afraid that the Ansar would consider their support for him only when his enemy raided him within Madinah. When the Ansar sensed that he (saw) meant them, Sa’d ibn Mu’adh (ra), who was holding their banner said, “It seems as if you mean us, O Messenger of Allah.” He (saw) said, **أجل** “**Yes.**” Sa’d said, “We believe in you, we declare your truth, and we witness that what you have brought us is the truth, and we have given you our word and agreement to hear and obey; so go where you wish, we are with you; and by He who sent you, if you were to ask us to cross this sea and you plunged 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.” The Messenger of Allah (saw) was delighted with Sa’d’s words and said, **سيروا وأبشروا، فإن الله تعالى قد وعدني إحدى الطائفتين، والله لكأني الآن أنظر إلى مصارع القوم** **“Proceed with full confidence, for Allah has promised me one of the two parties, and by Allah, it is as though I can now see the place where they will be killed.”** [From the book, “The Islamic State.”]

With this leadership style, the Messenger of Allah (saw) was able to raise the disposition and interest of the Muslims, when he (saw) gave them glad tidings of victory before battle. This is on the one hand. On the other hand, the Prophet (saw) issued decree to fight with the consent and choice of military personnel, through their representatives from amongst Muhajiroun and Ansar, such as Abu Bakr (ra), Umar (ra), Miqthath and Sa’d bin Muad (ra) and so he (saw) called to proceed for fighting and be firm in the battlefield, whatever the strength of the enemy maybe. After that, it was only for the Prophet (saw) to assess the necessary conditions before the start of fighting that include; knowing the place of enemy, their numbers and weapons, determining the place of army camp and place of battle, drawing war plans in accordance with the coordinates monitored by the Islamic Intelligence.

Ibn Ishaq said: Muhammed bin Yahya Ibn Hibban reported to me: The Prophet (saw) assessed an old Arab and he (saw) asked him about the Quraish , and Muhammed (saw) and his Companions (ra) and what was known about them. The old man replied: I will not inform you until you (Prophet (saw) and Abu Bakr) inform me of where you are from. Prophet (saw) said, **إِذَا أَخْبَرْتَنَا أَخْبَرْنَاكَ** **“If you inform us, we will inform you”**. He replied, **“Should this be for that?”** the prophet replied **نَعَمْ “Yes”**. The man said **“I have heard that Muhammed and Companions went out on such and such a day. If that is true, today they are in such and such a place, (referring to the place in which the Messenger of Allah (saw) actually was). And I have heard that Quraish went out on such and such a day. If that is true, today they are in such and such a place (meaning the place in which they actually were).”** After he had finished, he asked, **“From where you are?”** The Messenger of Allah (saw) said, **نَحْنُ مِنْ مَاءٍ “We are from water”** and then he (saw) left him... Ibn Ishaq said: I report from a man from Banu Salamah that they mentioned: Khubaab bin Al-Mundir bin Al-Jumuh said: **“O Messenger of Allah (saw)! Is this a place which Allah (swt) ordered you to occupy, so that we can neither advance nor withdraw from it, or it is an opinion and war**

tactics?” He (saw) said, **بَلْ هُوَ الرَّأْيُ وَالْحَزْبُ وَالْمَكِيدَةُ** “**Rather it is an opinion and war tactics**”. Khubaab bin Al-Mudir said: “O Messenger of Allah! This is not the place to stop. Proceed with the people until we reach the water nearest to the enemy and halt there and then we will destroy the wells beyond it and then we construct cistern so that we can drink plenty of water and then fight the enemy, such that we can drink water while the enemy cannot.” Prophet (saw) said, **لَقَدْ أَشْرَتَ بِالرَّأْيِ** “**You have said the right opinion**”... Ibn Ishaq said: Abdullah bin Abu Bakr Reported that Sa’d bin Muad said: “O Messenger of Allah, let us make a booth (of palm branches) for you to occupy and have you riding camels standing by, then we will meet the enemy, if Allah gives us the victory, that is what we desire; if the worst occurs, you mount on your camel and join our people who are left behind. O Prophet of Allah! For they love you as deeply as we do. Had they thought that you would be fighting, they would have not stayed behind. Allah will protect you by them. They will give you counsel and fight with you.” The Prophet (saw) praised him and made dua for him.” [Seerah by Ibn Hisham: Vol: 1, pp. 616 - 621].

Then the Prophet (saw) organized the ranks of the army and arranged them. Muhammed bin Ishaq said: Hibban bin Wasi’ bin Hibban bin wasi’ reported from the scholars of his people that the Messenger of Allah (saw) straightened the ranks of the Companions (ra) on the day of Badr and he (saw) had a stick by which he straightened the army. He passed by Suad bin Uzya, an ally of Banu Adiy bin Najjar, while he stepped out of the line, and the Prophet (saw) prodded him on his stomach with the stick and said, **اسْتَوِ يَا سَوَادُ بِنُ عَزِيَّةَ** “**Stand in line O Suad bin Uzya**”...[Tareek Tabari Vol 2, P 446]. The Prophet (saw) appointed the saqah (the rearguard) on the route and he (saw) ordered Qais bin Sa’sa as a leader for that. When the Prophet (saw) departed Suqya, a well on the outskirts of Madinah, he (saw) ordered Qais to count the Muslims and so he stayed near the Well of Abu Inaba and counted the Muslims and informed the Prophet (saw). Two spies from polytheists came to inform him (saw) about his enemy and they are: Basbas bin Amr and Adiy bin Abi Zahba and they are two allies of Ansar from Juhaiyna. They came to the well of Badr and knew the news (of war) and joined with the Messenger of Allah (saw).” [Imtaul Asma’a Vol:1, p 84]

After this brief review about the art of leadership and good planning in the Great Battle of Badr, we must turn a full one hundred and eighty degrees,

looking at the reality of Muslims today; where they have no decisive leadership and no proper military planning. The rulers of Muslims are the heads of betrayal who surrender the lands and servants to the colonialist kuffar, as a gift without any return. We find how the deceased Hafez Asad declared the fall of Quneitra into the hands of the Jews, before it actually fell. We see how the deceased King Hussein armed his army with only “corks and crackers,” so that they would flee from the Jews with a launch of a single missile. We see how the deceased Anwar Sadat ordered his Egyptian army to stop the war after they had succeeded in penetrating the Bar Lev Line and the Suez Canal, even after he had reached Arish during the October 1973 War. As for today, the traitor Erdogan overlooked us with his Operation Euphrates Shield that surrendered Aleppo to the Syrian regime, and with his Operation Olive Branch that extended to all traders of the Syrian Uprising in the market of slavery and surrender. The list of the leadership of oppressive rulers goes on and on, However the night of oppression, though it stays for long, will eventually give way to the dawn of true glory, the glory of Islam and Muslims, the righteous Khilafah (Caliphate) upon the Method of Prophethood.

The War Culturing of the Badri army is a Jihadi culture:

Allah (swt) says, **يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ** **“O Prophet, urge the believers to battle.” [TMQ 8:65].** Shawkani says: **““O Prophet, urge the believers to battle.”** i.e. incite and encourage them. The word ‘تحريض’ ‘Tahreed’ linguistically means intensive incitement.”[Fath Al-Qadir Vol:2, P:370]. The author of Syed Qutub, said, **“And there the command to urge the believers for fighting in the path of Allah comes, now that every soul is ready for the engagement, every heart is full with expectation and all are confident, reassured...”** [In the Shade of the Quran Vol:3, P:1549]. Anas bin Malik (ra) narrated : **“...the Messenger of Allah (saw) said: فَوُمُوا إِلَى جَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ** **“Get up to enter Paradise which is equal in width to the heavens and the earth”**. 'Umair b. al- Humam al-Ansari said: **“Messenger of Allah, is Paradise equal in extent to the heavens and the earth?”** He said: **نعم “Yes.”** Umair said: **“My goodness!”** The Messenger of Allah (saw) asked him: **مَا يَحْمِلُكَ عَلَى قَوْلِكَ بَخٍ؟** **“What prompted you to utter these words (i. e. my goodness!)?”** He said: **“Messenger of Allah, nothing but the desire that I be among its residents”**. He said: **فَإِنَّكَ مِنْ أَهْلِهَا** **“You are (surely) amongst its residents”**. He took out dates from his bag and began to eat them. Then he said: **“If I were to live until I have**

eaten all these dates of mine, it would be a long life". (The narrator said): He threw away all the dates he had with him. Then he fought the enemies until he was killed". [Sahih Muslim]

Previous Shariah texts indicate that war and Jihadi culturing is an obligation that must be incorporated into military culture. This is because they are the Shariah rulings for Jihad. Jihad is the Shariah Method to carry the Islamic Dawah to other nations and people. The Badri army was at forefront in devotion to this culturing in practice. So the Prophet (saw) urged the Muslims to fight before the battle, called them to be patient and steadfast in front of the enemies and informed them the greatness of reward for Jihad and martyrdom in the Path of Allah. The Muslims faced their enemy while they saw the opening of Paradise before them. They lined up to die as if it was Salah. Their hardships and difficulties became eased in their eyes, preparing with everything that they can to meet their enemy without boredom and grief, in order to seek the pleasure of Allah (swt). War culturing had the greatest impact on the disposition of Muslim fighters in the Great Battle of Badr. Haven't you seen how Umair bin Himmam (ra) threw his dates and plunged into the middle of polytheists, striking their chiefs until he met Allah (swt) as Martyr? Haven't you seen how Muawwid bin Afra' and Muad bin amr bin Jumuh stormed into Abu Jahl, despite their young age and struck him down from his horse, although he was surrounded by Banu Makhzum to protect him like a forest, while one of the two boys (ra) said "By Allah, our bodies will not leave his body till either of us meet his fate"?

In complete contrast to this, the culturing of the Arab armies, who were defeated before a Jewish entity in 1967, was not a jihadi war culturing, based on the war policy of Islam. Instead, it was a nationalistic or tribal culturing based on the defeatist war policy that amplifies fears about the strength of the enemy, instead of weakening and diminishing them. This is what made the Arab soldiers meet their enemy with shaken resolve such that they could not stand in front of the Jewish army just for a few days, in a staged drama, as witnessed by history, where they handed over the Blessed Land Palestine with shame and disgrace! Today the culturing of the "War on Terror" takes the lead in the war culturing of Muslim armies, which spread severe panic amongst them, where Muslims are killing each other in fierce battles that took the lives of many chiefs, instead of standing as one row against America, Russia and the Jewish Entity... This is how Jihad in the Path of Allah (swt) was disrupted

and the Kuffar diminished its appreciation and so Palestine was lost, whilst Afghanistan, East Turkestan, Crimea and others were occupied. Our land, sea and air have become common fare for the colonialist Kuffar to pass through cheerfully, while Muslim armies watch their movements without repelling their aggression. Instead, they become more humiliated by having joint military maneuvers at some times, and implement their orders to slaughter Muslims in Yemen, Syria, Iraq and Afghanistan at other times!

The Army of Badr and the Bond of ‘Aqeedah:

Similar to the formation of Islamic society in al-Madinah al-Munawwar on the basis of Islam and the bond of ‘Aqeedah, the Army of Badr was also formed on the basis of the Islamic ‘Aqeedah. The formation of the army consisted of Muhajir of Adnanian origin, from Makkah, Ansar of Aws and Khazraj, from Khatafanian origin. Various races and classes melted in this army that encompassed Arabs, Abyssinians and Romans. Class differences were removed in it and so the freed slaves amongst them were like others. Nobility was based on piety. They all united under the banner of the Messenger of Allah (saw), leaving their tribal affiliations behind their backs. Allah (swt) said the truth, **وَأَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَّا أَلْفَتْ بِئِنَّ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلْفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ** **“But if they intend to deceive you - then sufficient for you is Allah. It is He who supported you with His help and with the believers. And brought together their hearts. If you had spent all that is in the earth, you could not have brought their hearts together; but Allah brought them together. Indeed, He is Exalted in Might and Wise.”** [TMQ 8:62,63]

The Muhajir forgot their genealogies, the Ansar discarded their memories about the War of Buath, and the freed slaves and slaves of the Muslims were masters of the first ranks to fight against Quraish. All drew their swords in the same row, killing and capturing the enemies of Allah (swt) although they were closer in relation, by giving their loyalty to Allah (swt), his Messenger (saw) and the Believers, disavowing themselves from disbelief and disbelievers. Ibn Asakir reported from Ibn Sireen: Abdur Rahman bin Abu bakr was amongst the polytheists on the day of Badr, when he became Muslim, He told his father : “I have seen you on the battle of Badr, I turned away from you without killing you”. Abu Bakr (ra) replied: “Had I seen you, I would have not turned away from you” [History of caliphs by Suyuti, p33]. In a Tafsir of the verse, **لَا تَجِدُ قَوْمًا يُؤْمِنُونَ**

بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُؤَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ
"You will not find people who believe in Allah and the Last Day having affection for those who oppose Allah and His Messenger, even if they were their fathers or their sons or their brothers or their kindred." [TMQ 58:22], Imam Qurtubi said: "Ibn Masood said: "This verse was revealed about Abu Ubaida bin Jarrah who killed his father Abdullah bin Jarrah on the day of Uhud", and it also said: This was on the day of Badr" [Tafsir Qurtubi, Vol:7, P:307]. Abu Uzair bin Umair bin Hashim, the brother of Musab bin Umair (ra) was amongst the captives. Abu Umair said: My brother Musab bin Umair passed on me while I was captivated by a man from Ansars. Musab bin Umair (ra) said: "Tighten his hand bindings, his mother is very wealthy, she will redeem you for him" [Seerah Ibn Hisham, Vol:1, P:645]. Ibn Ishaq said: Some of the people of knowledge reported to me that the Messenger of Allah (saw) said: يَا أَهْلَ الْقَلَيْبِ، بِئْسَ عَشِيرَةٌ النَّبِيِّ كُنْتُمْ لِنَبِيِّكُمْ، كَدَّبْتُمُونِي وَصَدَّقْتُمُونِي وَآوَانِي النَّاسُ، وَأَخْرَجْتُمُونِي وَقَاتَلْتُمُونِي وَنَصَرْتُمُونِي... النَّاسُ... "O people of Qulaib! Worst is you, the clan of the Prophet. You denied me while people believed me, you expelled me out while people gave shelter to me, you fought with me while people supported me..." [Bidaya Wa Nihaya vol:5, P 151]. He (saw) meant the polytheists who were killed on the day of Badr and this was after Muslims had thrown them into the well of Badr/Qulaib. The Islamic 'Aqeedah bond was found as demographically robust and distinctive from other bonds that prevailed over Arabian Peninsula. Muslims were truly revived, their positions were raised and they became one Ummah, to the exclusion of all other people. They were given victory over every disbelieving force, be it large or small until the Arab, Rome and Persia were subdued to them voluntarily or by force.

One cannot conceive that Muslims today are ignorant of how they suffer from the defeat of their disbelieving enemies, when their lands were torn into pieces on nationalist and tribal lones, where the rotten flags of Ignorance are raised, that are weaved by their enemies to humiliate them further and divide them such that they do not unify. The bond of the Islamic 'Aqeedah was replaced with the bonds of nationalism, tribalism and sectarianism. The Muslims remained in such division and they swear before Allah (swt) to protect and guard the borders of their nations, the borders of Sykes-Picot. Border posts were spread to inspect the arrivals and departures. Shoulders of the national soldiers and guards were decorated with badges, ornate with the cedar tree or the olive branch or the palm tree of the desert or the flowing blue river that

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irrigates the sovereign land... Thence the Muslim people are severely defeated, ignorant people fight each other under their flags. They look for nothing but the military parade on Independence Day, along with the raising of the national anthem and then they indulge in the celebrations, whilst the Abode of the Muslims is ruined and destroyed.

