

An aerial photograph of a crowded beach. A large, dense crowd of people is walking along a path that runs parallel to the shoreline. The beach is sandy, and the ocean is visible on the left. The sky is clear and blue.

NUSSRAH

A Note on Usury (Riba)

The Tour of Trump to the Middle East Region

Q&A: India, Pakistan and the Ceasefire

Trump Saved India

Gaza! O Gaza! O Armed Forces!

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Trump Saved India, Whilst Pakistan's Rulers Sabotaged Victory!

Two nuclear powers, India and Pakistan, exchanged fire, beginning on Wednesday 7 May 2025, when India carried out airstrikes on targets inside Pakistan. This followed an attack that targeted tourists in the Indian-occupied part of Kashmir late in April 2025. Despite Pakistan denying any involvement in the incident, India insisted on blaming it and announced the suspension of the water agreement between the two countries. India then launched attacks using warplanes, drones, and missiles.

However, this attack was met with an outstanding level of resistance from Pakistan. India suffered major military losses within just two days of initiating the assault, including the downing of no fewer than five fighter planes, and dozens of drones. Pakistan also launched a counterattack that inflicted severe damage on India's military infrastructure, particularly its S-400 missile platforms.

India was shocked by the outcome of its ill-calculated misadventure. It was in desperate need of someone to pull it out of its crisis, and a worsening situation, which threatened further losses. It quickly seized the opportunity when Trump intervened, and called on both sides to abide by a ceasefire. US President, Donald Trump, announced that India and Pakistan had agreed to a full and immediate ceasefire.

Trump posted on the "Truth Social" platform, "After a long night of US brokered talks, I'm pleased to announce that India and Pakistan have reached a full and immediate ceasefire." He added, "Congratulations to

both countries for using wisdom, reason, and great intelligence. Thank you for your attention to this matter.”

Following that, on Saturday, 10 May 2025, India and Pakistan announced their agreement to an immediate ceasefire, after days of violent exchanges. The Indian Ministry of External Affairs announced on 10 May 2025, “The Director General of Military Operations of Pakistan called the Director General of Military Operations of India at 1535 hours IST earlier today. It was agreed between them that both sides would stop all firing and military action on land and in the air and sea with effect from 1700 hours Indian Standard Time today.

On the same day, Pakistan’s Foreign Minister, Muhammad Ishaq Dar, tweeted on X at 5.08pm, “Pakistan and India have agreed to a ceasefire with immediate effect. Pakistan has always strived for peace and security in the region, without compromising on its sovereignty and territorial integrity!”

This announcement came after the mujahideen of Pakistan’s armed forces, alongside various paramilitary formations and irregular forces, achieved overwhelming victory over the enemy of Allah (swt) and Muslims, the arrogant Hindu State of India. However, the head of kufr, Trump, and his Crusader allies, hastened to sabotage this victory, and turn it into a defeat, by ordering his agents within Pakistan’s political and military leadership to accept the ceasefire, while maintaining the suspension of the water agreement, and the continued occupation of Kashmir.

Thus, the victory achieved by the sincere personnel of Pakistan Army was lost, just as happened when Nawaz Sharif and Pervez Musharraf

surrendered the Kargil Heights in July 1999. At that time, Pakistani armed forces, mostly Pakistani SSG special forces commandos and Kashmiri Mujahideen had gained strategic positions on the peaks of the Kargil mountain range, in Occupied Kashmir. They managed to control the high ground, that gave them a significant line of fire advantage over Indian army supply routes, Ground Lines of Communication (GLOC), causing confusion and heavy losses to Indian forces.

Then, the United States, led by Bill Clinton, intervened and ordered Nawaz Sharif and Musharraf to withdraw from the positions captured by Pakistani armed forces. The victory was sabotaged, and was considered a betrayal of a major military achievement, that could have changed the equation in Kashmir.

The betrayal by Trump's current agents from Pakistan's political and military leadership was no less treacherous than that of yesterday's agents, when it came to the blessed victory. They are slaves with no will of their own before their master in the White House. Their role is not to achieve victory for the Ummah, nor to liberate Muslim lands, nor to lead conquests, nor to instill confidence in the hearts of Muslims and their armies. Instead, their job is limited to carrying out dirty tasks that serve the enemies of the Ummah and stab its beating heart, at a time the Ummah is ready to rise and break free from the domination of the West, the Hindus, and the Jews.

Moreover, their filthy mission includes ruling by other than all that Allah (swt) has revealed, ensuring the exclusion of Shariah from governance, persecuting those who strive for the Ummah's revival through Islam, and drying up the sources of sincere resistance demanding the liberation (tahrir) of Kashmir, Palestine and all occupied land of Muslims.

If Pakistan's political rulers and military commanders had even a shred of sincerity or dignity, they would have used this victory not only to force India to reverse the suspension of the water agreement, but to compel it to withdraw from Kashmir entirely. However, because they are agents of America, their priority is to please the US and save their Indian ally, even at the expense of Pakistan and its people.

Thus, they were willing to squander the victory achieved by the sincere soldiers in the army and return to square one: Kashmir under occupation, the water agreement suspended, and the people of Kashmir subjected to the cruelty of the enemy, the butcher of Gujarat, Modi.

The Islamic Ummah as a whole, and the ulema, nobles, and influential in particular, must stand firmly against this treacherous leadership that has squandered the Ummah's victories. They must demand the removal of the political and military leadership and hand over power to those truly worthy, those who govern by all that pleases Allah (swt), lead the Ummah toward victory and liberation (tahrir), and invest victories for further victories, as is the right of any victory.

O Sincere Officers of Pakistan Army! Your political and military leadership has squandered your blessed victories. It has confirmed for the thousandth time that it is unworthy of your leadership. It is your real enemy. Even though the leadership recites the verses of the Qur'an that never go beyond its throats, and wear medals on its shoulders that suggest it is chivalrous, in reality it is a leadership of hypocrites. Allah (swt) said about the munafiqoon (hypocrites), ﴿وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنَّهُمْ خُشْبٌ مُسْنَدَةٌ يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ فَاتَّلَهُمْ اللَّهُ أَنَّى يُؤْفَكُونَ﴾. "When you see them, their appearance impresses you. When

they speak, you listen to their impressive speech. However, they are just like worthless planks of wood leaned against a wall. They think every cry is against them. They are the enemy, so beware of them. May Allah condemn them! How can they be deluded from the truth?” [TMQ Surah Al-Munafiqun 63 : 4)

Therefore, removing the agents has become even more obligatory from a Shariah perspective, and giving nussrah (military support) to Hizb ut-Tahrir, which truly represents you, is an urgent duty that must not be delayed. Do not return to your barracks only to see your victories go to waste, while you are capable under the sincere and pure leadership, such as that of Hizb ut-Tahrir, of liberating Kashmir and establishing the Deen in Pakistan as a Khilafah (Caliphate) on the Method of the Prophethood.

﴿وَقُلِ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ
فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ﴾

“And say: “Work (righteousness): Soon will Allah observe your work, and His Messenger, and the Believers: Soon will you be brought back to the knower of what is hidden and what is open: then will He show you the truth of all that you did.” [TMQ Surah At-Tawbah 105]

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Tafseer Al-Baqarah (281) A Note on Usury (Riba)

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

After the verses addressing usury (riba) in Surat Al-Baqarah were completed, it is essential to reflect on this critical topic. I say, with Allah's guidance:

1. Definition of Riba in Language:

Linguistically, riba means an absolute increase. It is said: "Yarbu الشيء يربو" "something increased or grew." This is evident in the hadith narrated by Muslim, «فَأَيْمُ اللَّهِ مَا كُنَّا نَأْخُذُ مِنْ لُقْمَةٍ إِلَّا رَبَا مِنْ أَسْفَلِهَا أَكْثَرَ مِنْهَا» **“By Allah, we would not take a morsel except that what was underneath it increased more than it.”** This referred to the food over which the Prophet (saw) invoked blessings.

Most of what the Arabs practiced as usury was to say to a debtor when the debt term was due: “Will you pay, or will you increase the amount?” They would then increase the principal amount in exchange for extending the payment period. The new amount due at the next term would include the original principal and the additional increase. Thus, any increment in the debt due to delayed repayment was considered usury, and they permitted it among themselves.

2. Definition of Riba in Islamic Law:

In Islamic law, riba has been given a more specific and defined reality in two forms:

First: Riba al-Nasi'ah (Usury of Delay):

This form of usury arises from extending the payment period, known as nasi'ah (delay). This was the form of usury practiced by the Arabs—an increase in the debt amount for extending the repayment term. Islamic law affirmed this linguistic definition and considered it usury. It then added a new legal aspect to it, defined as: “Selling specific items for the same type or a different type but not

settling the transaction hand-to-hand immediately, instead deferring it to a later time, regardless of whether the value is equal, less, or different.”

Thus, from a legal perspective, Riba al-Nasi'ah has two forms:

An increase in the debt amount for delaying repayment.

Selling any of the six items subject to riba for one another, whether similar or different, but deferring the transaction, meaning it is not settled in the same sitting, which is not hand-to-hand.

Second: Riba al-Fadl (Usury of Excess):

This form of usury arises from disparity in quantity, not delay. It occurs when one sells one type of these specified items for the same type, in the present, but the quantity exchanged is unequal.

As for the items subject to riba, they are gold, silver, wheat, barley, dates, and salt. The basis for this is the authentic sayings of the Messenger of Allah (saw) concerning sales and loans.

3. Relevant Hadiths on Riba and Transactions:

Muslim narrates from Abu Sa'id Al-Khudri (رضي الله عنه) that the Messenger of Allah (saw) said, «الذهب بالذهب والفضة بالفضة والبر بالبر والشعير بالشعير والتمر بالتمر بالتمر» **Gold for gold, silver for silver, wheat for wheat, barley for barley, dates for dates, and salt for salt, must be equal in quantity and exchanged hand-to-hand. Whoever increases or demands more has engaged in riba. The giver and receiver are equally guilty.”**

Abu Dawood narrates from 'Ubadah ibn al-Samit (ra) that the Messenger of Allah (saw) said, «الذهب بالذهب تبرها وعينها، والفضة بالفضة تبرها وعينها، والبر بالبر مدي بمني، والشعير بالشعير مدي بمني، والتمر بالتمر مدي بمني، والتمر بالتمر مدي بمني، فمن زاد أو ازداد فقد أربى، ولا بأس ببيع الذهب بالفضة والفضة أكثرهما يداً بيدي، وأما نسيئته فلا، ولا بأس ببيع البر بالشعير والشعير أكثرهما يداً بيدي، وأما نسيئته فلا» **Gold for gold, whether raw or minted; silver for silver, whether raw or minted; wheat for wheat, measure for**

measure; barley for barley, measure for measure; dates for dates, measure for measure; and salt for salt, measure for measure. Whoever increases or demands an increase has engaged in riba. There is no harm in selling gold for silver if one is more than the other, provided it is exchanged hand-to-hand. However, deferred payment is not allowed. Similarly, selling wheat for barley, even if one is more, is permissible hand-to-hand but not deferred.”

Definitions from the Hadith:

Mudi: A unit of measurement for volume.

Tibr: Unminted gold or silver pieces (before being coined as dinars or dirhams).

Ayn: Minted coins of gold or silver.

The phrase «تبرها وعينها سواء» means “whether raw or minted, they are treated equally.”

Al-Daraqutni narrates from Ali (ra) that the Messenger of Allah (saw) said, «الدينار بالدينار والدرهم بالدرهم لا فضل بينهما، من كانت له حاجة بورق فليصرفها بذهب وإن كانت له حاجة بذهب فليصرفها بورق هاء بهاء» “A dinar for a dinar, a dirham for a dirham, with no difference between them. If one needs silver, let him exchange it for gold, and if one needs gold, let him exchange it for silver—immediate hand-to-hand exchange.”

Practical Guidelines from the Hadiths:

If someone prefers a specific type of dates, they can sell their dates for another commodity first and then purchase the desired dates with the proceeds.

However, if dates are exchanged for dates, it must be equal in quantity and hand-to-hand.

Muslim also narrates from Abu Sa’id Al-Khudri (ra) that Bilal (ra) brought high-quality dates. The Prophet (saw) asked: “**Where did you get these?**” Bilal replied: “**We had some inferior-quality dates, so I exchanged two measures of**

them for one measure of these high-quality ones for the Prophet's food." The Prophet (saw) responded, «أوه، عين الربا لا تفعل، ولكن إذا أردت أن تشتري التمر فبعه ببيع، "O! This is the essence of riba; do not do this. If you wish to buy better dates, sell your dates for money and then use that money to purchase the desired dates."»

In another narration, the Prophet (saw) said, «هذا الربا فردوه، ثم بيعوا تمرنا واشتروا لنا من هذا» "This is riba; return it, then sell your dates and use the proceeds to buy better ones for us."

This establishes that transactions involving riba are void, not merely corrupt. The entire transaction must be annulled, and the parties must return the items exchanged. The Prophet (saw) did not order Bilal (ra) to return just the surplus amount but to annul the sale entirely, return all the dates bought, and recover all the dates sold. After this, he advised that they sell the inferior dates for money or dinars and then use that to buy better-quality dates.

The exclamation **أوه** is an expression of disapproval or pain, showing the Prophet's strong denunciation of what Bilal (ra) had done.

The six specified items; gold, silver, wheat, barley, dates, and salt, must only be exchanged hand-to-hand in the same sitting.

If these items are of the same type, they must be exchanged in equal quantities. Any deviation constitutes Riba al-Fadl.

For example, what some gold shops do by exchanging gold for gold or silver for silver with unequal weights, due to differences in quality, such as a ring versus a bracelet, constitutes Riba al-Fadl. However, they may exchange gold for silver or another currency freely, whether in equal or different amounts, as long as the transaction occurs hand-to-hand in the same sitting. Delayed payment is not permissible for these specified items, whether of the same type or different types, as it constitutes Riba al-Nasi'ah.

Note on the Six Items:

These six items—gold, silver, wheat, barley, dates, and salt—are explicitly mentioned in the hadiths and are considered fixed categories (asmā' jāmidah). Their rulings are not derived by analogy, nor are they subject to juristic analogy (ghayr mu'allalah). Thus, the rulings on them cannot be extended to other items.

3. Exception to the Prohibition of Delayed Exchange in the Six Categories (Selling on Credit; Salam Transactions):

Allah (swt) made an exception to the prohibition of selling the six specified categories, gold, silver, wheat, barley, dates, and salt, with deferred settlement. This exception applies to a particular type of sale known as **Salam**, forward sale, in which the payment is made upfront in cash, gold, silver, or any other present item, while the commodity is delivered later. This is also known as **Bay' al-Salaf** “advance sale”.

Such a transaction is permissible, and the deferral of the commodity, where neither the commodity, nor the payment, is exchanged hand-to-hand, does not constitute riba. This ruling holds even if the payment and the deferred commodity belong to the six specified categories, so payment in gold and deferred delivery in wheat, barley, or other such items. This permissibility is supported by clear textual evidence.

Evidence for Salam Transactions:

A. From the Qur'an:

Allah (swt) says, ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ﴾ **“O you who have believed, when you contract a debt for a specified term, write it down.”** [TMQ Surah Al-Baqarah: 282].

Salam (السلم) is a type of debt, as one party receives payment upfront, while the other promises the delivery of a specified commodity at a later date. This verse is understood to include Salam (السلم) transactions, as noted in tafsir literature.

B. From the Sunnah (Hadith):

1. Hadith of Ibn Abbas (ra):

Al-Bukhari narrates from Ibn Abbas that the Messenger of Allah (saw) came to Medina, where people used to engage in Salam transactions for fruits for one, two, or three years. He said, «من أسلف فليسلف في كيل معلوم ووزن معلوم إلى أجل معلوم» "Those who paid in advance for fruits must do so for a specified measurement and weight, and for a specified time."

2. Hadith of Abdullah bin Abi Awfa (ra):

Al-Bukhari narrates from Muhammad ibn Al-Mujalid, "Abdullah bin Shaddad and Abu Burdah sent me to Abdullah bin Abi Awfa to ask him if the Companions of the Prophet (saw) practiced Salam in grain during the Prophet's time." Abdullah replied, «كنا نسلف نبيط أهل الشام في الحنطة والشعير والزيت في كيل معلوم إلى أجل معلوم» "We used to engage in Salam (pay in advance) with the Nabateans of Al-Sham for wheat, barley, and oil, specifying a known measure for a specified term."

When asked if the goods belonged to the sellers at the time of the contract, he said, «ما كنا نسألهم عن ذلك» "We did not ask them about that."

Similarly, Abdul-Rahman bin Awf was asked, and he said, «كان أصحاب النبي ولم نسألهم ألهم حرث أم لا يسلفون على عهد النبي صلى الله عليه وسلم» "The Companions of the Prophet (saw) practiced Salam (pay in advance) during his time, and we did not ask if they owned the crops or not."

Therefore, a Salam contract is valid as long as it adheres to the following conditions:

- The commodity must be clearly specified in terms of type, quality, and quantity.
- The measure or weight of the commodity must be defined.
- The delivery term must be clearly specified.
- The payment must be made upfront and in full at the time of the contract.

Salam transactions remain permissible within the bounds of these Shariah legal and contractual requirements.

Exceptions to the Prohibition of Delayed Exchange in Riba Categories:

1. Salam Transactions (السلم):

Salam, forward sale, (paid in advance) is an exception to the prohibition of delayed settlement in ribawi (usury) categories. Similarly, it is exempted from the prohibition of selling what one does not yet own, as the commodity is not owned by the seller at the time of the contract.

2. Araya Sales:

Another exception is the sale of Araya, where a person who does not own date palms, may purchase the fruits still on the tree using a quantity of dates they already possess. Here, although the two goods are of the same category, such as fresh dates, semi-ripe dates, or dried dates and the measures or weights differ between the tree's produce and the dates given in exchange, this is permissible.

This exception is based on the hadith of the Prophet (saw), «رخص رسول الله» **“The Messenger of Allah (saw) permitted the sale of Araya.”**

The Araya refers to a specific palm tree exempted from general rules, where its fruits are purchased for personal consumption.

3. Riba in Loans:

Riba applies to loans involving all categories, not just the six specified ribawi items. This is based on the statement of the Messenger of Allah (saw), «كلّ قرض» **“Every loan that yields a benefit is riba.”**

The term ‘*qardh*’ (loan قرض) is general and unrestricted, applying to all items and circumstances.

Al-Bukhari narrates in his Tarikh from Anas (ra) that the Messenger of Allah (saw) said, «إذا أقرض فلا يأخذ هدية» **“When you lend, do not accept a gift.”**

Consequently, any additional benefit, or increase in a loan, upon repayment constitutes riba.

Thus, if the lender improves the repayment without prior stipulation, this is permissible and not considered riba. For example:

- Repaying an old gold coin with a newly minted one of the same weight.
- Repaying a borrowed camel with a better-quality camel, as long as this improvement is not stipulated in advance.

This is supported by the practice of the Prophet (saw). He once borrowed a camel, and when the camels for sadaqah arrived, he repaid the lender with a better-quality camel, saying, «أجودكم أجودكم قضاء» **“The best among you are those who are best in repaying debts.”**

For this reason, Riba occurs in two primary contexts:

1. **Sales:** Among the six ribawi categories (gold, silver, wheat, barley, dates, and salt).
2. **Loans:** Involving any category of goods or commodities, as clarified above.

1. The Severe Prohibition of Riba (Usury):

Riba is strictly and severely prohibited in Islam, as evidenced by the following verses from the Qur'an, ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ﴾ **“O you who have believed, fear Allah and give up what remains [due to you] of usury, if you should be believers.”** [Surah Al-Baqarah: 278]. Allah (swt) said, ﴿فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ﴾ **“But if you do not, then be informed of a war [against you] from Allah and His Messenger. But if you repent, you may have your principal—[thus] you do no wrong, nor are you wronged.”** [Surah Al-Baqarah: 279].

This makes engaging in riba tantamount to declaring war on Allah (swt) and His Messenger (saw).

Severe Warnings Against Riba in the Sunnah:

1. Hadith of Abu Huraira (ra):

Muslim narrates that the Messenger of Allah (saw) said, «اجتنبوا السبع» **«Avoid the seven destructive sins, one of which is consuming riba.»**

2. Hadith of Ibn Mas'ud (ra):

Abu Dawood narrates that Ibn Mas'ud said, لعن رسول الله صلى الله عليه وسلم «آكل الربا وموكله وكاتبه وشاهده» **«The Messenger of Allah (saw) cursed the one who consumes riba, the one who gives it, the one who records it, and the witnesses to it.»**

3. **Hadith of Abdullah bin Hanzalah (ra)**, Al-Daraqutni narrates from Abdullah bin Hanzalah known as “the one washed by the angels” that the Prophet (saw) said, «لدرهم ربا أشد عند الله تعالى من ست وثلاثين زنية في الخطيئة» **«A single dirham of riba is more severe in the sight of Allah than committing adultery thirty-six times.»**

4. **Hadith of Ibn Mas'ud (ra)**: Al-Hakim narrates from Ibn Mas'ud that the Messenger of Allah (saw) said, «الربا ثلاثة وسبعون باباً، أيسرها أن ينكح الرجل أمه، وإن أربى» **«Riba has seventy-three categories; the least severe of them is like a man marrying his mother. And the most severe form of riba is violating the honor of a Muslim.»**

What is this crime so severe that its perpetrator is described as declaring war against Allah and His Messenger (saw)? What is this offense greater than committing adultery thirty-six times or akin to a man marrying his mother?

It is riba (usury), a system that destroys societies, fuels greed, exploits others, and drains people of their resources to the point of enslaving them. Historically and contemporarily, riba has been associated with human

subjugation. Perpetrators of riba are often relentless in their pursuit of wealth, unrestrained by ethical or moral considerations, even if their methods lead to the ruin of nations, the oppression of individuals, and widespread corruption.

Before the advent of Islam, usurious moneylenders used riba to enslave people. They would increase the debt in proportion to the extension of its term, eventually driving the debtor into insolvency. The ultimate “solution” for the debtor was to sell themselves into slavery to pay off their debts. This transformed them into commodities, bought, sold, and degraded.

Wealthy creditors used this system to expand their human assets, and establish dominance over the regions where they operated. This was only one of many unethical practices employed by the rich of that era to exploit others.

Thus, riba was not merely an economic activity; it became a tool for enslavement, exploitation, and hegemony.

Riba in Modern Times:

Despite the progression of societies over the centuries, this exploitative nature of riba has persisted. In today’s world, riba continues to enslave people and establish dominance over them, albeit through more sophisticated and varied methods.

In our modern era, riba has become institutionalized, with entire organizations and systems built upon its foundation. Banks, financial institutions, and monetary systems that operate on riba (usury/interest) have spread across the globe to the extent that almost no region of significance is free from a bank or financial institution dealing in riba.

This reflects the reality foretold in the hadith of the Prophet (saw), **«يأتي على الناس زمان يأكلون الربا، فمن لم يأكله أصابه من غباره»** **“A time will come upon the people when they will consume riba, and whoever does not consume it will be affected by its dust.”** (Narrated by Al-Nasa’i from Abu Huraira (ra)).

The capitalist West has economically entangled most, if not all, of the world within the wheels of its central banks. This entanglement occurs either directly through its official banks, or indirectly via institutions like the International Monetary Fund (IMF) and the World Bank. These systems have made the riba-based economic structure the backbone of the central and commercial banks in many nations.

The policies formulated by influential figures in these countries tie them to loans from these capitalist nations, initiating a cycle of economic decline. The compounding riba on these loans accumulates until the interest far exceeds the original loan amount. At that point, the country becomes prey to the West, which, alongside its collaborators, exploits the nation's wealth in a manner that leaves the country struggling like a slaughtered animal in its final throes.

Once a country falls into this trap, the IMF steps in under the pretext of “economic reform.” Its so-called remedies often include:

- Burdening the population with taxes and fees.
- Increasing the cost of living through higher prices.

All this suffering is imposed just so the indebted nation can secure an “economic compliance certificate,” enabling it to defer the repayment of its original loans by taking on new loans, each with additional riba.

This compliance to the IMF’s oppressive policies is nothing more than a means to prolong the repayment period while saddling the nation with further debts and compounding interest.

This insidious riba-based system is designed to enslave nations and their people under more palatable names, such as “economic reform policies,” when in reality, it is a strategy to hasten economic collapse. The term “interest” (fa’ida) was substituted for riba to make it sound less harsh.

Capitalist nations, their banks, and multinational corporations employ enticements and threats to coerce other countries into depositing their wealth,

generated from their natural resources, in Western banks. This drives the economy of these capitalist nations at full speed, fueled by the wealth of other countries.

When a nation attempts to break free from this system, its assets are frozen, and these powers use the nation's own wealth to further exploit it. This has been evident in the actions taken against several countries in recent times.

Though the focus here is on nations, the devastating effects of riba on individuals are equally profound:

- People who take riba-based loans find themselves trapped in an endless cycle of debt, as the riba compounds while the principal remains unchanged.
- The burden of repaying the debt and its interest weighs heavily, especially on those who are not financially secure—the majority of borrowers.
- This often leads to severe consequences, such as imprisonment or a life of financial misery.

Direct Consequences of Riba:

1. Crushing nations under the weight of debt and compounded riba.
2. Freezing the wealth of nations attempting to escape this system.
3. Creating a cycle of poverty and despair for individuals trapped in riba-based loans.

The riba-based system is not merely a financial tool but a mechanism of exploitation and domination, designed to perpetuate the control of powerful capitalist nations over the weaker ones.

The indirect effects of the riba-based system are equally destructive. Banks, in their quest for profits, often resort to any means, including unethical or immoral practices, to generate returns for themselves and provide riba to depositors. This explains the rampant spread of corrupt industries, and immoral practices in the capitalist West and among those who follow its model.

Another consequence of the riba system is that it lulls wealth holders into dependency. They rely on the riba they receive from their bank-deposited assets, rather than actively investing their wealth in productive ventures that could benefit society and generate halal, wholesome earnings for themselves.

While we have not delved into the full scope of the sinister objectives behind the establishment of the capitalist riba-based system, it is evident that:

- It has become deeply entrenched in Muslim countries.
- It is controlled by manipulative powers, including disbelieving Jewish and capitalist elites.
- Its policies, such as those of the World Bank and the IMF, are cunningly designed to exploit and entrap not only Muslim nations but any country ensnared in their financial web.

This brief outline highlights the severe dangers of the riba-based system, offering a glimpse into why it is described in Islam as a declaration of war against Allah (swt) and His Messenger (saw). The system's societal destruction surpasses even the catastrophic effects of adultery, despite its grave immorality.

Nations will never experience true economic happiness or stability as long as the riba-based system dominates their economies.

Some argue in defense of riba-based systems, presenting the following points:

1. Wealthy individuals need banks to store their surplus wealth and earn interest on it:

Without banks, their money would remain idle, unproductive, and vulnerable to loss.

2. Poor or indebted individuals benefit from loans with riba to meet immediate needs:

These loans, they claim, enable people to:

- Repay debts.
- Address urgent financial needs.
- Manage their lives through installment-based repayments.

Such arguments are often used to justify the continued existence of the riba-based system.

Islam’s Solution to Economic Challenges:

Islam provides comprehensive solutions to these challenges, ensuring economic peace of mind and fair utilization of wealth without exploiting individuals or corrupting societies. It promotes a system designed by the All-Knowing, All-Wise Creator, who understands what benefits His creation and ensures their happiness in this world and the Hereafter.

Key Features of the Islamic Economic System:

- Encourages the active and productive use of wealth in ways that benefit society, such as through halal investments and trade.
- Provides frameworks for addressing the needs of the poor, including interest-free loans (qard hasan), zakat, and sadaqah.
- Ensures equitable wealth distribution without resorting to exploitative practices like riba.

Islam’s economic system safeguards the well-being of all individuals, creating an environment of justice, stability, and prosperity, free from the destructive effects of riba.

How Islam Addresses the Issues of Wealth, Poverty, and Economic Justice:

1. Prohibition of Hoarding Wealth:

Islam strictly forbids hoarding wealth without necessity. Instead, it commands the active use of wealth in productive ventures such as industrial,

agricultural, or commercial projects. These activities ensure the circulation and active utilization of wealth, benefiting:

- The wealth owner through profits.
- Workers employed in these ventures.
- The poor through zakat and other charitable distributions.
- Society at large through the resulting goods and services.