They were Truthful to Allah (swt) and So Allah (swt) Fulfilled them with the Truth:

Abu Hurairah (ra) reported that the Messenger of Allah (saw) said: – إِنَّ اللَّهَ إِذَا نَظَرَ عَلَى أَهْلِ بَدْرٍ فَقَالَ: ااعْمَلُوا مَا شِئْتُمْ، فَقَدْ عَفَرْتُ لَكُمْ Allah (swt) Looked upon the people of Badr and said: **Do whatever you wish, I have forgiven you**” (Musnad Ahmed). The People of Badr were truthful to Allah (swt) and so Allah (swt) fulfilled them with the truth. They were truthful to Allah (swt) when they established the Islamic State for them as an entity, and they were truthful to Allah (swt) when they set forth to fight the great battle of Badr upon the order of the Messenger of Allah (saw). Due to their truthfulness to Allah (swt) and their response to the command of Allah (swt) and his Messenger (saw), Allah (swt) supported them with His soldiers (swt) in the great battle. He (swt) overwhelmed them with drowsiness, giving security so that their bodies would get rest and they would wake up with health, strength and freshness for fighting. He (swt) sent down upon them rain that purified them from filth and impurity. He (swt) sent it to them as an ease to tighten the sand under their feet, held together, so that they could move lightly and actively. On the other hand, He (swt) sent it to the polytheists copiously, so that it loosened the sand under their feet, impeding their movement and slowing their activity. He (swt) also supported them with angels who made the Muslims firm and discouraged polytheists. Allah (swt) cast terror into the hearts of unbelievers. **إِذْ يُعَشِّشِكُمُ الْنُّعَاسَ أَمَنَةً مِنْهُ وَيُنزِلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِيُطَهِّرَكُم بِهِ وَيُذْهِبَ عَنْكُمْ رَجْزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ ۝ ١١ إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبَّتُوا الَّذِينَ ءَامَنُوا سَالِقِي فِي قُلُوبِ [Remember] when He overwhelmed you with drowsiness [giving] security from Him and sent down upon you from the sky, rain by which to purify you and remove from you the evil [suggestions] of Satan and to make steadfast your hearts and plant firmly thereby your feet. [Remember] when your Lord inspired to the angels, "I am with you, so strengthen those who have believed. I will cast terror into the**

hearts of those who disbelieved, so strike [them] upon the necks and strike from them every fingertip." [TMQ 8:11,12]

And Allah's decree manifested when He (swt) showed them (the polytheists) to the Messenger of Allah (saw) in a dream as few: **إِذْ يُرِيكَهُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا وَلَوْ أَرْنَاهُمْ كَثِيرًا لَفَاشَلْتُمْ وَتَلْتَزَعْتُمْ فِي الْأَمْرِ وَلَكِنَّ اللَّهَ سَلَّمَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ** “[Remember, O Muhammad], when Allah showed them to you in your dream as few; and if He had shown them to you as many, you [believers] would have lost courage and would have disputed in the matter [of whether to fight], but Allah saved [you from that]. Indeed, He is Knowing of that within the breasts.” [TMQ 8:43]. Mujahid said: The Prophet (saw) saw the polytheists as few in his dream, and narrated it to his Companions (ra) and then Allah (swt) made them firm in this...[Tafsir Qurtubi Vol:8, P:22]. Allah's decree manifested when He (swt) showed the polytheists to the Muslims as being a few, and Muslims to polytheists as being a few, in order to accomplish the matter by pushing polytheists into their conflict and motivating Muslims to march forth confidently with the support of Allah: **وَإِذْ يُرِيكُمُوهُمْ إِذِ اتَّعَيْتُمْ فِي آعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ فِي آعْيُنِهِمْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ** “And [remember] when He showed them to you, when you met, as few in your eyes, and He made you [appear] as few in their eyes so that Allah might accomplish a matter already destined. And to Allah are [all] matters returned.” [TMQ 8:44] Ibn Masood (ra) said: They were shown as few until I said to a man on my side: Do you see them as seventy? He said: I see them as hundred. And when we captivated a man and asked him: “How many of you?”, He said: “We were a thousand in numbers”. Suddi says: A man from polytheists said: “The caravan has escaped so go back”, Abu Jahl Said: “What if today Muhammed and his Companions appeared to you? Do not go back until you eradicate them, but Muhammad and his Companions are only a slaughtered camel to eat.” [Tafsir Baghawi Vol:2, P 298]

It was narrated by Ibn Atheer: In Mecca, Aatika bint Abdul Muttalib had a dream three days before the arrival of DamDam which alarmed her greatly. She told her brother Abbas of her dream and asked him not to disclose it. She said: “I dreamt of a rider who came on his camel till he stopped in a wide riverbed, then cried out: “O deceivers! March to your fighting places in three days.” Then all the people followed him and he entered the mosque, his camel stood on its feet on the back of Ka'aba. Again the rider cried the same. Then his camel

stopped on the head of Abu Qubais (a mountain in Makkah) and he repeated the same cry. Then he took a rock and threw it and it fell down and when it reached the bottom of mountain, it was broken into pieces to the extent that all the houses of Makkah were filled with these pieces "... When Quraish were at Juhfa, a place between Makkah and al-Madinah, Juhaym bin Salth bin Makhzama bin Muttalib bin Abd Manaf saw a dream and said: "I saw a dream in which a man came on the horse and he had camel with him and said: "Utba, Shayba, Abu Jahl and others were killed on that day." And then Juhaym said: "I saw him smiting the mount of his camel and sent it to the army camp and no tent remained except with the blood stain of camel." Abu Jahl mockingly said: "This is another Prophet from Banu Muttalib. Tomorrow he will know who the killed one is". [Al-Kamil Fee Tareekh (The Complete History) Vol 2, P13 &17]. These two dreams had great impact upon the disposition of disbelieving Quraish. They departed with hesitation, heaviness and a lack of the enthusiasm which the Muslims had. There was a difference between a Muslim, who went to the battlefield, while he was certain that he will have one of the two goods, victory or martyrdom, and a disbeliever who only pushed himself to fight out of hatred that filled his heart, or anger that flowed into his chest, or a handful of dinars that he earned, and so he found himself ruined.

This is the great battle of Badr which Allah (swt) named as the 'Day of Criterion.' Muslims have experienced glorious gifts in the month of Ramadan, in other wars and battles that have occurred during this blessed month. Dozens of Ramdans have passed since the destruction of the Khilafah without Muslims tasting the food of glory and sweetness of victory. How can they taste it, when oppressive rulers who are not people of war and conflict, came to rule them? These rulers respond only to the favors of the Kuffar such as America, Europe, Russia and Jews. They are like the saying of Allah (swt), **بَسْرَ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَدَابًا أَلِيمًا ۝۱۳۸ الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَيَبْتَغُونَ عِنْدَهُمُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا** "Give tidings to the hypocrites that there is for them a painful punishment -Those who take disbelievers as allies instead of the believers. Do they seek with them honor [through power]? But indeed, honor belongs to Allah entirely." [TMQ 4:138, 139] These rulers are not an irreversible fate and their palaces are too weak to stop the flood of the Ummah which is motivated to overthrow them and end their treacheries. Their faults have come to light, their corruptions were exposed and the veil over their evils were raised. Those who were wrapped under the cloak of government scholars yesteryear, we see

them today openly talking about the evil and treachery of America. Those who deceived the people with Islamic slogans behind which their intention was to attain the power, we see them today chanting in favor of the “War on Terror” in Iraq and Syria. Those who yesteryear chanted the slogan ‘Death to America’ are now barking hateful sectarianism, killing Muslims with the weapons they acquired to support Al-Quds (Palestine), for which they had formed and named their brigade as “Al-Quds Force,” without even supporting Al-Quds. Only the Khaleefah, the Imam that is the shield, can save the Muslims from their humiliation and disgrace. Giving him the Pledge of Allegiance alone can unify the Muslims in one state. His war cry can only mobilize the armies of Muslims, light and heavy, in the Path of Allah, fighting Jews and killing them and defeating America and so Allah (swt) will provide us the booty of battleships and bases, by which we conquer the Abode of Islam (ash-Sham) and our boys would shout: “O rebels of Aleppo and Ghouta, in revenge for Russia, Bashar, and everyone who had harmed Muslims.”

And the Last of our Call is Praise be to the Lord of all Creation.

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Gold and Silver Based Currency (Part-2)

Munib-ur-Rahman, Pakistan

Objection 3: The Value of Gold and Silver Cannot Sustain the Economy

Another reason cited for the scarcity of gold and silver is that even if there is enough gold and silver to be given to every man, due to digital and derivative currency, the world economy is so large that gold and silver alone cannot possibly support it. The focus here is not on the physical quantity of gold and silver but on its purchasing power. For example, suppose there are ten people in an economy who buy one loaf of bread for one rupee every day, then they will need ten notes of one rupee every day, so that they can continue buying and selling. Now if the amount of currency in the economy remains only ten rupees and the number of people buying one loaf of bread increases to one thousand, then these ten rupees will not be able to sustain this buying and selling. Thus the shortage of currency becomes a problem in the economy. Daily life will be paralyzed. In capitalist economics, the supply of currency must be commensurate with the commercial activity in society.

However, it is in this view that the rebuttal is hidden. When gold and silver are used as a currency, then this does not apply. Consider how commodities nowadays are valued. The price of bread is one rupee, but we can ask, what is the value of one rupee? Other things are actually valued according to the currency scale because it is itself a measure of pricing. The concept of currency is due to its purchasing power instead of its own price or its exchange rate. The exchange rate is also important because it shows what you can buy from a society, with the new currency that is being exchanged. Thus the essential matter is the purchasing power. The price of goods in a society is based on supply and demand. The function of currency should only be to measure. When it is said that the bread is one rupee, the actual value of the bread has nothing to do with the rupee note or the number one itself. Bread does not always have to be for one rupee. It can be for a single paisa and even for a thousand rupees. It depends on the purchasing power of that penny or that thousand rupees at the time.

If there are ten rupees and ten people in the society then trading can be done. Even if a thousand people come, it can be bought and sold by reducing

the price of goods, with respect to the currency. Those ten rupees in circulation, in the form of ten one rupee notes, at that point will be considered of greater value. For buying bread now, the rupee must be issued into smaller denomination notes, such as one paisa, one hundredth of a rupee. The same ten rupees is then able to serve as an active currency in an economy of a thousand of people.

The amount of gold and silver in the world or the amount of gold and silver in Pakistan has nothing to do with how large the real trade is. The price of gold and silver can function with real trade of any size. The issue is simply to divide it into smaller denominations. There are many ways to denominate currency purchases for daily life. There can be half and quarter dinars for small purchases and sales, half and quarter silver dirhams and copper pennies containing a small amount of gold or silver. Such coins can be made, having 1 mg of gold or silver with 99 mg of copper.

So it is certain that the current gold and silver reserves can be used to support the economy of the Khilafah if it is established in Pakistan. The only difference will be tenfold deflation, i.e. Rs 10 note will be Rs 1 and Rs 5,000 note will be Rs 500. So if a loaf of bread is ten rupees today, effectively in the bimetallic standard, its price will be one rupee. In the same way, wages will be adjusted. That is, if a person's wage is Rs. 100,000 today, effectively it will then be Rs. 10,000.

A tangential but related point is that there is sufficient gold and silver to support the real economy, such as industry and agriculture. There is no need in the Islamic society to support what may be called the monstrously large false economy of interest instruments, stocks and derivatives.

Objection 4: The Dinar and Dirham will have to Increase the Value of Gold and Silver for Itself

Consider that ten rupees can support an economy of ten loaves of bread or a thousand loaves of bread. The purchasing power of these ten rupees will increase a lot. If gold and silver are issued as a currency, then the value of gold and silver will be much higher than its current value, so the next objection raised is that doing so will greatly benefit those who have gold stocks at the moment.

The simple answer to this objection is that the real value of gold and silver is always much higher than their apparent value. In reality, the problem is of restoration of the currently deflated value of precious metals to their real intrinsic values, which would occur naturally and inevitably. Consider the Federal Reserve in Manhattan, New York, below whose building are huge stocks of gold, it's there for a reason. Warren Buffet, the world's third richest man, sardonically remarked, "Gold gets dug out of the ground in Africa or someplace, then we melt it down, dig another hole, bury it again and pay people to stand around guarding it. It has no utility. Anyone watching from Mars would be scratching their head." Perhaps not.

It is a fact that man has been mesmerized by gold and silver since time immemorial. Even today those who seem to be against the gold currency love gold so much that they hoard as much as they can grab. Despite the disappearance of the monetary role of gold in practice, as far as theory is concerned, gold is still the partial basis of all currencies today. When an ordinary American was asked why his government was printing so many dollars unnecessarily, he replied based on the first thought that came to him, "What difference does it make when we have so much gold in Fort Knox?" Despite fiat currency conceptually having the backing of the state as legal tender, public perception inevitably links it to real wealth.

Five of the richest countries in terms of GDP are those whose central banks have a gold rate of more than 70% in their Forex reserves, the United States itself owns the world's largest gold reserves. Yet, to maintain the colonialist world order, for any state to become a member of the IMF, it is prohibited for it to use gold as its currency. This is whilst the same IMF has its own gold reserves. So the importance given to gold by the colonialists is evident from their hoarding.

In fact, the price of gold is the best tool to measure the value of any currency. If the price of gold goes up and the purchasing power of the currency goes down due to inflation, then people will naturally start adopting gold instead of currency. Many times during IMF dictated devaluation of the Rupee, Muslims have rushed to buy up gold. No government can gloss over the historical financial role of gold even with propaganda and negative publicity. Moreover, gold is a public commodity, so people can buy it from the market whenever they want, which is loathed by the current capitalist states because

whenever public confidence in the paper currency decreases and the bond market bloats, they start buying gold. The abandoning of state currency by the people in this way further weakens the currency, which is detrimental to the government. It can also potentially completely erode confidence in the currency, destroy the bond market and disrupt the entire paper currency system. That is why governments try to put hurdles in the way of people purchasing gold. In previous times, when governments had more coercive power and the people did not have the same awareness as today's information age, governments used to do it by force. However, nowadays it is more difficult, so they have come up with another way, which is to underplay the central importance of precious metals. Governments keep the price of gold low for if they do not do so, then fiat tender will not be able to compete with gold and their entire system will be left in shambles. So suppressing gold prices has been a permanent fixture of central banks and colonialist governments.

The fact is that the price of gold as a commodity is still high today, despite artificial means to keep its price low, so that the fiat currency system can be supported. When gold returns to its original natural status as a currency, it can support and sustain the global economy easily.

Objection 5: The Gold and Silver Standard will lead to deflation which is detrimental to the economy

It is clear that commodities have no inherent relationship with fiat tender, but merely a formal relationship that can be changed by government legal will. Furthermore, gold and silver can return to their original natural values and establish a new price relationship with commodities. In light of this, an objection can be made that issuing gold and silver currency will cause a lot of deflation, i.e. the prices of commodities will fall more compared to gold and silver. It can be further added that were deflation to become a permanent fixture of the economy, it would be undesirable.

In answer to this, we need to differentiate between the goal and the path to achieve it. The path to the establishment of the Islamic State in Madinah passed through the bitter Makkan phase first. The goal was not abandoned because it was difficult to achieve. The journey towards the goal continued because the goal itself was obligatory according to the Shari'ah.

The benefits of gold and silver based currency as a whole will be reaped when it becomes widespread within the society. The difficulties encountered in phasing out fiat currency before that cannot reduce the importance of its purpose. One of the difficulties is that the fiat money has taken roots within the society. Subsequently, society has become mired in inflation due to its unnecessary and artificial spread. When the people adopt gold and silver, the price of gold and silver will go back to its original level. Inflation will come down as prices will fall. This is not an undesirable outcome because in the end, it will benefit the people immensely.

Another false notion is that in a society with gold and silver currency, the society will suffer a slight deflation on a permanent basis, as the amount of currency will remain the same or grow very slowly, whilst goods and services increase rapidly and will continue to grow. This notion is false and a manifestation of the ingrained, rigid capitalist paradigm that even such a slight deflation is harmful to the economy.

The first form of deflation is the transfer of money from an area, such as a natural disaster or a war or civil war situation that forces people to migrate. This process is immediate as one within a society finds himself deprived of capital and currency. This is never due to the nature of the currency but due to political factors or natural conditions. Effectively that the society loses capital, whilst the number of customers decreases and the number of buyers decrease. In such catastrophic cases, the seller has to reduce the prices in order to sustain income. This is a case which is due to external influences. There is no guarantee that this will not happen again. Its effects will occur on any currency, based on legal tender or precious metals. However, the impression given is that if such a situation arises, paper money is more flexible to deal with it, but it is not.

Sometimes when there is an immediate shortage of wealth, the society finds a solution on its own because trade is a natural necessity and like water, it flows along the path of least resistance. Gold backed currency is particularly frictionless for trade. Moreover, if both gold and silver become extremely scarce in an area then people move towards bartering. That would hold true of any currency and is seen during collapses of fiat currencies in contemporary times. So why level this particular deflation argument at gold dinars and silver dirhams alone.

The second form of deflation is one in which adopting dinars and dirhams is evidently beneficial. For instance, if I have one dirham and can buy a dozen eggs from it, then when the price of eggs falls and one dirham can now buy two dozen eggs, this case will be beneficial for the consumer. The reason for lowering of prices may be that due to scientific development and better governance in the society, for instance, more poultry farms are opened and the means of production increase as this leads to better supply of products and services. The supply of goods increases and the price of goods decreases. That is, more and more people in the society can afford to buy these things. Relatively the purchasing power of every person increases and they are able to get the best of things. Computers were very expensive upon their invention, but now due to scientific advances increasing their supply, everyone can buy a computer. Similarly mobile phones were expensive when first introduced. Later, as new manufacturers enter the market, with more cost effective techniques, prices lowered with competition and innovation. Such deflation or reduction in prices is positive in every aspect.

So why are capitalist economists so opposed to deflation in any circumstance? The reason is that they think that deflation destroys the economy and bankrupts businesses. However, they are blind to the actual reason which is their interest based system. It is this matter which must be examined to allay their fear that the Islamic economic system, an interest free economy, would suffer the same fate.

In reality the fear of the capitalist is about the price of loans, in their interest based economy, and loan defaulting. Suppose I took a loan of Rs. 100,000 from a bank and invested it in a furniture business. The bank stipulated that I would repay Rs. 3000 per month to the bank out of which Rs. 2000 would be the principal amount of the loan and Rs. 1000 would be interest. If my income is only Rs 3,000 and I sell a chair for Rs 100 every day, my business will run smoothly because the bank is getting real money and interest. Now, if there is pressure of deflation in the society and I see that people are not buying chairs, then I will have to reduce the price to Rs. 50. In other words, I have lost money, i.e. my income is only Rs. 1500. However, because this deflation occurs homogeneously within society, the commodities I need will also have become cheaper. So I can still live a good life. My business is less on paper but in reality I may be more prosperous because I will be able to buy more on the lower

income. However, in terms of bank loans and repayment of interest, this situation is harmful to the banking elite because if my income is now Rs. 1500, I will not be able to pay the interest on the loan. The bank may then bankrupt my business. The reason why the advocates of the interest based loan system consider deflation so harmful is because their focus is on preventing defaults on their money making scheme, interest based debt.

In addition to bank loans, we need to look at a business level. If I buy wood for Rs. 60 and make a chair and sell it to someone for Rs. 100, my business can run smoothly. However, when the price of the chair falls to Rs. 50, then I suffer losses and I have to close the business. However, when the chair is 50 rupees, the wood will be 30 rupees, i.e. the loss will be only once and as such it is a one-time profit and loss cycle in the business. Moreover, both deflation and inflation can happen. If the price of chairs has always dropped during the process of making a chair, say, due to scientific innovation as long as it is not severe and immediate and of catastrophic proportions, effecting many related sectors, the principles of economics will regulate and stabilize. For example, even if chair makers close down businesses through losses, due to the persistent demand for chairs in the presence of a reduction in chair makers, prices will rise again until this business becomes profitable i.e. supply and demand reaches equilibrium.

In this form of deflation, when society creates more products and services due to scientific progress, better governance and population growth, the amount of currency remains the same due to the stable presence of natural or mineral resources. So the society gradually moves towards deflation and the purchasing power of the currency increases. It is a slow process that does no harm to real trade and benefits the common man by increasing purchasing power. Of course, it is incompatible with the banking mafia but it is also true in the long run, currency in circulation should increase commensurate to the growth, which provides for balance in prices and room for growth in the economy. In some cases, an increase in the currency can be useful, such as when the population or the economy grows rapidly. The only solution that Shariah also allows us is to keep extracting gold and silver out of the earth, rather than turning to the printing machine as capitalists do.

In Pakistan, the Reko Diq site has the world's fifth-largest gold reserves, while the rest of the Islamic world also has vast gold and silver reserves in

general, and above all, as we believe, the world's resources are sufficient for human needs. In other words, Allah (swt) has buried treasures all over the world to meet the needs of the current seven billion people and manifold more. It requires exploration, as Allah (swt) has commanded the humans to spread upon the earth and seek His bounty, and He is the Best of providers.

Objection 6: Dinars and Dirhams will Tie the Hands of the Government in Emergencies

Since fiat money can be easily created, governments have the advantage of being able to print as much currency as they want in an emergency in order to dampen the effect of difficult times. There is also objection to the dinar and dirham system on the basis that if the country faces war or natural calamity, when the government needs more money, its hands will be tied. However, in the system of fiat currency they can immediately deal with the situation by printing notes.

Let's take a look at both situations in turn, starting with wars.

In World War One, forty million people were killed, whilst in World War Two, sixty million people were killed. The damage to the economy and its impact on the rest of the population can be gauged by the fact that an estimated 2.5% of the population of the world was killed due to war. In order to sustain these large wars, the states needed a lot of money for which they relentlessly printed notes. Economists say that if this power of printing notes did not exist, the states would have ended the wars long before. A contemporary example of this is the current US aid to the Jewish entity or the wars in Afghanistan and Iraq. If the costs of continuing these wars were to be paid directly by American citizens in the form of taxes, which would encroach on their standard of living, the United States' deep state would be under huge pressure for invading Afghanistan and Iraq.

In order to achieve their goals, the colonialist elite run their business by printing notes without the knowledge of the people, effectively stealing by devaluing the notes in their pockets. The people support their governments as this indirect taxation is not easily appreciated. On the other hand, when the Prophet (saw) needed funds for his expedition, he ordered his Companions (ra), to donate funds. Today, the Khaleefah can, through the Shariah revenues, State

industry profits and public property supervision, arrange the resources required for war.

As for the second situation, that of natural calamities, the government has to respond immediately and urgently needs money to deal with emergencies. Even in such cases, the gold and silver backed system does not pose any problem. Instead it opens a door to management of matters more transparently and honestly. Suppose there is a flood or an earthquake and the government has to buy 100,000 tents immediately. If there is money in the treasury, whether it is paper currency or dinar and dirham, it does not matter. In that case, both currencies are equally useful. However, if there is no money in the treasury, dinars and dirhams cannot be created whilst notes can be printed. Given this apparent benefit, people forget the process behind it, as notes can be printed in two ways, one by issuing the physical note and the other by issuing a bond-type document in the market, with a yield of interest after a time. By both mechanisms, the state will be able to buy tents.

However, if the government prints the notes itself, it is a theft from the public collectively. As for the bonds, the government is borrowing from the market at interest, which has to be repaid, creating pressure for higher taxation, whilst postponing the devaluation until the time of repaying the bond. Moreover, the paper currency loan will be borrowed from the market at interest, whilst the dinar and dirham loan will be interest free. These lenders can be ordinary people and philanthropists, seeking reward from Allah (swt). Even tents can be bought on loan from tent merchants.

It is true that the process of printing notes is rapid and convenient, but if there is political will, then borrowing in dinars and dirhams or obtaining items from traders through advance sales can also be quick and easy. On the other hand, the Khilafah can reserve some of its wealth in its treasury for emergencies and in such circumstances it can withhold other expenses.

Whether it is an emergency or a war situation, a critical factor in dealing with them, apart from the role of the government, is the rule of Zakah and Sadaqah for the sake of Allah (swt) in Islamic society. As a result, the Islamic society does not suffer from a lack of capital in any emergency or in a situation of war, even if the treasury is running low.

Conclusion

Fiat money is embedded in foreign exchange, as a medium of exchange based on trust. Some countries have kept reserves of gold and silver as collateral, while in others, state property is also considered as a guarantee. However, fiat currency in origin is legal tender, based on confidence, used between states for exchange for goods, services and other currencies.

In contrast, the Shariah obligates us to implement gold and silver based currency. Islam has mandated that the currency of the state is backed by gold and silver alone. RasulAllah (saw) commanded the Muslims to mint Gold Dinars, weighing 4.25g, and Silver Dirhams, weighing 2.975g, as the currency of the state. The Shari'ah has linked various Shari'ah rules with gold and silver alone e.g. blood money, the nisab of Zakah and the minimum amount of wealth for which the hand of thief is cut. These are all evidences that the money of the Islamic economic system is only gold and silver and nothing else. Bukhari narrated from Urwah (ra) that the Honorable Prophet (saw) gave him a dinar to buy a sheep. With the money he bought two sheep, then he sold one sheep for one dinar and brought one sheep to the Honorable Prophet (saw). The Honorable Prophet (saw) prayed for blessings in his trade. Therefore, Urwah always used to earn a profit, even if it was in dealing in clay.

Even today one sheep can be bought with the equivalent of one dinar of gold and if one puts in a little more effort and ingenuity, one can buy two sheep. This shows that the value of dinars and dirhams is constantly stable, whilst Pakistan's fiat currency can never maintain its value, suffering constant decline since 1947. It is clear from the inflation index that the rupee has depreciated sharply. However, if gold and silver were used as a measure of value again, then the prices of Makkah and Madinah from 1400 years ago would not be far away from what they would be today. Similarly, if we look at the history of the world, we find that Muslim India had been the richest region in the world for centuries before the greedy colonialists invaded. Plentiful opportunities for work and production existed within them. Trade of goods from these lands reached remote parts of the world. However, this was at a time when the currency was based on gold and silver and the global interest based banking mafia did not exist. The fiat money system has made the working-class extremely poor due to inflation and exchange rate manipulation,

whilst states that print paper money and use it to control international exchange rates became rich.

A look at contemporary economic systems reveals that there is no stable system in the world that is comprehensive and sustainable for solving all economic problems. In every system other than Islam, the powerful exploit the weak. Those who are rich gradually take over all the resources of wealth. Those who are poor gradually became more and more tormented by poverty. The capitalist moneylenders have developed sophisticated exploitative forms of banking to sustain their interest based business, spreading its tentacles across the world. After the failure of the Communist state, Capitalism has failed to solve human economic problems.

In contrast, an unbiased analysis of the Islamic economic system reveals that it not only solved the problems of the Madinah State, but also the Shari'ah texts have the capacity and capability to solve problems which are present fourteen centuries later. Therefore, the solution to all the economic problems that have come up until now and may arise till the Day of Judgment are present in the economic system of Islam. The Islamic economic system is in harmony with the Sunnah of Allah (swt) in terms of what He (swt) created of wealth and natural laws of trading. This system is neither an experiment nor the result of any mental exercise of economists. Instead, this economic system is from the Creator (swt) of the universe, which was sent through revelation, by the Prophet of Islam, Muhammad (saw). Islam provides the only economic system which, if implemented in the whole world, can solve all the economic needs of the world, as well as societal problems arising from these needs. Considering all the statistical examples, and for the sovereignty of an Islamic economy and the economic prosperity of an Islamic society, the practical application of the currency of the Prophet's time should be taken seriously, which itself is possible only through the re-establishment of the Khilafah (Caliphate) upon the method of the Prophethood.

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Khilafah and the World Order

Afzal Qamar, Pakistan

When we look at the world, we see power blocs in opposition to each other, and wonder what difference would be made if there was a Khilafah (Caliphate) state in the mix. First, let the Organisation of Islamic Cooperation (OIC) be taken out of the equation, primarily because it has taken itself out. The OIC has reduced itself to being a tool for Saudi foreign policy, and because Saudi Arabia itself has subordinated itself so thoroughly to the USA, it is merely a sort of support to US foreign policy.

If one was to revisit Samuel P. Huntington's theory of a 'Clash of Civilizations', one would come up against a gap. He postulated the West as dominant, but saw it having to face competition from the Confucian and Islamic civilizations. However, while there is a leading Western state, the USA, and a leading Confucian State, China, there is really no Islamic state in the sense that it would be able to compete with the USA, even to the extent that China can. Huntington's analysis has been strongly challenged, and is certainly not infallible. But it is also true that a Khilafah State would validate it to the extent that there is presently no state representing the Islamic civilization, or acting as its core. The Khilafah State should not come into existence because it must compete, but once it exists, it will inevitably compete if it is to meet the basic criteria of providing its own security itself, and of implementing the Islamic systems.

Apart from any consternation that might be produced by the Khilafah's rejection of the capitalist system, the avowed purpose of the state is Dawah and Jihad. It will be upsetting for the upholders of a world order based on the establishment of peace (only if that peace coincides with the wishes of certain capitalist countries), because it will reject the principle of non-interference in other states. It may seem paradoxical, but such a state will not be so hypocritical as to claim non-interference while interfering to further its own interests. The Khilafah state will be easier for the rest of the world to understand, for it will have very clear policies towards the remaining states. The Muslim states, those which have been ruled by Muslims at any time in the past, will have to be brought into the fold of the Khilafah. The non-Muslim states, such as the imperialist states, like the USA, the UK or France, will have to be

deemed kafir harbi (belligerent kafir), and though actual fighting will be determined by the Khaleefah as Amir of Jihad, peace with such states will only depend on two things: the existence of an agreement, and their treatment of Muslims within and outside their borders.

It may be predicted that the Khilafah State will be more effective than the present arrangement of the OIC's 56 states at dealing with the problems arising for Muslims. The first issue that the Khilafah state will be bound to handle will be that of handling Muslim states which do not obey it. States which do not accept the Khilafah and which do not implement the Islamic systems are considered to be in a state of rebellion, and are to be fought until submission. Once that submission is made, they are to be treated differently than the land of the kuffar, where fighting is to continue until Muslims establish their systems there.

The problem of the Muslims at the time when the Caliphate was abolished was colonialism. The three biggest Muslim populations outside the Caliphate were in India (where they were a minority of the population), Indonesia and Central Asia, which were respectively British, Dutch and Russian colonies. The Khilafah had conceded substantial territory in the Balkans, but the hiving off of the Arab lands under the Sykes-Picot Agreement, whereby Britain and France had agreed to partition the Arab lands between themselves, still awaited the end of World War I and the abolition of the Caliphate. The defeat of Turkey in World War I had posed two problems for Muslims. First was the abolition of the Caliphate. Then was the Sykes-Picot agreement, which, among other things, gave Palestine which was part of the Syrian Wilayah to the UK, the only part of that Wilayah which did not go to France, and which was meant for establishing a state for Jews. The last powerful Ottoman Caliph, Sultan Abdul Hamid II, had refused to give the Zionists any land holding in Palestine. Instead, the British acted to make it possible.

When the UK left Palestine in 1948, leading to An-Nakba, which was one of the great human tragedies after WW II, it had already given independence to India in 1947, out of which it had carved Pakistan (from which would be created Bangladesh in 1971) as a Muslim state. Decolonization proceeded apace after that, and not just the Arab lands, but also the sub-Saharan African countries also became independent one by one, including the Muslim lands. The creation of the OIC in 1969 attempted to organize this enormous expansion of Muslim

states that were freed (at least technically) from colonial rule. This came a little after two defining events: the 1967 Six-Day War, as a result of which Masjid Al-Aqsa passed into the control of the Jewish entity, then the incident of fire in Masjid Al-Aqsa, which caused a wave of anger in the entire Ummah. The governments, often monarchical or dictatorial, all owing allegiance to either the USA or the USSR, needed to show that they were doing something. However problems for Muslims proliferated. The original post-Caliphate problems, of Palestine and Kashmir, have not been solved, and to that have been added those of North Cyprus, East Timor, and South Sudan, while both the Rohingya and the Uighurs are facing a new round of repression. In India, Muslims are facing a new round of repression.

One reason why the present system is out of sync with the feelings of Muslims is that these newly created nation states in Muslim lands started to pursue their own interests. Many of the rulers controlling these states have conflicting interests. A prime example is Saudi Arabia, which has committed an investment of \$15 billion in an Indian oil refinery. That has created a lobby in Saudi Arabia for continued good relations, even better relations, with India. The Saudi government must balance this against those who want Saudi Arabia to challenge India for its treatment of the people of Kashmir. In this way, all governments must balance the various pressures exerted on it by its citizens, and come up with a single policy. In that respect, the Khilafah will behave like any other state. The government will formulate policy according to how the Khaleefah works out the wishes of the Ummah, as there will be a single will operating throughout the State and the Khilafah will be much more powerful than most, if not all, of the states where problems arise for Muslims, the Khalifah will probably feel no hesitation in dealing with these issues promptly, and thus burnish its credentials within the Ummah.

One of the most significant freedoms the Khaleefah will have in dealing with the affairs of the Ummah will be that he does face an election (for the bayah), but not retirement (at least, not a compulsory one created by a term limit). As his term is limited by his life, he is as unknowing as anyone of its expiry, and there is no taking of actions that will help in his being re-elected. No foreign power will be able to offer him any help in any election, because he won't be facing any. There will be nothing to offer him in staying in office. He may fear criticism from abroad, but if it is not well-founded, such as criticism of

his government's human rights record, he will ignore it. He cannot be induced to follow any foreign agenda. Because of that, the Ummah would find itself more comfortable with rulers in the Khilafah State than it is at present. One of the major hidden issues the Khaleefah will have to handle will be the large Muslim diaspora in foreign countries. It is a safe assumption that many will return to the Khilafah when it is reestablished, but it is an equally safe assumption that many will remain where they are. An important factor in determining the Khaleefah's attitude towards them will be his attitude towards the country they live in, which will in turn be determined by the freedom Muslims have in following the Shariah. The Khaleefah will also have to factor in the pressure the diaspora generates on him through its relatives still in the Khilafah, and the possibility that that pressure originates in the moves of the government of the country they are in. At the same time, that country will have to take account of the pressure that may be exerted on it to allow the Shariah to rule the lives of Muslims.

The citizens of the Khilafah state will find having a person head the government who considers himself bound by the rules of the Shariah a considerable improvement over one who is either a dictator or who also makes the laws as he wishes. The institution of the Mazalim will prove an eye-opener for the citizen, who will find the Khilafah a considerable improvement over the bureaucratic states of today. Even the West would benefit, or at least the ordinary man, if not the governments. The governments might object to no longer having control over rulers, but the man in the street would probably welcome the centralized authority over all of Muslim affairs. As an example, we will probably see the end of militant groups taking matters in their own hands, because the Khaleefah is the Amir of Jihad, and thus the only person who can declare Jihad, while in the present situation individuals or groups declare jihad, and this will not be possible. This will resolve the issue of militancy in Islamic lands to a large extent. At present, it should be remembered that much of the support for militancy in Islamic lands is because there is no authority which can pronounce on its validity. It should be remembered that the Khaleefah does not just determine whether a group of people must be fought, but when. He might agree with Islamic militants that Americans, or the French, or the East Timorese, are liable to be fought, but if he determines that the time is not ripe, they cannot impose their own judgement. Moreover, organized Jihad by the

State is most likely to produce the results which most of the militant groups in the Muslim World have desired but mostly failed to achieve.

It is perhaps because of the multifarious advantages that the Khilafah brings for Islam and Muslims that the European powers worked so hard for its abolition. The restoration of the Khilafah (Caliphate) on the Method of Prophethood is not just a Fard, but the only platform by which Muslims can fulfill their most important and most pressing goals.

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The Future of Pakistan's Muslims can only Become Bright once Liberated from Chinese and American Colonialism by Implementing Islam

Usman Adil, Pakistan

The friction between the US and China is currently the main issue on the international stage. China who until the eighties of the last century was not counted among nations that influenced and affected matters on a global level, has now found itself effecting the ambitions of major powers, though retaining a regional focus.

China has sufficient weight to blunt the policies of today's superpower, America, at least to some extent, within part of the Eurasia theatre. Projections have been made predicting that China will become the largest economy by 2028. China's economic clout and influence is being felt in places from Africa to Latin America and from Australia to Europe. Recently, China signed a trade agreement called the Regional Comprehensive Economic Partnership of fifteen member states. Members of the RCEP make up nearly a third of the world's population and account for almost 30% of global gross domestic product. The new free trade bloc will be bigger than both the United States–Mexico–Canada Agreement and the European Union.[40] The combined GDP of potential RCEP members surpassed the combined GDP of Trans-Pacific Partnership (TPP) members in 2007. China is challenging the United States in the ongoing 5G technology race and strengthening military presence within its own waters.

This situation is one for Muslims living in Pakistan to consider carefully, given Pakistan is the only Islamic nuclear power, borders China and is a key ground for the great Islamic awakening that has become prominent in Islamic regions from Indonesia to Africa.

As far as the current regional political order is concerned, the United States is expanding its influence in India and wants to use India to limit China's power. The United States would also like to see India counter Chinese influence in Asian countries and for it to increase its presence in Chinese waters, effectively becoming a barrier to China's regional ambitions. To some degree, the United States has eliminated India's major military headache by making Pakistan's withdrawal from Kashmir possible through Pakistan's military and political

leadership. Pakistan is helping India to emerge in the region by exercising restraint over the Modi's aggression in Kashmir, even though India cannot afford any war at present. It is currently in the strategic interest of the United States to prevent any major war between India and Pakistan, so that India's focus remains on China and India's economy is not in any way impacted as a result of war.