Hoarding wealth without putting it to use in such projects is haram in Islam. Allah (swt) says, **﴿وَالَّذِينَ يَكْتُمُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ﴾** **“And those who hoard gold and silver and do not spend them in the way of Allah—give them tidings of a painful punishment.”** [Surah At-Tawbah: 34].

This primarily addresses the wealthy and their obligations.

2. Islam’s Provisions for the Poor and Needy:

Encouragement of Interest-Free Loans (Qard Hasan):

Islam encourages giving interest-free loans to those in need and equates the reward of giving such a loan twice to the reward of giving a single act of charity.

The Prophet (saw) said, **«قرض مرتين يعدل صدقة مرة»** **“Giving a loan twice equals the reward of giving charity once.”** (Narrated by Al-Bazzar from Ibn Mas'ud).

a. Mandating Patience and Leniency for Debtors in Hardship:

If a debtor is unable to repay due to hardship, Islam mandates leniency and patience. Allah (swt) says, **﴿وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ﴾** **“And if someone is in hardship, then let there be postponement until a time of ease. But if you give [from your right] as charity, it is better for you, if you only knew.”** [TMQ Surah Al-Baqarah: 280].

b. Allocation for Debt Repayment in Zakat:

Islam designates a portion of zakat for debt repayment on behalf of those unable to settle their debts. Allah (swt) says, **﴿إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ... وَالْغَارِمِينَ﴾** **“Zakat expenditures are only for the poor, the needy... and those in debt...”** [TMQ Surah At-Tawbah: 60].

c. Promotion and Obligation of Work:

Islam permits and facilitates work, encourages individuals to engage in lawful employment, and obligates it upon those in need. Allah (swt) says, **﴿هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ وَإِلَيْهِ النُّشُورُ﴾** **“It is He who made the earth manageable for you—so walk among its slopes and eat of His provision. And to Him is the resurrection.”** [Surah Al-Mulk: 15].

d. The Prophet (saw) also emphasized the value of striving for lawful sustenance: **«إن من الذنوب ما لا يكفرها إلا الهموم في طلب الرزق»** **“Some sins are not expiated except through the hardships of seeking sustenance.”**

To sum up; Islam provides a comprehensive framework to ensure economic justice and alleviate poverty. It promotes:

- The active utilization of wealth.
- Interest-free loans to support the needy.
- Patience and forgiveness for those unable to repay debts.
- Provisions from zakat for debt repayment.
- Encouragement and facilitation of lawful work to ensure self-reliance and dignity.

This divine system, crafted by the All-Wise, ensures prosperity and balance in society while safeguarding individuals from exploitation and harm.

The Role of the State in Addressing Economic Challenges:

1. Ensuring Basic Needs for All Citizens:

The state is responsible for fulfilling the essential needs of every individual under its care—food, clothing, and shelter—through various means:

- The individual’s own income from work.
- Financial support from those legally obligated to provide for them (e.g., family members).
- If neither of the above is sufficient, the state fulfills their needs from the Bayt al-Mal (public treasury).
- The Prophet (saw) said, «والسلطان ولي من لا ولي له» **“The ruler is the guardian of anyone who has no guardian.”**

2. Managing Public Ownership:

- The state oversees resources that belong to the public, such as:
 - Minerals in the earth like gold, iron, copper, potash, and phosphate.
 - Liquid or gaseous resources like petroleum and natural gas.
- These resources and their proceeds are distributed among all Muslims.

3. Managing State Ownership:

- Revenue from khums, jizya, war spoils (ghanimah), and other sources are under the state’s control.
- These revenues are used to benefit the poor rather than the wealthy. Allah (swt) says, ﴿كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ﴾ “So that it will not circulate solely among the rich from among you.” [TMQ Surah Al-Hashr: 7].

4. Providing Interest-Free Loans and Support:

- The state provides interest-free loans to entrepreneurs or grants to farmers, as was done during the time of the khulafa' al-rashidun (the rightly guided caliphs), helping them achieve a dignified and comfortable life.

5. Imposing Taxes When Necessary:

- If the Bayt al-Mal lacks sufficient funds, the state may impose taxes on the wealthy to fulfill the essential needs of the poor, fund jihad, and meet other obligations mandated by Allah.

Islam's Holistic Economic Framework:

1. Wealth Owners:

- Wealthy individuals are prohibited from hoarding their wealth. Instead, they must actively invest it in projects that benefit society, create jobs, and contribute to economic growth.

- Zakat ensures wealth distribution to the poor and other eligible recipients.

2. The Poor:

- Their basic needs are met through work, financial support from guardians, or state support via the Bayt al-Mal.

3. Debtors:

- They are given time to repay their debts or forgiven entirely or partially.

- Zakat funds are allocated to pay off their debts if necessary.

4. Entrepreneurs:

- They receive interest-free loans or grants from the state to establish businesses and contribute to economic activity.

5. Public Resources:

- Public wealth, such as natural resources, is distributed fairly among the citizens.

6. **State Revenue:**

- Revenues from state-owned resources are prioritized for the poor to prevent wealth from concentrating in the hands of the rich.

7. **Obligatory Taxation:**

- When necessary, taxes on the wealthy are imposed to meet societal needs.

A Comparison with Secular Economic Systems:

- **Capitalism:**

- Encourages unregulated private ownership, leading to wealth accumulation by unethical means.

- Builds its system on riba (interest), creating an exploitative economy dominated by corporations and financial institutions, enslaving nations and individuals.

- **Socialism:**

- Abolishes private ownership and centralizes wealth within the state, transferring exploitation from corporations, to ruling elites and party leaders.

- Results in widespread corruption and oppression under a flawed economic structure.

Unlike these systems, Islam establishes a balanced and just framework:

1. **Private Ownership:**

- Permitted and encouraged within the boundaries of Shari'ah.

2. **Public Ownership:**

- Resources benefiting all citizens are held collectively.

3. State Ownership:

- Revenues from specific sources are used for societal welfare.

This divine economic system ensures that wealth is used in lawful ways, fostering societal well-being:

- Obligations like zakat and maintenance of dependents are fulfilled.
- Charitable giving beyond obligatory contributions is encouraged.
- Corruption and exploitation are avoided.

Allah (swt) says, **﴿وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا﴾** **“But seek, through that which Allah has given you, the Home of the Hereafter; and [yet], do not forget your share of the world. And do good as Allah has done good to you. And desire not corruption in the land. Indeed, Allah does not like corrupters.”** [TMQ Surah Al-Qasas: 77].

Islam’s economic system creates happiness for humanity, transforming the world into a peaceful and enjoyable journey toward the eternal bliss of the Hereafter. There is no greed, no riba, and no exploitation—only lawful, pure, and abundant provision, bestowed in peace and security by the All-Wise, All-Knowing Creator. **This is the truth, and there is no truth beyond it. All praise is due to Allah, the Lord of the worlds.**

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Finally, the Tour of Trump to the Middle East Region has Ended

Hizb ut Tahrir

Trump began his visit to Saudi Arabia on 13 May 2025, then went to Qatar on 14 May 2025, and concluded his visit in the UAE on 15 May 2025, finally ending his tour on 16 May 2025. He then followed this visit with the deception that he would not visit the Jewish entity, as a way to fool the naïve into thinking that Trump's support for the Jewish entity had somehow waned! This all occurred whilst the Jewish entity escalated its attacks on Gaza, after Trump's departure from those three countries. It is absolutely certain that the Jewish entity cannot initiate, or expand, its aggression on Gaza, without the full approval of America, especially under Trump's leadership!

However, Trump did not stop there. He publicly, without any secrecy, proposed real estate ventures in Gaza: Trump stated from Qatar, "I have concepts for Gaza that I think are very good. Make it a freedom zone, let the United States get involved." Trump once again suggested relocating the Palestinian population from Gaza to other countries, which he said are ready to receive them. (BBC Arabic, 15 May 2025). What a wretched judgment they make!

Yet, this is how the rulers of Muslims received Trump:

1- Trump arrived in Riyadh and was given a grand reception, as if he had descended from the heavens as a savior and deliverer, instead of being an enemy of Islam and the Muslims. Trump recognized Al-Quds as the capital of the Jewish entity, moved his embassy there, and annexed the Golan Heights for the Jewish entity. Yet, they received him with honors, even as he openly declared, amidst them, his desire to roam freely in Gaza, buying, selling, and displacing its people. They gave him a lavish welcome, despite the fact that during his first presidency, in their very presence, he openly "continued to demand that Saudi Arabia pay for American protection. For the fifth time in less than two weeks, Trump demanded

that King Salman bin Abdulaziz of Saudi Arabia pay for protection, saying that Saudi Arabia wouldn't exist without American protection." (Al Jazeera Arabic, 11 October 2018).

Then, before Trump even left them, they handed over the wealth of the Muslims, "The White House said President Trump secured a historic commitment from Saudi Arabia to invest \$600 billion in the United States... It added that the US and Saudi Arabia signed the largest defense sales agreement in history, worth around \$142 billion." (Al Jazeera Arabic, 13 May 2025)

Not content with looting the Muslims' wealth, Trump went further by advancing normalization with the Jewish entity, "U.S. President Donald Trump said on Tuesday that Saudi Arabia will soon join the Abraham Accords... He added that he strongly hopes Saudi Arabia will soon sign a normalization agreement with 'Israel.'" (Sky News Arabia, 13 May 2025)

Then, "Trump met the transitional leader Ahmad Al-Sharaa in Riyadh before heading to Qatar on the second day of his regional visit... Turkish President Erdogan joined the meeting online." (BBC, 14 May 2025)

The British newspaper "The Times" exposed what had been hidden about Ahmad Al-Sharaa's situation, "The Times reported that President Al-Sharaa hinted at the possibility of launching a 'Trump Tower' in the Syrian capital, Damascus, in an attempt to win favor with the US President, through intermediaries believed to include prominent figures from Saudi Arabia and Turkey. The Times also said that Al-Sharaa may offer to begin talks on joining the Abraham Accords, according to security sources." (BBC Arabic 13 May 2025) From this, it is clear that Bin Salman and the Turkish president were the "architects" of this betrayal!

2- Then Trump moved on to Qatar, where he was welcomed like a friend, not an enemy, despite the fact that he had imposed upon them the role of being a hub for negotiations with the Jewish entity, in order to grant them through talks what the Jews could not achieve through wars, in which they lost to a small group of sincere believers, with limited numbers and humble resources. Trump forced

them to become a hub for negotiations with the Jewish entity, as if Qatar were neutral when in fact Qatar leans more toward the Jewish entity.

Yet, the rulers of Qatar welcomed him like dear friends and loved ones. Trump visited his military base amongst them, without them being able to reject its presence, a base that serves as a command center for American wars against Muslims wherever they may be.

Trump declared in front of his base, before the eyes and ears of Qatar, "US President Donald Trump announced Thursday that Qatar will invest \$10 billion in Al Udeid Air Base, the largest American military base in the Middle East." (Sky News Arabia, 15 May 2025)

Trump made this statement at the end of his visit to Qatar.

3- Then Trump moved on to the UAE, his third and final stop on his Gulf tour... and there, he saw what he hadn't seen anywhere else! They closed the jaamiah masjid to welcome him. They closed the jaamiah masjid in his honor!

"Trump told reporters inside the Grand Mosque... 'This is the first time they've closed the mosque for the day. First time they've closed it. It's an honor of the United States, I think. Better than an honor that's given to the country, but it's a great tribute, thank you"

Then Bin Zayed awarded Trump the Zayed Medal, the highest medal the UAE bestows upon kings, presidents, and heads of state...

Then, came the staggering investment pledge from the UAE of \$1.4 trillion: "During his reception of the US President at Qasr Al Watan in Abu Dhabi, the UAE President announced that his country would invest \$1.4 trillion in the United States over the next ten years." (BBC Arabic 15 May 2025)

Then Trump boasted openly, right in front of them, about the wealth that he had plundered from the Muslims, thanks to the treachery of the rulers of Muslims. Trump said, "This is a record tour. There's never been a tour that will raise - it could be a total of \$3.5-4 trillion just in these four or five days." (BBC Arabic, 15/5/2025)

Then Trump departed the region, on a blue carpet after reaping its wealth, “Trump walked out to the runway at Abu Dhabi airport accompanied by UAE President Sheikh Mohammed bin Zayed. The two leaders chatted casually while walking on a light blue carpet.” (CNN Arabic, 16 May 2025)

4- This is how the rulers in the Muslim lands receive Trump with no shame before Allah (swt), His Messenger (saw), or the believers! Despite all this, Trump trades with the rulers, and with the wealth of the Muslims, looting what those rulers do not even rightfully own: “In Qatar, Trump said his Gulf tour could yield deals worth up to four trillion dollars during a meeting with businessmen in Doha. He added, ‘This is a record tour. There’s never been a tour that will raise - it could be a total of \$3.5-4 trillion just in these four or five days.’” (BBC, 15 May 2025)

5- It is truly among the gravest of matters that such people are the rulers in the Muslim lands, turning these lands into playgrounds of arrogance and vanity for Trump and those like him, allowing them to roam freely and do as they please.

It is truly among the gravest of matters that such people rule over Muslims, clapping with both hands for the disbelievers, the enemies of Islam and Muslims. They turn betrayal into a trust, lies into truth, and govern the affairs of the people with evil and corruption.

The Messenger of Allah (saw) spoke the truth in the hadith narrated by Ahmad, from Abu Hurayrah who said: The Messenger of Allah (saw) said, *إِنَّهَا سَتَأْتِي عَلَى النَّاسِ سِنُونَ خَدَاعَةٍ، يُصَدَّقُ فِيهَا الْكَاذِبُ وَيُكذَّبُ فِيهَا الصَّادِقُ، وَيُؤْتَمَنُ فِيهَا الْخَائِنُ وَيُخَوَّنُ فِيهَا الْأَمِينُ، وَتَيُنطِقُ فِيهَا الرُّوَيْبِضَةُ. قِيلَ: وَمَا الرُّوَيْبِضَةُ؟ قَالَ: السَّفِيهَةُ يَتَكَلَّمُ فِي أَمْرِ الْعَامَّةِ* “There will come to the people years of treachery. The liar will be believed, and the truthful will be disbelieved. The treacherous will be trusted, and the trustworthy will be considered treacherous. The Ruwaybidah will then speak.” It was asked, “Who are the Ruwaybidah?” He (saw) replied: “The foolish one who speaks about the affairs of the people.”

6- O Muslims: ﴿وَلَا تَيْأَسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَيْئَسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ﴾ “**And do not lose hope in the Mercy of Allah, for no one loses hope in Allah’s mercy except the people of kufr.**” [TMQ Surah Yusuf 12:87]

No matter how tyrannical Trump becomes, or how arrogant he grows, his end will be like those who came before him. This man, intoxicated by his own tyranny, has forgotten, or chosen to forget, what happened to his predecessors. Before him were the tyrants of Persia and the caesars of Rome. They too oppressed and transgressed, and Allah (swt) struck them from where they least expected through Jihad, through the liberation of lands, and the spreading of Islam’s Light of guidance.

No matter how deep the misery and betrayal of the rulers of the Muslims, they are destined to vanish by the Will of Allah (swt). For the land of the Muslims is pure. It will never be a place of rest for those from amongst the colonialist disbelievers, who try to defile this pure land.

7- O Muslims: Hizb ut-Tahrir, the sincere guide that does not lie to its people, is confident that this oppressive rule under which we live will come to an end, and that the rightly guided Khilafah (Caliphate) will return by the will of Allah (swt).

Ahmad narrated in his Musnad from Hudhayfah (ra) that the Messenger of Allah (saw) said, **ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ، ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا، ثُمَّ تَكُونُ خِ لَافَةً عَلَى مِنْهَاجِ النَّبُوَّةِ** “**Then there will be oppressive rule and it will last as long as Allah wills it to last. Then He will remove it when He wills to remove it. Then there will be a Khilafah (Caliphate) upon the method of Prophethood.**” Then he (saw) fell silent.

However, the Sunnah of Allah (swt) mandates that angels will not descend from the sky to establish the Khilafah (Caliphate) for us, while we sit idle. Instead, Allah (swt) sends down His angels as support, and glad tidings of His victory, to men who believe in their Lord, whom He increases in guidance, Muslim soldiers, patient in battle, who shield themselves behind their Imam, and fight behind him

against their enemies. They will restore their Khilafah (Caliphate) and then for them will come the glad tidings:

﴿نَصْرٌ مِنَ اللَّهِ وَفَتْحٌ قَرِيبٌ وَبَشِّرِ الْمُؤْمِنِينَ﴾

“Help from Allah and an imminent victory. So give good news, O Prophet, to the believers.” [TMQ Surah As-Saf 61:13]

20th Dhul Qi'dah, 1446 AH

Hizb ut Tahrir

18 May 2025 CE

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

Musab Umair, Wilayah Pakistan

Introduction: The Inimitable Linguistic Miracle of the Noble Quran

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

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

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

So we see that in the age of mastery in illusion, Allah (swt) supported Musa (as) with miracles, that even the leading illusionists could not match. Thus, the most skilled in illusion fell into prostration, proclaiming belief in the Deen of Musa (as).

Similarly, in the age of mastery in medicine, Esa (as) was supported with miracles regarding death, disease and medicine. It was a challenge that the expert physicians of Bani Israel could not match and so the masses had confirmation of his (as) Message.

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

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

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

The linguistic miracle of the Noble Quran was appropriate for the society in which it was revealed. Imam Al-Baqillani elaborated the prowess of the Arabs in linguistic skills, accompanied by incapability when faced with the challenge of the Noble Quran, stating, وكان ذلك في زمان سما فيه شأن البيان، وجلت مكانته في صدور أهله، وعرفوا

نبي من الأنبياء إلا أُعطي من الآيات ما مثله آمن عليه البشر، وإنما كان الذي أوتيته وحياً أوحاه الله إليّ **Every Prophet was given unmatched signs to provide reassurance for mankind. What I have been given is also a Revelation that was revealed to me. Therefore, I hope to have the greatest number of followers on the day of resurrection.**” [Bukhari] He (saw) refers to the fact that a Miracle which is identical to the Revelation, is of such clarity and force of evidence, that it will be found truthful, because of its clarity, by the greatest number of people. Therefore, many are those who consider the Prophet truthful and believe. They are the “followers,” the Ummah of Islam.”

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

Allah (swt) challenged the Arabs with the production of the like of the Quran and then added to their despair by reducing it to ten surahs and then a single surah, of which the shortest is just three sentences. The famous scholar as-Suyooti in his book, *Proficiency in the Knowledge of Quran* (الإتقان في علوم القرآن) Volume 3, Chapter 64, summarizes the history of the challenge as follows,

وَلَمَّا جَاءَ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيْهِمْ وَكَانُوا أَفْصَحَ الْفُصْحَاءِ وَمَصَاقِعَ الْخُطَبَاءِ وَتَحَدَّاهُمْ عَلَى أَنْ يَأْتُوا بِمِثْلِهِ وَأَمَهَلَهُمْ طُولَ السَّنِينَ فَلَمْ يَقْدِرُوا كَمَا قَالَ تَعَالَى {فَلْيَأْتُوا بِحَدِيثٍ مِثْلِهِ إِنْ كَانُوا صَادِقِينَ} ثُمَّ تَحَدَّاهُمْ بِعَشْرِ سُورٍ مِنْهُ فِي قَوْلِهِ تَعَالَى {أَمْ يَقُولُونَ افْتَرَاهُ فَلْأَنْتَ بَعَشْرُ مِثْلِهِ مُفْتَرِيَاتٍ وَادْعُوا مَنْ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ فَإِلَّمْ يَسْتَجِيبُوا لَكُمْ فَاعْلَمُوا أَنَّمَا أُنزِلَ بِعِلْمِ اللَّهِ} ثُمَّ تَحَدَّاهُمْ بِسُورَةٍ فِي قَوْلِهِ: {أَمْ يَقُولُونَ افْتَرَاهُ فَلْأَنْتَ بَعَشْرُ مِثْلِهِ} الْآيَةَ ثُمَّ كَرَّرَ فِي قَوْلِهِ: {وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ عَلَىٰ كَثْرَةِ الْخُطَبَاءِ فِيهِمْ وَابْتِغَاءِ نَادَىٰ عَلَيْهِمْ مِثْلِهِ} الْآيَةَ فَلَمَّا عَجَزُوا عَنْ مُعَارَضَتِهِ وَالْإِثْبَانِ بِسُورَةٍ يَظْهَرُ الْعَجْزُ وَاعْتِجَازَ الْقُرْآنِ فَقَالَ: {فَلْ لِيِّنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ} ... when the Prophet (saw) brought the challenge to them, they were the most eloquent rhetoricians so he challenged them to produce the like of the Quran. Many years passed and they were unable to do so.

Allah (swt) says, ﴿ **Let them then produce a recitation similar to it if indeed they are truthful.**” [TMQ Surah At-Tur 52:34]. Then, they were challenged to produce ten chapters like it, where Allah (swt) says, ﴿ **أَمْ يَقُولُونَ افْتَرَاهُ فَلْأَنْتَ بَعَشْرُ مِثْلِهِ مُفْتَرِيَاتٍ وَادْعُوا مَنْ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ فَإِلَّمْ يَسْتَجِيبُوا لَكُمْ فَاعْلَمُوا أَنَّمَا أُنزِلَ بِعِلْمِ اللَّهِ**” Say, bring then ten chapters like it and call upon whomever you can besides Allah (swt) if you are truthful.”

[TMQ Surah Hud 11:13]. Then, they were challenged to produce a single surah, where Allah (swt) says, ﴿أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ﴾ **“Or do they say he [i.e., the Prophet] has forged it? Say, bring a chapter like it”** [TMQ Surah Yunus 10:38]. When they [Arabs] were unable to produce a single surah like the Quran, despite there being the most eloquent rhetoricians found amongst them, their inability to meet the challenge made clear the inimitability of the Quran. Allah (swt) said, ﴿قُلْ لَئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ﴾ **“Say: if all of humankind and the jinn gathered together to produce the like of the Quran, they could not produce it—even if they helped one another...”** [TMQ Surah Al-Isra’a 17:88].”

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

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

When the Arabs would listen to the Noble Quran, they were overwhelmed by the supreme majesty of its eloquence. Even the master of Arabic linguistics, al-Walid ibn al-Mughira, who had heard the Prophet (saw) reciting the Quran, said, والله ما

منكم رجل أعرف بالأشعار مني ولا أعلم برجزه وقصيده مني والله ما يشبه الذي يقوله شيئاً من هذا، والله إن لقوله الذي يقوله لحلاوة وإن عليه لطلاوة، وانه لمورق أعلاه مغدق أسفله، وانه ليعلو ولا يعلى عليه “By Allah! There is not a man amongst you who is more well-versed in poetry than me, or has more knowledge of its poetic meter (رَجَزَ rajaz) or qasid (قَصِيدَ poem with tripartite structure) than me! I swear by Allah! There is nothing that resembles what he says in the least. By Allah in the speech that he utters there is a sweetness and in it there is elegance. At its highest, it is fresh green and verdant, whilst at its lowest, it is copious and abundant. Verily it is the highest and nothing is higher than it.” This admission is despite the fact that al-Walid persisted with his kufr through arrogance.

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

The Inimitable Style of the Miraculous Quran

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

Imam al-Khattabi (الخطابي) said in “The Clarification of the Miracle of the Quran (بيان إعجاز القرآن),” that, “أحسن نظوم في أحسن نظوم” the tālīf mضمناً أصح المعاني “Know that the Quran is miraculously inimitable because it has come forth with the most eloquent words (alfaaZ), arranged in the most beautiful organization of composition (ta’leef), containing the most valid meanings.”

In his book, *Proficiency in the Knowledge of Quran* (الإتقان في علوم القرآن), Imam as-Sayyuti describes how the Quran’s, وَبَلَاغَةٍ أُسْلُوبٍ تَبَهَّرَ الْعُقُولَ وَتَسَلَّبَ الْقُلُوبَ وَإِعْجَازٌ نَظْمٍ “style (usloob) of expression astounded intellect and

overwhelmed hearts, whilst the miracle of the literary form (nazm) that no one is capable except the Knower of the Unseen.”

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

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

It is said of the knowledge of expression (balaaghah), عِلْمُ الْبَلَاغَةِ: عِلْمُ الْمَعَانِي وَالْبَيَانِ وَالْبَدِيعِ “Knowledge of expression: knowledge of meanings, elucidation and rhetoric.” Knowledge of meanings (m’aanee) encompasses meanings contained within words, enabling the selection of the linguistic structure, that most appropriately depicts the meaning of the concept. Knowledge of elucidation (bayyan) deals with principles related to the different intents of sentences, matching the wording with the listener, appropriate to his circumstances. Knowledge of rhetoric (badee’) deals with the aesthetic amplification of speech, through both meaning and wording, to strengthen its impact through vividness.

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

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

The clarity of the style comes from the prominent manifestation of the intended meaning, using its most appropriate expression. Allah (swt) said, **﴿وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْغَوْا فِيهِ لَعَلَّكُمْ تَغْلِبُونَ﴾** “**And those who disbelieve say: “Do not even listen to his Quran, drowning it out, so that you may prevail.”** [TMQ Surah Fussilat 41: 26]. In his tafsir of this ayah, Ibn Kathir stated, وكانوا إذا تلى عليهم القرآن

“And when the Quran was recited to them, they used to increase yelling and speech about other things, so that they would not hear.”

Regarding ﴿ وَالْعَوَّا فِيهِ ﴾ **“drowning it out,”** Imam Mujahid commented, أُمُكَاءُ “whistling, hooting and heckling the Messenger of Allah (saw) when he recited Quran, which is what the Quraysh did.” Ibn Abbas (ra) made commentary that it is عيبوه “blotting it out.”

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

Imam Al-Baqillani comments regarding the striking clarity of the Noble Quran, فما أشرفه من كتاب يتضمن صدق متحمله، ورسالة تشتمل على قول مؤديها. بين فيه سبحانه أن حجته كافية هادية، لا يحتاج مع وضوحها إلى بيّنة تعدوها، أو حجة تتلوها، وأن الذهاب عنها كالذهاب عن المشاهدات “What is the most honorable of a Book that includes the truthfulness of its bearer, and a Message that includes the words of the Guide. He, Glory be to Him, clarified His argument sufficiently for guidance. In light of its clarity (wuduH), it does not need further clarifying evidence or elaborating argument. Deviation from it is like abandoning necessities and is uncertainty over the obvious.”

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

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

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

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

The meaning of abundance (jazal جَزَلٌ) is expressed with the abundant to the ear. Allah (swt) said, **“Truly, Hell is a place of ambush, a dwelling place for the transgressors. They will abide therein for ages.”** [TMQ Surah An-Naba 78: 21-23].

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

The Vividness (Jamal) in the Style of the Quran

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

Allah (swt) said, **“Perhaps (often) will those who disbelieve wish that they were Muslims. (2) Leave them to eat and enjoy, and let them be preoccupied with (false) hope. They will come to know.”** [TMQ Surah Al-Hijr 5: 2-3].

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

In his extensive and insightful book, *The Artistry in Depiction of the Quran* (التصور) فانظر إلى تعبير جميل كهذا التعبير: {وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُو رُءُوسِهِمْ عِندَ رَبِّهِمْ}. هذا التعبير الذي يرسم صورة حية للخزي في يوم القيامة، وبصور هؤلاء المجرمين شخوصًا قائمة يتملاها الخيال، وتكاد تبصرها العين لشدة وضوحها، وتسجيل هيئتها "ناكسو رؤوسهم" عند من؟ "عند ربهم" فيخيل للسامع أنها حاضرة لا متخيلة.. هذه الصورة للهول لا تساوي من باحث

وَلَوْ تَرَىٰ إِذِ
 الْمُجْرِمُونَ نَاكِسُو رُءُوسِهِمْ عِنْدَ رَبِّهِمْ
 “So just consider the vivid expression, as in this expression, **“If only you could see the wicked hanging their heads (in disgrace) before their Lord.”** [TMQ Surah As-Sajdah 32:12]. This expression depicts a vibrant representation of disgrace on the Day of Resurrection. It depicts these criminals as looming figures, that overwhelm the imagination. The eyes can almost see the form, because of the strength in clarity (wudooh), as well as the registration of their form as نَاكِسُو رُءُوسِهِمْ “hanging their heads.” And before whom? عِنْدَ رَبِّهِمْ **“before their Lord.”** So the listener conceives that it is in the current time, and not imaginary. This image of abject horror has no equivalent for the researcher in elucidation (balaaghah بَلَاغَةٌ).”