In this context, for the sake of its own regional and economic benefit, the United States is happy to allow and aid the developments between China and Pakistan, such as avoiding a war between Pakistan and India. Thus, the US does not want to completely expel Chinese presence from the region. Instead it is willing to accept China as a stakeholder, but on the proviso that this does not directly conflict with US policy, and any Chinese interference remains within the boundaries and limitations it has set. For example, the US is keen for China to view the ongoing talks in Afghanistan in a positive way and accept the resulting political setup, given militancy in Afghanistan itself is a potential problem for internal peace in the Muslim populated areas of China, adjacent to Afghanistan.

It is important for the United States that Pakistan continues to rely on it in terms of its political setup, weapons, military courses and technology, and that Pakistan's economy continues to be dependent on the US and the global institutions it has created, such as the IMF. Additionally, it wants to maintain the strong affiliation Pakistan's elite and their offspring have with US and European civilization. It is in the interest of the United States to keep Pakistan weaker, compared to India, in terms of military and economic strength. And there is no indication from Pakistani rulers that they are willing to move against this American plan.

Chinese investment in Pakistan will not change this status quo. It is in accordance with the United States' own calculations that CPEC is by no means a game changer for Pakistan's economy. Despite being a rival to the US, China has invested in a supply line through a country that is under the control of the United States, politically, militarily and from a strategic and foreign policy perspective. This makes the supply line vulnerable. The situation can change in China's favor only when it either replaces the United States in terms of the influence it can bring to bear, or at least seriously attempts to do so, but there are no signs of that at present.

In this global scenario, what has been the behavior of Pakistan's rulers? Do they have any policy to help Pakistan rid itself of the dominance of the US, a nation defeated in Afghanistan and internally divided? Do they have any vision to put Pakistan on the path of autonomy, by protecting it from greedy Chinese colonialism and emerge as a force by abolishing the influences of foreign powers?

Pakistan's foreign policy, if it is even considered that Pakistan has an independent foreign policy, has always had a very limited vision. The main focus being the patronage of a strong country for itself in competition with India, and to achieve some benefits and softness in relationships by fulfilling the interests of the colonialist powers in the region. Though is the rising power of the region, China cannot oppose the US by pressuring India in any Pakistani-Indian conflict, thereby winning concessions for Pakistan. China is strongly tied to the established American world order on the basis of self-interest and is exploiting the resources of Africa and other countries. China cannot free Pakistan from the exploitation of Western companies and global financial institutions. The CPEC plan is clearly unable to change this situation. China did not oppose the American moves made against Pakistan under the pretext of FATF, ignoring Pakistan's national interest and instead keeping in view its own regional interests. In light of this, despite public claims of Pak-China friendship, Pakistani rulers continue to occupy themselves with appeasing US, the same US that via the pro-American Narendra Modi has the ability to influence India, and yet on the most important issue of Kashmir, it has chosen to throw its full weight behind India and completely ignored Pakistan's national interest.

Instead of looking East or West, the need of the time is for Pakistan to utilize its Islamic, military and geographic capabilities, which due to short-sighted rulers, have never been used for the benefit of Pakistan's Muslims. If the United States can use these capabilities of Pakistan to defeat Russia in Afghanistan and then, with these same capabilities, broker a favorable deal in Afghanistan in the so-called fight against terrorism, why can't these capabilities be used for the interest of Muslims and Islam in the region? It is certainly easier to convince the mujahideen of a 'Great Plan' that involves an Islamic Pakistan and Afghanistan, unified and free from differences, with an objective of becoming a regional and then global power, then to force them to compromise with an occupying power.

Helping the United States bring the Taliban to the negotiating table indicates that Pakistan's widespread influence, in the event of the establishment of a Caliphate in Pakistan, can give Afghanistan and Central Asia a new political and geographical vision and create a new center of power in the world, that amalgamates the whole Islamic world and changes the global status quo.

To achieve this, Pakistan must adopt a policy of completely rejecting both American and Chinese colonialism, breaking away from a history of slavery to colonial powers, establishing the Islamic ideology at the state, level. It must move now, making use of the tide of awakening in favor of Islam in the Muslim world and the prevailing regional strategic situation. A sensible political leadership that is knowledgeable of the international situation, as well as aware of the immense power of the Islamic ideology, alone can accomplish this objective.

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Are Astronomical Calculations and the Lunar Calendar a Substitute for the Sighting of the Hilaal Moon Crescent?

Mun'im Ahmed, Pakistan

Scientific advancements and innovations have revealed such secrets of astronomy to humanity that were considered unknowable in the past. Due to such developments, humanity is able to make highly precise estimations regarding not only the current but also the future orbital movements and positions of the sun, the moon and other planets and stars. A recent example of this is the successful landing of a number of robots sent by the US space agency NASA to the surface of Mars. These robots were launched from Earth aiming towards a specific location on the surface of Mars, the ensuing journey taking several months. Today, due to the science of astronomy, humanity is able to confidently ascertain the time and place of the next solar or lunar eclipse, or the time and place of the birth of the moon of any lunar month, as well as the probability of its sighting.

Intimidated by the progress made in science, the Muslim World has been stimulated to debate that as science is able to determine the birth of a crescent (new moon), or probability of its sighting, hence, scientific calculations can be used as an alternate to the sighting the crescent. Furthermore, it is stipulated that Muslims no longer require the sighting of the moon to begin the lunar month because science can provide sufficiently reliable information regarding the birth of the crescent, thus, the beginning of the month of Ramadan and the day of Eid can be decisively determined on this basis and disputes can be resolved. The following arguments are presented in this regard:

1. As science can determine the birth of the crescent with reliable confidence, which previously could only be achieved by sighting, thus today, scientific calculations, which have almost no possibility of error, can be used instead of sighting to determine the birth of the crescent.

2. As it is permissible in Islam to use the calendar of prayer times for the observance of prayers, and as these calendars are based on calculations related to the sun, it means that it is permissible to use calculations regarding timings and days in matter of worship, and thus, calculating the birth of crescent for

start of lunar months, probability of its sighting and starting the month based on this estimation.

Let us examine these arguments in light of the Shar'i evidences:

Bukhari, Muslim, and Nisai mention that Abu Hurairah (ra) narrated that the Messenger of Allah (saw) said: **صُومُوا لِرُؤْيَيْهِ وَأَفْطِرُوا لِرُؤْيَيْهِ ، فَإِنْ غَبِيَ عَلَيْكُمْ فَأَكْمِلُوا** meaning **“Fast on sighting of the crescent (of Ramadan), and give up fasting on sighting of the crescent (of Shawwal), and if the sky is overcast (and you cannot see it), complete thirty days of Sha'ban.”** Bukhari and Muslim further narrate that the Messenger of Allah (saw) said: **إِذَا رَأَيْتُمُوهُ** إِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا ، وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا ، فَإِنْ غَمَّ عَلَيْكُمْ فَأَقْدُرُوا لَهُ meaning **“When you see the crescent (of the month of Ramadan), start fasting, and when you see the crescent (of the month of Shawwal), stop fasting; and if the sky is overcast (and you can't see it) then regard the month of Ramadan as of 30 days.”** It is evident from these ahadeeth that the hukum (command) for صومو (all of you fast) is linked to the condition of رَأَيْتُمُوهُ (you have seen) i.e. the hukum (command) for the beginning/ending of the month of Ramadan will be applied when the sighting of the crescent occurs. The hukum (command) for the beginning/ending of the month of Ramadan will not apply in the event of any action other than sighting, except if a Sharii evidence is available that indicates this i.e. the evidence allows for the application of the hukum (command) for the beginning/ending of the month of Ramadan in the case of any action other than sighting. Imam Malik, Bukhari, Muslim and Nisai mention that Abdullah ibn Umar (ra) narrates that Messenger of Allah (saw) mentioned Ramadan and said: **((لَا تَصُومُوا حَتَّى تَرَوْا الْهَيْلَالَ وَلَا تُفْطِرُوا حَتَّى تَرَوْهُ ، فَإِنْ غَمَّ عَلَيْكُمْ فَأَقْدُرُوا لَهُ))** meaning **“Do not fast unless you see the crescent (of Ramadan), and do not give up fasting till you see the crescent (of Shawwal), but if the sky is overcast (if you cannot see it), then act on estimation (i.e. count Sha'ban as 30 days).”** This hadeeth of Messenger of Allah (saw) clearly prohibits the application of the hukum (command) for the beginning/ending of Ramadan until the sighting of the crescent occurs. These evidences clearly indicate that the Messenger of Allah (saw) made the sighting of the crescent, after the 29th day, a condition for the beginning/ending of the month of Ramadan, and in the absence of the sighting of the crescent ordered thirty days to be completed before the start of the next month. Further in these ahadeeth, Messenger of Allah (saw) clearly prohibited the use of any other action in determining the start of lunar months.

Accordingly, it is necessary to understand that the Shariah determined a sabab (cause) for the application of each Shar'i hukum (command), so that when the sabab (cause) appears then the Shar'i hukum (command) is acted upon. This means that the sabab (cause) is the characteristic that is based on Shar'i evidence, and its presence necessitates the application of the Shar'i hukum (command), for example, for the observance of the Maghreb prayer, the sabab (cause) is sunset, and for the observance of the Zuhr prayer the sabab (cause) is sun crossing zenith. Bayhaqi narrated from the Messenger of Allah (saw): ((إِذَا زَالَتِ الشَّمْسُ فَصَلُّوا)) meaning **“Pray when the sun descends from zenith.”** In the case of the Islamic Khilafah undertaking offensive jihad, the presence of a Kufr state and its systems is the sabab (cause) for the offensive jihad. Similarly, from the words of the hadeeth **صوموا لرؤيته** it is clear that the sabab (cause) determined by the Shariah for the beginning/ending of all lunar months, including Ramadan, is the sighting of the crescent (i.e. seeing it with the naked eye).

Since fasting is an act of worship it must be carried out according to the method prescribed by the Shariah that Allah (swt) has revealed to us. As for the timings of the prayers, to which the sighting of the crescent is linked, Allah (swt) has determined the sabab (cause) for the observance of prayers as the positions of the Sun, just as He (swt) has determined the sabab (cause) for other acts of worship. Thus, the difference between the sabab (cause) determined by the Shariah for the observance of prayers and for the observance of Ramadan is clear i.e. for the observance of prayers the sabab (cause) is the positions of the Sun, while for the beginning and ending of lunar months the sabab (cause) is the sighting of the crescent.

Another difference that must be considered here is that in determining the sabab (cause) of prayers, the Shariah did not place limitations as to the method by which knowledge of the positions of the sun is ascertained. Thus, to ascertain the position of the sun, the shade produced by the sun may be observed, clocks may be used, the sun may be directly observed, or any other method may be used because the limitation placed is regarding the occurrence of a specific position of the sun (Shar'i sabab), and not regarding the method through which knowledge of the occurrence of the sabab (cause of prayer) is achieved.

On the contrary, for the start of the lunar month, the sabab (cause) is sighting the crescent with the eye, thus the sighting of the crescent directly

with the eye is in fact the only sabab (cause) that has been determined by the Shariah for the start of the lunar months. Thus, for the sighting of the crescent it is permissible to sight it while remaining on the ground, or sight it by climbing a mountain, or sight it from the roof a tall building, or sight it individually, or sight it in crowds. However, if an action other than the sighting of the crescent is performed, such as using astronomy to perform calculations that ascertain the existence of the crescent, then this act is not the sighting of the crescent in its reality, nor does the word 'sighting' (ru'yah) apply to it. Since it is possible to use the literal meaning of 'sighting' (ru'yah) here, so it is not correct to use any metaphorical meanings. As the difference is clear in these two Shar'i commands (sabab for prayer and sabab for lunar months), thus, it is incorrect to analogize calculations related to the birth of the crescent on the calculations related to the positions of the Sun. The Sharii sabab (cause) for the beginning of lunar months is the sighting of the crescent with the eye, and not the knowledge of its birth or existence.

Imam Bukhari included a chapter **وَلَا نَحْسُبُ وَلَا نَكْتُبُ** meaning "Neither do we write, nor do we calculate" in the Book of Fasting, and narrated from Abdullah ibn Umar (ra) that the Messenger of Allah (saw) said: **إِنَّا أُمَّةٌ أُمِّيَّةٌ ، لَا نَكْتُبُ وَلَا نَحْسُبُ الشَّهْرُ هَكَذَا ، وَهَكَذَا يَعْنِي مَرَّةً تِسْعَةً وَعِشْرِينَ ، وَمَرَّةً ثَلَاثِينَ** meaning "**We are an illiterate nation; we neither write, nor know accounts. The month is like this and this, i.e. sometimes of 29 days and sometimes of thirty days.**" In this hadeeth, the word 'unlettered' (ummiyah) does not mean that the Muslims are to be illiterate, i.e. are not to have the knowledge of calculations, because the Muslims were obligated to follow commands, such as Zakat, Ushr and the distribution of inheritance, which could not be fulfilled without the knowledge of calculations.

Rather the purpose of referring to the Ummah as unlettered is to make it evident that if the crescent is not sighted on the 29th day, the month should simply be completed after thirty days, instead of subjecting this process to the complexities of calculations and trying to determine whether the crescent would have appeared or not. So these words of the Messenger of Allah (saw) **إِنَّا أُمَّةٌ أُمِّيَّةٌ ، لَا نَكْتُبُ وَلَا نَحْسُبُ** are actually a style of rhetoric to emphasize that calculations should not be used in determining the start of the lunar months. Thus, the matter in which calculations must not be used is the specific issue of the sighting of the crescent. Hence, on the one hand an explicit command has been given to use the sighting of the crescent to determine the start of the

lunar month, and on the other hand it has also been forbidden to use calculations for this matter.

In a nutshell, the Shar'i evidences clearly determine that the Shar'i sabab (cause) for the start of the month of Ramadan is the sighting of the crescent with the eye, and not the knowledge of its birth or age. This matter is considerably different from the Shar'i sabab (cause) for prayers, where the sabab (cause) is a specific position or condition of the sun, and not the sighting of the sun or its shadow with the eye. Therefore, although increased knowledge of astronomy has allowed humanity to comprehend many hidden secrets of the universe, but it cannot in any way lead to a change in the rules of the Shariah. Fasting is an act of worship, the details of which, including the time of its beginning and ending, have reached us through the revelation of Allah (swt) and the acts of worship acceptable to Allah (swt) are those which are performed entirely according to commands and prohibitions of Allah (swt). We pray to Allah (swt) that he enables us to perform all our acts of worship according to His (swt) commands and that He (swt) keeps our understanding of our deen free from all un-Islamic influences and beliefs. Ameen.

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Halt the Betrayal of Occupied Kashmir and the Peril of Making Way for the Regional Dominance of the Hindu State

Hizb-ut-Tahrir, Wilayah Pakistan

In a carefully worded speech, General Bajwa outlined his vision for Kashmir, Pakistan, India and the wider region. Within his speech of 18 March 2021, General Bajwa stated, “Stable Indo-Pak relation is a key to unlock the untapped potential of South and Central Asia... Kashmir dispute is obviously at the head of this problem... we feel that it is time to bury the past and move forward.” Having been stung badly by the regional vision of General Musharraf previously, it is no surprise that General Bajwa’s vision is being subjected to intense questioning. What is it exactly that needs to be buried? Whose problem cannot be solved without resolving the Kashmir dispute? Will making way for the rise of the Hindu State, as the dominant regional power, really bring security and prosperity to the region?

As for burying the past, it is a past in which the Muslims of Kashmir resisted the Indian occupation at the time of partition in 1947, striving to be part of Pakistan. It is a past in which the Muslims of the newly created Pakistan mobilized to liberate all of Kashmir, succeeding in liberating much of it. In the seven decade since then, in efforts to liberate the rest of Kashmir, tens of thousands of Muslims have willingly embraced martyrdom. So how can we bury such a noble past, which is filled with good deeds that are pleasing to Allah (swt)?

Indeed, Occupied Kashmir cannot be buried under the Hindu State because occupied Islamic Lands must be liberated, according to the Hukm of Allah (swt). Allah (swt) commanded, **﴿وَأَقْتُلُوهُمْ حَيْثُ تَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُمُ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ﴾** **“And kill them wherever you overtake them and expel them from wherever they have expelled you, and Fitnah is worse than killing.”** [Surah al-Baqarah 2:191]. Moreover, our Allah (swt) fearing, capable troops can liberate Occupied Kashmir, with the Help of Allah (swt), a sincere Islamic leadership and our full support and Dua.

As for the problem of which the Kashmir dispute is the head, it is the problem of ensuring peace between Pakistan and the Hindu State. This is the

grave problem that is currently being faced by the United States, and its regional ally, the Hindu State. The US wants Pakistan to make way for the rise of the Hindu State as the dominant regional power, to counter both China and the resurgence of Islam.

Thus, the US demands the burial of Occupied Kashmir to free up the Hindu State from any prospect of a two-fronted war. Indeed, the cessation of hostilities along the Line of Control came at such a time, that it granted the Hindu State much needed relief, as it faced an active front with China and feared a move from Pakistan to liberate Occupied Kashmir. Instead, completely assured by the ceasefire of General Bajwa, India confidently moved its first strike corps, from the front with Pakistan to the Chinese front, for the first time in decades, whilst maintaining its oppression of the Muslims of Occupied Kashmir and within India itself.

Like General Musharraf before him, General Bajwa is completely committed to stable relations with the Hindu State, to facilitate its rise as the dominant regional power, even though it is far from worthy of such a trust. Steeped in bigotry, the Hindu ruling elite is incapable of being just to the lower Hindu castes and Muslims under its guardianship, as well as those outside of its authority. Indeed, it is the Hindu elite's bigotry that compelled our forefathers to sacrifice for a state in the name of Islam. Moreover, devoid of a complete way of life, the followers of Hinduism have no choice but to commit to the capitalist, colonialist order, which concentrates wealth in the hands of local ruling elites and colonialist states, impoverishing the masses all over the world. Rather than securing rivers of milk and honey, concessions to the Hindu State will only embolden it in its destructive efforts, plunging the entire region into despair.