The Literary Form of the Noble Quran

The Noble Quran confounded the experts in Arabic linguistics over its genre (طِرَاز) of expression, unlike the known forms of poetry (شِعْر) and prose (نَثْر). It has confounded all of humankind until today. In his book, *Proficiency in the Knowledge of Quran* (الإتقان في علوم القرآن), Imam as-Sayyuti spoke of, لَا إِعْجَابُ نَظْمٍ إِلَّا عَجَابُ نَظْمٍ إِلَّا عِلْمُ الْغُيُوبِ يَقْدِرُ عَلَيْهِ إِلَّا عَلَامُ الْغُيُوبِ “the miracle of the literary form (nazm) that no one is capable of, except the Knower of the Unseen.”

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

As for the forms of prose, the Noble Quran is not within the method of free, unrhymed prose (an-nathr al-mursal النَّثْر المُرْسَل). The Quran is not within the human method of an-nathr al-muzdawij (duplicated resemblance to rhymed and free prose النَّثْر المُرْدَوِّج). The muzdawij is a method described as, يقوم هذا الأسلوب على تقسيم العبارات، وبراعة الموازنة بين الجمل؛ إذ تتعادل فيه الألفاظ، وتزدوج الجمل في تنسيق منتظم، يتراوح بين الإيجاز والمساواة والإطناب، بحسب مقتضى الحال “This method is based on the division of phrases, the skill of balancing sentences. The words are in equilibrium and the sentences are duplicated in a regular arrangement, in accordance to brevity (eejaaz إيجاز), equalization (musawaah مُسَاوَاة) and

redundancy (إِظْنَاب iṭnaab), whatever the case may be.” And the Quran is not imitable in the method of rhymed prose (an-nathr al-masjooḥ النَّثْرُ الْمَسْجُوع).

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

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

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

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

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

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

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

Then, the Noble Quran is inimitable in what resembles the free, unrhymed prose (an-nathr al-mursal المُرسَل) of human composition. So it says, ﴿يَا أَيُّهَا الرَّسُولُ لَا يَحْرُزُكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ وَمِنَ الَّذِينَ هَادُوا سَمَاعُونَ لِلْكَذِبِ سَمَاعُونَ لِقَوْمٍ آخَرِينَ لَمْ يَأْتُوكَ يَحْرَفُونَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ يَقُولُونَ إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ وَإِنْ لَمْ تُؤْتُوهُ فَاخْذَرُوا وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا أُولَئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرَ قُلُوبَهُمْ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ﴾ **“O Messenger! Let not those who hurry to fall into disbelief grieve you, of such who say: “We believe” with their mouths but their hearts have no faith. And of the Jews are men who listen much and eagerly to lies - listen to others who have not come to you.**

They change the words from their places; they say, “If you are given this, take it, but if you are not given this, then beware!” And whomsoever Allah wants to put in fitna (error), you can do nothing for him against Allah. Those are the ones whose hearts Allah does not want to purify; for them there is a disgrace in this world, and in the Hereafter a great torment.” [TMQ Surah al-Maa'idah 5: 41].

The Rhymed Prose in the Literary Form of the Noble Quran

The Noble Quran is rhetorically inimitable in what resembles rhymed prose (an-nathr al-masjooḥ التَّثْرُ الْمَسْجُوع). So it says, (3) **وَرَبِّكَ فَكَبِّرْ (2) قُمْ فَأَنْذِرْ (1) يَا أَيُّهَا الْمُدَّثِّرُ** ﴿يَا أَيُّهَا الْمُدَّثِّرُ (1) قُمْ فَأَنْذِرْ (2) وَرَبِّكَ فَكَبِّرْ (3)﴾ “O you (Muhammad (saw)) enveloped (in garments)! Arise and warn! And your Lord (Allah) magnify! And your garments purify! And keep away from ar-rujz (the idols)! And give not a thing in order to have more (or consider not your deeds of Allah's obedience as a favor to Allah). And be patient for the sake of your Lord” [TMQ Surah Al-Muddathir 74: 1-7].

The Noble Quran is inimitable in what resembles an-nathr al-muzdawij (duplicated resemblance to rhymed and free prose التَّثْرُ الْمُرْدُوج). So the Quran states, (4) **أَلْهَأَكُمُ التَّكَاثُرُ (1) حَتَّىٰ رُزِقْتُمُ الْمَقَابِرَ (2) كَلَّا سَوْفَ تَعْلَمُونَ (3) ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ (4) لَتَرُونَ الْجَحِيمَ** ﴿أَلْهَأَكُمُ التَّكَاثُرُ (1) حَتَّىٰ رُزِقْتُمُ الْمَقَابِرَ (2) كَلَّا سَوْفَ تَعْلَمُونَ (3) ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ (4) لَتَرُونَ الْجَحِيمَ (5)﴾ “The mutual rivalry for piling up of worldly things diverts you. Until you visit the graves. Nay! You shall come to know! Again, Nay! You shall come to know! Nay! If you knew with a sure knowledge. Verily, you shall see blazing fire!” [TMQ at-Takaathur 102: 1-6]

Within what resembles human izdiwaj, the Quran flawlessly elongates the linguistic construction, astounding the listener, ﴿قَتَلَ الْإِنْسَانَ مَا أَكْفَرَهُ (17) مِنْ أَيِّ شَيْءٍ خَلَقَهُ (18) مِنْ نُطْفَةٍ خَلَقَهُ فَقَدَرَهُ (19) ثُمَّ السَّبِيلَ يَسَّرَهُ (20) ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ (21) ثُمَّ إِذَا شَاءَ أَنشَرَهُ (22) كَلَّا لَمَّا يَقْضِ مَا أَمَرَهُ (23) فَلْيَنْظُرِ الْإِنْسَانُ إِلَىٰ طَعَامِهِ (24) أَنَّا صَبَبْنَا الْمَاءَ صَبًّا (25) ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا (26) فَأَنْبَتْنَا فِيهَا حَبًّا (27) وَعَيْنًا وَقَضْبًا (28) وَزَيْتُونًا وَنَخْلًا (29) وَحَدَائِقَ غُلْبًا (30)﴾ “Be cursed (the disbelieving) man! How ungrateful he is! From what thing did He create him? From nutfa (semen) He created them, and then set him due proportion; Then He makes the path easy for him; Then He causes him to die, and puts him in a grave; Then, when it is His Will, He will resurrect him

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

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

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

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

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

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

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

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

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

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

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

its astonishing arrangement. It seized upon them with all forms of expression and stifled their ambition to oppose it. For twenty-three years, they remained quelled and defeated, drenched in abject failure, with their heads bowed down before the onslaught of challenge and confrontation. This was all despite their nobility and pride, not lacking in numbers, the large number of their preachers and poets, the prevalence of eloquence among them, the burning of their hearts within the fire of enmity and the confluence of motives to oppose him (saw). This was all with their knowledge that opposing him (saw) with a single surah or a few verses would refute his (saw) saying. Such an opposition would be more effective in extinguishing his affair, destroying his Da'wah and separating the people from him than defiance of him, waging war upon him (saw), threatening lives and wealth and expulsion from homes and exiling from lands.”

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

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Deen is a Way of Life that Governs the Relationship between the Creator and the Creation

The Central Media Office of Hizb ut Tahrir

If we examine the etymology of the word Deen (الدين) and its various derivations, we find [1] that it refers to three meanings, that are interrelated. There is a slight variation among these three meanings, which arises, in truth, from the fact that the word being explained is not just one word but three words, or more precisely, that it encompasses three alternative verbs:

This can be explained as follows: The word Deen is sometimes derived from the verb without preposition, (دانه يدينه), sometimes from a verb with the prepositional for 'for' lam, (دان له), and sometimes from a verb with the preposition for 'with' ba: 'daan bihi' (دان به). Depending on the derivation, the conceptual image changes:

1. When we say, (دانه ديتًا), it means: he ruled over him, governed him, managed him, and held him accountable. In this usage, Deen revolves around the meaning of ownership, control, and authority, as pertains to ruling, governance, management, and accountability. For instance, ﴿مَلِكِ يَوْمِ الدِّينِ﴾ “Master of the Day of Judgement” refers to the day of reckoning and recompense. Similarly, in the hadith, «الكيس من دان نفسه» “**The intelligent person is the one who holds himself accountable,**” it implies ruling over and restraining oneself.
2. When we say, with the preposition 'for' (دان له), it means he obeyed and submitted to him. Here, Deen signifies obedience, submission, and worship. The phrase “Ad-Deen Lillah” (الدين لله) may be interpreted to mean either “Authority belongs to Allah” or “Submission belongs to Allah”.
3. When we say, (دان بالشيء), it means he adopted it as a Deen or doctrine, i.e., he believed in it, became accustomed to it, or adhered to it. In this context, 'deen' refers to the doctrine or way of life that a person follows, whether theoretically or practically.

Summary of the Linguistic Meanings:

In Arabic, the word Deen denotes a relationship between two parties, one of whom holds a position of reverence and authority, while the other submits to and respects that authority. If the term describes the first party, it signifies command, prohibition, authority, judgment, and enforcement. If it describes the second party, it signifies submission and obedience. If it is viewed as the binding link between the two parties, it becomes the system that organizes the relationship or the manifestation expressing it. The root meaning revolves around the idea of necessity of submission: In the first usage, Deen means imposing submission (إلزام الانقياد). In the second usage, it means committing to submission (التزام الانقياد). In the third usage, it refers to the principle to which a person commits submission (المبدأ الذي يلتزم الإنسان الانقياد له) [2]. In conclusion, there are two parties: one of utmost greatness, loftiness, and authority, and the other characterized by extreme humility, submission, and servitude to the first. The relationship or system that governs this interaction is what we call Deen. [3]

In Tafsir Al-Bahr Al-Muhit by Abu Hayyan Al-Andalusi, he explains the ayah, ﴿إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ﴾ **“Indeed, the only Deen accepted by Allah is Islam.”** The linguists state that Deen as a verbal noun is derived from Dana (to submit). As a noun, it refers to governance and law. The term Deen also implies authority and governance, as reflected in the verse, ﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِئْتَنَةً وَيُكُونَ الدِّينُ كُلُّهُ لِلَّهِ﴾ **“Fight them until there is no more fitnah and the Deen is entirely for Allah.”** Ibn Allaan Al-Siddiqi, in Dalil Al-Falihin, mentions from *Al-Kashaf* regarding the ayah, ﴿أَأِنَّا لَمَدِينُونَ﴾ **“Are we indeed going to be recompensed (maDeenoon)?”** that it could mean “subject to governance” or “ruled over,” deriving “Deen,” from politics (siyaasah) and governance. Similarly, the Hadith, «الكيس من دان نفسه» **“The wise one is he who governs himself,”** ties the concept of Deen to accountability, governance, and submission to Shariah Laws of Allah (swt). [4] Thus, Arabs understood the Deen of Muhammad (saw) as a comprehensive system of life involving submission to Allah (swt), adherence to His laws, and accountability for fulfilling obligations. Deen replaces pre-Islamic laws with divine governance, naturally making it a system that regulates individual behavior and governs

society according to Allah’s method. **The reality of takleef (Shariah liability for the basis of accountability) and its foundational pillars form the basis of the Islamic legislative system. These pillars guarantee the comprehensiveness and completeness of the Deen, the expansiveness of the Shariah, the restriction of warnings exclusively to revelation, the preservation of the Sunnah, and the affirmation of definitive Unanimous Consensus (Ijmaa) of the Companions (ra).**

Islamic legislation is based on the concept of, the Shariah ruling, relying on the concept of takleef (Shariah liability for accountability). Man is liable in Shariah, and he will be held accountable for his commitment to the takleef in every matter of his affairs. والتكليف مأخوذ من الكلفة على وجه التفعيل، ومعناه الحمل على ما في فعله مشقة، Takleef is taken from the liability in the form of undertaking deeds, and its meaning is to force one to do something that is difficult to do. Under takleef falls the obligation and prohibition, not according to what nature desires and what it rejects..” [5]

Before questioning where accountability begins and ends, we will provide an important introduction that explains **the reality of Takleef** and its role in organizing the lives of individuals, communities, and states. The discussion will focus on four main ideas:

First, Reality of the Legislation (Tashree’a) of Takleef

Second, Preservation of Legislation

Third, Comprehensiveness and Consistency of Legislation, and its ability to solve human problems until the Day of Judgment.

Fourth, Methodology of Engaging with the Sources of Legislations, ensuring the connection between reality and Shariah rulings to regulate behavior or address societal issues.

The details are as follows:

Allah (swt) established the system of existence upon justice and prohibited oppression, as mentioned in the Hadith Qudsi narrated by Abu Dharr Jundub ibn

Junadah (ra) from the Prophet (saw), who said, conveying from Allah (swt) يا «O My servants, I have forbidden oppression for Myself and made it forbidden among you, so do not oppress one another.” Allah (swt) has forbidden oppression for Himself and prohibited it among His servants, revealing the Shariah and the system that ensures no injustice enters the dominion of the heavens and the earth. He made humankind His Khaleefah to establish a system that upholds justice and prevents oppression, as Allah (swt) says, ﴿لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ﴾ “We have sent Our Messengers with clear proofs and revealed with them the Scripture and the balance so that people may establish justice.” [TMQ Surah Al-Hadid 25]. Allah (swt) entrusted humanity to reform the earth, not to spread corruption. He (swt) did not neglect the organization of rights, the establishment of justice, the prevention of oppression, the regulation of behavior leading to reform, the resolution of disputes, and the prevention of corruption to human whims, their domination of the weak, or their confusion in discovering the proper system for their well-being. Instead, He (swt) provided a divinely guided framework to regulate and organize these matters, establish proof against creation, and hold them legally liable (mukallaf) and accountable accordingly.

The angels questioned Allah’s Decision to appoint humankind as a delegated vicegerent on earth, upon His saying, ﴿إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً﴾ “I am placing a delegated vicegerent on earth,” and asking, ﴿قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ﴾ “Will You place in it one who will spread corruption and shed blood?” Allah (swt) replied, ﴿قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ﴾ “Indeed, I know that which you do not know.” This response signifies that Allah’s appointment of humankind as a delegated vicegerent was not for corruption or bloodshed. Hence, those who follow systems leading to corruption or bloodshed are excluded from being vicegerents. Systems based on human legislation and whims often lead to injustice and chaos, as Allah (swt) says, ﴿وَلَوْ أَتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ﴾ “If the truth had followed their desires, the heavens and the earth and whoever is in them would have been corrupted,” [TMQ Surah al-

Muminoon] and He commands, **﴿ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ﴾** **“Then We put you on a clear way of religion, so follow it and do not follow the desires of those who do not know.”** [TMQ Surah Al-Jaathiyah 18]

Following other than Allah’s Shariah is succumbing to human whims, which inevitably leads to corruption, injustice, and oppression. Therefore, the Khilafah mentioned is one who establishes Allah’s system, upholds justice, and implements His Shariah. This applies to the believers who live by Allah’s guidance in all aspects of their lives and pledge allegiance to a leader who implements these divine principles in societal relations. Imam Al-Qurtubi stated, هذه الآية أصلٌ في نصب إمامٍ وخليفة يُسَمَّع له ويطيع؛ لتجتمع به الكلمة، وتنفذ به أحكام الخليفة. ولا خلاف في وجوب **﴿This ayah is the basis for appointing an imam or Khaleefah who is obeyed to unify the word of the ummah and execute the rulings of the Khilafah State. There is no disagreement among the ummah or scholars about its necessity, except for what is reported from Al-Asam, who was deaf to the Shariah itself.﴾** Islam entrusts authority to the ummah, which appoints a ruler to govern them by Allah’s Shariah. This understanding derives from the principles of Islamic governance, where the true Khaleefah are those who implement Allah’s commands in their lives and society. [6] Without establishing this system collectively, justice and adherence to Allah’s laws cannot prevail. The Khilafah State is the method through which these principles are actualized, fulfilling the divine purpose of Khilafah as indicated in the verse, **﴿ثُمَّ جَعَلْنَاكُمْ خَلَائِفَ فِي الْأَرْضِ مِنْ بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُونَ﴾** **“Then We made you delegated vicegerents in the land after them so that We may observe how you will act.”** [TMQ Yunus 14]. [7] This delegated vicegerent entails applying Allah’s commands in all matters, particularly in governance, distinguishing the righteous from those who corrupt and shed blood. For this divine system to prevail, it must operate through a state and not merely through individuals in a society dominated by opposing systems. Thus, the honor of Khilafah lies in implementing Allah’s system, and there is no honor for those who spread corruption or shed blood.

Thus, it is necessary to have Revelation, a miracle, a risaalah (message), and legislation. The risaalah must serve as the ultimate reference for determining what must be believed regarding Unseen matters that are beyond sensory perception or their effects. It must also establish the system by which life is to be organized, enabling humanity to fulfill its role as Khaleefah on earth properly. This guidance provides a philosophy of existence that brings contentment and allows people to live in peace, following a clear path. The Shariah extends the cosmic order, founded on justice and the prevention of oppression, maintaining balance, precision, and organization. It is based on light, truth, and guidance, steering clear of falsehood, error, and darkness. Allah (swt) has restricted the right of legislation to Himself Alone [8], a concept known as Hakimiyyah [9]. He revealed it as a Book and a Sunnah, conveyed to His Prophet (saw), and prohibited anyone else from assuming this role. Allah (swt) says, ﴿إِنَّ الْحَكْمَ إِلَّا لِلَّهِ﴾ **“Legislation is only for Allah.”** [TMQ Surah Yusuf 40]. He (swt) also says, ﴿وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ﴾ **“And whatever you disagree upon, its ruling is referred to Allah.”** [TMQ Surah ash-Shura 10] Linguistically, hukm “ruling” means prevention, and the judicial judgement is called hukm because it prevents anything outside the prescribed judgment. **Therefore, Allah (swt) alone has the right to prevent people from acting except according to His Shariah, as legislation embodies servitude to Allah.**

Allah (swt) divinely inspired the Messenger (saw) to articulate the Revelation sent to him in his own words, to as a clarification of legislative meanings. Allah (swt) says, ﴿وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ﴾ **“And We revealed to you the message that you may clarify for the people what was sent down to them and that they might give thought.”** The Prophet (saw) was granted the right to formulate the meanings, divinely revealed to him, into legislation. Thus, what is legislated in the Sunnah is equivalent to the legislation in the Qur’an, as both originate from revelation. His expressions are divinely guided and meticulously accurate in conveying Allah’s intent. He (swt) was protected from error, ensuring that the Sunnah’s wording was crafted under the care of Revelation, to convey the meanings revealed to him, precisely.

The intellect is not a source of legislation. Allah (swt) says, ﴿أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ﴾ “Or do they have partners who have legislated for them a religion to which Allah has not consented?” [TMQ Surah ash-Shurah 21] and ﴿وَمَا﴾ ﴿أَخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ﴾ “And whatever you disagree upon, its ruling is to Allah.” [TMQ ash-Shurah 10]

The legislation of Allah (swt) is the guarantor for achieving justice and establishing the scales of equity on earth. If any matter were devoid of divine legislation, it would open the door to oppression or error in judgment, stemming from the human-made laws for that matter. **Thus, it is essential for the Shariah, with its Qur’an and Sunnah, to be preserved to complete the blessing of establishing justice and equity** among creation until the Day of Judgment. It is known that the Sunnah clarifies the generalities of the Qur’an. It is said, فَالْسُّنَّةُ مُبَيِّنَةٌ وَمَوْضِحَةٌ وَشَارِحَةٌ “So, the Sunnah serves as the explainer, clarifier, and elaborator of the Qur’an. Additionally, it links subsidiary (branch) rulings to their usool (principles) and introduces new rulings that are not explicitly mentioned in the Qur’an.” [11] Therefore, the loss of any part of the Sunnah, would mean the loss of essential aspects of legislation. [12]

The Lord of all humanity has commanded us to follow the Shariah alone. Allah (swt) says, ﴿اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَا تَتَّبِعُوا مِنْ دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا تَذَكَّرُونَ﴾ “Follow what has been sent down to you from your Lord and do not follow other than Him as allies. Little do you remember.” [TMQ Surah al-Araaf 3]. He (swt) also says, ﴿قُلْ إِنَّمَا أُنذِرُكُمْ بِالْوَحْيِ وَلَا يَسْمَعُ الصُّمُّ الدُّعَاءَ إِذَا مَا يُنذَرُونَ﴾ “Say, ‘I only warn you by revelation.’ But the deaf do not hear the call when they are warned.” [TMQ Surah al-Anbiyyah 45] Moreover, He states, ﴿وَمَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ﴾ ﴿فَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾ “Whatever the Messenger gives you, take it; and whatever he forbids you, refrain from it, and fear Allah. Indeed, Allah is severe in penalty.” [TMQ Surah al-Hashr 7] This divine instruction is repeated in numerous verses, including, ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ﴾ “O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the

Messenger if you believe in Allah and the Last Day.” [TMQ Surah An-Nisaa 59]. Allah (swt) further emphasizes, ﴿إِنَّ الْحُكْمَ إِلَّا لِلَّهِ﴾ **“Legislation is only for Allah.”** [TMQ Surah Al-Anaam 57, Yusuf 40, Yusuf 60] and ﴿وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ﴾ **“And whatever you disagree upon, its ruling is for Allah.”** [TMQ Surah Ash-Shura 10]. These ayaat reaffirm that divine legislation is the only source of governance, ensuring justice, and preventing deviation or arbitrariness.

Allah (swt) says, ﴿فَإِنْ تَنَزَعْتُمْ فِي شَيْءٍ فَزُدُوهُ إِلَى اللَّهِ وَالرَّسُولِ﴾ **“And if you disagree over anything, refer it to Allah and the Messenger”** and ﴿وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ﴾ **“And We have sent down to you the Book as clarification for everything.”** The Prophet (saw) also said, «كل أمر ليس عليه أمرنا فهو رد» **“Every matter that is not based on our command is rejected.”** This indicates that the foundation lies in adhering to and being bound by the Shariah. Humans are liable (mukallaf) for accountability, and Shariah takleef entails obliging the individual with what the Shariah necessitates, performing, refraining from, or permitting actions, based on the conditions of accountability. Allah (swt) commands, ﴿فَاسْتَقِمَّ كَمَا أَمَرْتِ وَمَنْ﴾ **“So remain steadfast as you have been commanded, and those who have repented with you, and do not transgress.**

Indeed, He is All-Seeing of what you do.” [TMQ Surah Hud: 112]. It is said, ولا ولا **“There is no ruling before the wurood (coming) of the Shariah Law.”** Al-Shawkani states in Irshad Al-Fuhul (p. 6), ولا خلاف في كون الحاكم هو الشرع؛ وذلك بعد البعثة وبلوغ الدعوة **“There is no disagreement that the authority is the Shariah, and this is after the advent of the Prophet and the arrival of the message.”** Al-Ghazali, in Al-Mustasfa (p. 40), adds, ولا والمحكوم فيه هو فعل المكلف، **“What is subject to judgment is the action of the liable individual. There is no ruling before the wurood of Shariah. Reason identifies rulings but is not the judge.”** Similarly, Imam Al-Nawawi mentions in Al-Majmu’ (Book of Purification), وَكُنْتُ الْمَذْهَبُ أَنْ أَضَلَّ الْأَشْيَاءَ قَبْلَ وُرُودِ الشَّرْعِ عَلَى الْإِبَاحَةِ أَمْ التَّحْرِيمِ أَمْ لَا حُكْمَ قَبْلَ وُرُودِ الشَّرْعِ؟ وَفِيهِ ثَلَاثَةٌ أَوْجُهُ مَشْهُورَةٌ الصَّحِيحُ مِنْهَا عِنْدَ الْمُحَقِّقِينَ لَا حُكْمَ قَبْلَ وُرُودِ الشَّرْعِ، وَلَا يُحْكَمُ عَلَى الْإِنْسَانِ فِي شَيْءٍ يَفْعَلُهُ بِتَحْرِيمٍ وَلَا حَرَجٍ، وَلَا نَسَمِيهِ مُبَاحًا لِأَنَّ الْحُكْمَ بِالتَّحْرِيمِ وَالْإِبَاحَةِ مِنْ أَحْكَامِ الشَّرْعِ، فَكَيْفَ يَدْعِي ذَلِكَ قَبْلَ الشَّرْعِ. وَمَذْهَبُنَا وَمَذْهَبُ سَائِرِ أَهْلِ السُّنَّةِ أَنَّ الْأَحْكَامَ لَا تُثْبِتُ إِلَّا بِالشَّرْعِ، وَأَنَّ الْعَقْلَ لَا يُثْبِتُ شَيْئًا

query whether the origin of objects before the wurood of the Shariah is either permissibility or prohibition, or that there is no ruling before its wurood. The correct view among those who verify is that there is no ruling before wurood of the Shariah. A person is neither judged for prohibition nor excused. We do not call it permissible, as rulings of prohibition and permissibility derive from the Shariah. It is incorrect to claim them before the Shariah. Our madhab and that of the Sunnis affirm that rulings are established only by Shariah, and reason alone does not establish anything.” Al-Shatibi reinforces in Al-Muwafaqat (4/200), والأصل في الأعمال قبل ورود الشرائع سقوط التكليف؛ إذ لا حكم عليه قبل العلم بالحكم؛ إذ شرط التكليف The default origin of actions before the wurood of the Shariah is the absence of takleef. There is no ruling without knowledge of the Shariah. According to the usooli ulema, Shariah liability (takleef) mandates knowledge of the obligation.”

The Lord of all humanity explains in multiple verses of the Qur’an that our existence in this world, and the creation of life and death, is meant to test which of us performs the best deeds. For deeds to be good, they must be sincerely intended for Allah (swt) and conform to the Shariah, derived from its guidance. This understanding is reflected in the words of the Salaf, such as Al-Fudayl ibn Iyad’s commentary on the verse, ﴿لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا﴾ **“That He may test you as to which of you is best in deeds.”** [TMQ Surah Al-Mulk: 2]. It is stated, قال، أخلصه وأصوبه، فقييل، يا أبا علي، ما أخلصه وأصوبه؟ فقال: إن العمل إذا كان صوابًا ولم يكن خالصًا لم يقبل، وإذا كان خالصًا ولم يكن صوابًا لم يقبل، حتى يكون خالصًا صوابًا، والخالص أن يكون لله، والصواب السنة He said, “It means the most sincere and most correct.” When asked for clarification, he explained, “If a deed is correct but not sincere, it will not be accepted. If it is sincere but not correct, it will not be accepted. It must be both sincere, done for Allah (swt) Alone, and correct, aligned with the Sunnah.” Testing and takleef would not be possible if there were no guidance for actions, underscoring the necessity of preserving the Shariah, which provides the evidence for every act of takleef. [13]

Takleef is intrinsic to the divine mandate, as Allah promises judgment even for the weight of an atom’s deed. He (swt) says, ﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ﴾ **وَمَنْ يَعْمَلْ**

﴿مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾ **“So whoever does an atom’s weight of good will see it, and whoever does an atom’s weight of evil will see it.”** [TMQ Surah Al-Zilzilah 7-8].

This necessitates that even the smallest actions be governed by guidance from Revelation to be judged as good or evil. Purely rational judgments do not constitute Shariah rulings. Allah (swt) does not hold anyone accountable on the basis violating personal or arbitrary opinions. These verses emphasize that divine legislation comprehensively addresses all human issues, with commands and prohibitions covering everything from the weight of an atom upward. They also highlight the necessity of preserving the Shariah’s evidence, allowing believers to derive rulings, and act upon them with certainty of their goodness or evil.