Above and before all other considerations, making relations with the Hindu State is rejected because the Hukm of Allah (swt) forbids any alliance with those that fight us in our Deen and assist others in doing so. Allah (swt) said, **﴿إِنَّمَا يَنْهَأُكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُم مِّن دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَن تَوَلَّوهُمْ وَمَن يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ﴾** **“Allah forbids your alliance with those who fight you because of your Deen, and drive you from your homelands, or aid others to do so: and as for those who turn to them in alliance, they are truly oppressors.”** [Surah al-Mumtahina 60:9]

O Muslims of Pakistan, the Pure, the Good, including its Kashmir!

We must reject the false regional vision of General Bajwa, just as we rejected that of General Musharraf before him. Why must we violate our Deen, surrendering our inviolable sanctities, to make way for people of Falsehood and Misguidance? We are an honorable people that are inheritors of a remarkable legacy. It is an Islamic legacy that began at the time of the Khilafah Rashidah, culminating in Islam's dominance of the Indian Subcontinent. It was in the era of ruling by Islam that the Indian Subcontinent's share of the world economy was 23 per cent, as large as all of Europe put together, rising to 27 per cent in 1700, in the time of Aurangzeb Alamgir. Centuries of Islamic ruling ensured prosperity and security for the region's inhabitants, regardless of their race or religion, earning their loyalty, including the Hindus. Indeed, the Islamic era was a golden age that shone its light upon the rest of the world, drawing the unwanted attention of the greedy colonialist powers, who sowed the seeds of communal division to divide and rule.

It is not for us to make way for the rise of the Hindu State, to secure the aspirations of the ailing United States. It is not for us to make way for any system of governance or regional order, other than that of the Islamic Khilafah. Nothing other than the Khilafah will please Allah (swt), earn his Nasr (Victory) and fulfill the glad tidings of the Messenger of Allah (saw). The Messenger of Allah (saw) said, «نَمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعَهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ خِلَافَةً» **“Then there will be rule of force, and it will remain as long as Allah will it to remain. Then Allah will end it when He wills. Then there will be a Khilafah (Caliphate) on the Method of Prophethood.”** Then he fell silent. [Ahmed]. So, let Ramadhan witness our striving for the re-establishment of the Khilafah, heralding the liberation of Occupied Kashmir and the restoration of the dominance of Islam.

O Muslims of Pakistan's Armed Forces, Loyal Sons of Sa'ad ibn Muadh (ra)!

Be as the first military commander in Islam, the Messenger of Allah (saw), ordered you to be when he (saw) said, لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ اللَّهِ عَزَّ وَجَلَّ **“There is no obedience to any created being if it involves disobedience to Allah, may He be glorified and exalted.”** [Ahmed]. Indeed, you will not be excused by Allah (swt), our Creator, for obeying today's Musharraf, Bajwa, in his disobedience of the commands of Allah (saw). So, be as your brothers in arms, the fighting men of the Ansar, were in the time of the Messenger of Allah (saw).

By granting their Nussrah to establish Islam as a state, they prevented Abdullah ibn Ubay from establishing a leadership and order based on misguidance.

Be as the military commander of the Ansar, Sa'ad ibn Mu'adh (ra), was during Ramadhan, before the Battle of Badr in 2 AH. When the Messenger of Allah (saw) sought counsel, Sa'ad ibn Mu'adh (ra) replied, **إن فوالذي بعثك بالحق، إن استعرضت بنا هذا البحر فخضته لخضناه معك، ما يتخلف منا رجلٌ واحدٌ، وما نكره أن تلقى بنا عدونا غداً، إنا لصبرٌ في الحرب، صدقٌ عند اللقاء، ولعل الله يريك منا ما تقرّ به عينك، فسير بنا على بركة الله** “By Allah, Who sent you with the Truth, if you were to ask us to plunge into the sea, we will do that most readily and not a man of us will stay behind. We do not detest encountering the enemy. We are experienced in war and we are trustworthy in combat. Perhaps Allah will show you through us valor which will please your eyes. Kindly advance us to the battlefield, with the Blessing of Allah.”

Can there be a better life lived by a military man than that of Sa'ad ibn Mu'adh (ra)? How can there be, when Allah (swt) sent angels to the burial of Sa'ad ibn Mu'adh (ra)? The Messenger of Allah (saw) said about the funeral of Sa'ad bin Muadh (ra), **«إِنَّ الْمَلَائِكَةَ كَانَتْ تَحْمِلُهُ»** **“Verily, Angels are carrying him.”** [Tirmidhi]. How can there be, when the mighty Throne of Allah (swt) trembled with the joy of receiving the soul of Sa'd bin Mu'adh (ra)? When Sa'ad (ra) died, his mother wept and the Messenger (saw) told her, **«لِيَرْقَأَ - لِيَنْقَطِعَ - دَمْعُكَ وَيَذْهَبَ»** **“Your tears would recede and your sorrow be lessened if you know that your son is the first person for whom Allah smiled and His Throne trembled.”** [At-Tabarani]. So let Ramadhan witness your Nussrah for the re-establishment of the Khilafah, followed by your fighting our enemies in the blessed pursuit of victory or martyrdom!

20 Sha'ban 1442 AH

2 April 2021 CE

Hizb ut Tahrir

Wilayah Pakistan

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The Western Woman

Mushtaq Mehmood - Pakistan

In the West, the woman was oppressed by men for centuries, being unfairly depicted to the point that it was asserted that the woman has no soul. The woman's vital role in the development of society was denied emphatically and persistently. Women were even persecuted for having aspirations for education. The Western woman had to make many sacrifices, fighting countless social battles, to even secure her basic rights.

An example of this is the basic right to vote in elections (suffrage) for which the women initiated a movement that became known as that of the Suffragettes. This movement was made up of women only, headed by a British woman, Ms. Emmeline Pankhurst, in a place where Democracy had been adopted for over two centuries and secularism had taken hold.

Similarly, the Married Women's Property Act 1882 was an Act of the Parliament of the United Kingdom that for the first time allowed married women to own and control property in their own right. However even this new law was initially limited in implementation and not applied in all of the British Empires, such that the women of Scotland were deprived of this right, whilst settler women in the new colonies of the British Empire were not even considered eligible for any such right.

Such a sad state of affairs for the Western woman contrasted strongly with that of the Muslim woman under the Khilafah. The women strove alongside men in the fields of education, research, judiciary, medicine, science and literature, as well as playing an active role in accounting rulers.

Umm al-Darda al-Kubra was a Companion of the Prophet (saw). She was a prominent jurist during the Seventh Century in Damascus. She lectured in the male section of the mosque as a teacher of hadith and fiqh. One of her students, 'Abd al-Malik ibn Marwān, was the 5th Umayyad caliph. He studied fiqh under Umm al-Darda

From among the group of Tabaeen, Hafsa bint Sirin (rh) was an early female scholar of Islam. She lived and taught in Basra. She was known for her piety and knowledge of practical and legal aspects of Islamic traditions. She was the elder sister of Muhammad ibn Sirin, a man known for dream interpretation.

Fatima bint Muhammad Al-Fihriyya Al-Qurashiya was a Muslim woman who is credited with founding the al-Qarawiyyin mosque in 859 CE in Fez,

Morocco. The Al-Qarawiyyin mosque subsequently developed a teaching institution and is considered the first university. Studies of Quran, Arabic language, mathematics, medicine and astronomy were taught in this university

Al-'Ijliyyah bint al-'Ijliyy was a 10th-century maker of astrolabes active in Aleppo, in what is now known as northern Syria. She is sometimes known in modern popular literature as Mariam al-Ašturlābiyya. Al-'Ijliyyah manufactured astrolabes, an astronomical instrument, during the 10th century; she was employed by the first Emir of Aleppo, Sayf al-Dawla.

There are numerous such accomplishments of women in Muslim history. Moreover, this was at the time when men and women of West were immersed in the darkness of ignorance. Within one and a half centuries ago, the Western woman struggled for rights of ownership and inheritance, though Islam had entitled the women for property and inheritance rights over a millennium before that.

When the Western woman was pleading for her right to vote, resorting to civil disobedience, the Muslim woman had already given bayah to rulers, accounted rulers actively and fought in battlefields for the protection of the Islamic State, for over a millennium.

The Western woman still has to strive for the right of work and equal wages, whereas in Islam the woman not only had the right to work, all that she earned was for herself alone, for the duty of her maintenance lay upon her men folk, whether her father or her husband, whilst she was paid according to the value of the work, exactly as the man was.

Whilst striving for her rights in such an oppressive environment of West, the Western woman embraced the ideas of freedom and gender equality in her pursuit of justice. However, instead of ending to her difficulties, such slogans intensified her problems. Rather than liberating the women, the slogan of women's freedom liberated men from financial responsibility for her and their children, whilst they exploited her for sexual gratification. In contrast, Islam does not permit any man to have sexual relations with any woman, until marriage is contracted and he undertakes financial maintenance (nafaqah) for both her and their children, whilst she rears them under her custodianship (Hadaanah). Thus for the sake of protection of women's rights, Islam obligates some sanctions on men.

Thus, the gender equality concept compelled the Western woman to bear the burden of both child care and financial provision. Hence, this slogan doubled the burden on women instead of equaling the liabilities with men.

In contrast, in Islam, the women are fundamentally liable for children and domestic care, whilst working for income is her personal choice. The basic liability upon the man is that he is bound to fulfill the financial domestic needs. Thus both men and women complement their respective roles and a unique society is developed under the Islamic system. The distinction as genders does not establish superiority or inferiority, for in the sight of Allah (swt), the one who is pious is superior, whether he is man or woman.

The false concepts of freedom and gender equality, which the Western woman adopted to secure her denied rights, further exploited the women. She is now embroiled in a #MeToo movement in the existing so-called developed societies. She remains oppressed because human reasoning is limited in encircling and fairly balancing the rights and obligations of men and women in the best manner.

The knowledge of the right harmony between men and women is only with the One who created them. Allah (swt) not only created men and women, but also specifically characterized them. He did not leave the balance and harmony to the fallible intellect of human beings, leaving them astray and exploited due to flawed and biased human judgments.

While giving permission to activities such as the “Aurat March” (Woman’s March), the existing rulers of Pakistan are persuading Muslims to proceed in Western footsteps. The West tried to form the society on the basis of freedoms, misdirecting the instincts of the human being and bringing the society to the brink of destruction. This is though the intrinsic nature of the human being is not that as if he is free of all bounds, as the West portrays. Allah (swt) created man with this natural instincts, through which he senses the obligations of relations with others and tries to fulfill their needs. The collective nature of man is present within him and pushes him to cooperate in duties towards with others, as well as seeking rights from them.

Today, the problems being faced by women in Muslim World are not due to the commands of Islam, but due to the rotten systems and laws of man-made systems, including freedoms. The solution to the problems faced by Muslim men and women is not by following the footsteps of West, where the societies and families are devoid of satisfaction and real happiness. It can only

be by what was before, implementing the social systems of Islam under the Khilafah. Nothing less will give rise to a pure and civilized society where the identity of men and woman is of chastity and piety. The woman will not be treated as commodity and both men and women will fulfill their instinctive needs, while limiting themselves to the Islamic rulings.

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Q&A: Hadith on 73 Sects

(Translated from Arabic)

To: Abdullah Omar

Question:

Assalamu Alaikum Wa Rahmatullah Wa Barakatuhu

I am Abdullah from Afghanistan, may Allah preserve you our Sheikh,

The Messenger of Allah (saw) said:

«ستنقسم أمتي إلى ثلاثة وسبعين فرقة وكلها في النار ما عدا واحدا»

“My Ummah will be divided among itself into seventy-three sects.”

I hope you explain this Hadith.

Answer:

Wa Alaikum Assalam Wa Rahmatullah Wa Barakatuhu,

Firstly: The hadith you are enquiring about is not narrated in the format presented in your question, and we had covered this hadith in a Question & Answer published on 24 Rabi' ul-Akhir 1439 AH corresponding 11/01/2018 CE, in various narrations, some of which include different additions, and we concluded at the end of the answer that: (the hadith concerning the Ummah's division into 73 sects without any additions is a sahih hadith... and that the first addition:

"كلها في النار إلا واحدة"

“all of them are in hellfire except for one” has been considered hasan by many... as for the second addition:

"كلها في الجنة إلا واحدة"

“all of them are in jannah except for one of them,” many have considered it weak, and only a few considered it sahih or hasan; therefore, I find the most preponderant the opinion that the addition in the narration:

"كلها في النار إلا واحدة"

“all of them are in hellfire except for one” is accepted, as for the addition:

"كلها في الجنة إلا واحدة"

“all of them are in jannah except for one of them,” then it is not accepted, this is in reference to what we provided of narrations that include both additions...) And based on what we have mentioned in the answer to the

mentioned question, among the narrations that can be relied upon and inferred are the following narrations:

- Tirmidhi reported in his Sunan that Abu Hurayrah narrated: The Prophet (saw) said:

« تَفَرَّقَتِ الْيَهُودُ عَلَى إِحْدَى وَسَبْعِينَ أَوْ اثْنَتَيْنِ وَسَبْعِينَ فِرْقَةً وَالنَّصَارَى مِثْلَ ذَلِكَ وَتَفَرَّقُوا أُمَّتِي عَلَى «ثَلَاثٍ وَسَبْعِينَ فِرْقَةً»

“The Jews were split up into seventy-one or seventy-two sects; and the Christians were split up into seventy-one or seventy-two sects; and my community [my Ummah] will be split up into seventy-three sects.” And in the same chapter, Sa’d and Abdullah ibn Amr and ‘Awf ibn Malik said: Abu Issa said: the Hadith of Abu Hurayrah is Hasan Sahih. In another narration for Tirmidhi that Abdullah ibn Amr said: The Prophet (saw) said:

«وَأَنَّ بَنِي إِسْرَائِيلَ تَفَرَّقَتْ عَلَى ثِنْتَيْنِ وَسَبْعِينَ مِلَّةً وَتَفَرَّقُوا أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ مِلَّةً كُلُّهُمْ فِي ... «النَّارِ إِلَّا مِلَّةً وَاحِدَةً قَالُوا وَمَنْ هِيَ يَا رَسُولَ اللَّهِ قَالَ مَا أَنَا عَلَيْهِ وَأَصْحَابِي

“...Bani Isra’il divided into 72 sects, but my people will divide into 73 sects, all of which but one will go to hell.” On being asked which it was, he replied, “It is the one to which I and my companions belong.” Abu Issa said that this Hadith is Hasan Gharib...

- Al-Hakim in Al-Mustadrak reported in the two sahih that Abu `Amir `Abdullah bin Luhay said;

حَجَجْنَا مَعَ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ... ثُمَّ قَامَ حِينَ صَلَّى الظُّهْرَ بِمَكَّةَ، فَقَالَ: قَالَ النَّبِيُّ ﷺ: «إِنَّ أَهْلَ الْكِتَابِ تَفَرَّقُوا فِي دِينِهِمْ عَلَى اثْنَتَيْنِ وَسَبْعِينَ مِلَّةً، وَتَفَرَّقُوا هَذِهِ الْأُمَّةُ عَلَى ثَلَاثٍ وَسَبْعِينَ كَلْمًا فِي النَّارِ إِلَّا...وَاحِدَةً وَهِيَ الْجَمَاعَةُ»

"We performed Hajj with Mu`awiyah bin Abi Sufyan. When we arrived at Makkah, he stood up after praying Dhuhr and said; ‘The Messenger of Allah (SalAllahu alaihi wasallam) said, “Beware! The Apostle of Allah (ﷺ) stood among us and said: Beware! The people of the Book before were split up into seventy-two sects, and this community will be split into seventy-three: seventy-two of them will go to Hell and one of them will go to Paradise, and it is the majority group...” Al-Hakim said: These chains of transmission are proof in categorizing this hadith as Sahih... and Al-Dhahabi agreed with him.

‘The People of the Two Scriptures divided into seventy-two sects. This Ummah will divide into seventy-three sects, all in the Fire except one, that is, the Jama`ah. Some of my Ummah will be guided by desire, like one who is infected by rabies; no vein or joint will be saved from these desires.’”

- Abu Dawud in his Sunan, and Ibn Majah also reported a similar narration.

Secondly: the meaning that we find most preponderant for this Hadith is as follows:

1. The terminologies faction and division have been widely used in Sharia in the sense of clash in 'Aqeedah and in the origin of Deen, and clash in the definitive and clear evidences:

- Allah (swt) says:

(وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ)

“Be not like those who are divided amongst themselves and fall into disputations after receiving Clear Signs: For them is a dreadful penalty.” [Aali-Imran:105].

- Allah (swt) says:

(وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ)

“Nor did those who were given the Scripture become divided until after there had come to them clear evidence.” [Al-Bayyina: 4].

- Allah (swt) says:

(إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ (وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ)

“Indeed, the religion in the sight of Allah is Islam. And those who were given the Scripture did not differ except after knowledge had come to them - out of jealous animosity between themselves. And whoever disbelieves in the verses of Allah, then indeed, Allah is swift in [taking] account.” [Aali-Imran:19].

- Allah (swt) says:

(إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوا يَفْعَلُونَ)

“Surely you have nothing to do with those who have made divisions in their #religion and become factions. Their matter is with Allah and He will indeed tell them (in time) what they have been doing.” [Al-An’am:159]

2. The ‘group’ here in these ahadith means the people of the religion of Islam, and Sharia texts have been presented that clarify this meaning, including the Hadith agreed upon, ‘Abdullah ibn Mas’oud said: The Messenger of Allah (saw) said:

« لَا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّي رَسُولُ اللَّهِ إِلَّا بِأَحَدٍ ثَلَاثِ الشَّيْبِ الرَّأْبِي « وَالنَّفْسُ بِالنَّفْسِ وَالتَّارِكُ لِدِينِهِ الْمُفَارِقُ لِلْجَمَاعَةِ »

“It is not permissible to spill the blood of a Muslim except in three [instances]: the married person who commits adultery, a life for a life, and the one who forsakes his religion and separates from the group.”

This is the narration of Muslim. In this noble hadith, the Prophet (saw) explained that leaving the group is equal to leaving the Deen and forsaking it because he deemed the one forsaking his Deen as separate from the group, so it was learned from this that the paradox of the group in this sense is disbelief and equal to leaving the Deen and creed...

- It is mentioned in Fath Al-Bari, Sharh Sahih Al-Bukhari for Ibn Hajar, the following:

[... his saying ‘the one who forsakes his Deen, leaving the group’ as well as in the report of Abu Dhar for Akashmihani and the rest, and ‘the one who turns away from the Deen (Mareq)’, but in the narration of Nasafi, Sarkhasi and Almustmli: ‘turning away to his Deen’ Al-Taybi said: the one who turns away to his Deen is the one who forsakes it; taken from the word “apostasy” which means “leaving/forsaking”. In the narration of Muslim: “and one who turns aside from his religion and abandons the group,” and in the narration of Al-Thawri: “and the one who forsakes his religion and separates from the group.” ... and what is meant by ‘group’ is the followers of Islam, i.e. he turned away from them or left them, meaning he apostate, as apostasy is the quality of the one who has left or separated... Al-Baydawi said: the one who has left his Deen is a definite character of a “Mareq” i.e. the one who separated from the group of Muslims and left their ranks...] END.

3. His (saw) saying in the different narrations:

«وَتَفْتَرِقُ أُمَّتِي»

“My Ummah will separate,”

«وَتَفْتَرِقُ هَذِهِ الْأُمَّةُ»

“This Ummah will separate,”

«وَإِنَّ هَذِهِ الْمِلَّةَ سَتَفْتَرِقُ»

“This creed will separate,”

are all clear that the Ummah or creed here mean the Ummah of Islam who believed in the religion of Islam, as the Messenger (saw) added in one narration the Ummah to himself «أُمَّتِي» “my Ummah,” «هَذِهِ الْأُمَّةُ» “this Ummah,” and «وَهَذِهِ الْمِلَّةُ» “this creed,” thus it is clear that the Hadith talks about one Ummah and one creed, the Ummah of Islam...

4. As it is known, some types of difference in Islam are blameworthy and some are praised. As for the praised difference, it is the difference in Ijtihad matters based on the difference in understanding the texts, for which the one who is right (in ruling) will have a double reward, and whoever errs (in ruling)

will have a single reward as was mentioned in the Hadith narrated by Bukhari in his Sahih, that Amr ibn Al-Aas heard the Messenger of Allah (saw) says:

«إِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ ثُمَّ أَصَابَ فَلَهُ أَجْرَانِ وَإِذَا حَكَمَ فَاجْتَهَدَ ثُمَّ أَخْطَأَ فَلَهُ أَجْرٌ»

“When a judge gives a ruling, having tried his best to decide correctly, and is right (in his decision), he will have a double reward; and when he gives a ruling having tried his best to decide correctly, and is wrong (in his decision), he will have a single reward.” As for the blameworthy difference, it includes differences in ‘Aqeedah, evidence and definitive rulings, it is a type of difference that makes the person apostate from Islam, another kind of this difference is the difference based on whims and desires like the difference amongst the people of innovation (bid’ah), those who do not disbelieve in their innovation, and it also includes disagreement over the imam and his obedience, as well as other types of blameworthy differences with which the owner does not deviate from Islam...

Thirdly: Based on the above observations and by taking them into account, we can understand the noble Hadith about the division of Jews and Christians and the division of the Ummah of Islam ... and its explanation is as follows:

1. Allah (swt) sent Musa (AS) with the religion of truth to Bani Isra’eel, those who believed in him and gathered with him on the ‘Aqeedah of truth and Tawheed became one believing creed (millah).. however, groups of people separated from this creed over time, differing with it in the Deen

«إِنَّ أَهْلَ الْكِتَابِ تَفَرَّقُوا فِي دِينِهِمْ عَلَى اثْنَتَيْنِ وَسَبْعِينَ مِلَّةً»

“the people of the book divided in their Deen to 72 sects,” separating from its creed, evidences and definite deen of Musa (AS), leaving his Deen and becoming kuffar. Those sects that left the Deen of Musa and became different sects with different opinions in the origin of the Deen (aqeedah)

«إِنَّ أَهْلَ الْكِتَابِ تَفَرَّقُوا فِي دِينِهِمْ عَلَى اثْنَتَيْنِ وَسَبْعِينَ مِلَّةً»

“the people of the book divided in their Deen to 72 sects,” have reached seventy or seventy-one sect, all of which are disbelieving sects of the people of fire, as for the sect that stayed upon the Deen of Musa (AS), i.e. the creed of Musa (AS), which is the 71st or 72nd sect, it is upon the truth and from the people of Jannah, and it was the saved sect (Firqa Najiyah) from the followers of the Prophet of Allah Musa (AS)...

2. Also, Allah (swt) sent Issa (AS) with the religion of truth to Bani Isra’eel, those who believed in him and gathered with him on the ‘Aqeedah of truth and

Tawheed became one believing creed (millah).. however, groups of people separated from this creed over time, differing with it in the Deen, separating from its creed, evidences and definite Deen of Issa (AS), leaving his Deen and becoming kuffar. Those sects that left the Deen of Issa and became different sects with different opinions in the origin of the Deen (aqeedah) have reached seventy-one sect, all of which are disbelieving sects of the people of fire, as for the sect that stayed upon the Deen of Issa (AS), i.e. the creed of Issa (AS), which is the 72nd sect, it is upon the truth and from the people of Jannah, and it was the saved sect (Firqa Najiyah) from the followers of the Prophet of Allah Issa (AS)...

3. Then, Allah (swt) sent his Prophet Muhammad (saaw) with the Deen of truth and the 'Aqeedah of Tawheed, Muslims believed in him and united upon the 'Aqeedah that the Prophet (saaw) and his honorable companions believed in, with this unity, they became the Ummah of Islam and the creed of Islam and the Jama'ah (group)... but groups had (and will) deviate from the Deen of Muhammad (saw), and have separated (and will separate) from what the Messenger (saw) and his companions and the rest of the Muslims have believed in the 'Aqeedah of Islam and the definitive texts and evidences of Islam... thus, each of those sects who have deviated away from Islam have become a sect and creed that differs to the creed of Islam, because they believed in creeds that are against the creed of Islam... those sects whose followers were Muslims then deviated away from Islam have reached or will reach 72 sect/creed, and they are all sects of kufr and are people of the fire... the 73rd sect/creed, the mother sect, which is the group (jama'ah) and the sect of Islam that believes in what the Messenger (saw) and his honorable companions believed in, holding unto the definitive texts and evidences of Islam, it is the Ummah of Islam that believes in Allah, His Angels, His Books, His Messengers, the Last Day and the Qadaa' Wal-Qadar – the good and bad from Allah (swt)... it is the Ummah of Islam in general, the saved sect (al-Firqa Al-Najiyah) and it is of the people of Jannah, the sect and creed united upon what the Messenger (saw) and his companions have brought, and it is the Jama'ah (group).

Fourth: Based on this explanation of the meaning of the hadith and its reality, we can conclude the following:

1. The saved sect (al-Firqa al-Najiyah) is the Ummah of Islam in its general sense, and it is the one that gathered on the 'Aqeedah of Islam and the

definitives of the Deen and its evidence, regardless of the differences between their opinions, ideas, and madhahib (schools of thought) on all matters of the branches of belief and the provisions of Shari'ah... etc., and the reason for its survival and being of the people of Jannah is their belief in the 'Aqeedah of Islam, its definitives and its evidence... Accordingly:

a) Ahlul-Sunnah wal Jama'ah among the people of speech (kalam), such as Ash'ari, Maturidiyya, and all other scholarly schools of thought, as well as those called "Salafis", the people of hadith, and other authors of articles and Islamic intellectual schools... are all of the Al-Firqa Al-Najiyah by the grace of Allah because they are the followers of Muhammad (saw), the believers in the 'Aqeedah of Islam, its definitive and evidences... and the differences between them does not take them out of the fold of Islam.

b) And the different jurisprudential schools of thought of Hanafi, Maliki, Shafi'i, Hanbali and other schools of jurisprudence, and the followers of the various mujtahids ... all of them are from the people of the surviving sect, by the will of Allah, because they are the followers of Muhammad (saw), the believers in the 'Aqeedah of Islam, its definitive and evidences... and the differences between them does not take them out of the fold of Islam.

c) And the Islamic groups and Islamic movements operating in the arena in our time, such as Hizb ut Tahrir, the Muslim Brotherhood, the Tabligh Group, jihadist groups, Salafi groups, and others... all of them are from the people of the surviving sect, by the will of Allah, because they are the followers of Muhammad (saw), the believers in the 'Aqeedah of Islam, its definitive and evidences... and the differences between them does not take them out of the fold of Islam.

Therefore, it is not correct for any group of the Ummah of Islam to claim, on the basis of this noble hadith, that it is the surviving group and the surviving sect because this means it is removing the Muslims who disagree with it from the circle of Islam into the circle of disbelief, and this is not right under any circumstances, because all Muslims who believe in the 'Aqeedah of Islam, adhering to its definitive and evidences are of the surviving sect, by the will of Allah.

4. The sects that left the fold of Islam and became disbelievers and thus deserved to be doomed sects of the people of Hellfire, are the sects that violated the Deen and deviated from the beliefs (Aqeedah) of Muslims and transcended Islam and its definitives and evidences, so they partnered with

Allah other than Him or adopted a prophet after Muhammad (saw) or denied the Sunnah of the Messenger of Allah or the likes... such as the Druze, the Nusayris, the Baha'is, the Qadianis and other infidel sects outside of Islam... and their counterparts from the Jews who deviated from the religion of Musa, peace be upon him, the people who made 'Azeez, peace be upon him, the son of God, and among the followers of Issa, peace be upon him, who made him the son of God... so those people swerved in their beliefs against the belief and religion of these two noble Prophets, so they became disbelievers.

I hope that the meaning of the hadith has become clear with this explanation, and Allah knows best and is the Most Wise.

**Your brother,
Ata Bin Khalil Abu Al-Rashtah
16th Jumada al-Akhira 1442 AH
29/01/2021 CE**

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Q&A: Vaccination for Corona Virus

(Translated)

To: Umm Bilal

Question:

Assalam Alaikum Wa Rahamtullah Wa Barakatuh

May Allah (swt) bless you, our Amir, and may Allah (swt) grant you victory and support you with a clear conquest and a Khilafah on the method of prophethood that brings comfort to the believers' hearts

My question is regarding the new vaccine that countries began to give to the people, to fight Coronavirus ... We see a lot of fear among people about taking this vaccine in light of the spread of many rumors on social media about the danger of this vaccine, and that it is a global capitalist conspiracy against the people. We know that the cure is in the hands of Allah (swt) alone, and that every soul has a term, and we, as an Dawah carriers, ask about the truth about this vaccine, and is it an obligation from Shariah to receive it in light of the spread of this epidemic? May Allah bless you.

Answer:

Wa Alaikum Assalam Wa Rahmatullah Wa Barakatuh

As you know, we have already issued answers to questions about medication, and we said in them:

- If the medicine is harmful, then it is forbidden according to the Hadith,

«لَا ضَرَرَ وَلَا ضِرَارَ»

“There should be neither harming nor reciprocating harm.”

- But if the medicine is not harmful, but it contains prohibited or impure substances, then the ruling is makrouh, meaning it is not #forbidden, rather it is permissible to use it but it is makrouh (disliked), if the patient does not find a mubah (permissible) medicine

- But if the medicine is not harmful and does not contain prohibited or impure substances, then it is mandoub (recommended)...

From these answers I will cite parts related to your question:

[First: Answer to Question on 26/1/2011, on the use of the forbidden, impure, and their use as medicine, and it says:

(...3- Medication is excluded from the prohibition, because medication that is forbidden and impure is not forbidden

- Seeking medication with what is forbidden (a substance) is not Haram (forbidden), this is because of the Hadith by Muslim from Anas:

رَخَّصَ رَسُولُ اللَّهِ ﷺ أَوْ رُحَّصَ لِلزُّبَيْرِ بْنِ الْعَوَّامِ وَعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ فِي لُبْسِ الْحَرِيرِ لِجَنَّةٍ «كَانَتْ بِهِمَا».

“Allah's Messenger (saw) granted concession, or Zubair b. Awwam and 'Abd Al-Rahman b. Auf were granted concession, for the wearing of silk because of the itch that they both had”. Wearing silk for men is forbidden, but it was permissible for medical treatment.

- As for the medication using najis (impure) substance it is not forbidden, because of the Hadith by Bukhari from Anas (ra):

« أَنْ نَاسًا اجْتَوَوْا فِي الْمَدِينَةِ فَأَمَرَهُمُ النَّبِيُّ ﷺ أَنْ يَلْحَقُوا بِرَاعِيهِ يَعْينِي الْإِذِلَّ فَيَسْرُبُوا مِنْ أَلْبَانِهَا ... وَأَبْوَالِهَا فَلَحِقُوا بِرَاعِيهِ فَسْرَبُوا مِنْ أَلْبَانِهَا وَأَبْوَالِهَا».

“The climate of Medina did not suit some people, so the Prophet (ﷺ) ordered them to follow his shepherd, i.e. his camels, and drink their milk and urine (as a medicine). So they followed the shepherd that is the camels and drank their milk and urine...”

The word Ijtawu means the food did not suit them, so they became ill, and the Prophet (saw) permitted them to seek medication in urine which is najis (impure)...] End quote.

Second: what was mentioned in the Answer to Question on 19/9/2013 CE:

[The answer is that the usage of alcohol in medicine, as well as the drug containing alcohol, fall under the ruling of permission, though it is undesirable (Makruh), the evidence for it being:

Ibn Majah reported from Tariq Bin Suwaid Al-Khadrami who said:

« قُلْتُ يَا رَسُولَ اللَّهِ إِنَّ بَأْرَضِنَا أَغْنَابًا نَعْتَصِرُهَا فَتَشْرَبُ مِنْهَا قَالَ لَا فَرَاجِعْتُهُ قُلْتُ إِنْ نَسْتَشْفِي بِهِ «لِلْمَرِيضِ قَالَ إِنَّ ذَلِكَ لَيْسَ بِشِفَاءٍ وَلَكِنَّهُ دَاءٌ»

“I said: "Oh Messenger of Allah, on our land we have grapes which we squeeze and then drink from it". He said: "No." Therefore, I revised by saying: "We use it to cure the ill." He said: "This is not a form of healing, rather it is a disease.”

This is a prohibition of the use of impure or prohibited substances "Khamr" as a cure. But the Messenger of Allah (saw) authorized curing with the impure substance of camel's urine. Al-Bukhari reported from Anas (ra):

أَنَّ نَاسًا مِنْ عَرَبِيَّةٍ اجْتَوَوْا الْمَدِينَةَ فَرَحَّصَ لَهُمْ رَسُولُ اللَّهِ ﷺ أَنْ يَأْتُوا إِبِلَ الصَّدَقَةِ فَيَشْرَبُوا مِنْ «...الْبَانِيهَا وَأَبْوَالِهَا»

“People from ‘Uraina came to Madina, and the Messenger of Allah (saw) authorized them to approach the camels of charity to drink from their milk and urine.” They came to Madina, i.e. its weather did not suit them so they fell ill.

Therefore, the Prophet (saw) authorized them to medicate with the camel's urine, which is impure. Also he (saw) authorized medication with Haram, such as the wearing of silk. At-Tirmidhi and Ahmad reported, at-Tirmidhi's articulation by way of Anas (ra):

«عَبْدَ الرَّحْمَنِ بْنِ عَوْفٍ وَالزُّبَيْرِ بْنِ الْعَوَّامِ شَكِيَا الْقُمَّلِ إِلَى النَّبِيِّ ﷺ فِي غَزَاةٍ لَهُمَا، فَرَحَّصَ لَهُمَا»
«فِي قُمَّصِ الْحَرِيرِ. قَالَ: وَرَأَيْتُهُ عَلَيْهِمَا»

“Abdul Rahman Bin ‘Auf and az-Zubair Bin ‘Awam complained about rash that had befallen them to the Prophet (saw), and he allowed them shirts made of silk. He said: "I saw them in it." These two Ahadith indicate that the prohibition in the Hadith of Ibn Majah is not absolute, rather that medication through impure and prohibited substances is undesirable (Makruh).

Third: Answer to Question on 18/11/2013 CE on the Reality of Vaccination and the Shari'ah Rule on it

[Vaccination is a medicine, to seek medicine is recommended not obligatory; the evidences for this are:

1. Narrated by Bukhari from Abu Huraira that he said that the Prophet (saw) said:

«مَا أَنْزَلَ اللَّهُ دَاءً إِلَّا أَنْزَلَ لَهُ شِفَاءً»

“Allah has not sent down a disease except that He has also sent down its cure.”

Muslim narrated from Jabir Ibn Abdullah from the Prophet that he said:

«لِكُلِّ دَاءٍ دَوَاءٌ، فَإِذَا أُصِيبَ دَوَاءُ الدَّاءِ بَرَأَ بِإِذْنِ اللَّهِ عَزَّ وَجَلَّ»

“Every illness has a cure, and when the proper cure is applied to the disease, it ends it, by the permission of Allah Azza wa Jal.”

Narrated by Ahmad in his Musnad from Abdullah Ibn Mas'ood:

«مَا أَنْزَلَ اللَّهُ دَاءً، إِلَّا قَدْ أَنْزَلَ لَهُ شِفَاءً، عَلِمَهُ مَنْ عَلِمَهُ، وَجَهَلَهُ مَنْ جَهَلَهُ»

“Allah has not sent down a disease except that He also sent down its cure; whoever knows it (the cure), knows it, and whoever is unaware of it (the cure), he is unaware of it”

These hadeeths contain instructions; for every disease there is medicine that cures it; this is an encouragement to seek medicine that can cure the

disease by the permission of Allah (swt); it is an instruction and not an obligation.