Allah (swt) has not left humanity without commands and prohibitions on even a single matter for which they will be held accountable. He (swt) says, ﴿أَيَحْسَبُ﴾ **“Does man think he will be left neglected?”** [TMQ Surah Al-Qiyyamah:36]. If any issue lacked guidance, humanity would be abandoned in that matter, making takleef impossible. Without the attribution of good or evil based on divine revelation, judgment would not be valid, contradicting explicit verses confirming that every matter has a ruling, and every action will be judged based on its alignment with divine guidance. Revelation has allowed for some rulings to rely on inconclusive (dhanni) evidence, and differences in juristic interpretation, based on authentic methodology, are part of the Deen. For instance, one mujtahid may derive from the evidence that touching a woman does not nullify wudu, while another may conclude the opposite. Both rulings are Shariah-based, as each mujtahid acts on their best understanding of the Shariah hukm. This carriage of possibility over interpretation, intended by Allah (swt), has made the texts adaptable to multiple understandings, promoting the richness of jurisprudence. So the mujtahid used his mind to understand the texts and their meanings, and arrived at an understanding that he presents to Allah (swt), and he will be held accountable for following what his ijtihaad arrived at [14]. We have previously noted the wisdom of the Wise Lawgiver in making the mujtahid follow operational procedures in studying and understanding texts, to prevent the influence of whims, and the intrusion of desires, into understanding texts. When

a mujtahid, free of personal desires, examines the texts through proper linguistic and jurisprudential principles, their verdict aligns with Shariah. This capability of the texts to encompass diverse meanings, within concise words, ensures their capacity to address humanity's needs until the Day of Judgment.

It is narrated from Umm Al-Mu'minin Aisha (ra) that the Prophet (saw) said, **«من «Whoever introduces into this matter of ours something that is not part of it, it is rejected.»** (Reported by Muslim). Imam Al-Nawawi, in his commentary, explained, **«من عمل عملاً ليس عليه أمرنا، وهو مردود، ومعناه: فهو باطل غير معتد به، وهذا الحديث قاعدة عظيمة من قواعد الإسلام، وهو من جوامع كلمه صلى الله عليه وسلم، فإنه صريح في رد كل البدع والمخترعات، وفي الرواية الثانية زيادة وهي أنه قد يعاند بعض الفاعلين في بدعة سبق إليها، فإذا احتج عليه بالرواية الأولى يقول: أنا ما أحدثت شيئاً فيحتج عليه بالثانية التي فيها التصريح برد كل المحدثات، سواء أحدثها الفاعل، أو سبق بإحداثها... وهذا الحديث مما ينبغي حفظه واستعماله في إبطال المنكرات،** **«in another narration, the Prophet said, "Whoever does an act that is not in accordance with our matter, it is rejected." Experts of language clarify that the term "rejected" here means "invalid and not acknowledged." This hadith is a significant principle of Islam, one of the concise yet comprehensive statements of the Prophet (saw). It explicitly rejects all innovations and new practices in Deen. The second narration addresses those who might argue that they did not initiate a specific innovation, making it clear that all innovations, whether initiated or adopted, are invalid. This hadith is crucial for refuting wrong practices and should be frequently referenced in combating deviations.»**

Thus, any ruling based solely on intellect, disconnected from evidence and the principles of Shariah, is rejected as it constitutes an innovation in Islam. Such rulings are not derived from revelation, and any actions based on them are similarly rejected, being invalid. It is a definitive principle that Allah (swt) does not punish without first sending a messenger to warn and clarify what must be avoided. Allah (swt) says, **﴿وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّى يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ﴾** **“And Allah would not let a people go astray after He has guided them until He makes clear to them what they should avoid,”** [TMQ Surah at-Tawba 115] and **﴿وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا﴾** **“And We do not punish until We have sent a**

messenger.” [TMQ Surah al-Israa 15]. These ayaat affirm that revelation is the basis of warning, and its rulings are binding upon those who have received it clearly. Rejecting or replacing Islam’s rulings with other laws contradicts the fundamental principles of the message, and undermines the completeness and comprehensiveness, of divine guidance.

Warning and guidance are exclusive to revelation, and the prohibition against following anything else is definitive. Revelation must be preserved to serve as the basis for accountability and to prevent reliance on other legal systems. Allah (swt) commands, ﴿اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِنْ رَبِّكَ﴾ **“Follow what has been revealed to you from your Lord”** [TMQ Surah Al-Anaam:106] and ﴿اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُمْ مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ﴾ **“Follow what has been sent down to you from your Lord, and do not follow other than Him as allies.”** [TMQ Surah Al-Aaraaf:3]. Revelation encompasses the Qur’an and Sunnah, both of which are complete and authoritative. With the cessation of revelation, there is no new legislation after the Prophet Muhammad (saw), who is the Final Seal of the Prophets (as), as Allah (swt) says, ﴿مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ﴾ **“Muhammad is not the father of any of your men but is the Messenger of Allah and the Final Seal of the Prophets.”** [TMQ Surah Al-Ahzaab:40]. This necessitates the preservation of the complete and clear proof of Islam for all generations.

The comprehensive system of Islam, encompassing both belief and Shariah, is perfect and lacks no aspect of legislation derived from revelation. This ensures that no human-made law can serve as a source of injustice in any matter. The preservation of the Shariah in its entirety, both the Qur’an and the Sunnah, is essential for the completion of Allah’s blessing by establishing justice and equity among creation until the Day of Judgment.

Imam Ibn Hazm Al-Andalusi said reflecting on ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ﴾ **“This day I have perfected for you your Deen and completed My favor upon you and have approved for you Islam as your Deen”** [TMQ Surah Al-Ma’idah: 3] that, فنقول لمن جَوَّزَ أن يكون ما أمر الله به نبيه من بيان شريعة الإسلام لنا غير محفوظ، وأنه يجوز فيه التبدیل، وأن يختلط بالكذب الموضوع اختلاطًا لا يتميز أبدًا:

أخبرونا عن إكمال الله -عز وجل- لنا ديننا، ورضاه الإسلام لنا دينًا، ومنعه تعالى من قبول كل دين حاشي الإسلام. أكل ذلك باق علينا ولنا إلى يوم القيامة؟ أم إنما كان للصحابة - رضي الله عنهم - فقط؟ أم لا للصحابة ولا لنا؟ ولا بد من أحد هذه الوجوه ... فإذا كانت الإجابة بالضرورة: كل ذلك باق لنا وعلينا إلى يوم القيامة، صحَّ أن شرائع الإسلام كلها كاملة، والنعمة بذلك علينا تامة، وهذا برهان ضروري وقاطع على أن كل ما قاله رسول الله صلى الله عليه وسلم في الدين، وفي بيان ما يلزمنا محفوظ لا يختلط به أبدًا ما "We say to those who claim that what Allah (swt) commanded His Prophet (saw) to convey of the Shariah of Islam is not preserved, that it is susceptible to alteration and mixing with falsehood such that it becomes indistinguishable: Tell us, when Allah, Glorified and Exalted, completed the Deen for us, approved Islam for us as our Deen, and prohibited acceptance of any other Deen besides Islam, was this completion meant only for the Companions (ra), or does it remain for us until the Day of Judgment? If the answer is necessarily that it remains for us until the Day of Judgment, then it follows that all the laws of Islam are complete and the favor upon us is absolute. This is a definitive and conclusive proof that everything the Messenger of Allah (saw) conveyed regarding Deen and what is obligatory upon us is preserved, without any mixture of falsehood." (End of quote). [15]

And since Allah (swt) has specified in Surah Al-A'raf, verse 3, that abiding adherence is limited to what Allah (swt) has revealed, and Allah (saw) has said in the Noble Quran through His Prophet (saw), ﴿إِن أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ﴾ **"I only follow that which is revealed to me, and I am but a clear warner"** [TMQ Surah Al-Ahqaaf] and He also said: ﴿وَأَتَّبِعْ مَا يُوحَىٰ إِلَيْكَ مِنْ رَبِّكَ﴾ **"And follow what is revealed to you from your Lord."** [TMQ Surah Al-Ahzaab 2] Allah (swt) has further restricted warning to revelation and emphasized this by saying, ﴿فُلْ إِنَّمَا أُنذِرُكُمْ﴾ **"Say, I only warn you by revelation."** This indicates that warning and abiding adherence in speech and action, are exclusively through Revelation, with restriction and emphasis.

Allah (swt) commanded abiding following (ittibaa') to the Prophet (saw), which is evidence that the Prophet's commands and prohibitions are part of what Allah has revealed, meaning they are from revelation. Allah (swt) says, ﴿آتَّبِعُوا مَا أَنْزَلَ﴾ **"Follow what has been sent**

down to you from your Lord and do not follow others besides Him. Little do you remember.” [TMQ Surah Al-Aaraaf:3]. The placement of the phrase ﴿آتَّبِعُوا مَا أُنزِلَ﴾ **“Follow what has been sent down to you”** serves as a comprehensive demarcation, and the phrase ﴿وَلَا تَتَّبِعُوا﴾ **“Do not follow”** serves as a restrictive demarcation. The command if following the unlettered Prophet (saw) is evidence of his inclusion in this boundary, indicating that his speech, actions, commands, and prohibitions are part of the revelation.

The Deen itself is complete, containing clarification for everything. Allah (swt) has perfected the Deen, completed His favor upon the Muslims, and caused the disbelievers to despair of it. Allah (swt) says: ﴿الْيَوْمَ يَبْسُ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَنْتُمْ عَلَىٰكُمْ نِعْمِي وَرَضِيتُ لَكُمْ الْإِسْلَامَ دِينًا﴾ **“Today, those who disbelieve have despaired of your Deen, so do not fear them but fear Me. Today I have perfected your Deen for you, completed My favor upon you, and have approved Islam as your Deen”** [TMQ Surah Al-Maaidah:3]. When Allah approved Islam as our Deen, He promised, His promise being true, that He would not accept any Deen other than Islam, and those who follow other ways will be among the losers in the Hereafter. Allah (swt) says, ﴿وَمَنْ يَتَّبِعْ غَيْرَ﴾ **“And whoever seeks a Deen other than Islam, it will never be accepted of him, and in the Hereafter he will be among the losers.”** [TMQ Surah Aali Imran:85]. This indicates that Allah (swt) will not accept any Deen, in terms of Aqeedah and law, which is a system of life other than Islam.

Allah (swt) has completed the legislation, leaving nothing as small as the weight of a speck without providing a ruling that distinguishes good from evil as an obligatory directive for adherence. Allah says: ﴿أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى﴾ **“Does man think he will be left aimless?”** [TMQ Surah Al-Qiyaamah 36] meaning without commands or prohibitions concerning any of his matters. Allah (swt) also says, ﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۖ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾ **“So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it.”** [TMQ Surah Al-Zilzalah 7-8]. Thus, it is necessary for revelation to

provide clarification between good and evil in every action so that judgment is based on it.

Allah (swt) says, ﴿وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ﴾ **“And We have sent down to you the Book as a clarification for everything, and as guidance, mercy, and good news for the Muslims.”** [TMQ Surah An-Nahl 89] He (swt) also says, ﴿وَمَا اٰخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ﴾ **“And whatever you disagree upon, its ruling is with Allah”** [TMQ Surah Ash-Shurah 10] and He (swt) says, ﴿فَإِن اٰخْتَلَفْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ﴾ **“So if you disagree over anything, refer it to Allah and the Messenger.”** [TMQ Surah An-Nisaa 59]. The Deen is firmly rooted in revelation as shown by these evidences. Since Allah (swt) commands us to refer any dispute to Allah (swt) and His Messenger (saw), meaning to the Qur’an and Sunnah, it implies that every matter must have a ruling found in the Qur’an and Sunnah. Similarly, since Allah (swt) restricts the right of legislation to Himself alone, any disagreement is to be referred to Allah (swt), necessitating that He has clarified its ruling in the Qur’an and Sunnah.

These verses use forms of generality (siyagh ul-umoom) such as ﴿وَمَا﴾ **“And all that”**, ﴿مِنْ شَيْءٍ﴾ **“of anything,”** ﴿لِّكُلِّ شَيْءٍ﴾ **“for everything,”** and ﴿فِي شَيْءٍ﴾ **“in anything.”** All these phrases indicate generality, meaning they encompass every issue with a ruling that defines the stance to be taken regarding it.

It is not permissible, from a legal (Shariah) perspective, for any action of a person to exist without evidence, or an indication pointing to its ruling, due to the generality of Allah’s statement, ﴿تِبْيَانًا لِّكُلِّ شَيْءٍ﴾ **“a clarification for everything”** and the explicit text affirming that Allah (swt) has perfected this Deen. If it is claimed that certain incidents lack a Shariah legal ruling, meaning that there are some actions of individuals that the Shariah has completely neglected, neither providing evidence nor setting an indication to guide the responsible person regarding its intent, then this claim implies that there are matters not clarified in the Qur’an, and that Allah (swt) has not completed this Deen. This would mean that there exists an action without a ruling, rendering the Deen incomplete. [16] Such a claim contradicts the explicit text of the Qur’an and is therefore false. [17]

The truth of these verses necessitates the preservation of the Qur'an and Sunnah, including all evidences of legislation, enabling mujtahidoon to derive legal rulings from revelation, with a strong likelihood of aligning with the divine intent. The absence of preservation would lead to the loss of clarity or explanation.

Undoubtedly, Allah (swt) has revealed the Qur'an and Sunnah for people to use them as the basis for judgment in all their matters, to resolve their disputes, and to determine outcomes for every issue and conflict. Consequently, individuals are judged in this world and the Hereafter based on them, and their abiding adherence to the rulings of Islam is assessed and their ranks determined, leading to reward or punishment. If these rulings were lost before reaching people in the present age, what significance would they hold? Could anyone be held accountable for not adhering to rulings that never reached them? Would not their loss introduce injustice, where justice was intended? Would it not result in some people receiving guidance, while others, to whom the rulings never arrived, would remain unguided? Would this not imply that the affairs of those who were not reached would fall outside the domain of Shariah rulings? Would it not mean that those individuals could not understand the divine intent, and that the purpose of the Shariah would not be realized, due to such loss? Moreover, would it not render rulings that were revealed in general terms incomprehensible, due to the absence of detailed clarification in the Sunnah, reducing them to cryptic instructions, detached from reality and impossible to implement? This would strip the Qur'an of its role as a clarification for everything. Thus, the Sunnah must be preserved just as the Qur'an is preserved, so that together they complete Allah's blessing upon creation through Islam, the Deen that Allah (swt) is pleased with. Through both, the Deen is empowered during the succession on earth in a manner that Allah approves for the Ummah entrusted with it.

قلت: والفرض علينا وعلى من هو من قبلنا ومن بعدنا واحد؟ قال: نعم، قلت: فإن كان ذلك علينا فرضًا في اتباع أمر رسول الله صلى الله عليه وسلم، أنحيط به إذا فرض علينا شيئًا: فقد دلنا على الأمر الذي يؤخذ به فرضه؟ قال: نعم، قلت: فهل تجد السبيل إلى تأدية فرض الله عز وجل في اتباع أوامر رسول الله صلى الله عليه وسلم أو أحد قبلك أو بعدك ممن لم يشاهد رسول الله صلى الله عليه وسلم إلا بالخبر عن رسول الله صلى الله عليه وسلم؟

وإن في أن لا آخذ ذلك إلا بالخبر، لما دلني على أن الله أوجب عليّ أن أقبل عن رسول الله صلى الله عليه وسلم "I asked, 'Is the obligation upon us, and upon those before us and after us, the same?' He replied, 'Yes.' I asked, 'If that is an obligation upon us to follow the commands of the Messenger of Allah (saw), does it encompass what he has made obligatory upon us? Has he directed us to the matter that makes his obligations binding upon us?' He replied, 'Yes.' I then asked, 'Do you or anyone before or after you, who has not witnessed the Messenger of Allah (saw), find a way to fulfill Allah's obligation to follow the commands of His Messenger (saw) except through reports about him? For if I do not accept it except through reports, it indicates that Allah has required me to accept what is conveyed from the Messenger of Allah (saw).'" [18]

Allah (swt) revealed the Deen of Islam for all humanity, [19] not restricting the risaalah (message) to those who lived during the era of prophethood. Whatever the revelation addressed, beliefs, laws, stories, or discourse, it applies universally to all of humanity. Its address is directed at all of mankind, from the time of the Prophet's mission (sawa) until the Day of Judgment. Allah (swt) says, ﴿وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ٢٨﴾ **"And We have not sent you except comprehensively to mankind as a bringer of good tidings and a warner, but most of the people do not know"** [TMQ Surah As-Saba']. He (swt) also says ﴿قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي ۚ وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ ۚ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ١٥٨﴾ **"Say, O mankind, indeed I am the Messenger of Allah to you all, to whom belongs the dominion of the heavens and the earth. There is no deity except Him; He gives life and causes death. So believe in Allah and His Messenger, the unlettered prophet, who believes in Allah and His words, and follow him that you may be guided."** [TMQ Surah Al-Aaraaf] [20]. This universal address is indicated by Allah's words, ﴿قُلْ يَا أَيُّهَا النَّاسُ﴾ **"Say, O mankind"**, encompassing all those referred to as "mankind" from the time this comprehensive address was revealed, until the Day of Judgment. The Prophet (saw) is sent to all of them. This universality is reinforced by His words, ﴿إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ﴾ **"Indeed, I am the Messenger of Allah to you."** The use of ﴿إِنِّي﴾ **"Indeed, I"** emphasizes the message, given that among

those addressed are deniers and skeptics. The address also confirms the audience with ﴿جَمِيعًا﴾ **“to you all,”** explicitly indicating universality, eliminating the possibility of limiting the message to certain people, or a specific era, and ensuring the message's comprehensive delivery.

The establishment of the confirmatory argument (hujjah) against humanity means that people have no excuse before Allah (swt)], after the Messengers (as). This necessitates that the confirmatory argument remains established until the Day of Judgment. Allah (swt) says, ﴿رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ﴾ **“We sent messengers as bringers of good tidings and warners so that mankind will have no argument against Allah after the messengers. And Allah is ever Exalted in Might and Wise.”** [TMQ Surah An-Nisaa:165]. If any part of the Deen is lost, then the confirmatory argument in those aspects would be absent, contradicting the establishment of the hujjah and the possibility of accountability for them.

The loss of any part of the Sunnah would imply the loss of its role as a clarification for aspects of the Deen revealed in the Qur’an. This would mean that the Qur’an is no longer explanatory, as it designates the Sunnah as its clarification. Allah (swt) says, ﴿فَلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِن تُطِيعُوهُ﴾ **“Say, Obey Allah and obey the Messenger. However, if you turn away, then upon him is only that which he is charged, and upon you is that which you are charged. If you obey him, you will be guided. There is not upon the Messenger except the clear notification.”** [TMQ Surah An-Nur 54]. The word “clear” (المبين) is descriptive and implies precision, thereby qualifying the act of conveying the message. Without the explanation provided by the Sunnah, the message would not be “clear,” and the means to guidance would be incomplete. Limiting oneself to the general or ambiguous aspects of the Qur’an alone, without the clarifying details provided by the Sunnah in specific matters, would fail to establish proof in those areas.

This signifies that the Deen is preserved from loss, and by extension, the Sunnah is also preserved, as it provides the clarification, detailing the generalities of the

Qur'an, specifying its unrestricted terms, explaining its expressions, and elucidating its rulings and meanings. Through the Sunnah, the Deen was completed. Our task is to distinguish its authentic parts from the weak, given that the majority of Shariah rulings are derived from the Sunnah. The Sunnah serves as the clarifier, explainer, and expounder of the Qur'an, linking branches (furoo') to their roots (usool) and introducing new rulings not explicitly found in the Qur'an. With both the Qur'an and Sunnah, the Deen was completed, Allah's blessing perfected, and He approved Islam as our Deen, encompassing all its rulings. Allah (swt) says, ﴿وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ﴾ **“And We revealed to you the message that you may clarify for the people what was sent down to them and that they might give thought.”** [TMQ Surah An-Nahl: 44]. He (swt) also says, ﴿وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ﴾ **“And We have not revealed to you the Book except that you may clarify to them that over which they differ and as guidance and mercy for a people who believe.”** [TMQ Surah An-Nahl: 44]. With the existence of precise usool for reaching the Shariah legal ruling, it permitted the existence of a way to obtain the preponderance over inconclusiveness (ghalbat ud-dhan) in reaching the Shariah legal rulings. Consequently, it permitted the existence of inconclusiveness in the ahaad narrations of evidence that came from the Sunnah, in their authenticity of text (thaboot), or evidencing (dalaalah), just as it permitted the dhan (inconclusiveness) the evidencing interpretation of some Qur'anic verses. Hence, the Deen in its entirety, through the usool of fiqh (principles of jurisprudence,) fulfills Allah's Promise of providing commands and prohibitions for every action, matter, and issue, ensuring hisaab (accounting) down to the weight of an atom, and distinguishing good from evil. Those who transmitted this Deen must have transmitted it with definitive consensus, as any doubt about their reliability would undermine the certainty of the Deen's completeness, its inclusiveness of every detail, and its ability to establish accountability. Thus, the consensus of those who preserved and transmitted the Deen to us is affirmed with certainty.

We have elaborated on the preservation of the Sunnah through the precision and detailed methodologies of the sciences of Hadith in our book, “Al-Burhan A-

Mubeen on the Sunnah Being Revelation, Its Preservation, Its Authority, and Its Role as a Fundamental Source of the Deen.” Therefore, the obligation entails understanding the process through which Shariah rulings are applied to specific incidents, providing each situation with a ruling that **regulates human behavior in life, addresses the actions of those accountable, defines the rulings for human interactions, and clarifies the laws governing the systems of state, life, and society.**

References

[1] The definition of religion in the book “I Am Content with Islam as My Deen” by Sheikh Saleh Al-Shami, quoting a summarized passage from the scholar Dr. Muhammad Abdullah Draz in his book "Religion."

[2] “I Am Content with Islam as My Religion,” pp. 15-17 by Sheikh Saleh Ahmed Al-Shami, summarized extensively from “Deen” by Dr. Muhammad Abdullah Draz, pp. 30-52.

[3] “I Am Content with Islam as My Religion,” pp. 15-17 by Sheikh Saleh Ahmed Al-Shami

[4] Some commentators have said that its meaning is “to hold oneself accountable.” However, the more precise meaning extends to governing oneself to avoid actions that would require accountability. Don’t you see that the Prophet ﷺ explained it further in his saying: «الكيس من دان نفسه وعمل لما بعد الموت، والفاجر من يتبع نفسه هواها ويتمنى على الله عز وجل» “**The wise person is the one who holds himself accountable and works for what comes after death, and the foolish one is the one who follows his desires and places false hopes in Allah the Almighty.**” Thus, the foolish person follows his desires, while the wise person governs himself according to Allah’s rulings and restrains his desires.

Al-Azhari mentioned in Tahdhib al-Lughah: Abu Ubaid said: “The phrase دان نفسه (dan nafshu) means to humble oneself and bring oneself into servitude...” And the phrase “the Deen is for Allah” comes from this, as it means obedience and

worship of Him. It has also been said regarding the phrase, “The wise person is the one who دان نفسه (dan nafsahu), that it means he holds himself accountable.” End of quote.

[5] Al-Mankhool min Ta'liqat al-Usul by Imam Abu Hamid Al-Ghazali, p. 21.

[6] The cornerstone of a society's identity lies in how relationships are managed, and the systems that govern these relationships. For instance, usurious (riba) relationships are the result of implementing a capitalist system. They cannot change within a society as long as the society remains capitalist. The abstaining from Riba of millions of Muslims in Western societies, or even in Islamic countries, where the system of usury is widespread has no impact on changing the capitalist economic system.

In fact, their money will inevitably enter banks and be legally invested by the banks as they see fit. Muslim money will mix with usury (riba), alcohol trade, and investments made by banks in nightclubs, whether Muslims in the West like it or not. Moreover, they will be subject to state laws such as mandatory insurance, taxes, and other systems forbidden in Islam.

Therefore, the focus is on relationships and systems, not on the individual beliefs of people alone.

[7] And His saying, exalted be He, وَهُوَ الَّذِي جَعَلَكُمْ خَلِيفَةً فِي الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ ذَرَجَاتٍ لِّيُبْلُوَكُمْ ﴿١٦٥﴾ “And it is He who has made you delegated vicegerents upon the earth and has raised some of you above others in degrees of rank to test you through what He has given you. Indeed, your Lord is swift in penalty; but indeed, He is Forgiving and Merciful.” [Surah Al-An'am: 165] And His saying, exalted be He, ﴿فِي مَا آتَيْنَاكُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ﴾ “It is He who has made you successors upon the earth.” [TMQ Surah Fatir: 39]

[8] The right of legislation belongs solely and exclusively to Allah, ﴿إِنِ الْحُكْمُ إِلَّا لِلَّهِ﴾ “Legislation is not but for Allah.” [Surah Al-An'am: 57; Surah Yusuf: 40; Surah Yusuf: 67].

Refer to the detailed discussion in the chapter: The Second Section: Allah the Almighty is the Supreme Judge: The Right of Legislation Belongs Solely and Exclusively to Allah.

[9] Sovereignty (Hakimiyyah) is one of the attributes of Lordship (Rububiyyah) through Allah's exclusive right to legislate, and one of the attributes of Divinity (Uluhiyyah) through His Exclusivity in worship and sanctification by adhering to what He has legislated and refraining from taking others as lords who legislate matters of Deen without Allah's permission, or alter His rulings. Allah says, **﴿إِنّ الْحُكْمَ إِلَّا لِلّٰهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذٰلِكَ الدِّينُ الْقَيِّمُ وَلٰكِنّ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ﴾** "Legislation is not but for Allah. He has commanded that you worship none but Him. That is the correct religion, but most of the people do not know." [Surah Yusuf: 40]. This ayah combines the right to obedience and the right to worship. It is incumbent upon the servants to obey Allah (swt) in what He commands and to worship Him (swt) alone. Lordship inherently includes legislative sovereignty.

Whoever rules by other than what Allah (swt) has revealed rejects Allah's Lordship and His Attributes, in one aspect, while claiming for themselves the right to Lordship and its attributes in another.

[10] From this, it follows that when human beings legislate for one another, they are effectively taking one another as lords besides Allah.

[11] Allah (swt) said, **﴿وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَبْيِينًا لِّكُلِّ شَيْءٍ وَهَدًى وَرَحْمَةً وَبُشْرَىٰ لِّلْمُسْلِمِينَ﴾** "**And We have sent down to you the Book as clarification for all things and as guidance and mercy and good tidings for the Muslims.**" [TMQ Surah An-Nahl: 89]. In the Qur'an, there is clarification through guidance (Dhikr) that is brought by the Messenger (saw), which necessitates obedience to him and acting upon it. This (clarification) is part of that (guidance), as the clarification is also achieved through the Sunnah, whose foundation is established in the Qur'an, **﴿وَأَنزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ﴾** "**And We revealed to you the Dhikr (Reminder) that you may clarify to the people what was sent down to them and that they might give thought.**" [Surah An-Nahl: 44].

[12] We have elaborated extensively on the evidence for the authority of the Sunnah, that it is preserved revelation, in our book: “The Clear Evidence That the Sunnah is Revelation, That It Is Preserved, Authoritative, and a Fundamental Source of Deen.”

[13] Imam Al-Nabhani, may Allah have mercy on him, states in Al-Shakhsiyyah Al-Islamiyyah, Part Three (Usul al-Fiqh), “It cannot be said that the default rule regarding actions and things is permissibility, based on the argument that they are forms of benefit free from indications of harm or damage to the owner, and thus permissible. This cannot be said because the verse’s implication is that human beings are bound by what the Messenger (saw) has brought, as they are punished for disobedience to it. Thus, the default is to follow the Messenger (saw) and adhere to the rulings of his message, not permissibility or freedom from obligation.

The generality of the verses about rulings indicates the necessity of referring to the Shariah and adhering to it. Allah (swt) says, ﴿وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَىٰ﴾ **“And in whatever you disagree, its ruling is to Allah.”** [Surah Ash-Shura: 10], He (swt) says, ﴿فَإِنْ تَرَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ﴾ **“If you disagree over anything, refer it to Allah and the Messenger.”** [Surah An-Nisa: 59] and He says, ﴿وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَبْيِينًا لِّكُلِّ شَيْءٍ﴾ **“And We have sent down to you the Book as clarification for all things.”** [Surah An-Nahl: 89]. Moreover, the Messenger (saw) said, « كل أمر ليس عليه أمرنا فهو ردّ » **“Every matter not based on our command is rejected.”** This indicates that the default is to follow the Shariah and adhere to it.

Furthermore, with the wurood of Shariah, actions and things were assigned rulings. The default, therefore, is to seek in the Shariah whether actions or things (objectives) have rulings, not to consider them permissible by default or to assign permissibility through rational judgment while Shariah exists.

Likewise, it cannot be said that the default origin regarding things is to suspend judgment or abstain from ruling. Suspension implies either halting action or delaying the application of Shariah rulings, which is impermissible. The Qur'an and Hadith affirm that in cases of ignorance, one must inquire about the ruling

rather than abstain. Allah (swt) says, ﴿فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ﴾ “So ask the people of the message if you do not know.” [Surah An-Nahl: 43]. The Prophet (saw) also said regarding tayammum for the open wound, «ألا سألو إذا لم يعلموا، «فإنما شفاء العي السؤال» “Why did they not ask if they did not know? Indeed, the cure for ignorance is to ask.”

This clearly establishes that the origin is to seek rulings from Shariah, not to abstain from ruling or judgment.

This indicates that the default origin is not to suspend judgment or refrain from ruling. Accordingly, after the Prophet’s (saw) mission, rulings are derived from the Shariah, and there is no ruling before the wurood of Shariah. Thus, judgment depends on the arrival of Shariah, meaning that each matter requires a specific Shariah evidence. Consequently, no ruling is issued without evidence, and no ruling is given without the Shariah. The default origin is to seek the ruling in the Shariah, meaning that the search for Shariah evidence for any ruling must stem from the Shariah itself.

This applies to actions. As for things (objects), which are the objects of actions, the default origin concerning them is permissibility, unless there is evidence of prohibition.

The default origin regarding things is that they are permissible and are not considered prohibited, unless there is explicit Shariah evidence indicating their prohibition. This is because the Shariah texts have permitted all things, and these texts are general, encompassing everything. Allah says, ﴿أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي الْأَرْضِ﴾ “Do you not see that Allah has subjected to you whatever is in the earth?” [TMQ Surah Al-Hajj: 65] The meaning of Allah (swt) subjecting everything on earth to humanity is that He has permitted all things on earth for human use. Allah (swt) also says, ﴿يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلْالًا طَيِّبًا﴾ “O mankind, eat from whatever is on earth [that is] lawful and good.” [TMQ Surah Al-Baqarah: 168], ﴿يُتِبْنِيَّ عَادَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا﴾ “O children of Adam, take your adornment at every masjid, and eat and drink.” [Surah Al-A’raf: 31], and, ﴿هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا﴾ “It is He who made the earth

tame for you – so walk among its slopes and eat of His provision.” [Surah Al-Mulk: 15]. All these ayaat and others that permit things are general in scope, indicating the permissibility of all things. Thus, the permissibility of all things is derived from the general address of the Shariah. Therefore, the evidence for their permissibility lies in the Shariah texts that declare everything permissible.

If something is prohibited, there must be a specific text restricting this generality and indicating the exclusion of this particular thing from the general permissibility. This is why the default concerning things is permissibility. Accordingly, the Shariah explicitly identifies things that are prohibited as exceptions to the general texts. For example, Allah says, ﴿حُرِّمَتْ عَلَيْكَ الْمَيِّتَةَ وَالدَّمَ﴾ **“Prohibited to you are dead animals, blood, and the flesh of swine.”** [Surah Al-Ma'idah: 3], and the Prophet (saw) said, «حُرِّمَتْ الْخَمْرُ لِعَيْنِهَا» **“Wine is prohibited for its essence.”** Thus, the things (objects) explicitly prohibited by Shariah are exceptions to the general texts, making them contrary to the default rule. The default is that all things are permissible.

This leads to the conclusion that there is no ruling before the wurood of Shariah. Any ruling issued by reason in matters of Shariah without evidence is to be rejected.” End of quote.

[14] Refer to the chapter: “Establishing That Practical Shariah Rulings May Be Based on Dhanni Evidence” in our book, “The Clear Proof That the Sunnah is Revelation, That It Is Preserved, Authoritative, and a Fundamental Source of Deen.”

[15] Al-Ihkaam fi Usul al-Ahkam by Ibn Hazm Al-Andalusi, Vol. 1, pp. 122-123, Dar Al-Kutub Al-Ilmiyyah, Beirut, 1st Edition, 1405 AH / 1985 CE.

[16] Refer to the chapter, “There Is No Legislative Vacuum” with respect to the verse, ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ﴾ **“This day I have perfected for you your Deen.”** [Surah Al-Ma'idah: 3].

[17] Refer to Al-Shakhsiyyah Al-Islamiyyah, Part Three: (Usul al-Fiqh) by Taqiuddin Al-Nabhani.

[18] 1. Al-Umm, Vol. 7, p. 251. 2. Jama' al-Ilm by Imam Al-Shafi'i, pp. 21-22.
3. Hujjiyyat al-Sunnah by Dr. Abdul Ghani Abdul Khaliq, Al-Dar Al-Alamiyyah lil-Kitab Al-Islami / International Institute of Islamic Thought, 1995 Edition, pp. 262-263.

[19] Imam Ibn Hazm stated in Al-Ihkam, Vol. 1, p. 97, regarding the meaning of “referring back” in the verse, ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ﴾ فَإِنْ تَنَزَعْتُمْ فِي شَيْءٍ فَزُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾ **“O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you believe in Allah and the Last Day. That is the best [way] and best in result.”** [Surah An-Nisa: 59], as follows, إنما البرهان على أن المراد بهذا الرد: إنما هو إلى القرآن والخبر عن رسول الله صلى الله عليه وسلم، أن الأمة مجمعة على أن هذا الخطاب متوجه إلينا، وإلى كل من يخلق وتركب روحه في جسده إلى يوم القيامة، من الجنة والناس كتوجهه إلى من كان “The burhan (confirmed evidence) that this referring back is specifically to the Qur'an and the reports from the Messenger of Allah (saw) is the consensus of the ummah that this address is directed toward us and to everyone who will be created and have their souls placed in their bodies until the Day of Resurrection, from both jinn and mankind, just as it was directed toward those who lived during the time of the Messenger of Allah (saw), as well as those who came after him and before us. There is no difference in its application.” Reference: Hujjiyyat al-Sunnah by Dr. Abdul Ghani Abdul Khaliq, Al-Dar Al-Alamiyyah lil-Kitab Al-Islami / International Institute of Islamic Thought, 1995 Edition, p. 263.

[20] Commentary from Al-Alusi, Al-Razi, Ibn Ashur, and the Reflections of Al-Sha'rawi, Dr. Fadel Al-Samarrai said, “These attributes were mentioned to remind and admonish the Jews, as they denied the Prophethood of Muhammad (saw) and claimed that there would be no Prophet after Moses. They viewed the mission of Muhammad (saw) as something incredulous, believing that no prophet could resemble Moses. Thus, Allah reminded them that He Alone is the Owner of the heavens and the earth and the giver of virtues. Therefore, it is not

surprising that He sends one Messenger and then another, as sovereignty belongs to Him alone.

The mention of giving life and death serves to remind them that Allah revives one law and then another. Hence, they should not find it astonishing that these attributes are mentioned in this context, for the matter is profound.”

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The Islamic Ummah in Postmodernism

Khalil Musab, Wilayah Pakistan

The advent of postmodernism coincided with the cultural and political crises of the 1960s and 1970s. Disillusionment with the failures of modernity – manifest in two World Wars, the rise of fascism, colonial and imperial violence (in the form of the Algerian and Vietnam wars), and class inequality – provided the impetus for postmodern critiques. Figures such as Michel Foucault and Jacques Derrida challenged modernity's claims of linear progress, and the authority of reason, and instead focused on the relativity of truth and objectivity.

Postmodernism arose as a means of challenging the Universalist claims of the West, but in recent years it has been co-opted by certain schools of thought to undermine Islamic political movements. By emphasizing the constructed and “invented” nature of identities and traditions, postmodernism has been deployed to delegitimize Islam and its practices.

In his book, *Recalling the Caliphate*, Salman Sayyid notes that a common postmodern tactic has been to present Islamism (used here as a reference to the political aspect of Islam) as an inauthentic invention, rather than as a legitimate continuation of the Islamic tradition: *“Islamism is presented as being a discourse ‘conjured’ around a fantasy of an authentic essence (al-Azmeh, 1993: 7). That is, what the Islamists claim to be their discovery of ‘real’ Islam is nothing more than the fabrication of an Islamic tradition, which denies its diversity. According to this line of argument, cultural forms such as ‘Islamic dress’ or ‘Islamic way of life’ are recent inventions and not the recovery of sacral traditions (1993: 21). The effect of arguments like this is to try and discredit Islamist claims for being legitimate expressions of a Muslim desire for autonomy and deep decolonisation of the world.”*

This weaponization of postmodern thought was a reaction to Islam's failure to follow a secularizing trajectory. Salman Sayyid writes: *“As late as the last quarter of the twentieth century there was a confident expectation that Islam*

would dissipate as the global advance of Westernisation brought secularisation and modernisation in its wake. Not only has Islam failed to follow the trajectory pursued by variants of Christianity - namely confinement to the private sphere and depoliticization - but it has, in contrast, forcefully reasserted its public presence in the world. Mobilisations in the name of Islam have presented a series of challenges to the current world order that have taken the form of geopolitical, cultural and philosophical contestations.”

This postmodern tactic of labelling political Islam as an “invented tradition” extends further into questioning the legitimacy of the term *Islam* itself as well as concepts related to the Islamic faith such as *Ummah*. By using a “metaphysics of suspicion” (as Salman Sayyid calls it), postmodern texts claim that Islam is too diverse and fragmentary to maintain coherency. Furthermore, the geographic, cultural, and political divisions amongst Muslims mean that the word *Ummah* loses any grounding as a signifier of a shared Muslim community.

It is important to understand what agenda these arguments are in service of. In his book, *Islam, Liberalism, and Ontology*, Professor Joseph J. Kaminski details the political implications of such postmodern texts: *“The rendering of Islam as an incoherent category ultimately subjects its meaning to the whims of hostile hegemonic actors and brute force. If Muslims have no unifying textual/theological referent to fall back upon, someone else undoubtedly will fill that gap for them. Under characterizations of Islam such as El Zein’s, there is no reason why only Muslims have the privilege of defining what Islam is. Approaches such as El Zein’s ultimately remove agency from Muslims—they are robbed of their ability to control how their own religious discourse is defined. The control of terms and meanings constitutive of a discursive tradition by actors situated outside of it - especially when those terms and meanings are ones that those within it would object to - is imperialism par excellence.”*

By rendering *Islam* as ambiguous, hegemonic actors such as Western governments and secular academics can impose their own interpretations. Muslims can be labelled externally as “extremists” and “moderates” and Islamic practices that are acceptable by these actors can be dictated.

Moreover, by casting *Ummah* as a mere discursive construct rather than a real, binding community, postmodern critiques undermine collective Muslim solidarity. By denying Muslims the ability to invoke *Ummah* as a legitimate concept, Muslims are left fragmented into isolated national or sectarian groups, weakening their ability to challenge Western hegemonic forces and articulate a unified political vision like that of the *Khilafah*.

The response of Muslims, of course, should be to deny others the ability to define their religion for them by re-engaging with their own tradition. In his paper, *The Idea of an Anthropology of Islam*, Professor Talal Asad addresses Western academia's skepticism to the term "Islam" by suggesting that, in order to write about Islam: "...one should begin, as Muslims do, from the concept of a discursive tradition that includes and relates itself to the founding texts of the *Qur'an* and the *Hadith*."

Islam, of course, is the Deen chosen for us by Allah (swt) and perfected with the Final Risaalah (Message) of the Prophet Muhammad (saw).

Allah (swt) said, ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا﴾
"This day, I have perfected your Deen for you, completed My Favour upon you, and have chosen for you Islam as your Deen." (TMQ Surah Al-Maidah 3)

And it is those who believe in Allah (swt) and His Messenger (saw) who are Muslim and are members of a single *Ummah*.

Allah (swt) said, ﴿إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ﴾ "Indeed, this *Ummah* of yours is one *Ummah*, and I am your Lord, so worship Me." [TMQ Surah Al-Anbiya 92].

The Prophet (saw) stated, «بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَذَا كِتَابٌ مِنْ مُحَمَّدٍ النَّبِيِّ ﷺ بَيْنَ الْمُسْلِمِينَ وَالْمُؤْمِنِينَ مِنْ قُرَيْشٍ وَيَثْرِبَ وَمَنْ تَبِعَهُمْ فَلِحَقِّ بِهِمْ وَجَاهَدَ مَعَهُمْ أَنَّهُمْ أُمَّةٌ وَاحِدَةٌ دُونَ النَّاسِ» "In the name of Allah, the Most Gracious, the Most Merciful. This is a document from Muhammad, the Prophet (saw), between the Muslims and the believers from Quraysh and Yathrib, and those who followed them, joined

them, and strived with them, that they are one Ummah, distinct from the rest of the people.” (Narrated by Al-Bayhaqi in Al-Sunan Al-Kubra).

And whilst recognizing the truth of Islam, and the existence of a single *Ummah*, the believers can strive towards fulfilling their collective obligations of sufficiency before Allah (swt), establishing a single *Imarah*, *Imamah* and *Khilafah* that rules by all that Allah (swt) has revealed.

Tamim al-Dari (ra) reported that during the time of Umar (ra), people began to compete in building tall structures. The Second Khaleedah Rashid, Umar (ra), said, «يَا مَعْشَرَ الْعَرَبِ، الْأَرْضَ الْأَرْضَ، إِنَّهُ لَا إِسْلَامَ إِلَّا بِجَمَاعَةٍ، وَلَا جَمَاعَةَ إِلَّا بِإِمَارَةٍ، وَلَا إِمَارَةَ إِلَّا بِطَاعَةٍ. فَمَنْ سَوَّدَهُ قَوْمُهُ عَلَى الْفِقْهِ كَانَ حَيَاةً لَهُ وَلَهُمْ، وَمَنْ سَوَّدَهُ قَوْمُهُ عَلَى غَيْرِ فِقْهِ كَانَ هَلَاكًا لَهُ» «O Arabs, stay grounded! There is no Islam without a single community, no single community without a single emirate, and no single emirate without obedience. If a people appoint someone with knowledge of Fiqh (Islamic jurisprudence) as their leader, it will be a source of life for him and for them. However, if they appoint someone without knowledge of Fiqh, it will lead to his ruin and theirs.” (Narrated by al-Darimi)

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This Quranic verse, like the Surah itself, was revealed in response to questions that the Jews of Madinah gave to the mushrikeen of Quraysh, to ask the Messenger (saw) to confirm that he was sent as a Prophet (as). The questions were about young men who went away in the first era, what was their affair, for they had an amazing affair, and they were the People of the Cave. They were about a wandering man who reached the east and west of the earth, what was his story? He was Dhul-Qarnayn. They were about the Ruh (spirit), what is it? So the answer to the first two questions was revealed in Surah Al-Kahf, whilst the answer to the third question was revealed in Surah Al-Isra. The Shariah principle is **العبرة بعموم اللفظ لا بخصوص السبب** “**The expression is by the generality of the wording, not the specificity of the reason of revelation.**” So, the subject of the Quranic verse is the vastness of Allah’s Knowledge.

Ibn Ashur says about the relationship of this Quranic verse to the verses that preceded it in this noble Surah, **لما ابتدئت هذه السورة بالتنويه بشأن القرآن ثم أفيض فيها من أفانين الإرشاد والإنذار والوعد والوعيد، وذكر فيها من أحسن القصص ما فيه عبرة وموعظة، وما هو خفي من أحوال الأمم؛ حوّل الكلام إلى الإيذان بأن كل ذلك قليل من عظيم علم الله تعالى. فهذا استئناف ابتدائي وهو انتقال إلى التنويه بعلم الله تعالى مفيض العلم على رسوله صلى الله عليه وآله وسلم لأن المشركين لما سألوه عن أشياء يظنونها مفحمة للرسول وأن لا يقبل له بعلمها؛ علّمه الله إياها، وأخبر عنها أصدق خبر، وبيّنها بأقصى ما تقبله أفهامهم وبما يقصر عنه علم الذين أغروا المشركين بالسؤال عنها، وكان آخرها خبر ذي القرنين، أتبع ذلك بما يُعلّم منه سعة علم الله تعالى، وسعة ما يجري على وفق علمه من الوحي** “This Surah began with a note about the importance of the Qur’an, then it was filled with various types of guidance, warning, promise, and threats, and mentioned within it the best stories that contain lessons and admonitions, and what is hidden from the conditions of nations. The speech was then turned to indicate that all of that is a little of the great Knowledge of Allah (swt). This is an initiating resumption, and a transition, to highlighting the Knowledge of Allah (swt), who poured knowledge upon His Messenger (saw), because when the mushrikeen asked him about matters that they thought would confound the Messenger (saw) and that he was not capable of knowing them. However, Allah (swt) taught them to him (saw), and informed him about them in the most truthful way, and explained

them in the most comprehensive way, such that their faculty of understanding could accept, and in a way that the knowledge of those who seduced the mushrikeen to ask about these matters, fell short of. The last of them was the story of Dhul-Qarnayn. He followed that with what is made known from the breadth of the Knowledge of Allah (swt). Thus it is the breadth of what is revealed from His Knowledge, if He wanted to convey some of what is in His Knowledge to one of His Messengers (as). And in this is a postponed response to the beginning of the Surah.”

This Arabic linguistic principle رَدَّ الْعَجْزُ عَلَى الصَّدر “a postponed response to the beginning,” is from the arts of linguistic expression, linking the end of the Surah, to its beginning.

We said that the subject of this verse is the Knowledge of Allah (swt), a Knowledge that is All-Encompassing, absolute and endless. The noble verse began with the imperative form of the verb “**Say**,” addressing the Messenger of Allah (saw). This emphasizes the mission of the Messenger in conveying the revelation of Allah (swt) to the people. Then came the beautiful imagery that depicted the vastness of Allah’s Knowledge, saying that if the ocean were ink, that is, ink with which the Words of Allah (swt) are written, and it is called ink because it supplies the writer, the ocean would be exhausted. That is, the ocean would end and be finished, before the Words of Allah (swt) were finished. Not only that, but if the ocean were brought another ocean in magnitude and weight, it too would be exhausted before the Words of Allah were exhausted. The speech deliberately omitted the expression “ink for writing the Words of Allah.”

And the Words of Allah (swt), as Sheikh Al-Shaarawy says, هي (كن) وكلّ مرادات “They are ‘**Be**’ and that is regarding all of what Allah (swt) willed in His creation, what we know of it, and what we will know, and what we will not know except when the Hour comes.”

So Allah (swt) informed us that He placed His Unique Knowledge of the heavens and the earth in the Preserved Tablet in His Saying, ﴿أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾ “Do you not know that Allah

fully knows whatever is in the heavens and the earth? Surely it is all written in a Record. That is certainly easy for Allah.” [TMQ Surat Al-Hajj 70]. Allah (swt) informed us that He knows what is in the heavens and the earth. He (swt) informed us that His knowledge of that is in a Record, and that is easy for Him, glory be to Him. Al-Tirmidhi narrated on the authority of Ubadah ibn As-Samit, who said, I heard the Messenger of Allah (saw) say, **«إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ الْقَلَمَ فَقَالَ لَهُ أَكْتُبْ فَجَزَى بِمَا هُوَ كَائِنٌ إِلَى الْأَبَدِ»** **“Verily the first of what Allah created was the Qalam (Pen). He said to it, “Write.” So it wrote of what will be forever.”** [Tirmidhi]

The Absolute Knowledge of Allah (swt) is even greater and even more comprehensive than His knowledge of the heavens and the earth alone. His Words expressing His Absolute Knowledge would not end even, if the oceans of the earth were ink to write His words. This is confirmed by His (swt) saying, **﴿وَلَوْ أَنَّ فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفَدَتْ كَلِمَاتُ اللَّهِ﴾** **“If all the trees on earth were pens and the ocean were ink, refilled by seven other oceans, the Words of Allah would not be exhausted. Surely Allah is Almighty, All-Wise.”** [TMQ Surah Luqman 27]. If all the trees of the earth, from the time Allah (swt) created the earth until He inherits it, were made into pens for writing, and the ink with which it was written was water of the ocean, and seven other oceans were added to it after that, then that ink would be exhausted, but the Words of Allah (swt) would not be exhausted, for the Knowledge of Allah (swt) the Majestic, is not encompassed by any other. Allah (swt) said, **﴿وَلَا يُحِيطُونَ بِشَيْءٍ﴾** **“No one can grasp any of His Knowledge except what He wills to reveal.”** [TMQ Surah Al-Baqarah: 255].

As for the second verse, At-Tabari said in his interpretation, **يَقُولُ تَعَالَى ذِكْرُهُ قُلْ لِهَؤُلَاءِ الْمُشْرِكِينَ يَا مُحَمَّدُ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ مِنْ بَنِي آدَمَ لَا عِلْمَ لِي إِلَّا مَا عَلَّمَنِي اللَّهُ وَإِنَّ اللَّهَ يُوحِي إِلَيَّ أَنْ مَعْبُودِكُمْ الَّذِي يَجِبُ عَلَيْكُمْ أَنْ تَعْبُدُوهُ وَلَا تُشْرِكُوا بِهِ شَيْئًا، مَعْبُودٌ وَاحِدٌ لَا ثَانِي لَهُ، وَلَا شَرِيكَ، فَمَنْ يَخَافُ رَبَّهُ يَوْمَ لِقَائِهِ، وَيُرَاقِبُهُ عَلَى مَعَاصِيهِ، وَيَرْجُو تَوَابَهُ عَلَى طَاعَتِهِ؛ فَلْيُخْلِصْ لَهُ الْعِبَادَةَ، وَلْيَفِرِّدْ لَهُ الرُّبُوبِيَّةَ** **“Allah, the Most High, is saying, that say to these mushrikeen, O Muhammad, (﴿إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ﴾** **“I am only a human being like you,”** [TMQ Surah Al-Kahf: 110] from the children of Adam (as). I have no knowledge except what Allah (swt) has

taught me. Allah (swt) is revealing to me that the One to Worship (مَعْبُودٌ) (swt), Whom you must worship and not associate anything with Him, is a Single One to Worship (مَعْبُودٌ), with no second, or partner. So whoever fears his Lord on the Day of Meeting Him, and is mindful of his sins, and he hopes for His reward for his obedience to Allah (swt), let him devote his worship to Him alone, and let him devote his Lordship (rubuwiyyah) to Him alone.”

This Quranic verse begins with the same verb as the previous one, with the imperative form **“Say!”**, addressing the Messenger (saw) and commanding him to say, ﴿إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ﴾ **“I am only a human being like you.”** [TMQ Surah Al-Kahf:110] This command has been repeated many times in the Noble Quran, confirming the humanity of the Messenger (saw) and the humanity of the Messengers (as) and Prophets (as) before him. Allah (swt) said, ﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِي إِلَيْهِمْ﴾ **“We did not send messengers before you O Prophet, except mere men inspired by Us.”** [TMQ Surah An-Nahl:43]. Allah (swt) sends to people human beings like them, and from them. He (swt) does not send angels to them, as the kuffar requested, in more than one place in the Noble Qur’an. If there were angels on Earth and Allah (swt) wanted to send Messengers (as) to them, He (swt) would have sent angels to them. Allah (swt) said, ﴿فَلَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يَمشُونَ﴾ **“Say, O Prophet, “Had there been angels walking the earth, well settled, We would have surely sent down for them an angel from heaven as a messenger.”** [TMQ Surah Al-Israa: 95]. Perhaps the wisdom in this is that the Messenger (as) is charged with what the people to whom he was sent to are charged with, so the Messenger (as) becomes a role model and example for his people, conveying to them the Message of Allah (saw) through his words and actions. The Noble Quran confirms this sense by saying, ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ﴾ **“Indeed, in the Messenger of Allah you have an excellent example for whoever has hope in Allah and the Last Day.”** [TMQ Surah Al-Ahzab: 21].

The Quranic verse clarifies the function of any Messenger. The Messenger is the one who conveys the revelation of Allah (swt) sent to him. The first thing revealed to the Messenger is that our Lord is One. This is what all the Messengers

(as) and Prophets (as) came with. It is the Dawah to the Oneness (tawheed) of Allah (swt) and to single Him out for worship, alone. The function of the Messenger is repeatedly stated in the Noble Quran as being the conveyance of the clear message, including the saying of Allah (swt), ﴿وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ﴾ **“The Messenger’s obligation is only to deliver the message clearly.”** [TMQ Surah An-Nur 54]. The Dawah of the Messenger of Allah (saw) to the people to worship Allah (swt) alone is consistent with the human fitrah (nature), and convincing to their minds. It is in keeping with the human instinct for religiousness, which drives them to feel a natural incapability, deficiency, limitation, and need. This feeling can only be satisfied by Iman in Allah (swt), the Creator and Controller. It convinces the mind, as his senses reveal his need, and the need of all things around him, for Allah (swt) the Creator and Controller. This wondrous creation, and the wondrous order that governs the universe around man, in every detail and in every way, evidences the obligated existence of a Creator (swt), and the existence of an Organizer (swt) to whom the universe is subject. Thus, the Dawah of the Messenger of Allah (saw) to worship Allah (swt) Alone, and to worship Him alone is convincing to the human mind, and consistent with human nature, filling the mind with conviction and Iman, and the heart with tranquility and contentment.

As for the last part of the second verse, which concludes the surah, it is the saying of Allah (swt), ﴿فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾ **“So whoever hopes for the meeting with his Lord, let them do good deeds and associate none in the worship of their Lord.”** [TMQ Surah Al-Kahf 110]. It includes several meanings, the first of which is belief in the Last Day, expressed in this verse as **“meeting his Lord”** because meeting Allah (swt) will be on the Last Day, and it is part of what belief in the Last Day requires, and meeting Allah (swt) is one of the things that Allah (swt) has made beloved to His believing servants, as Al-Bukhari narrated on the authority of Ubadah bin Al-Samit, may Allah (swt) be pleased with him, that the Messenger of Allah (saw) said, «مَنْ أَحَبَّ» **“Whoever loves to meet Allah,**

Allah too loves to meet him. Whoever hates to meet Allah, Allah too hates to meet him.” [Bukhari]

This was from the Dua of the Messenger of Allah (saw) as Al-Tabarani narrated in Al-Awsat on the authority of Anas bin Malik (ra) who said, “My station was between the shoulders of the Messenger of Allah (saw) and when he finished Salah, he would say, **«اللَّهُمَّ اجْعَلْ خَيْرَ عُمْرِي آخِرَهُ اللَّهُمَّ اجْعَلْ خَوَاتِيمَ عَمَلِي رِضْوَانَكَ اللَّهُمَّ**” **«O Allah, make the best part of my life its last. O Allah, make the ends of my deeds Your pleasure. O Allah, make the best of my days the day that I meet You.” [At-Tabarani]**

However, the love of meeting Allah (swt) and reposing hope in Him requires two interconnected matters: the first is righteous deeds, and the second is not associating anyone with Allah (swt) in worship. As for righteous deeds, they are what Allah (swt) has commanded us to do through the blessed tongue of His Messenger (saw). Explaining righteous deeds is the mission of the Prophets (as) and Messengers (as). Al-Nasa’i and Ibn Majah narrated on the authority of Abdullah ibn Amr that the Messenger of Allah (saw) said, **«إِنَّهُ لَمْ يَكُنْ نَبِيًّا قَبْلِي إِلَّا كَانَ**” **«There has never been a Prophet before me who was not obliged to tell his Ummah of what he knew was good for them, and to warn against what he knew was bad for them.” [Ibn Majah]**

The determination of good deeds was not left to man, because man’s judgment over objects and actions is subject to difference, disparity, contradiction, and the influence of the environment. He judges what he loves and what benefits him, as good for him. He judges what he hates and what harms him, as evil for him. Allah (swt) has made clear the error of these human standards when He (swt) obligated fighting saying, **«كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ**” **“Fighting has been made obligatory upon you believers, though you dislike it. Perhaps you dislike something which is good for you and like something which is bad for you. Allah knows and you do not know.” [TMQ Surah Al-Baqarah: 216].**

The true definition of righteous action is what the Prophets (as) and Messengers (as) came with, to define and explain. After the mission of our Master Muhammad (saw), the definition of righteous action became dependent on what Muhammad (saw) brought, because his risaalah (message) superseded previous messages. The final commandment in this verse, which concludes the noble surah, is not to associate anyone with Allah (swt) in worship. This means that we must worship Allah (swt) Alone but not in ritual worships alone. The intended worship is an absolute, general obedience to Allah (swt), and not worship in its specific, limited sense, which regulates the relationship between the servant and his Creator Alone. At-Tabarani narrated in Al-Kabir, and Al-Tirmidhi and Al-Bayhaqi in Al-Sunan Al-Kubra that Adi ibn Hatim, a Christian, came to the Prophet (saw) and heard him recite this Quranic verse, **﴿اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ﴾** **“They have taken their rabbis and monks as well as the Messiah, son of Mary, as lords besides Allah, even though they were commanded to worship none but One God. There is no god worthy of worship except Him. Glorified is He above what they associate with Him!”** [Surah At-Tawbah 31]. He said, “So I said to him: We do not worship them. He (saw) said, **«أَلَيْسَ يَحْرَمُونَ مَا أَحَلَّ اللَّهُ فَتَحْرِمُونَهُ، وَيَحْلُونَ مَا حَرَّمَ اللَّهُ فَتَحْلُونَهُ»** **“Do they not forbid what Allah (swt) has permitted, so you forbid it? And do they not permit what Allah (swt) has forbidden, so you permit it?”** I said, “Certainly we do.” He (saw) said, **«فتلك عبادتهم»** **“This is the worship of them.”**

Worshipping Allah (swt) Alone means singling Him out in tawhid (monotheism), and singling Him out in what is permissible (Halal), and what is forbidden (Haram). It means absolute obedience to Him (swt) in everything He (swt) has commanded and everything He (swt) has forbidden.