2. Ahmad narrated from Anas that the Prophet (saw) said:

«إِنَّ اللَّهَ حَيْثُ خَلَقَ الدَّاءَ، خَلَقَ الدَّوَاءَ، فَتَدَاوُوا»

“There is no disease that Allah has created except that He also has created its remedy, so seek medicine.”

Abu Dawoud narrated from Usama Ibn Shareek that he said;

أَتَيْتُ النَّبِيَّ ﷺ وَأَصْحَابَهُ كَأَنَّمَا عَلَى رُؤُوسِهِمُ الطَّيْرُ، فَسَلَّمْتُ ثُمَّ فَعَدْتُ، فَجَاءَ الْأَعْرَابُ مِنْ هَا هُنَا وَهَا هُنَا، فَقَالُوا: يَا رَسُولَ اللَّهِ، أَتَدَاوَى؟ فَقَالَ: «تَدَاوُوا فَإِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يَصْعُدْ دَاءً إِلَّا وَصَّعَ لَهُ دَوَاءً، غَيْرَ دَاءٍ وَاحِدٍ الْهَرَمُ» أَي "إِلَّا الْمَوْتَ".

I approached the Prophet (saw) and his companions, they appeared as if they had birds sitting on their heads, I extended my greetings and sat down, then many Bedouins came from here and there and asked: ‘O Messenger of Allah, should we seek medicine?’ He said: “Yes, O slaves of Allah, seek medicine, for Allah has not created a disease except that he has also created its cure, except for one illness.’ They said, ‘And what is that?’ He said, ‘Al-Haram’ [death]” I.e. except for death.

In the first hadeeth, he (saw) commanded to seek medication, and in this hadeeth his answer to the Bedouins was to seek medicine for Allah did not send a disease except that He sends the cure. The speech in both hadeeths came in the command format which means a general order and not an obligation; unless the subject is regarding a definite issue. The definite command requires a Qareena (an indication) to its presence. In both hadeeth there are no Qareena present that indicates the obligation. In addition there has been narrations of hadeeths that indicates the permissibility of not seeking medicine, which negates the indication of the obligation from both hadeeths. Muslim narrated from Imran Ibn Haseen that the Prophet (saw) said:

يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا بِغَيْرِ حِسَابٍ»، قَالُوا: وَمَنْ هُمْ يَا رَسُولَ اللَّهِ؟ قَالَ: «هُمْ الَّذِينَ «لَا يَكْتُوبُونَ وَلَا يَسْتَرْقُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ»

“Seventy thousand from my Ummah shall enter Jannah without any reckoning” They said who are they O Allah's Messenger? He said: “They are the ones who do not get themselves branded (cauterized) nor they treat themselves with Ruqqya, and they trust in Allah.” Ruqqya and cauterization is a form of medicine.

Bukhari narrated from Ibn Abbas that he said:

هَذِهِ الْمَرْأَةُ السَّوْدَاءُ، أَنْتَ النَّبِيُّ ﷺ فَقَالَتْ: إِنِّي أُضْرَعُ، وَإِنِّي أَتَكَشَّفُ، فَادْعُ اللَّهَ لِي، قَالَ: «إِنْ ...
شُدَّتْ صَبْرَتِي وَلَكَ الْجَنَّةُ، وَإِنْ شُدَّتْ دَعْوَتُ اللَّهِ أَنْ يُعَافِيكَ» فَقَالَتْ: أَصْبِرُ، فَقَالَتْ: إِنِّي أَتَكَشَّفُ، فَادْعُ
لَهَا...»...اللَّهُ لِي أَنْ لَا أَتَكَشَّفُ، «فَدَعَا لَهَا

"This black woman came to the Prophet (saw) and said: "I have (epileptic) seizures, and I get exposed, so supplicate to Allah for me." He (saw) said: "If you wish, be patient and you will attain Jannah; or if you wish, I will ask Allah to cure you." She replied, "I will be patient! But my body gets exposed (because of the fall), so supplicate to Allah for me that I do not become exposed." and he (saw) made supplication for her." These two hadeeths indicate the permissibility of not seeking medication.

This explains all of the issue:

"فتداووا"، "تداووا"

to "seek medicine" is not an obligation, therefore it is either permissible or recommended.

The extent of encouragement by the Prophet (saw) to seek medication makes the command of seeking medicine that is mentioned in the hadeeth recommended.

Therefore, the ruling on vaccination is that it is recommended, because vaccination is a medicine; to seek the cure is recommended. Except in the case when it is proven that a specific type of vaccine is harmful, e.g. its ingredients are expired or is harmful for some reason, then vaccination in this situation it is prohibited according to the principle of harm that was mentioned in the hadeeth of the Prophet (saw) that was extracted by Ahmad in his Musnad from Ibn Abbas that the Prophet (saw) said:

«لَا ضَرَرَ وَلَا ضِرَارَ»

"There should be neither harming, nor reciprocating harm."

Other than that, these cases are rare.

As for the Khilafah "Caliphate" State, there will be vaccinations against diseases available as is required, for instance, the contagious diseases and so on. The medicine would be free from any impurities. Allah (swt) is Ash-Shafi (grants the cure),

(وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ)

"And when I am ill, it is He who gives me the cure" [Ash-Shu'ara: 80]

What is known from the Shariah is that health care is an obligation on the Khaleefah in his role of looking after the affairs of the people, and according to the saying of the Prophet (saw):

«الإمام راع وهو ومسؤول عن رعيته»

“The Imam is a Shepherd and he is responsible for those under his care.”

Extracted by Bukhari from Abdullah Ibn Umar; it is a general text regarding the responsibility of the state to show that health and medical care are the obligation of the state in its role to look after the affairs of the people.

There is also specific evidence regarding health and medical care: Muslim extracted from Jaber that he said:

«بَعَثَ رَسُولُ اللَّهِ ﷺ إِلَى أَبِي بِنِ كَعْبٍ طَبِيباً فَقَطَعَ مِنْهُ عِزْقاً ثُمَّ كَوَاهُ عَلَيْهِ»

“The Prophet (saw) sent a physician to Ubai Ibn Ka'b, he cut one vein from him then he cauterized over it.” Al-Hakim extracted in Al Mustadrak from Zaid Ibn Aslam from his father he

said:

«مَرِضْتُ فِي زَمَانِ عُمَرَ بْنِ الْخَطَّابِ مَرَضاً شَدِيداً فَدَعَا لِي عُمَرُ طَبِيباً فَحَمَانِي حَتَّى كُنْتُ أَمُصُّ «النَّوَاةَ مِنْ شِدَّةِ الْحِمِيَّةِ»

“I suffered a severe illness during the time of Umar Ibn Alkhatab, he sent me a physician who gave me a strict diet, I used to suck on the date stone.”

The Prophet (saw) in his capacity as a leader sent a doctor to Ubai and Umar (ra) the second rightly guided Khaleefah also sent a doctor to Aslam to provide him with medication. They are both evidences that health and medical care are from the basic needs of welfare that the state is obliged to provide for free to those under its care] End of quoting from the Answers.

Conclusion:

1- The ruling of vaccination is that it is mandoub (recommended) meaning that it is a mandoub and not fardh (an obligation).

2- If it contains harmful ingredients then it is Haram (forbidden).

3 - If it does not contain any harm but includes impure or forbidden substances, then it is permissible but is disliked, meaning it is makrouh (disliked) and not forbidden.

4- Based on that, the Muslim who is ill initially searches for permissible medicine, and if he cannot find it, then it is permissible for him to use the makrouh (disliked) medicine.

5- Therefore the answer to your question will be, in light of the above as follows:

Vaccination with vaccines that contain prohibited or impure substances is permissible but makrouh (disliked), because vaccination comes under

medication, and seeking treatment with forbidden and impure substances, as shown above, is permissible but is makrouh (disliked) ... unless it is found that it is harmful, then it is not permissible.

Until now I have not reached a definitive opinion about the harm from this medicine, and therefore I leave the matter to the members (Shabab and Shabbat), men and women, according to what they are assured of (if it is harmful or not), in the light of the aforementioned, and we ask Allah (swt), to protect us and all Muslims from every disease, for Allah is As-Samee' Al-Mujeeb (The All-Hearing The Best Responder to all affairs).

Wa Alaikum Assalam Wa Rahmatulah Wa Barakatuh

**Your Brother,
Ata Bin Khalil Abu Al-Rashtah
9 Jumada Al-Akhar 1442 AH
22/1/2021 CE**

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Q&A: Is Prophetic Sunnah a Shariah Evidence

(Translated from Arabic)

To: Sawt Altahrir, Ahmad Al-Qairawan

Question:

Assalamu Alaikum Wa Rahmatullah Wa Barakatuh Sheikh Ata. I have a very important question, which is: Is the ruling on stoning mentioned in the Qur'an or Mutawatir Sahih Hadiths? I researched that and did not understand why this ruling is included in the Shariah rulings and it was not mentioned in the Qur'an, such as the male thief and the female thief, that their hands should be cut off, for example, or the male and female fornicator that they should be flogged ... etc. of the rulings? Do we follow the Shariah and its laws from the Qur'an or from Hadiths? You will tell me why, for example, the actions of prayer or ablution were not mentioned in the Qur'an and that not everything is mentioned in the Qur'an ... etc. But this is a fundamental ruling, like the mathematical rule $1 + 1 = 2$, meaning every matter found in the Qur'an we judge by it and what is not found we do not take it as a basic law, indeed we can research and strive with details, and the Hadith can be taken in detail, but the basis cannot be taken from the Hadiths and we leave the original, thank you.

Answer:

Wa Alaikum Assalam Wa Rahmatullah Wa Barakatuh

First: What came in your question, your statement: (Every matter found in the Qur'an we judge by it, and what is not there, we do not take it as a basic law), it is a strange matter to Islam and Muslims. The Muslim believes that the Prophet's Sunnah is Shariah evidence equally like the Noble Qur'an, and he believes that what came in the Sunnah is a revelation from Allah (swt), and that it is obligatory to follow without differentiating between it and what is mentioned in the Noble Qur'an... This is the position of Muslims since the noble Companions, may Allah (swt) be pleased with them, to this day ... and we have clarified this issue in the book, The Islamic Personality (Shakhsiya Islamiya) in the discussion: "The Sunnah is a Shariah evidence like the Qur'an", "Inferring

Evidences from the Sunnah”, as well as in the book, the Islamic Personality, Volume 3 in the chapter “Evidence Two: The Sunnah.” Refer to them and it will be sufficient, Allah willing. I cite what came in the discussion, “The Sunnah is a Shariah evidence like the Qur’an” in the The Islamic Personality book, Volume 1:

[The Sunnah is a Sharī’ah Evidence (dalīl Shar’i) like the Qur’ān and it is a revelation from Allah (swt). Confining to the Qur’ān and leaving the Sunnah is kufr buwah (manifest disbelief) and takes those who support this opinion outside the fold of Islam. As for the Sunnah being revelation from Allah (swt), it is explicit from the Noble Qur’ān. He (swt) said:

(قُلْ إِنَّمَا أُنذِرُكُمْ بِالْوَحْيِ)

“Say: “I warn you only by the revelation” [TMQ Al-Anbiya: 45]. And He (swt) said:

(إِن يُوحَىٰ إِلَيَّ إِلَّا أَنَّمَا أَنَا نَذِيرٌ مُّبِينٌ)

“Only this has been inspired to me, that I am a plain warner” [TMQ Sād: 70]. And He (swt) said:

(إِن أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ)

“I only follow that which is revealed to me” [TMQ Al-Ahqaf: 9]. And He (swt) said:

(قُلْ إِنَّمَا أَتَّبِعُ مَا يُوحَىٰ إِلَيَّ مِنْ رَبِّي)

“I but follow what is revealed to me from my Lord” [TMQ al-‘Arāf: 203]. And He (swt) said:

(وَمَا يَنْطِقُ عَنِ الْهَوَىٰ * إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ)

“Nor does he speak from [his own] inclination * It is not but a revelation revealed” [TMQ An-Najm: 3-4].

These verses are definite in authenticity and definite in their meaning in restricting what the Messenger (saw) has brought, warned people of, that it is divine revelation which is not open to any interpretation. Thus, the Sunnah is a revelation like the Qur’ān.

As for the obligation of following the Sunnah like the Noble Qur’ān, it is also explicitly stated in the Qur’ān. And He (swt) said:

(وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا)

“Whatsoever the Messenger (saw) gives you, take it, and whatsoever he forbids you, abstain from it” [TMQ Al-Hashr: 7]. And He (swt) said:

﴿مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ﴾

“He who obeys the Messenger (saw), has indeed obeyed Allah” [TMQ An-Nisā': 80]. And He (swt) said:

﴿فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ﴾

“And let those who oppose the Messenger's commandment beware, lest some fitna (affliction) befall them or a painful torment be inflicted on them” [TMQ An-Nur: 63]. And He (swt) said:

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ﴾

“It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision” [TMQ Al-Ahzaab: 36]. And He (swt) said:

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾

“But no, by your Lord, they can have no imān, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept them with full submission” [TMQ An-Nisā': 65]. And He (swt) said:

﴿أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ﴾

“Obey Allah and obey the Messenger” [TMQ An-Nisā': 59] And He (swt) said:

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ﴾

“Say (O Muhammad): If you (really) love Allah then follow me” [TMQ Aal-i Imrān: 31].

All of these ayāt are explicit and clear in the obligation of following the Messenger (saw) with regards to what he (saw) has brought and in considering the obedience to the Messenger (saw) as obedience to Allah (swt). So the Qur'ān and hadīth are Sharī'ah evidences in terms of the obligation of following what has come therein. The hadīth is like the Qur'ān in this respect. Therefore, it is not allowed for someone to say: we have the Book of Allah (swt) from which we will take (rulings), because what one understands from this statement is that the hadīth has been abandoned. Rather, it is imperative that the Sunnah is combined with the Book. So, the hadīth is taken as a Sharī'ah evidence just as the Qur'ān. It is not allowed for a Muslim to imply that the Qur'ān alone is sufficient, and the Sunnah is not needed. The Messenger (saw) has alluded to this, it has been reported that the Prophet (saw) said:

يُوشِكُ أَنْ يَقْعُدَ الرَّجُلُ مِنْكُمْ عَلَى أَرِيكَيْهِ يُحَدِّثُ بِحَدِيثِي، فَيَقُولُ: بَيْنِي وَبَيْنَكُمْ كِتَابُ اللَّهِ، فَمَا «وَجَدْنَا فِيهِ حَلَالًا اسْتَحْلَلْنَاهُ، وَمَا وَجَدْنَا فِيهِ حَرَامًا حَرَّمْنَاهُ، وَإِنَّمَا حَرَّمَ رَسُولُ اللَّهِ كَمَا حَرَّمَ اللَّهُ

“You will find a man who while he is sitting comfortably on his bed narrate my hadith, and he will say between me and you is the Book of Allaah, whatever we find in it that is halaal we will make it Halaal, and whatever we find in it haraam we will make it haram”. [Reported by Al-Haakim and Bayhaqi]. And in the narration of Jabir, which goes back to the Prophet (saw), he (saw) said:

«مَنْ بَلَغَهُ عَنِّي حَدِيثٌ فَكَذَّبَ بِهِ، فَقَدْ كَذَّبَ ثَلَاثَةَ: اللَّهَ، وَرَسُولَهُ، وَالَّذِي حَدَّثَ بِهِ»

“Whosoever comes to know a hadīth about me and he rejects it. He has rejected three: Allah, His Messenger and the one who informed him of the hadīth” (Mujma’ Az-Zawa’id from Jabir).

Therefore, it is wrong to compare the Qur’ān with the hadīth, the result of which would be, if the hadīth does not agree with it (i.e the Quran) then we abandon it, because this leads to abandoning the Sunnah if it came to specify the Qur’ān, restrict it or elaborate its ambivalent (mujmal) parts, since it would show that what the hadīth states does not agree with the Qur’ān or it is not found in the Qur’ān. Like the ahadīth which relate the branches to the foundation (asl). Indeed, the rules mentioned in the hadīth have not been mentioned in the Qur’ān, especially, many of the detailed rules which have not been revealed in the Qur’ān but mentioned in the hadīth only.

Therefore, Hadith is not compared to the Qur’ān regarding what is mentioned in the Qur’ān and rejecting anything else. Indeed, the order regarding this is that when a hadīth mentions something which contradicts what has come in the Qur’ān as a definite meaning, then the hadīth is rejected on the basis of its meaning i.e the text (matn) because its meaning contradicts the Qur’ān. This is like what has been narrated about Fatimah bint Qays when she said:

«طَلَّقَنِي زَوْجِي ثَلَاثًا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَأَتَيْتُ النَّبِيَّ ﷺ فَلَمْ يَجْعَلْ لِي سُكْنَى، وَلَا نَفَقَةً»

“My husband divorced me three times in the time of the Messenger of Allah (saw).

So I went to the Prophet (saw) but he did not allow me to get lodging (sukna) or maintenance (nafaqah).” This hadīth is rejected because it contradicts the Qur’ān. It contradicts His (swt) saying:

﴿أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِّنْ وُجْدِكُمْ﴾

“Lodge them (the divorced women) where you dwell, according to your means” [TMQ At-Talaaq: 6].

Therefore, the hadīth is rejected because it has contradicted definite text and definite meaning of the Qur’ān. As for when the hadīth does not contradict the Qur’ān since it includes things not brought by the Qur’ān or it is an addition to what is in the Qur’ān, then the hadīth is taken just like the Qur’ān. It should not be said; the Qur’ān and what has been mentioned in it suffices for us since Allah (swt) has ordered us to (follow) them both together and it is obligatory to believe in both of them together]. End of quote from the The Islamic Personality Vol. 1.