Worshipping Allah (swt) Alone requires from the believing servant pure sincerity, sincerity of worship to Allah (swt) alone, without any hint of hypocrisy or showing off (riya). Muslim narrated in his Sahih on the authority of Abdullah bin Jundub that the Messenger of Allah (saw) said, **«مَنْ يُسْمَعُ يُسْمَعُ اللَّهُ بِهِ، وَمَنْ يُرَى يُرَى اللَّهُ بِهِ»** **“He who wants to make his deeds known, Allah will only make them**

known. He who shows off his deeds in hypocrisy (riyaa), Allah will only show him off.” Muslim narrated on the authority of Abu Hurairah (ra) that the Messenger (saw) said, «قَالَ اللهُ تَبَارَكَ وَتَعَالَى أَنَا أَعْتَى الشُّرَكَاءِ عَنِ الشُّرْكِ مَنْ عَمِلَ عَمَلًا أَشْرَكَ فِيهِ «Allah (swt) said, ‘I am the One, One Who does not stand in need of a partner. If anyone does anything in which he associates anyone else with Me, I shall abandon him with one whom he associates with Me.’” [A Hadith Qudsi in Muslim]

Therefore, whoever loves and hopes to meet Allah (swt) must believe in Allah (swt) alone as Lord, Creator and Organizer. He must seek Help from none but Him (swt). He must have reliance (tawwakul) on none but Him (swt). He must have hope in none but Him (swt). He must abide by righteous deeds as Allah (swt) has commanded. That is, he must make the Halal and Haram as his criterion in this worldly life.

We conclude by drawing attention to an important issue evidenced in the last part of the second verse, the final verse of Surat Al-Kahf. This issue is the correct solution to the greatest knotted problem within man. It answers the three questions urged by the instinct of religiousness in man: Where did I come from? Why am I here? And where are we going? Allah (swt) is our Creator and the Organizer of our affairs and the affairs of the entire universe. He (swt) created us to worship Him, adhere to His commands, and abstain from what He forbids. We will return to Him (swt), glory be to Him, on the Day of Judgment for judgment and reward. We ask Allah (swt) to make us among His righteous servants, and to be amongst those who hope to meet Allah (swt) and love Him, so that we may attain His Pleasure and Paradise. We ask Him (swt) to establish for the Muslims an authority of righteousness in which He (swt) honors those who obey Him, and humiliates those who disobey Him.

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The Stances of Abu Bakr al-Siddiq (ra), Will Remain a Beacon for Every Muslim to Remain Steadfast in Adhering to, and Proclaiming, the Truth

Maher Al-Dubai - Yemen

His Name, Arabic Honorifics, and Description:

Abu Bakr Al-Siddiq Abdullah ibn Abi Quhafah Uthman ibn Amir Al-Taymi Al-Qurashi (50 BC - 13 AH / 573 CE - 634 CE). Abu Bakr was given the honorifics of Al-Siddiq, Al-Sahib, Al-Ateeq, Al-Atiq, Al-Atqa, Al-Awwah. Each honorific has a story that illustrates Abu Bakr's virtues. However, the honorific Al-Siddiq (the Truthful Testifier) stuck to his name because of its merit, as it occurred during a time of denial and aversion to the Way of Allah (swt) by the idol worshippers.

Abu Bakr (ra) was famous in the pre-Islamic era for several qualities, including his knowledge of the genealogical lineages and Arab history. It was narrated that the Prophet (saw) said, «فَإِنَّ أَبَا بَكْرٍ أَعْلَمُ قُرَيْشٍ بِأَنْسَابِهَا» **“Abu Bakr who has the best knowledge of the lineage of the Quraish.”** [Muslim]

Abu Bakr (ra) was a trader. Ibn Kathir said, “He was a trader with good morals and a renowned reputation. The men of his people used to come to him and befriend him for more than one reason, his knowledge, his trade, and his good company.” His investment capital was forty thousand dirhams. Some of them described him as saying that the people of Makkah loved to sit with him, as he was a man of good company, intelligent and forbearing, gentle, generous, honest, modest, proud, and dignified.

Abu Bakr (ra) did not do what the people of the pre-Islamic era (Jahilliya) did, such as prostrating to idols, drinking alcohol, and killing children for fear of poverty. He did not gather in the gatherings of his people except for good morals and virtues.

The biography of Abu Bakr Al-Siddiq (ra) is full of heroic deeds and filled with the fragrance of Iman (faith). His personality is surrounded by praiseworthy qualities

and adorned with noble morals. He was the first to believe, make Dawah to Allah (swt), defend the Messenger of Allah (saw), and spend to glorify the Deen. He was the first to be harmed for the Sake of Allah (swt). He was the Companion (ra) of the Messenger of Allah (saw), his Companion (ra) in his travels, the most knowledgeable of people about him (saw), the keeper of his (saw) secrets, and the dearest of men to him. He took decisive stances in times of calamity and disaster. Abu Bakr (ra) was the first Khaleefah (caliph) in Islam, a supporter of the Deen and defender of its Aqeedah (doctrine) and Shariah rulings, a mujahid in the Path of Allah (swt), and the one whom Allah (swt) guided to compile His Book.

Abu Bakr (ra) was pious, beloved, brave, merciful, gentle, firm, intelligent, and insightful. If we were to sum up his qualities, we would say that there was no virtue or honor that he did not have a share in, nor any good deed that he did not strive to be the first to do it. On the authority of Abu Hurairah (ra) who said, the Messenger of Allah (saw) said, **«مَنْ أَصْبَحَ مِنْكُمْ الْيَوْمَ صَائِمًا؟ قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، أَنَا، قَالَ رَسُولُ اللَّهِ ﷺ، فَمَنْ أَطْعَمَ مِنْكُمْ الْيَوْمَ مِسْكِينًا؟ قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، أَنَا، قَالَ رَسُولُ اللَّهِ ﷺ، فَمَنْ عَادَ مِنْكُمْ الْيَوْمَ مَرِيضًا؟ قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، أَنَا، فَقَالَ رَسُولُ اللَّهِ ﷺ، مَا اجْتَمَعْنَ فِي أَمْرِي إِلَّا دَخَلَ الْجَنَّةَ.»** **“Who fasted among you today?”** Abu Bakr (ra) replied, I did. **The Prophet (saw) asked, ‘Who among you followed a funeral bier (janaza) today?’** Abu Bakr (ra) replied, I did. **The Prophet (saw) asked, ‘Who among you fed a poor man today?’** Abu Bakr (ra) replied, I did. **The Prophet (saw) asked, ‘Who among you visited an ill person today?’** Abu Bakr (ra) said, I did. **Upon this the Messenger of Allah (saw) said, ‘Anyone in whom these good deeds are combined will certainly enter paradise.’** [Muslim]

The stances of Abu Bakr al-Siddiq (ra) remain a beacon for every Muslim to persevere in adhering to the truth and proclaiming the Word of Allah (ra), no matter the challenges. Abu Bakr al-Siddiq (ra) is the role model from whom we can learn patience, and wise leadership in difficult circumstances, as well as sincerity in making Dua and working to uphold the Word of Allah (swt).

The Embracing of Islam by Abu Bakr (ra) and his Precedence Within Islam:

When the Prophet (saw) received the Revelation, he (saw) invited his close friend Abu Bakr (ra) to Islam. Abu Bakr did not hesitate, doubt, or delay in responding to the Messenger of Allah (saw). He (ra) was the first of the adult men to believe, whilst Ali (ra) was the first amongst the shebaab (young men). When Abu Bakr (ra) embraced Islam, the Prophet (saw) was greatly pleased. According to Ibn Kathir, Hafiz Abu al-Hasan al-Atrabulsi narrated on the authority of the Mother of the Believers, Aisha (ra), that she said, “Abu Bakr set out seeking the Messenger of Allah (saw), and he had been a friend of his during the pre-Islamic period. He met him and said, ‘O Abu al-Qasim, you have been missing from the gatherings of your people. They have accused you of defaming their fathers and mothers.” The Messenger of Allah (saw) said, «إِنِّي رَسُولُ اللَّهِ أَدْعُوكَ إِلَى اللَّهِ» **“I am indeed a Messenger of Allah and I make Dawah to you for Allah (swt).”** When he (saw) finished speaking, Abu Bakr (ra) embraced Islam. The Messenger of Allah (saw) parted from him, and no one between two sides was happier than him at Abu Bakr’s entry into Islam.”

The Prophet (saw) praised Abu Bakr’s Iman in what was narrated by Ibn Ishaq, saying, «مَا دَعَوْتُ أَحَدًا إِلَى الْإِسْلَامِ إِلَّا كَانَتْ عِنْدَهُ كِبُورَةٌ وَتَرَدُّدٌ وَنَظْرٌ، إِلَّا أَبَا بَكْرٍ، مَا عَاكَمَ مِنْهُ حِينَ «I have not invited anyone towards Islam except that he experienced some type of hesitation, wavering or uncertainty, except for Abu Bakr [radiyallahu ‘anhu]; he neither ‘akam (hesitated) when I mentioned it to him [i.e., invited him to Islam], nor did he waver in it [i.e., his decision to accept Islam].” Now, ‘Akam means delaying, postponing or putting off, as mentioned by Ibn Hisham.

It was also narrated that the Prophet (saw) said, «هَلْ أَنْتُمْ تَارِكُونَ لِي صَاحِبِي، هَلْ أَنْتُمْ تَارِكُونَ لِي صَاحِبِي؟ إِنْ قُلْتُمْ يَا أَيُّهَا النَّاسُ إِنْ رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا، فَقُلْتُمْ كَذَبْتُمْ، وَقَالَ أَبُو بَكْرٍ «Are you people leaving for me my Companion, Abu Bakr? Are you people leaving for me my Companion? When I said, ‘O people I am sent to you all as the Messenger of Allah,’ you people said, ‘You have lied,’ while Abu Bakr (ra) alone said, ‘You have spoken the truth.’” [Narrated by Al-Bukhari].

The Iman of Abu Bakr (ra), if it were weighed against the Iman of all the people of the earth, it would outweigh them. Ahmad reported: The Messenger of Allah (saw) came out to us one day and said, «رَأَيْتُ أَيْفًا كَأَنِّي أُعْطِيتُ الْمَقَالِيدَ وَالْمَوَازِينَ، فَأَمَّا وَالْمَقَالِيدُ فَهَذِهِ الْمَفَاتِيحُ، وَأَمَّا الْمَوَازِينُ فَهِيَ الَّتِي تَزْنُونَ بِهَا، فَوُضِعَتْ فِي كِفَّةٍ وَوُضِعَتْ أُمَّتِي فِي كِفَّةٍ فَرَجَحْتُ بِهِمْ، ثُمَّ جِيءَ بِأَبِي بَكْرٍ فَرَجَحَ، ثُمَّ جِيءَ بِعُمَرَ فَرَجَحَ، ثُمَّ جِيءَ بِعُثْمَانَ فَرَجَحَ، ثُمَّ رُفِعَتْ، قَالَ، «I saw earlier that I was given the Keys and the Scales. As for the Keys, they are keys, and as for the Scales, they are what you weigh with. I was placed on one side of the scale, and my Ummah was placed on the other side, and I outweighed the Ummah. Then Abu Bakr (ra) was brought and he outweighed the Ummah. Then Umar (ra) was brought and he outweighed the Ummah. Then Uthman was brought and he outweighed the Ummah. Then it was taken away. A man said to him: So where are we? He said, "Where you have placed yourselves." [Narrated by Ibn Shiba and At-Tabarani]

The Dawah to Islam of Abu Bakr (ra) and His Stances Regarding Islam:

Abu Bakr (ra) was a unique advocate of the Dawah to Islam, evident in his many actions and stances. He made Dawah to the people for Allah (swt), and many Companions (ra) embraced Islam at his hands; Al-Zubayr ibn al-Awwam, Uthman ibn Affan, Talhah ibn Ubaydullah, Sa'd ibn Abi Waqqas, Abd al-Rahman ibn Awf, Uthman ibn Maz'un, Abu Ubaidah ibn al-Jarrah, Abu Salamah ibn Abd al-Asad, and al-Arqam ibn Abi al-Arqam. Abu Bakr also invited his family, and his daughters Asma and Aisha, his son Abdullah, his wife Umm Ruman, and his servant Amir ibn Fuhayrah embraced Islam.

Abu Bakr (ra) was the one who urged the Messenger of Allah (saw) to speak out with the kutlah (structuring) of the believers in defiance, and to proclaim the truth in Makkah. Ibn Kathir narrated in Al-Bidayah wa'l-Nihayah on the authority of Aisha (ra) who said that when the Companions (ra) of the Prophet Muhammad (saw) gathered, and they were thirty-eight men, Abu Bakr (ra) urged the Prophet to speak out. So the Prophet (saw) said, «يَا أَبَا بَكْرٍ إِنَّا قَلِيلٌ» **"O Abu Bakr! We are few in number."** Abu Bakr (ra) continued to insist until the Messenger (saw) appeared, and the believers spread out to the corners of the Sacred Masjid

(Kaabah), each man according to his tribe. Abu Bakr (ra) stood in the midst of the people as a speaker while the Messenger (saw) was sitting, so he was the first speaker to call to Islam. The idol worshippers revolted against Abu Bakr (ra) and the Muslims, so Abu Bakr (ra) was trampled upon and beaten severely. Utbah ibn Rabi'ah (ra) approached him and began to beat him with two woven sandals, turning them towards his face. He climbed onto the torso of Abu Bakr (ra), until his face was beaten, such that it could not be distinguished from his nose. Banu Taym came rushing towards him, so the idol worshippers fled from Abu Bakr. Banu Taym carried Abu Bakr (ra) in a garment until they brought him into his house, and they had no doubt about his impending death. Then Banu Taym returned and entered the Sacred Masjid and said, 'By Allah, if Abu Bakr dies, we will kill Utbah ibn Rabi'ah. They returned to Abu Bakr, and Abu Quhafah (Abu Bakr's father) and Banu Taym continued to talk to Abu Bakr (ra) until he answered. He spoke by the end of the day and said, "What of the Messenger of Allah (saw)?" They lashed him with their tongues and reproached him, and said to his mother, Umm al-Khair, "Look into feeding him something, or giving him something to drink." When she was alone with him, she reproached him, whilst he (ra) kept asking, "What of the Messenger of Allah (saw)?" She said, "By Allah, I have no knowledge of your companion." He said, "Go to Umm Jamil bint al-Khattab and ask her about him (saw)." She went out until she came to Umm Jamil who was hiding her embracing Islam. She said, "Abu Bakr is asking you about Muhammad ibn Abdullah." She said, "I do not know of Abu Bakr and Muhammad ibn Abdullah. Would you like me to go with you to your son?" She said, "Yes." She went with her until she found Abu Bakr (ra) lying motionless. Umm Jamil approached and cried out loudly, saying, "By Allah, the people who have harmed you are people of immorality and disbelief. I hope that Allah (swt) will take revenge on them for you." Abu Bakr (ra) asked, "Then what of the Messenger of Allah (saw)?" She said, "This is your mother listening in." He said, "There is nothing wrong with her." She said, "He (saw) is safe and sound." He said, "Where is he?" She said, "In the House of Al-Arqam." He said, "I swear to Allah (swt) that I will not taste food, or drink anything until I come upon the Messenger of Allah (saw)."

So they waited until the crowd calmed down and they went out with him leaning on them, until they brought him to the Messenger of Allah (saw). The Messenger of Allah (saw) leaned over him and kissed him, and the Muslims leaned over him, and the Messenger of Allah (saw) felt very sorry for him. Abu Bakr said, “May my father and mother be sacrificed for you, O Messenger of Allah (saw), there is nothing wrong with me except what the evildoer did to my face. This is my mother, dutiful to her son. You are blessed, so make Dawah to her for Allah (swt) and make Dua to Allah (swt) for her, perhaps Allah (swt) will save her through you from the Hellfire.” So the Prophet (saw) made Dua for her and made Dawah to Allah (swt), and she became Muslim.

When Abu Bakr (ra) learned of the torture of Bilal ibn Rabah (ra) who was a slave of Umayya ibn Khalaf (ra) he went to the place of torture, negotiated with Umayya, bought Bilal (ra) from him and freed him for the sake of Allah (swt). He did the same with a number of male and female slaves who had embraced Islam, so he bought them and freed them too, including, Aamer ibn Fuhayrah, Umm Ubays (or Umm Umays), and Zunayrah. He also freed Al-Nahdiyah and her daughter, and bought Lubaynah, a slave girl of Banu Mu’amamil, who was a Muslim, and freed her as well.

The Hijrah and Companionship of the Prophet (saw)

Abu Bakr (ra) was eager to be the companion of the Prophet (saw) and prepared for that. Ibn Ishaq said, Abu Bakr (ra) was a wealthy man. So when he asked the Messenger of Allah (saw) for permission to emigrate, the Messenger of Allah (saw) said to him, « لَا تَعْجَلْ، لَعَلَّ اللَّهَ يَجِدُ لَكَ صَاحِبًا » **“Do not rush, perhaps Allah will find for you a companion.”** Abu Bakr (ra) hoped that the Messenger of Allah (saw) meant himself when he said that to him, so he bought two camels and kept them in his house, feeding them in preparation for that. Aisha (ra), the Mother of the Believers, said, “When Allah (swt) gave permission to His Prophet to make Hijrah, he left his house unharmed, amidst among those who had gathered to kill him, and went to the house of Abu Bakr (ra). Aisha (ra) narrates to us what happened, “The Messenger of Allah (saw) never failed to come to the house of

Abu Bakr at either end of the day, either in the morning or in the evening. When the day came when Allah (swt) gave permission to His Messenger (saw) to make Hijrah and leave Makkah, from amidst his people, the Messenger of Allah (saw) came to us at noon at an hour when he usually did not come. When Abu Bakr (ra) saw him, he said, “The Messenger of Allah (saw) did not come at this hour except for a matter that has happened.” When he entered, Abu Bakr (ra) moved away from his bed for him, so the Messenger of Allah (saw) sat down and there was no one with the Messenger of Allah (saw) except me and my sister Asma’ bint Abu Bakr. The Messenger of Allah (saw) said, «أُخْرِجْ عَنِّي مَنْ عِنْدَكَ» **“Remove those with you, from my presence.”** Abu Bakr (ra) said, “O Messenger of Allah (saw), they are my two daughters. What is the matter, may my father and mother be sacrificed for you?” He said, «إِنَّ اللَّهَ قَدْ أَذِنَ لِي فِي الْخُرُوجِ وَالْهِجْرَةِ» **“Allah (swt) granted me permission to leave and make Hijrah.”** Abu Bakr said, “My companionship, O Messenger of Allah (saw)?” He said, «الصُّحْبَةَ» **“Your companionship.”** She (ra) said, “By Allah, I had never felt before that day that anyone cried for joy until I saw Abu Bakr crying that day.” (Reference: Al-Bidayah wa’l-Nihayah, Ibn Kathir).

Abu Bakr (ra) took all his wealth, which was five or six thousand, as Asma’ bint Abu Bakr narrated. He went out with the Messenger of Allah (saw) to the Cave of Thawr, sacrificing his wealth and himself for the Messenger of Allah (saw). He was careful that no harm or misfortune should befall him (saw).

Muhammad ibn Sirin said, “Men were mentioned during the reign of Umar (ra), and it was as if they preferred Umar (ra) over Abu Bakr (ra). When Umar (ra) heard of this, he said, “By Allah (swt), one night with Abu Bakr (ra) is better than the family of Umar (ra), and one day with Abu Bakr (ra) is better than the family of Umar (ra). The Messenger of Allah (saw) went out to go to the cave, and Abu Bakr (ra) was with him. He (ra) walked for a while in front of him (saw), and for a while behind him (saw) until the Messenger of Allah (saw) noticed him (ra) and said, ‘O Abu Bakr, why do you walk for a while in front of me and for a while behind me?’ He (ra) said, ‘O Messenger of Allah (saw), I consider pursuit, so I walk behind you. Then I consider ambush, so I walk in front of you.’ He (saw) said, يَا «**“O Abu Bakr, if anything was to**

happen, you would prefer it to happen to you, rather than me?’ He (ra) said, ‘Yes, by Him Who sent you with the truth, no calamity would have happened except that it would have been through me rather than you.’ When they reached the cave, Abu Bakr (ra) said, ‘Stay where you are, O Messenger of Allah, until I clear the cave for you.’ So he entered and cleared it until, when he was at the top, he remembered that he had not cleared the enclave. So he said, ‘Stay where you are, O Messenger of Allah, until I clear the enclave.’ So he entered and cleared it, then he said, ‘Come down, O Messenger of Allah ﷺ.’ So he (saw) came down. Umar (ra) said, ‘By Him in Whose hand is my soul, that night was better than the family of Umar.’” [Authenticated Hadith]

The idol worshippers followed the footsteps of the Prophet (saw) until they reached Mount Thawr, and they reached the cave. However, the Grace and Support of Allah (swt) for His Prophet (saw) made them turn back in failure.

Abu Bakr al-Siddiq (ra) said, “I said to the Prophet (peace and blessings of Allah be upon him) while I was in the cave, ‘If one of them were to look down at his feet, he would see us.’ He (saw) said, « مَا ظَنُّكَ يَا أَبَا بَكْرٍ بِأَنْتَيْنِ اللَّهُ تَالِيَهُمَا؟ » **‘What do you think, O Abu Bakr, of two people, with Allah (swt) as their third?’**” [Bukhari].

Allah (swt) revealed about this incident within the Noble Quran, which will be recited until the Day of Resurrection. Allah (swt) said, **﴿إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ﴾**
“It does not matter if you believers do not support him, for Allah did in fact support him when the disbelievers drove him out of Mecca and he was only one of two. While they both were in the cave, he reassured his companion, “Do not worry; Allah is certainly with us.” So Allah sent down His serenity upon the Prophet, supported him with forces you believers did not see, and made the word of the disbelievers lowest, while the Word of Allah is supreme. And Allah is Almighty, All-Wise.” [TMQ Surah At-Tawbah: 40].

The Messenger of Allah (saw), and Abu Bakr (ra) stayed in the cave for three nights, then they set out after the searching had subsided, until they reached Madinah.

The Companion (ra) and Wazir (Delegated Assistant) of the Messenger of Allah (saw) and an Arrow in his Quiver:

Abu Bakr Al-Siddiq (ra) was inseparable from the Messenger of Allah (saw) in his travels and at home. He was his wazir, his advisor, his Companion (ra), and the most beloved of people to him. Abu Bakr (ra) never missed a single battle with the Messenger of Allah (saw). He (ra) spent all his wealth in the Battle of Tabuk, and did not leave any wealth for his family. He bought himself, seeking the pleasure of Allah, the Exalted. Abu Bakr (ra) would race in good deeds until he exhausted his competitors, and they accepted that they would never surpass him.

Abu Bakr (ra) was one of the people who loved the Messenger of Allah (saw) the most, and one of the people who knew him best.

Al-Bukhari and Muslim narrated on the authority of Abu Sa'id al-Khudri (ra) that the Messenger of Allah (saw) sat on the minbar and said, «إِنَّ عَبْدًا حَيَّرَهُ اللَّهُ بَيْنَ أَنْ يُؤْتِيَهُ مِنْ زَهْرَةِ الدُّنْيَا مَا شَاءَ، وَيُنَّ مَا عِنْدَهُ، فَاخْتَارَ مَا عِنْدَهُ» **“A servant was given a choice by Allah (swt) as to whether He (swt) should give him as much worldly comfort as he wished for, or whether he should have what was with Him (swt). The servant chose what was with Allah (swt).”** Abu Bakr (ra) wept and said, “May our fathers and mothers be sacrificed for you.” We were amazed at him, and the people said, “Look at this old man. The Messenger of Allah (saw) is telling us about a servant whom Allah (swt) gave the choice between giving him some of the luxuries of this world and what He has, and he is saying, ‘May our fathers and mothers be sacrificed for you!’” Abu Sa'id added, “Now the Messenger of Allah (saw) was the one who was given the choice, whilst Abu Bakr was the one among us who knew best its meaning.” [al-Bukhari and Muslim]

«إِنَّ مِنْ أَمْرِ النَّاسِ عَلَيَّ فِي صُحْبَتِهِ وَمَالِهِ أبا بَكْرٍ، ولو كُنْتُ مُتَّخِذًا خَلِيلًا مِنْ أُمَّتِي لَاتَّخَذْتُ أبا بَكْرٍ، إِلَّا حُلَّةَ الْإِسْلَامِ، لَا يَبْقَيْنَ فِي الْمَسْجِدِ خَوْحَةٌ إِلَّا خَوْحُهُ أَبِي بَكْرٍ»
The Messenger of Allah (saw) said, «The person who has favored me most of all, both with his company and wealth, is Abu Bakr. If I were to take a Khalil (close friend) other than my Lord, I would have taken Abu Bakr as such. What relates us is the Islamic brotherhood and friendliness. Any khukha (gateway) of Al-Masjid Al-Nabawi can be closed, except the gateway of Abu Bakr.» [Bukhari]. Please note that khukha is a small gateway, like a large window between two houses, on which a door is installed.

Abu Bakr (ra) Was the Man of the Moment, in Difficult and Decisive Situations

This was evident on several occasions, the most important of which was the passing of the Messenger of Allah (saw), and also in confronting apostates, and those who refused to pay Zakat and insisting on fighting them, which led to the preservation of the state, and the preservation of the Deen and Shariah rulings of Islam.

The Death of the Messenger of Allah (saw):

The passing of the Messenger of Allah (saw) had a tremendous impact on the Companions (ra). They were in a state of shock, astonishment, and confusion. Some of them were unable to speak. Some were paralyzed and unable to stand. Some were even in denial over his death. Abu Bakr (ra) learned of the news of the passing of the Messenger of Allah (saw) and he was absent, as stated in Sahih al-Bukhari, “The Messenger of Allah (saw) died while Abu Bakr was at a place called As-Sunah (Al-‘Aliya), so Umar (ra) stood up and said, ‘By Allah (swt), the Messenger of Allah (saw) has not died.’ Umar then said, ‘By Allah (swt), only that occurred to me. Allah (swt) will surely resurrect him, and he will cut off the hands and feet of some men.’

Then Abu Bakr (ra) came and uncovered the Messenger of Allah (saw) and kissed him. He said, ‘May my father and mother be sacrificed for you. You were good in life and in death. By the One in Whose Hand is my soul, Allah (swt) will never let

you taste death twice.’ Then he went out and said, ‘O you who took oath, do not be hasty.’ When Abu Bakr (ra) spoke, Umar (ra) sat down. Abu Bakr (ra) praised Allah (swt) and extolled Him (swt), and said, “Whoever worshipped Muhammad, Muhammad has died, but whoever worshipped Allah, Allah is Alive and will never die.” Abu Bakr (ra) then said, “Allah (swt) said, ﴿إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ﴾ **“Verily, you are to die and they are to die.”** [TMQ Surah Az-Zumar:30]. And He (swt) said, ﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَصُرَ اللَّهُ شَيْئاً وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ﴾ **“Muhammad is no more than a messenger, and other messengers have passed away before him. If he were to die or to be killed, would you regress into disbelief? Those who do so will not harm Allah (swt) in the least, whilst Allah (swt) will reward those who are grateful.”** [TMQ Surah Aali Imran:144]. Then the people started crying.

Bayah of Allegiance at Saqifah Bani Sa'idah:

As soon as the people learned of the death of the Messenger of Allah (saw), the Ansar gathered to pledge Bayah to Sa'ad ibn 'Ubadah (ra) as the successor to the Messenger of Allah (saw). Abu Bakr (ra), Umar ibn al-Khattab (ra), and Abu Ubaidah learned of the reason for which the Ansar had gathered, so they went to the Saqifah to stop what the Ansar had decided to do. They proved to them with evidence the right of the Muhajirun from Quraysh and the right of Abu Bakr (ra) to the Khilafah. So those who were in the Saqifah pledged Bayah to Abu Bakr (ra), and he accepted the Khilafah (Caliphate) to unify the Muslims, and unify their matter.

Abu Bakr (ra) gave a Khutbah humbled by accepting the Khilafah saying, “By Allah (swt), I was never eager for the emirate for a single day or night, nor did I desire it, nor did I ask Allah (swt) for it in secret or in public. Instead, I feared the temptation, and that I would not find comfort in the emirate. However, I was entrusted with a great matter for which I had no strength or power except by the strength of Allah (swt). I would have preferred the strongest of people to take over the Khilafah in my place.” (Narrated by Al-Hakim with a Sahih chain of transmission)

The pledge of Bayah to Abu Bakr (ra) was the establishment of the Khilafah (Caliphate) after the Messenger of Allah (saw), and the consolidation of the method of appointing the Khilafah (Caliph), which is the pledge of Bayah, and the consolidation of a political system for the Muslims, the Khilafah Rashidah (the Rightly-Guided Caliphate) after the Prophet (saw). Abu Bakr al-Siddiq (ra) led this with competence, in his capacity as the first Khaleefah (Caliph) of the Muslims.

Abu Bakr (ra), Khaleefah (Caliph) of Muslims:

The Khilafah of Abu Bakr lasted two years and three months. Although it was a short period, it was full of achievements and great works, such as consolidating the foundations of rule, eliminating apostasy and rebellion, and working to spread the Islamic Dawah in the lands of Persia and Rome. This happened simultaneously, as there were conquests and the spread of the Islamic call.

The Khutbah of Abu Bakr Al-Siddiq upon assuming the Khilafah (Caliphate)

Abu Bakr Al-Siddiq's (ra) first Khutbah upon assuming the Khilafah outlined the domestic policy, and the relationship between the subjects and the ruler after the death of the Messenger of Allah (saw). It clarified the position of the Khaleefah (Caliph) over the subjects and his rights over them and the rights of the subjects over the Khaleefah. It also outlined the foreign policy based on carrying the Dawah through Jihad. Despite its brevity, this Khutbah outlined the foundations of the state and its approach.

Abu Bakr (ra) said, "As for what follows, O people, I have been appointed over you, whilst I am not the best among you. If I do right, then help me. If I make a mistake, then correct me. Truthfulness is a trust and lying is treason. The weak among you is strong before me, until I restore his right to him, if Allah (swt) wills. The strong among you is weak before me until I take his right back from him, if Allah (swt) wills. No people abandon Jihad in the Path of Allah except that Allah will strike them with humiliation. No immorality spreads among a people except that Allah (swt) will afflict them with calamity. Obey me as long as I obey Allah

(swt) and His Messenger (saw). However, if I disobey Allah (swt) and His Messenger (saw), then there is no obedience of me obliged on you. Stand up for your Salah and may Allah have mercy on you.” [Narrated by Ibn al-Athir with a sound chain of transmission.]

Management of the Affairs of the State

Abu Bakr (ra) managed the affairs of the state with unparalleled skill, professionalism, and penetrating insight. He was careful not to change the walis (governors) appointed by the Prophet (saw). He maintained the structure of government as it had been during the time of the Prophet (saw). He insisted on completing the military deployment of Usama bin Zayd (ra), despite the dangers that threatened the state. He persisted whilst he faced rebellion from those who refused to pay the Zakat and apostates simultaneously, and whilst the state was suffering from a lack of soldiers, conducting unique political actions undertaken by a statesman of a unique caliber.

The Army of Usama bin Zaid (ra) and the Wars of Apostasy:

After the Companions (ra) chose him as their Khaleefah, Abu Bakr’s administration of the state was fraught with challenges. Despite the difficult circumstances, he was able to preserve the unity of the Islamic Ummah and strengthen the state.

The Wars of Apostasy:

After the death of the Prophet (saw), some people in some Arab regions apostatized from Islam. However, Abu Bakr al-Siddiq (ra) decided to stand firmly against this apostasy and insisted on fighting the apostates. This war was courageous and decisive, and in it, Abu Bakr demonstrated his true loyalty to the Deen of Allah (swt) and His Messenger (saw).

Abu Bakr (ra) issued an order to the army of Usama (ra), which the Messenger of Allah (saw) had prepared to fight the Romans, “Not one of Usama’s soldiers can

remain in Madinah, but that he goes out to his military encampment at Al-Jurf.” (Al-Bidayah wa’l-Nihayah). Some of the senior Companions (ra) had objected to Abu Bakr (ra) sending the army out, and remaining to confront apostasy and rebellion. They said, “These are the bulk of the Muslims, and the Arabs, as you can see, have rebelled against you, so it is not right for you to divide the jamaah (community) of Muslims under you” (Al-Bidayah wa’l-Nihayah).

Abu Bakr (ra) replied, “By the One in whose hand is Abu Bakr’s soul, even if I thought that wild beasts would snatch me away, I would send out Usama’s expedition, just as the Messenger of Allah (saw) commanded. If there was no one left in the abodes but me, I would still send the army out.” (Al-Tabari’s History).

Abu Bakr (ra) sent the army and gave it instructions. It reached the lands of the Romans, and achieved great victories that strengthened the prestige of the Islamic state. The army’s departure in these difficult circumstances created awe among the rebels, and apostates in the Islamic state.

Abu Bakr rejected the objection of the senior Companions (ra), including Umar ibn al-Khattab (ra), to fighting those who withheld Zakat from the state, even though they recognized its obligation. Abu Bakr (ra) was a man of keen insight and open-mindedness, so he did not accept that and considered it a rebellion and disobedience against the state, and a weakening of the Deen. He said his famous statement, “Will the Deen be diminished while I am alive?!” Abu Bakr (ra) also said, **وَاللَّهِ لَأُقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلَاةِ وَالزَّكَاةِ فَإِنَّ الزَّكَاةَ حَقُّ الْمَالِ وَاللَّهِ لَوْ مَنَعُونِي عَنَّا كَانُوا يُؤَدُّونَهَا** **إِلَى رَسُولِ اللَّهِ ﷺ لَقَاتَلْتُهُمْ عَلَى مَنَعِهَا** **“By Allah, I will fight whoever differentiates Salah from Zakat. Zakat is a Shariah right due from wealth. By Allah, if they were to withhold from me even a young camel that they used to pay to the Messenger of Allah (saw), I would fight them for withholding it.”** (Bukhari). In another narration, Abu Bakr (ra) said, **وَاللَّهِ لَوْ مَنَعُونِي عَقَالًا كَانُوا يُؤَدُّونَهُ إِلَى رَسُولِ اللَّهِ ﷺ لَقَاتَلْتُهُمْ عَلَى مَنَعِهِ** **“By Allah, if they were to withhold from me even a rope that they used to pay to the Messenger of Allah (saw) in Zakat, I would fight them for withholding it.”** Umar ibn al-Khattab said, “By Allah, as soon as I realized that

Allah (swt) has expanded the chest of Abu Bakr for fighting, I knew that it was the truth.” (Muslim).

Abu Bakr (ra) wanted to fight the apostates himself and went out at the head of the army. The Companions (ra) suggested that he stay in Madinah to manage the affairs of the state and appoint someone else to lead. Then Ali ibn Abi Talib (ra) came forth and seized the reins of his mount and said, “Where are you going, O Khaleefah of the Messenger of Allah (saw)? I will tell you what the Messenger of Allah (saw) said on the day of Uhud, **شم سيفك ولا تفجعنا بنفسك** “**Advance with your sword, but do not grieve us with the loss of your soul.**” For by Allah (swt), if we are afflicted by your loss now, Islam will never have order after your passing.” So Abu Bakr (ra) returned. (Al-Bidayah wa'l-Nihayah, Ibn Kathir)

Allah (swt) granted victory to the Muslims in the Wars of Apostasy, and a large number of the Companions (ra) were martyred during them. Among them were the scribes of the revelation, who memorized the Noble Quran and wrote down a number of its verses and surahs. After Allah (swt) had opened his heart to this matter, he ordered Zayd ibn Thabit (ra) to compile the Noble Quran, both what had been written and what had been memorized. Zayd (ra) was able to compile it into a single volume, before the death of Abu Bakr (ra), as a reward for his good deeds.

Collection of the Noble Quran:

Abu Bakr al-Siddiq (ra) was among the first to decide to collect the Noble Quran after the death of the Prophet (saw), fearing that parts of the Noble Quran would be lost due to the martyrdom of many of those who had memorized the Noble Quran in battle. Abu Bakr (ra) and Umar (ra) completed the collection of the Noble Quran into a single volume, the first step in preserving the Book of Allah (swt) for future generations.

Abu Bakr al-Siddiq (ra) was a man of Iman, sacrifice, and honesty in a time when the challenge was greater than ever. He demonstrated many honorable actions that made him the greatest Khaleefah (Caliph) in the history of the Ummah, and

one of the greatest figures whose names were inscribed in history as noble and heroic. Abu Bakr (ra) was an example of a Companion (ra) who did not hesitate to sacrifice himself, his wealth, and his time for the sake of Islam.

Directing Armies to ash-Sham and Iraq:

Abu Bakr (ra) seized the opportunity that the Persians and Romans were at odds, so he sent conquerors both east and west at the same time. He sent Khalid ibn al-Walid (ra) and al-Muthanna ibn Haritha (ra) to the Persian region, and they were victorious and conquered a number of Iraqi cities, such as Anbar, Dumat al-Jandal, and al-Firaz, and they also conquered al-Hirah. He also sent armies to the Roman region in ash-Sham, led by Yazid ibn Abi Sufyan, Amr ibn al-Aas, and Shurahbil ibn Hasana, may Allah (swt) be pleased with them. He sent reinforcements led by Abu Ubaidah ibn al-Jarrah (ra). The targeted countries were Jordan, Palestine, Damascus, and Homs. The Battle of Yarmouk took place between the Romans and the Muslims, and Khalid ibn al-Walid (ra) joined them to support them. During the battle, the Muslims received news of the death of the first Khaleefah of the Muslims, and Umar ibn al-Khattab (ra) took over the Khilafah after him.

The Succession of Umar ibn al-Khattab (ra) from Abu Bakr (ra) in the Khilafah

Abu Bakr Al-Siddiq (ra) sensed the danger to the Islamic state as it was waging wars against two of the greatest powers simultaneously. So, in order to prevent the Muslims from disagreeing after him, and after consulting with the Companions, he nominated Umar bin Al-Khattab (ra) to be given Bayah of allegiance by the Muslims after his death. He wrote a letter about this and read it to the people, out of his concern (ra) for the state at this sensitive stage.

The Companions (ra) Fear Over the Succession of Umar (ra)

Ibn Al-Atheer mentioned that fear, as Talha bin Ubaidullah (ra) entered upon Abu Bakr (ra) after he learned that he had appointed Umar (ra) after him, and said to

him, "You have chosen Umar as your successor over the people. Yet, you have seen what the people encounter from him whilst you are with him. So, how will he be when he is alone with them, whilst you are meeting your Lord and He will ask you about your subjects?!" Abu Bakr (ra) jumped up, grabbed his shoulder and shook him and said, "Sit by me." So he sat down. Abu Bakr (ra) said, "Do you fear for me with Allah (swt)?!" This means, do you think that you are more righteous than me, such that you fear for me with Allah?). Abu Bakr (ra) then said, "When I meet my Lord and He asks me, I will say, 'I have chosen the best of your people, as a successor, over your people.'"

Abu Bakr (ra) was very careful, out of his piety, not to gain anything from the post of Khilafah (Caliphate), even if it were a single dirham or goods. So, Abu Bakr (ra) said, as narrated by the Mother of the Believers, Aisha, "Look at what has increased in my wealth since I entered the emirate, and send it to the Khaleefah after me." So we looked and saw a Nubian slave carrying his own children, and a camel used for watering his garden. So we sent them to Umar (ra), and Umar wept and said, "May Allah (swt) have mercy on Abu Bakr (ra), he has exhausted even those after his passing greatly, (through his precedence in piety)." This was mentioned by Ibn al-Jawzi and others with a sound chain of transmission.

The Death of Abu Bakr al-Siddiq (ra):

The Mother of the Believers, Aisha (ra) narrates that Abu Bakr (ra) died of illness after taking a bath on a very cold night, which caused him a fever and prevented him from going out to pray Salah for fifteen days. He instructed Umar ibn al-Khattab (saw) to lead the congregational prayer on his behalf, until he passed away on the night of Tuesday, 22 Jumada al-Akhira, 13 AH, corresponding to 23 August, in the year 634 CE (Al-Isabah fi Tamyiz al-Sahaba, Ibn Hajar al-Asqalani). His last words before his death were, "O Allah, let me die as a Muslim and join me with the righteous." He said these words and then breathed his last. May Allah (swt) have mercy on him and be pleased with him.

Madinah was in uproar at the news of the death of Abu Bakr (ra). Madinah had not seen a day since the death of the Messenger (saw) with more weeping people, both men and women, than that evening. The Companions (ra) were deeply saddened by his departure. Ali ibn Abi Talib rushed in, weeping and seeking refuge in Allah. He stopped at the house where Abu Bakr was and said, “May Allah have mercy on you, Abu Bakr. You were the friend and confidant of the Messenger of Allah (ra), his resting place and his confidant, the place where he deposited his secrets, and sought consultation.” Then he said, “By Allah, the Muslims will never be granted the like of you after the Messenger of Allah (ra). You were a source of honor, protection, and refuge for the Deen. May Allah (swt) join you with your Prophet Muhammad (saw). May He (swt) neither deprive us of your reward, nor lead us astray after you.” The people were silent until he finished speaking, then they wept until their voices rose and they said, “You have spoken the truth.” (Al-Tabsira by Ibn al-Jawzi)

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Gradual Implementation of Islamic Shariah Rulings

Faris Mansour – Iraq

The concept of gradualism in the implementation of Islam is a dangerous concept against Islam. It dampens the resolve of those who work for Islam, and distances them from the Shariah determinants in their stances and actions. The call for gradualism in the implementation of Islam means that the countries currently existing in Muslim lands are considered “Islamic” countries that only need reform. In reality they are countries that implement kufr systems that must be uprooted, instead of calling for gradualism in the implementation of Islam, which only prolongs their life. It is no secret to us that the Dawah for gradualism came as a reaction to what its advocates perceive as the difficulty of implementing all the Shariah rulings of Islam at once, in light of the control of the kafir West, and its agents among the rulers over the necks of Muslims.

Given the importance of this topic, many have spoken and written about it. However, I would like to mention some points that I consider important:

Firstly: The term gradualism is used to mean arriving at the desired Shariah ruling in stages, not all at once. Therefore, it is also expressed as “gradualism.” This is when a Muslim first applies a non-Shariah ruling that is close to the Shariah ruling, in his view. Then he gradually applies what is close to the Shariah, until he arrives at the desired Shariah ruling. For example, a Muslim woman wears clothing that reaches just below her knees until she applies the desired Shariah ruling at a later stage. It is important to note that gradualism is not restricted to a fixed number of stages. A single Shariah ruling may take one, two, or even more, stages. Gradualism is dependent on the circumstances and conditions, that govern the number of stages.

Secondly: The evidencing used by advocates of gradualism does not follow the correct method of istinbat (Shariah juristic deduction). They did not deduce from the Shariah evidencing that gradualism is permissible in Shariah. Instead, they first decided that gradualism was necessary. Then, they began to search for

evidence to justify its permissibility. This is clear from their erroneous deduction of some noble Quranic verses:

A- Quranic verses related to riba (interest): From the Quranic verses on riba, they said that Allah (swt) did not prohibit riba, all at once. Instead, its prohibition was revealed in stages, as riba was permitted initially, according to them. Allah (swt) said, ﴿وَمَا آتَيْتُمْ مِنْ رِبَاً لِيَرْبُوا فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُوا عِنْدَ اللَّهِ وَمَا آتَيْتُمْ مِنْ زَكَاةٍ تُرِيدُونَ﴾ **“And that which you gave in gift to others, in order that it may increase by a reciprocal gift, has no increase with Allah. However, that which you give in zakah seeking Allah’s Countenance then its givers shall have manifold increase.”** [TMQ Surah Ar-Rum:39].

Then they speak of the prohibition of eating compounded interest, but not simple interest. Allah (swt) said, ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافاً مُضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ﴾ **“O believers! Do not eat Riba (usury) compounded, doubled and multiplied. Be mindful of Allah, so you may be successful.”** [TMQ Surah Aali Imran:130].

Finally, they say that Allah (swt) forbade riba by saying, ﴿وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا﴾ **“Allah has permitted trading and forbidden interest.”** [TMQ Surah Al-Baqarah 2:275].

In response to this claim about Riba: We say that interest is in origin prohibited by the Allah (swt) saying, ﴿وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا﴾ **“Allah has permitted trading and forbidden interest.”** [TMQ Surah al-Baqarah 2:275]. Since Surah Al-Baqarah is the surah in which the prohibition of riba was revealed, and it was the first surah revealed in Madinah, as stated by the mufasiroon (Quranic commentators), there is nothing to indicate that it was prohibited in stages.

As for the multiple cited Shariah texts on the subject, they were for specific incidents. There is nothing in them to indicate a gradual progression.

So, Allah (swt) said, ﴿وَمَا آتَيْتُمْ مِنْ رِبَاً لِيَرْبُوا فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُوا عِنْدَ اللَّهِ وَمَا آتَيْتُمْ مِنْ زَكَاةٍ تُرِيدُونَ﴾ **“And that which you gave in gift to others, in order that it may increase by a reciprocal gift, has no increase with Allah.”**

However, that which you give in zakah seeking Allah’s Countenance then its givers shall have manifold increase.” [TMQ Surah Ar-Rum 39]. This verse has nothing to do with riba. It means that if someone gives a gift or present and wants reciprocation, or to take it back later, then there is no reward for it from Allah (swt). This was mentioned by Al-Qurtubi and Ibn Kathir on the authority of Ibn Abbas, Mujahid, Ad-Dahhak, Qatadah, Ikrimah, Muhammad ibn Ka’b, and Ash-Sha’bi.

So, Allah (swt) said, ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ﴾ **“O believers! Do not eat Riba (usury) compounded, doubled and multiplied Be mindful of Allah, so you may be successful.”** [TMQ Surah Aali Imran:130]. They also have no evidencing in this ayah for their view. The Quranic verse was revealed prohibiting the consumption of compound interest, in light of what the people of ignorance were accustomed to, when dealing with interest. There is nothing in the verse indicating that the prohibition of interest is restricted to compound interest, excluding simple interest.

B. Quranic verses related to alcohol: From all of these Quranic verses, those who believe in gradualism understand that wine was permissible at first, as evidenced by the Saying of Allah (swt), ﴿يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِنَّهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا﴾ **“They ask you O Prophet about alcohol and gambling. Say, “There is great evil in both, as well as some benefit for people. However, the evil outweighs the benefit.”** [TMQ Surah al-Baqarah 2:219]. Then the restriction of permissibility was revealed by the Allah (swt), saying, ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ﴾ **“O believers! Do not approach Salah (Shariah prayer) while drunk, until you are aware of what you say”** [TMQ Surah An-Nisaa 43].

Then Allah (swt) prohibited alcohol altogether, after this restriction. Allah (swt) said, ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ * إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقَعَ بَيْنَكُمْ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ﴾ **“O believers! Alcohol, gambling, idols, and drawing lots for decisions are all evil of Satan’s handiwork. So shun them so**

you may be successful * Satan’s plan is to stir up hostility and hatred between you with alcohol and gambling and to prevent you from remembering Allah and praying. Will you not then abstain?” [TMQ Surah Al-Maidah 5:90-91].

In response to this stance: We say that these Quranic verses do not indicate a gradual prohibition of alcohol. Alcohol was not prohibited gradually. Alcohol was left in its original state of blamelessness until the revelation of ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رَجْسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ * إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ﴾ “O believers! Alcohol, gambling, idols, and drawing lots for decisions are all evil of Satan’s handiwork. So shun them so you may be successful * Satan’s plan is to stir up hostility and hatred between you with alcohol and gambling and to prevent you from remembering Allah and praying. Will you not then abstain?” [TMQ Surah al-Maidah 5: 90-91].

And the one who scrutinizes carefully the Saying of Allah (swt), ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ﴾ “O believers! Do not approach Salah (Shariah prayer) while drunk, until you are aware of what you say” [TMQ Surah An-Nisaa:43]. It can be seen that the ayah did not forbid Muslims from approaching Salah (Shariah prayer), while they were drinking alcohol. Instead, the ayah prohibited performing Salah while drunk, inebriated and intoxicated. This is so as to ensure Muslims would know what they recite. If, after the revelation of this verse, the Muslim has effects of alcohol, while he is making Salah, but only to an extent that does not make him lose his reasoning faculty, then there is no blame upon him.

However, no one permitted drinking alcohol in any way after it was made forbidden (Haram), not during the time of the Messenger (saw), nor during the time of the Companions (ra), nor during the time of the Tabioun, and the Taba’ tabioun. The Shariah ruling on the prohibition of alcohol will remain thus until Allah (swt) inherits the earth and those on it.

Thirdly: The Prophet (saw) would convey the new Shariah legislation as soon as it was revealed, and would command the abiding of the Shariah. He (saw) would

not take any gradual steps in implementing what was revealed to him (saw), nor would he (saw) allow what was forbidden (Haram), after it had been forbidden, nor would he implement what was abrogated, after it had been abrogated. There is no Shariah evidence, or Shariah evidencing, that the Messenger (saw) postponed the implementation of some Shariah rulings, or that he asked his Companions (ra) to implement some Shariah rulings, whilst allowing them to postpone others, so that it could be understood from that that he (swt) was gradually implementing. On the contrary, we find from his fragrant Seerah that he (saw) rejected the calls of the Quraysh leaders to give up even a few of the Shariah rulings. The Messenger of Allah (saw) refused participation in the kufr ruling, when the Quraysh offered that to him. We also consider his stance towards Banu Amir ibn Sa'sa'ah when they asked that the authority be in their hands after him, despite his great need for someone to grant Nussrah for the Dawah at that time. However, he (saw) said to them, «الْأَمْرُ إِلَى اللَّهِ يُصْعَقُ حَيْثُ يَشَاءُ» **“Authority is up to Allah (swt). He confers it wherever He wills.”** We also consider his (saw) stance towards Banu Shaiban when they came to him and said, يا محمد إن عندنا رجالاً كالذرِّ ومالاً كالتراب وعزيمة وبأساً كالجبال، ننصرك على العرب ولا ننصرك على الفرس والروم “O Muhammad, we have men in multitude, wealth in abundance, and determination and strength like mountains. We will grant Nussrah to you against the Arabs, but we will not grant Nussrah to you against the Persians and the Romans.” So the Messenger of Allah (saw) said to them, «وَأَنَّ دِينَ اللَّهِ تَعَالَى لَنْ يُنْصَرَهُ إِلَّا مَنْ أَحَاطَهُ مِنْ جَمِيعِ جَوَانِبِهِ» **“The Deen of Allah (swt) is not to be granted Nussrah except from those who will protect it from all fronts.”**

As for the Prophet's (saw) stance towards Banu Thaqif, as narrated by Ibn Hisham in his Seerah, when a delegation from Thaqif came to negotiate with the Messenger of Allah (saw), they asked him to leave their idol, namely Al-Lat, alone for three years. The Messenger of Allah (saw) refused. They continued to then ask him for a year. He refused. They continued until they asked for one month, after their embracing Islam. He refused to leave the idol for any specified period. This is what the Khulafaa Rashidoon (ra), who came after him, followed in implementing the Shariah rulings of Islam in the newly conquered lands. They

(ra) implemented the Shariah rulings all at once, without delay, procrastination, or gradualism.

Fourthly: Looking at the reality on the ground, we find that the conception of the gradual implementation of Islam has brought us nothing but evil. The examples of this are numerous. For example, in Egypt, the Muslim Brotherhood came to power. What was the result?! They were unable to establish the Deen. As for Sudan, the country is divided, and its people suffer from poverty and deprivation. Turkey, which many consider a model of governance, is in reality a hotbed of secularism, and subservience to the West. As for Jordan, their greatest concern is changing the electoral law to allow the largest possible number of them to enter parliament. In Tunisia, the situation has reached the point of violating definitive (qat'i) Islamic Shariah rulings in the Noble Quran, such as laws mandating equal inheritance between men and women, and criminalizing polygyny. Today, in Syria, we find that Hayat Tahrir al-Sham has reached the end of its path, which was only to overthrow the regime. They are now in power, but they have neglected establishing the Shariah governance of Allah (swt), after they sold themselves off, by throwing themselves into the arms of other powers. All Muslim countries have let down the mujahideen in Gaza and even conspired against them, even though they call themselves Muslim or even "Islamic" countries.

Finally: We have always said, and continue to say, that the Islamic Ummah is a noble Ummah that is full of goodness. It is an Ummah that yearns to implement Islam. We have also always said and that true change will only come about through a radical, comprehensive, and complete change. This will only happen under the Khilafah Rashidah (rightly-guided Caliphate) that implements Islam as a system and constitution for life.

Hizb ut Tahrir works day and night amongst, and with, the Ummah. It has prepared for the Khilafah, including a complete blueprint of the state, in the shape of a draft constitution of the Khilafah State, which contains the Shariah rulings of the state, based on istinbaat (Shariah deduction) from the Book of Allah

(swt) and the Sunnah of His Messenger (saw), and with the strength of evidence. We ask Allah (swt) that we be among the witnesses of a restored Khilafah, and amongst its soldiers.

﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ﴾

“Allah has promised those of you who believe and do good that He will certainly make them successors to authority in the land, as He did with those before them. He (swt) will surely establish for them their Deen which He has chosen for them. He (swt) will indeed change their fear into security provided that they worship Me, associating nothing with Me. However, whoever disbelieves after this promise, it is they who will be the rebellious.” [TMQ Surah An-Nur 55]

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The Ceiling of the Conflict between India and Pakistan is Determined by the Ceiling of U.S. Policy and its Strategy Toward China

Munaji Muhammad

The ruling military regime in Pakistan is considered a follower of the United States. Its military leaders continually affirm their allegiance to America under the banner of a bilateral partnership they hope will be long-lasting. The Pakistani military regime is a tool of U.S. policy and its grand strategy in fighting Islam, and establishing dominance over Eurasia, to contain and weaken its strategic competitor, China.

Similarly, Modi's regime in India is fully engaged in U.S. policy to strike at Islam and to contain and encircle China. Under Modi, India has become a major pillar in America's strategic and geo-strategic plans.