It is clear from the above that the Shariah ruling is taken from the purified Sunnah as it is taken from the Noble Qur’an without a difference, and the ruling does not have to be mentioned in the Noble Qur’an in order for it to be adopted, rather the Shariah ruling is taken even if the Prophet’s Sunnah is restricted to mentioning it. The topic of stoning the married adulterer is from the Sunnah that explains of the Qur’an, because the Sunnah clarifies the Qur’an by specifying its general rules, and the stoning of the married adulterer is specifying of the general meaning of the verse that requires the flogging of the adulterer as shown below ... It is not said that the ruling of stoning the adulterer comes from the Sunnah only, because the ruling on stoning the adulterer is from a chapter of the punishment for the adulterer that is explained in the Qur’an, meaning that the origin of the issue of punishment for the adulterer is indicated in the Qur’an and the Sunnah came to clarify the Qur’an by specifying the general verse related to this, and excluded the married adulterer making his punishment stoning to death ... and specifying the general in the Book (Qur’an) in the Sunnah is numerous and is not limited to the topic of stoning the married adulterer ...

Second: We previously answered on 12 Muharram 1441 AH corresponding to 11/9/2019 CE the topic of the stoning of the married adulterer. I quote from it the related parts to your question:

[You are asking about the punishment of the muhsan zani (married adulterer), is it conclusive (qat’i) in Islamic jurisprudence? Is it from the Hudood

(determined punishments), or is it not from the Hudood but from the Ta'zeer (discretionary punishments) as some scholars say in this era?

The answer to your question is as follows:

1- The punishment of the muhsan zani (married adulterer) by stoning to death is from the Shariah rulings (Ahkam Shari'ah) and is not from the Aqa'id (beliefs). It is like all other Shariah rulings, the evidence of which is not required to be decisive evidence to adopt it, but it is sufficient to have most likely probability (ghalabat Al-Dhann) as is known in the principles of jurisprudence ... So, there is no effect in that the evidence of this punishment is conclusive or inconclusive in adopting it, but what is important is that there should be proven Shari' evidence for it, and there has been many valid evidences in the Shariah that indicate without doubt that the punishment of the muhsan zani is stoning to death as mentioned below.

2- It is noted that some scholars of this age are not following a correct way in taking the Islamic rulings from their evidence, so that they are keen when seeking the Islamic ruling to keep in stride with the times and reach opinions that conform with the prevailed rulings and opinions in the world that were imposed by Western civilization upon the people in the name of international laws and human rights conventions and others....

This is not correct, because what is required is the rule of Allah, not any rule, nor a rule that is consistent with the provisions, laws, charters and opinions that prevail in the world... The duty is to adopt the Shari' rule as it is from its evidences and make it the subject of application and implementation and to call for it and promote it in the whole world. It is the valid rule for all humankind because it is from the Creator of humankind the Knowing of their conditions,

(أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ)

“Does He who created not know, while He is the Subtle, the Acquainted?” [Al-Mulk: 14].

(أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ)

“Unquestionably, His is the creation and the command; blessed is Allah, Lord of the worlds” [Al-A'raf: 54].

Therefore, we should not heed the words of those who are keen in their deductions to keep pace with the times and conforming with the Western civilization, whether they do so under the pressure of reality or to please the Western Kuffar...

3- The punishment of zina for the muhsan (married), which is stoning until he dies, and for the non-muhsan, which is lashing 100 lashes, is a punishment within Islam under the Hudood. We have provided detailed adequate clarification of the provisions of the Hadd of Zina in the Punishment System book, and I cite for you from the book, The Punishment System, some of what is stated in the section "The Hadd of Zina":

[Some say that the hadd of the male and female zani is 100 lashes for the muhsan (married) and non-muhsan equally, without difference between them due to His Saying Ta'ala:

(الزانية والزاني فاجلدوا كل واحد منهما مائة جلدة ولا تأخذكم بهما رأفة في دين الله)

“The female zani and male zani, lash each one of the two one hundred lashes, and let not pity for the two seize you in the Deen of Allah” [An-Nur: 2].

They said, it is not permitted to abandon the Book of Allah via the way of definitiveness (qat') and certainty (yaqeen) for single individual reports (akhbar al-ahad), wherein falsehood is possible, and because this leads to abrogating the Book by the Sunnah which is not permitted.

Most of the people of knowledge of the Sahabah, Tabi'in and those after them of the scholars of (different) cities in all periods say that the non-muhsan is lashed 100 lashes and the muhsan is stoned until he dies. This is because the Messenger (saw), “stoned Ma'iz”, and due to what was narrated from Jabir bin Abdullah, “that a man committed zina with a woman, so the Prophet (saw) commanded regarding him so he was lashed. Then he was told he was a muhsan, so he commanded regarding him and he was stoned.”

The one who examines the evidences sees that His saying Ta'ala,

(الزانية والزاني فاجلدوا كل واحد منهما مائة جلدة ولا تأخذكم بهما رأفة في دين الله)

“The female zani and male zani, lash each one of the two one hundred lashes, and let not pity for the two seize you in the Deen of Allah” [An-Nur: 2], is general.

This is because the word ‘zani’ (male) and ‘zaniya’ (female) is of the words of generality, so it includes the muhsan and non-muhsan. When the hadith came which is his (saw) saying,

«واغد يا أنيس إلى امرأة هذا فإن اعترفت فارجمها»

“O Unays, go tomorrow to this woman. If she [#confesses](#), stone her”, and it is proven that the Messenger of Allah (saw) stoned Ma’iz after he asked about his ihsan, and he stoned Al-Ghamidiyyah beside other sahih ahadith. So, the hadith specified the ayah.

Thus, these ahadith specified this general meaning of the ayah in other than the muhsan and excluded the muhsan from it. Accordingly, the ahadith specified this general meaning did not abrogate the Qur’an. The specifying the Qur’an by the Sunnah is permissible and it happened in numerous ayat which came general and the hadith specified them.

The hukm shar’i which the Shar’i evidences ie the Book and Sunnah indicate is that the punishment of zina is lashing the non-muhsan 100 lashes, acting according to the Book of Allah, and banishment one year acting according to the Sunnah of the Messenger of Allah (saw).

However, the banishment is permissible and not obligatory, and it is left to the Imam, so if he wills, he lashes him and banished him one year; and if he wills, he lashes him but does not banish him.

However, it is not permitted to expel him without lashing him, because the punishment is lashing. As for the punishment of the muhsan, it is stoning until he dies, acting according to the Sunnah of the Messenger of Allah (saw), which came as specifying of the Book of Allah. It is permitted regarding the muhsan, to combine the lashing and stoning on him so he is lashed first then stoned. It is also permitted to stone him only, without lashing.

However, it is not permitted to solely lash because the obligatory punishment is the stoning.

As for the evidence for the punishment of the muhsan, there are numerous ahadith. It is narrated from Abu Hurayrah and Zayd bin Khalid who said that a man of the Bedouins came to the Messenger of Allah (saw) and said,

يَا رَسُولَ اللَّهِ أَنْشُدَكَ اللَّهَ إِلَّا قَضَيْتَ لِي بِكِتَابِ اللَّهِ، وَقَالَ الْحَضْمُ الْآخَرُ وَهُوَ أَفْقَهُ مِنْهُ: نَعَمْ، « فَأَقْضِ بَيْنَنَا بِكِتَابِ اللَّهِ، وَأَنْذِنْ لِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: قُلْ، قَالَ: إِنَّ ابْنِي كَانَ عَسِيفاً عَلَى هَذَا فَزَوَّيْتُ بِامْرَأَتِهِ، وَإِنِّي أَحْبَبْتُ أَنْ عَلَى ابْنِي الرَّجْمَ فَأَقْتَدَيْتُ مِنْهُ بِمِائَةِ شَاةٍ وَوَلِيدَةٍ، فَسَأَلْتُ أَهْلَ الْعِلْمِ فَأَخْبَرُونِي أَنَّ عَلَى ابْنِي جَلْدَ مِائَةٍ وَتَغْرِيْبُ عَامٍ، وَأَنَّ عَلَى امْرَأَةِ هَذَا الرَّجْمَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ لَأَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللَّهِ، الْوَلِيدَةَ وَالْعَنَمَ رَدْ، وَعَلَى ابْنِكَ جَلْدَ مِائَةٍ، وَتَغْرِيْبُ عَامٍ، وَاعْدُ يَا أَنْبِيسُ - لِرَجُلٍ مِنْ أَسْلَمَ - إِلَى امْرَأَةِ هَذَا فَإِنْ اعْتَرَفَتْ فَارْجُمُهَا، قَالَ: فَعَدَا عَلَيْهَا فَاعْتَرَفَتْ فَأَمَرَ بِهَا رَسُولُ اللَّهِ ﷺ فَرَجِمَتْ»

“O Messenger of Allah, I adjure you by Allah that you do not judge except by the Book of Allah’, and the other litigant who was more [#knowledgeable](#) than him said, ‘Yes, judge between us by the Book of Allah.’ The Messenger of Allah (saw) said, ‘Speak.’ He said, ‘My son was an employee for this one and he committed zina with his wife. I was told that there was stoning upon my son, so I ransomed him from it with one hundred sheep and newborn ones. Then I asked the people of knowledge and they informed me that upon my son is one hundred lashes and one year’s banishment, and upon this one’s woman is stoning.’ The Messenger of Allah (saw) replied, ‘By the One in whose hand is my soul, verily I will judge between you by the Book of Allah. The newborn sheep and the sheep have to be returned back and upon your son is one hundred lashes, and one year’s banishment. O Unays’,—he said to a man from the tribe of Aslam,—‘go tomorrow to this one’s wife and if she confesses, stone her.’ He went to her and she confessed so the Messenger of Allah (saw) gave his order regarding her, and she was stoned.” (Al-A’seef is the employee). So, the Messenger (saw) commanded with the stoning of the muhsan and did not lash him.

It is narrated from Ash-Sh’abi ‘that when Ali (ra) stoned the woman, he lashed her on Thursday and stoned her on Friday, and said, I lashed her according to the Book of Allah and stoned her according to the Sunnah of the Messenger of Allah (saw).’ It is narrated from Ubadah bin As-Samit who said, The Messenger of Allah (saw) said,

« خذوا عني، خذوا عني، قد جعل الله لهن سبيلاً البكر بالبكر جلد مائة ونفي سنة، والثيب بالثيب « جلد مائة والرجم

“Take from me, take from me. Verily Allah has ordained a way for them. For the virgin with the virgin, one hundred lashes and expulsion for a year. And for the married (thayyib) with the married, one hundred lashes and stoning.” So, the Messenger (saw) says, the punishment of the muhsan is lashing and

stoning, and Ali (ra) lashed the muhsan and stoned her. It is narrated from Jabir bin Samara that the Messenger of Allah (saw) stoned Ma'iz bin Malik and did not mention lashing. Al-Bukhari narrated from Sulaiman bin Buraydah that the Prophet (saw) stoned Al-Ghamidiyyah and did not mention lashing. Muslim reported that the Prophet (saw) had commanded regarding a woman from Juhaina, so her clothes were fastened around her, then she was stoned, and lashing was not mentioned. This indicated that the Messenger (saw) stoned the muhsan and did not lash him, and he said,

«الثيب بالثيب جلد مائة والرجم»

“The muhsan/married (thayyib) with the muhsan/married (thayyib), one hundred lashes and stoning.” This indicated that stoning is obligatory, whereas lashing is permissible, and it is left for the [#opinion](#) of the Khaleefah.

The hadd of the muhsan is made lashing with stoning, by combining between the ahadith. No one should say regarding the hadith of Samara, that he (saw) did not lash Ma'iz, but rather restricted himself to stoning him, so this is an abrogator of the hadith of Ubadah bin As-Samit which says,

«الثيب بالثيب جلد مائة والرجم»

“The muhsan/married (thayyib) with the muhsan/married (thayyib), one hundred lashes and stoning.” One should not say that, because nothing is proved to indicate that the hadith of Ma'iz came after the hadith of Ubadah. Without such proof regarding the two hadiths, the non-mentioning of lashing does not mean abandoning it, nor abrogating its hukm. The absence of the [#proof](#) regarding to which of them came after the other negates the abrogation, and there is no outweighing factor (murajjih) for one of them over the other. What came in the hadith of an increase (ziyada) over stoning, is considered a permissible matter not obligatory, since the obligatory is stoning and what increases over that is optional for the Imam, due to combining the ahadith]. End quote from the Punishment System book.

In summary: The punishment of the muhsan zani (married adulterer) is stoning to death as evidenced by the valid evidences from the Sunnah of the Messenger of Allah (saw) in the two Sahihs and in other books of Hadith, it is a punishment from the Hudood and not a matter of Ta'zir.] end of quoting of the previous Answer to the Question.

In conclusion, you have judged yourself by yourself, you said: (You will tell me why, for example, the actions of prayer or ablution were not mentioned in

the Qur'an and that not everything is mentioned in the Qur'an ... etc. But this is a fundamental ruling, like the mathematical rule $1 + 1 = 2$, meaning every matter found in the Qur'an we judge by it and what is not found we do not take it as a basic law, indeed we can research and strive with details, and the Hadith can be taken in detail, but the basis cannot be taken from the Hadiths and we leave the original, thank you.)

You permit to take from the Sunnah what shows how to perform the prayer and say that this is permissible because it is fixed like $1 + 1 = 2$!

Although it does not differ from the inference of the Sunnah with regard to the married adulterer ... In the case of prayer - (وَأَقِيمُوا الصَّلَاةَ) "and establish the prayer" - this is general, and the hadiths that show how to pray even if the mujtahids differed on in terms of how to perform Ruku', Sujud and recitation... These hadiths are the clarification of the general ... Likewise, the verse (وَالرَّانِيَةُ وَالرَّانِي) "The male fornicator and the female fornicator" ... it is general because the terms; the male fornicator and the female fornicator are general terms, and the hadiths related to the married adulterer have specified this general in which the flogging is mentioned, it specified it to the unmarried adulterer, so the issue here falls under the section of specifying the general ... and if you studied the fundamentals (usul), then you will find the explanation of the general and specifying the general and restricting the mutlaq (absolute) etc. all of these are sections of the Qur'an and the Sunnah that must be inferred to according to the Shariah.

Based on that, the differentiation between explaining the general in the case of prayer and specifying the general in the case of adultery is a distinction that is not valid and is not permissible, unless you are completely unaware of the principles of jurisprudence.

And I ask Allah (swt) to guide you to the correct matters and that you make every effort to understand the fundamentals of jurisprudence so that your question is in its field and not in another context. I hope the issue is clearer now.

**Your brother,
Ata Bin Khalil Abu Al-Rashtah
2 Jumada Al-Akhar 1442 AH
15/1/2021 CE**

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Media Activity: The Show of Strength and Valor from Pak Armed Forces Makes every Muslim Proud! The Muslims in Kashmir Await Mobilization of this Strength and Valor to Liberate them from Hindu Clutches

Media Office of Hizb ut Tahrir in Wilayah Pakistan

The annual parade of Pakistan's air force, navy and army, delayed from 23rd to 25th March this year, assures the Muslims of Pakistan of their capability to roundly defeat the Hindu State's forces in any war. Having equipped these forces with the latest warplanes, nuclear ballistic and cruise missiles, drones, tanks, artillery and armored corps, whilst having world class troops with deeply rooted Iman in their hearts, the treacherous rulers of Pakistan still shackle our lions to their barracks instead of unleashing them for the liberation of Kashmir.

It has been a frustrating one and a half years since Modi unilaterally ended the disputed status of Kashmir through constitutional amendments, making it an integral part of the Indian Union. The painful situation demands mobilization of Pakistan's armed forces to Srinagar, instead of Islamabad's parade ground, with the Kashmir Valley echoing the loud takbiraat of Jihad. However, upon the dictates of its colonialist masters, Pakistan's military leadership has openly betrayed Islam and Muslims by offering peace to India. Its lowly stance not only strengthens Modi's fragile grip over Occupied Kashmir, it obstructs any immediate military mobilization to liberate Occupied Kashmir decisively. Certainly, the plan to bury the Kashmir issue is exposed, resolutely rejected by the Muslims of Pakistan. It is upon Pakistan's brave armed forces to trample the decisions of these traitorous rulers and their colonialist masters underfoot, whilst marching to end the suffering of the Muslims of Kashmir, relying on Allah (swt) alone to avenge them for brutal oppression they have endured at the hands of the Hindu State, by using their military might to liberate Kashmir.

O Armed Forces of Pakistan! 23rd March is a day of remembrance of the huge sacrifices Muslims made in the struggle against the British colonialists, so that Muslims could live according to an Islamic system. It was a vigorous struggle so that the slogan, "What is the meaning of Pakistan? There is no god

but Allah” becomes a reality, with the implementation of the Law of Allah (swt) on Islamic Lands and the resumption of Jihad for the Sake of Allah (swt). How can we negotiate peace with the Hindu state when our forefathers rejected to live under the authority of these polytheist Hindus? Can the Ummah proclaiming the oneness of Allah (swt) accept the dominance of polytheist Hindus in this region? Absolutely not! The blood that runs in your veins is that of Muhammad bin Qasim (rh), the young general who laid the foundations for Islam’s dominance of the Indian Subcontinent thirteen centuries ago. So who amongst you now will be the foremost to take the initiative, giving right to this noble blood by establishing Islam’s dominance in our era? Who among you will step forward to give Nussrah for establishing Khilafah so that your strength and power can resume implementation of Islam and liberate Muslim lands? Step forward to your success in this life and hereafter. Allah (swt) said, **وَأَلْسَبِقُونَ - أُولَئِكَ الْمُقَرَّبُونَ** **“And the foremost in the race, the foremost in the race. They are the ones who are nearest (to Allah (swt)).”** (Surah Al-Waqiah 56: 10-11)

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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 (saaw).

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 (saaw) when he (saw) said, **ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ**, **“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 (saaw) became silent.” (Ahmad).