Since both Pakistan and India are subordinate to America and since the geo-strategic conflict between them lies in the critical Eurasian region on China's western borders, the latest conflict between the two must be understood within the framework of U.S. policy. The ceiling of the conflict, both strategically and geo-strategically, remains limited by the boundaries of U.S. policy in the Eurasian region.

America views China as the greatest threat to its interests and the most dangerous challenger to its dominance in Eurasia. The practical implementation of U.S. strategy to counter the Chinese threat has involved using Asia-Pacific countries to encircle China with a hostile ring of fire and utilizing the Indian subcontinent, particularly India, for this purpose. The objective is to limit China as a precursor to containing and ultimately weakening it.

This necessitated enhancing India's power, weakening its rival Pakistan, neutralizing occupied Kashmir, and removing it from the Pakistan-India conflict equation, thereby imposing India as a geo-strategic force in the region to

confront China. The full submission of Pakistan's rulers to U.S. strategy was revealed after India declared in August 2019 that occupied Kashmir was part of India.

India has always been seen in U.S. strategic policy as part of the Western colonialist strategic legacy. Previously, it was part of British strategy, and today, it has been handed over to American strategic hands for use in its geo-strategic projects in Eurasia.

In the report “Indo U.S. Military Relationship: Expectations, and Perceptions” of October 2002, released from the Director, Net Assessment Office of the Secretary of Defense, it is stated “American military officers are candid in their plans to eventually seek access to Indian bases and military infrastructure. India’s strategic location in the center of Asia, astride the frequently travelled SLOCs linking the Middle East and East Asia, makes India particularly attractive to the U.S. military.”

In September 2005, in a paper for the US Army War College entitled, “Natural Allies? Regional Security in Asia and Prospects for Indo-American Strategic Cooperation,” Stephen J. Blank of the American Foreign Policy Council stated, “We need tangible Indian support because our strategic interests and objectives are global... American force posture remains dangerously thin in the arc—many thousands of miles long— between Diego Garcia in the Indian Ocean and Okinawa and Guam in the Pacific.”

Thus, America began militarizing India and strengthening its combat capabilities to integrate it into its security strategy, ultimately pushing it into its modified Cold War against China. The process of integrating India into U.S. strategy began in 2004 and accelerated under Modi’s government and during Trump’s first term. In 2016, India signed a logistics exchange memorandum with the U.S., allowing each country to use the other’s military facilities for specific purposes. A similar agreement was signed in 2020 to reinforce the first, along with agreements for encrypted military communications and directing Indian armament toward the U.S. arms market.

Today, following Modi's recent visit to the U.S. on February 13, 2025, and his meeting with President Trump—who described him as a “great friend”—and the strategic agreements signed, the Trump administration's intent to further militarize India and enhance its strategic capabilities as part of the U.S. strategy toward China is evident. Modi is seen as a key opportunity for America to realize this goal. Before the visit, the Indian foreign ministry stated that Modi and Trump would discuss strengthening the Quad, a security alliance in the Asia-Pacific region to confront China, comprising the U.S., India, Japan, and Australia. A Quad (Quadrilateral Security Dialogue) meeting was subsequently held in Washington on January 21, 2025, affirming its commitment to enhancing security in the Indo-Pacific region—signaling that confronting China is a top U.S. strategic priority.

During a joint press conference, Trump announced, “The prime minister and I also reached an important agreement on energy that will restore the United States as a leading supplier of oil and gas to India. It will be, hopefully, their number one supplier.” Modi added, “In order to ensure India's energy security, we will focus on trade in oil and gas. Investment in energy infrastructure will also increase. In the area of nuclear energy, we also discussed increasing cooperation on small modular reactors.”

Modi noted that India and the U.S. would focus on establishing strong supply chains for strategic minerals and aim to multiply mutual trade volumes. Trump also announced that Washington would sell India F-35 fighter jets, making India one of the few nations to possess such advanced aircraft. Trump emphasized, “Starting this year, we'll be increasing military sales to India by many billions of dollars. We're also paving the way to ultimately provide India with the F-35 stealth fighters.”

A recent deal also allows General Electric to partner with Hindustan Aeronautics to produce jet engines in India and sell armed drones made in the U.S. A joint statement noted plans to sign a new 10-year framework for major defense partnership between the U.S. and India in the 21st century.

These agreements represent a major strategic breakthrough for the U.S., enabling it to control and dominate sensitive and critical sectors in India—such as energy, nuclear, rare minerals, air force, and security—and to use India in America’s Cold War against China.

This places the recent military incident between India and Pakistan within the broader pattern of U.S. policy in Eurasia and its strategic context—as a supporting element of the strategy, not a disruption. India, the main party in U.S. strategy, initiated the military action against Pakistan. Interestingly, India sought to contain and conclude the incident from the outset. On 7 May 2025, the Indian Ministry of Defence said, “A little while ago, the Indian Armed Forces launched ‘OPERATION SINDOOR’, hitting terrorist infrastructure in Pakistan and Pakistan-occupied Jammu and Kashmir from where terrorist attacks against India have been planned and directed. Altogether, nine (9) sites have been targeted. Our actions have been focused, measured and non-escalatory in nature. No Pakistani military facilities have been targeted.”

Also noteworthy is the scale of losses suffered by the Indian Air Force, which is catastrophic for a limited military event not reaching the level of a battle. CNN commented, “The recent conflict between India and Pakistan revealed limitations in the Indian Air Force.” Pakistani security sources stated that 3 out of 5 Indian aircraft shot down were French Dassault Rafales, among the most advanced fighters in the Indian Air Force, recently purchased from France. India had 36 Rafale fighters in its fleet. Also downed were a Russian MiG-29, a Russian-made Sukhoi-30, and a IAI Heron (Machatz-1) drone made by the Jewish entity. India relies on Russia for about 60% of its defense equipment.

This makes the recent incident part of a larger policy, not merely a reaction to a security event. The agreements Modi signed in his recent U.S. visit represent the largest American penetration into India’s economic, military, and strategic fabric. Amid the political polarization in India, passing such agreements is a political blow to Modi and U.S. influence. Thus, the military incident came as a justification for these agreements. The setback of the Indian Air Force provides a

rationale for military agreements with the U.S. and a strategic need for U.S. air power, after the failure of French and Russian arms. It also justifies expanding the agreement to other defense areas, given U.S. technological superiority. The Russia-Ukraine war and sanctions on Russia give Modi further justification to abandon the Russian market in defense and energy, severing Russian supply chains and weakening Moscow, thereby serving U.S. strategy.

The latest conflict between India and Pakistan appears to be a cover for Modi to conceal his full alignment with U.S. policy and its strategy toward China, tying India and all its strategic sectors to America.

That a Hindu cow-worshiper would do this is not surprising. But what is more shameful and disgraceful is the betrayal of the rulers of Muslims in Pakistan who are engaged in America's war against their great Islam and Ummah, serving its unjust hegemony at the cost of Muslim blood and resources.

O Muslims around the world! All your rulers are colonialist agents working to eradicate your Islam, destroy your unity, administer colonial neighborhoods on behalf of your enemy, and betray your causes in service of your enemies. All your rulers are your enemies. Can any sane mind accept that an enemy be their ruler?

﴿هُمُ الْعَدُوُّ فَاحْذَرُهُمْ قَاتِلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ﴾

“They are the enemy, so beware of them. May Allah destroy them; how deluded they are!” [TMQ Surah Al-Munafiqoon 63:4].

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A Historic Opportunity to Liberate Kashmir and Palestine

Bilal al-Muhajir, Pakistan (The Pure Land)

A Call to the Sincere in Pakistan Army:

With trembling, cowardly hands, Modi has put the brakes on retaliatory missile launches against Pakistan and the defenseless people of Kashmir. Modi did not dare target Pakistani military bases, but instead resorted to attacking school children memorizing the Noble Quran in their madaris (schools), and peaceful common civilians. The implications of this Indian aggression and misadventure are:

Firstly: Although in military encounters, the offensive attacker is always in a vantage position of strength, and has the option of targeting sensitive and critical locations of the opponent, India, due to its cowardice and fear of a devastating response, chose locations that were neither sensitive nor of great influence, for fear of provoking the wrath of the lions of the Pakistan's armed forces. Instead, it became clear that they were strikes only to save face after the incident of 22 April 2025 CE.

Secondly: Despite the lackluster statement by Lieutenant General Ahmed Sharif Chaudhry Director General of ISPR, that Pakistan would respond at the appropriate time and place, meaning that the opportunity for a swift and multi-spectrum deterrent response was missed before India's allies, such as the United States, intervened to save it from a Pakistani retaliation, repelling the attack alone was a shameful response for India. Five of its fighter planes were shot down, like flies, and many of its soldiers were killed or captured. This underscores the fragility, weakness, and cowardice of the "Indian elephant," which clearly manifested as a paper elephant. It also underscores the preparedness, capability, and bravery of the Pakistani mujahid soldier.

Thirdly: Without guidance from the military leadership, the mujahid lions of Pakistan's armed forces spontaneous and natural response, including air force falcons, anti-aircraft guns, and infantry, was a deterrent. Had the Pakistani military been led by a military commander like Salahuddin or Khalid ibn al-Walid, the offensive would have been advanced to liberate Kashmir, a feat that is feasible within days, if not hours. However, the sincere in Pakistan Army must rectify the situation and prevent a repetition of the actions of Nawaz Sharif and Pervez Musharraf, who turned manifest victory in the Kargil Heights into humiliating defeat!

The sincere in the military institution must invest upon the event and grant Nussrah (military support) to Hizb ut Tahrir for establishing the Second Khilafah Rashidah (Rightly-Guided Caliphate) on the Method of Prophethood. Only then will the Pakistan mujahid military forces fully utilize their true capabilities to fight in the Path of Allah (swt), to liberate Kashmir, restore the Indian Subcontinent to the fold of the Islamic Ummah, and advance toward the liberation (tahrir) of the Blessed Land of Palestine.

Shaheen 3 Can Easily Overcome American and Jewish "advanced" defenses

The Houthi missile "Shahab 3" succeeded in evading pursuit by the "Israeli" missiles "Hetz 2" and "Hetz 3," as well as the American THAAD anti-ballistic missile defense system. The missile struck the strongholds of the Jewish entity, in a deadly strike in one of the most sensitive and heavily defended areas, equipped with anti-aircraft and anti-missile systems, hitting Ben Gurion International Airport in Lod city.

This blessed attack reveals two matters:

Firstly: That the air defense systems, the latest in American and Zionist military technology, known as the "Iron Dome" and designed to protect the Jewish entity,

are in reality incapable of intercepting a ballistic missile made by Iran, a country considered far less advanced, in military manufacturing.

So how can this “dome” stand against a salvo of Shaheen-2 or Shaheen-3 missiles from Pakistan, which are more advanced, have a longer range, and are capable of carrying nuclear warheads or explosive payloads weighing 1,000 kg?

Does the Jewish entity need more than a single salvo of such missiles to be wiped off the face of the earth, to cleanse the Blessed Land of the filth of the Jews, and to liberate Al-Masjid Al-Aqsa and the sacred land of Palestine?

﴿هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا وَظَنُّوا أَنَّهُمْ مَانِعَتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا وَقَدَفَ فِي قُلُوبِهِمُ الرُّعْبَ يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِي الْأَبْصَارِ﴾

“Allah ﷻ it is Who expelled those who disbelieved among the People of the Book from their homes at the first gathering. You did not think they would be expelled. They thought their fortresses would protect them from Allah. However, Allah ﷻ came upon them from where they had not expected, and cast terror into their hearts. They destroyed their homes with their own hands and the hands of the believers. So take warning, O people of vision.” [TMQ Surah Al-Hashr 2]

Secondly: So much for the excuse offered by the rulers of Pakistan, and other agent rulers of Muslims, that geographical distance and nationalistic borders prevent them from aiding the people of Gaza, and stopping the massacres committed by the Jews! It is a false excuse. The strike by “Shahab 3” confirms that distance has never been a real obstacle.

Instead, the missile strike exposes the lie of this false claim and confirms the complicity, silence, and even approval, of the Pakistani regime toward the Jewish massacres in Gaza.

Therefore, the truth has become clear: the true enemies of Islam and Muslims, the ones preventing Muslims from supporting each other, are the rulers of the Muslims World themselves.

Thus, it is a Shariah obligation upon every sincere person in the Ummah, whether a military officer, an 'alim, or a common person, to work with Hizb ut-Tahrir to overthrow the agent rulers, liberate Palestine and Kashmir, and unify the lands of Muslims under the banner of the Khilafah Rashidah (Rightly-Guided Caliphate).

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Q&A: The Deep State

Ata bin Khalil Abu Al-Rashtah

Question:

The term “deep state” has become widely used among politicians and in the media. However, upon examining these statements, it becomes clear that they are different. **Could you clarify the most likely meaning of this issue so that we can understand the political realities related to this term, and provide some examples for further clarification? I apologize if my request for these examples distracts you from the more important and valuable work you are doing. Thank you.**

Answer:

Yes, there is a difference in what is published about the term “deep state.” Some interpret it to mean the influential classes outside of government, working secretly against the existing regime, as was the case in Turkey. Others interpret it as the controlling force within the regime; it rules the country whenever it wishes. If a problem arises, it pins it on someone else. It leaves the ruling and brings in another party to blame for the problem, then returns to power again, as is happening in Britain. Others interpret it as a struggle between influential parties, as is currently happening under Trump in America. Others use it as a scapegoat for their governance shortcomings and failures, thus linking this to what they call the “deep state.” Others manipulate this term whenever they want to distract people with something, mentioning it in its own words or using other terms. Others interpret colonialist states as the deep state in their colonies. To clarify the correct meaning of this issue, we will review the following points:

First: Some definitions of the deep state:

1- Webster's Dictionary, one of the oldest dictionaries in the world, describes the deep state as: "an alleged secret network of especially nonelected government officials and sometimes private entities operating extralegally to influence and enact government policy". This means that, beyond the laws and constitutions, there is a deeper power that controls the nation. This power has its own agenda and can undermine the decisions of the elected government.

2- Wikipedia states: "In Turkey, the deep state (Turkish: *derin devlet*) is a group of influential anti-democratic coalitions inside the Turkish political structure, composed of high-level elements within the intelligence services (domestic and foreign), the Turkish military, security agencies, the judiciary, and mafia...The political agenda of the deep state network purportedly involves an allegiance to nationalism, corporatism, and state interests. Violence and other means of pressure have historically been employed in a largely covert manner to manipulate political and economic elites, ensuring that specific interests are met within the seemingly democratic framework of the political landscape."

3- By examining what these people mean by the term "deep state," we find that it means the existence of a hidden force within or outside the state apparatus that controls the political system, i.e., imposes its policies, opinions, and orientations on legally elected politicians... This hidden force is an organized network of individuals that penetrates sensitive centers such as the military, security, and political forces, and operates independently of the elected government... Sometimes different terms are used to refer to this network... such as "deep state," "parallel state," "shadow state," or "state within a state".

4- There is another, different definition offered by a defeated politician in government or elections, using it as a pretext for his defeat in government or elections. In other words, it is a misleading concept, used to exonerate rulers when corruption, injustice, or treason are widespread in the country. It is a deception by the ruler, who places the blame on individuals in the shadows,

whom he calls the “deep state,” then misleads the people about the fact that he is responsible and must be replaced.

5- There is also the claim that colonial powers are the deep state in their colonies, controlling the systems of their colonies, keeping some rulers and removing others.

Second: The Most Likely Definition:

1- By carefully examining these definitions and reflecting on their contents, the most likely definition is that the deep state in a country means an influential force, whether political, economic, or influential aristocratic families from within or outside the country. This force is not officially part of the government apparatus, but rather influences the state covertly or secretly. It exerts effective and influential pressure on the official government apparatus to implement its desires or change them.

2- As for the ruler’s misleading of the people to deflect the accusation of corruption from him and pin it on another entity he calls the “deep state,” i.e., a scapegoat for his poor governance and corruption, calling this deception the “deep state” is incorrect, as it is a deception perpetrated by the ruler, not by other entities against him.

3- As for considering the colonialist states as the deep state, this is also incorrect because the colonialist states are the ones that control their colonies and are foreign to them, and they are not other forces from the people of the country that work in secret, hidden from the elected ruling forces, which are also from the people of the country.

Third: Examples of the deep state in some countries, for further clarification:

1- Turkey [Turkiye]

a- The origin of the term “deep state” originated in Turkey. At the end of the Ottoman State, officers belonging to the Committee of Union and Progress, who were influenced by Western ideas, staged a coup in 1909, overthrowing Khaleefah Abdul Hamid II and appointing his brother, Muhammad Reshad, as Khaleefah with authorities less than their own.

* **This marked the beginning of the emergence of a class stronger than the Khaleefah**, influencing his survival or downfall in a visible, rather than hidden, manner. However, they did not overthrow the Khilafah and Islamic rule. They were not, in reality, a state within a state, in the sense of a hidden, deep state. They were visible within the state, but they controlled the government.

b- After the First World War, Mustafa Kemal, who was loyal to the British, was able to seize power and then was able to destroy the Caliphate (Khilafah), abolish Shariah, and the implementation of its laws. He declared the Republic and built it on secular foundations. He carried out coups against Islamic rule, and even against manifestations of Islam, such as what is known as the “letter coup”, which was changing the letters of the Turkish language from Arabic to Latin. Or the “religious dress coup”, replacing it with Western dress, and so on. Thus, he established the army and security forces according to specific standards to protect the republic and secularism, and to prevent the return of Islam to power and the re-establishment of the Khilafah. The army became a force controlling the government, intervening whenever it saw a deviation from Kemalism, in addition to maintaining subordination to Britain. The tyranny of the Kemalist rule and British support prevented the emergence of a deep state against this rule.

c- When Erdogan came to power in Turkey with the momentum of the ballot box results, and with American political, financial and economic support, he was aware of the power of the army generals, the guardians of secularism, subservient to the British, and that they represented the backbone of the state and could, if they wished, stage a coup against him. Therefore, he promoted the values of

democracy and freedom, and besieged them with the power of popular legitimacy, to prevent them from staging a coup against him. America was making the Turks salivate through its financial and economic ropes. Erdogan was afraid of these soldiers and was unable to dismiss them due to their large numbers, and their ability to control the backbone of the army over the years. However, he quickly created a new reality in Turkish life, the prominent title of which was “democracy” and economic success, and this constituted an obstacle to a coup.

*** During this period, the description of the existence of a “deep state” in Turkey operating in secret from within the state apparatus, especially the army, resisting, opposing, and trying to thwart the directions of the elected Prime Minister Erdogan was an accurate description.** These people were a network whose features were not apparent to those with a superficial view who believed that things were proceeding perfectly and that everyone was committed to the constitution and the law. This Turkish network, in addition to its nesting within the army, judiciary, and ministries, was connected to secular parties that were outside the state and represented the opposition, and was connected to the center in London. Its members met secretly, consulted, and discussed matters of Erdogan’s regime until they decided to carry out a coup in 2016, but it was unsuccessful. Erdogan then used this as justification; therefore, he uprooted them from the army, along with their followers from the judiciary and ministries, until the purge reached university professors. Thus, Erdogan succeeded in uprooting the deep state affiliated with the British, within the Turkish army, and was close to ending its existence. However, they still had followers, albeit weaker than before, who are trying to revive the description of the “deep state” facing the regime.

2- The United States

a- Government in America is divided into two actual levels. The first level appears to represent popular legitimacy, working to implement the will of the

people who elected this president and these representatives. Thus, the state's appearance is "democratic." However, this legitimate level can only steer the country's policies in accordance with the wishes of the second level, which is an internal, invisible, and unelected level. This means it is illegitimate according to the "democratic" system. This is what they call the "deep state." The individuals at this level, i.e., the representatives of the deep state, hold sensitive positions within the state apparatus. The apparatus they control cannot act in accordance with the directives of the first level except through them, because their positions are sensitive. These individuals in America are either major capitalists or their representatives. Major capitalists in America are keen to ensure that senior officials in the state apparatus protect their interests, they maintain constant contact with these officials in order to advance their interests. For example, financial companies are keen to have followers among the employees of the tax departments, while arms companies are keen to have followers in the Pentagon and the military contracting departments in the Ministry of Foreign Affairs. Pharmaceutical companies are keen to have followers in the Ministry of Health and government insurance departments. Thus, over a long period of time, large corporations have succeeded in effectively controlling the state in America, through these employees in sensitive positions and through pressuring lobbies.

b- This is the reality of the political system in America. Accordingly, the major capitalists and large corporations are the origin and living root of the deep state in America. It is the hidden, latent force behind the state's political orientations, and it is the force that motivates employees in sensitive positions to oppose the state's orientations if they conflict with the interests of those corporations. In this description, it lies outside and within the state apparatus and is active in the financial, business, and industrial sectors, but its activity is evident within the state apparatus in America.

c- When Donald Trump came to power in 2016, he faced discontent among

senior government officials and various agencies, especially security agencies. He sensed their rejection and opposition to his policies, which then developed into intense resistance from within the US state, almost a mutiny. There were many leaks of embarrassing information from security and intelligence agencies... Then, many lawsuits were filed against him, the most famous of which was Russian support for him in the elections. Investigations and impeachment attempts erupted in Congress, until the US Department of Justice became one of his most vocal enemies. The attack on him was not only from within the state, as pharmaceutical companies that had discovered a coronavirus vaccine refrained from announcing these discoveries until after Biden's victory in the elections was announced at the end of 2020, i.e., to prevent Trump from benefiting electorally from these discoveries. Then, as a result of his suffering from this hidden, organized force working against him, the president cast doubt on the results of the elections and did not recognize them, considering them fraudulent and that the victory had been stolen from him. He added the state election commission to his list of enemies. **“Either the deep state destroys America, or we destroy the deep state,” Trump said to a crowd of supporters in Texas after his ouster from the presidency in 2023. Examining this American reality during the first Trump administration and this description of a hidden force within America preventing the president-elect from changing course, we find that this description describes the true reality of the American system of government.**

d- On 21/3/2023, Trump announced a 10-point plan in a video clip, saying: “I will shatter the Deep State, and restore government that is controlled by the People.” (Congress; British Daily Mail, 21/3/2023)).

This is the reality of the American political system. Accordingly, the major capitalists and large corporations are the origin and living root of the deep state in America. It is the latent, hidden force behind the state's political orientations, and it motivates employees in sensitive positions to oppose the state's

directions if they conflict with the interests of those corporations. In this description, it lies both outside and within the state apparatus and is active in the financial, business, and industrial sectors, but its activity is evident within the state apparatus in America.

3- Britain

As for Britain, it has a deep state. Its ruling system is represented by the Conservatives, Britain's aristocratic families and wealthy elites. They are the true rulers of Britain. However, their declared policies sometimes lead the country to crises, meaning they sometimes harm the country's interests. Therefore, the Conservative Party goes into hiatus, and the Labour Party governs the country. The Labour Party's mission is to resolve crises and prevent harm to the country's interests. Then it steps down. What we have witnessed recently—the resounding defeat of the Conservative Party and the sweeping victory of the Labour Party—is the work of the Conservatives. After Brexit, Britain is experiencing a severe economic crisis. Indeed, its exit from the European Union was the result of its miscalculations in the British referendum on Europe. Since the Conservatives were the ones who created and caused this crisis, the Labour Party is required today to solve it.

The deep state in Britain is the old and wealthy families. They have been always the rulers of Britain. If they step aside and bring in the Labour Party, it is to solve a crisis caused by the Conservatives. The “deep state” in Britain controls the government with ease and smoothness, meaning that Britain’s old and wealthy families are the source of the government and its guardians, whether they exercise it or have “hired” another party to exercise it. In order for that control to continue with that smoothness and ease, the “source of effective government” in Britain and its “living root” spreads values that reject change, and elevate the status of antiquity and pride in the past. This is what is observed in Britain from the intense popular interest in the royal family, its news and stories,

the birthdays of its princes and its way of life...!

In Conclusion:

*** The deep state is an influential force within the existing government. It is a network of citizens of the country, both domestically and abroad, working secretly or covertly against the ruling class in that country to change or weaken it.**

*** However, if this network is not from the people of the country but rather a foreign power, such as a colonialist state operating against it, or a hostile state, then such forces are not considered a deep state. Rather, their discussion falls under the category of colonialism, war, and aggression.**

*** Similarly, if this network is prepared by the ruling class to attribute to it the work against the state and its plans, in order to deflect blame from the ruler and shift the blame to a fictitious network of its own creation, with the aim of deceiving the people about the ruler's corruption and incompetence, then such a network is not considered a deep state.**

*** The bottom line is that it is a network of the people of the country inside or outside the country working against the existing regime in that country to change or weaken it. In this sense, it only exists in countries that are governed by man-made laws, where it is possible for networks to exist inside or outside that differ in the type of rule they want, and conflict occurs between them regarding the type of man-made rule required.**

*** If the rule is based on legislation from the Lord of the Worlds, then Muslims, whether at home or abroad, cannot have a deep state working to replace the rule of Islam with different rules. This is unless the Muslims working at home or abroad are driven by an external colonialist or aggressive force. In both cases, it is not a deep state, as we mentioned before.**

Therefore, the observed changes or coups in some Muslim countries, as has happened or is happening in Pakistan, Bangladesh, Egypt, etc., cannot be described as a deep state, because colonialism is the one driving events in the agent countries that serve it.

****If there is a movement in Muslim countries that is ruled by man-made law, and this movement is working to replace the man-made rule in Muslim countries with the rule of Islam, the Khilafah Rashidah (Rightly-Guided Caliphate), then this movement is not called a deep state. Rather, it is a movement of Nussrah (support) for Allah (swt) and His Messenger (saw).**

We ask Allah (swt) for help and success in re-establishing the Khilafah Rashidah (Rightly-Guided Caliphate), so that Islam and Muslims may be victorious and disbelief and disbelievers may be humiliated: ﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ﴾ “Allah has promised those of you who believe and do good that He will certainly make them successors in the land, as He did with those before them” [An-Nur: 55].

6 Dhul Qi'dah 1446 AH

4/5/2025 CE

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Q&A: India, Pakistan and the Ceasefire

Question:

President Donald Trump made the initial announcement of a cessation in fighting over his social media platform, Truth Social, on Saturday 10 May 2025, in the morning, stating “After a long night of talks mediated by the United States, I am pleased to announce that India and Pakistan have agreed to a full and immediate cease-fire,” he said. “Congratulations to both countries on using common sense and great intelligence. Thank you for your attention to this matter!”

Tensions had escalated between India and Pakistan following the attack that targeted tourists in the Pahalgam region’s Baisaran Valley in Indian-administered Jammu and Kashmir on April 22 2025, which resulted in the death of 25 Indians and one Nepali. On 23 April 2025, India announced the suspension of the Indus Waters Treaty signed in 1960 as part of a series of punitive measures against Pakistan. In response, Pakistan announced the suspension of the 1972 Shimla Agreement, which governs bilateral relations. On 7 May 2025, India announced the launch of a military operation named “Operation Sindoor,” to which Pakistan responded. And now, as Trump announced, his mediation succeeded in achieving a ceasefire. So, what is the reality behind this tension and conflict? What exactly is the Indus Waters Treaty that India temporarily suspended? Did the United States have a hand in initiating the attack, just as it had a hand in halting the conflict?

Answer:

In order to clarify the answers to these questions, it is necessary to review the following facts:

1- The Bharatiya Janata Party (BJP), which came to power in India under Atal Bihari Vajpayee from 1998 to 2004, and then returned to power under Narendra Modi in 2014, after ten years of rule by the pro-British Congress Party, is a party aligned with the United States as part of its Eurasian strategy, specifically to confront and besiege China. It is clear that urgent American interests in the Far East were behind the victory of the Hindu nationalist Modi in 2014, and those interests continue to support him. Narendra Modi has consistently served American interests, whether in the annexation of Kashmir in 2019, in the border clashes with China in 2014, 2017, and 2020, in Afghanistan, or in undermining the China-Pakistan Economic Corridor (CPEC).

2- After Modi came to power in India in 2014, the United States effectively used India to increase pressure on China, encircle it, prevent it from dominating surrounding regions, and confine it within its own borders—especially as the US had declared an economic war on China. Trump imposed heavy tariffs on Chinese goods, aiming through these additional tariffs to weaken the Chinese economy. Reports spread that major tech companies, such as Apple, planned to move their factories to India as a result of the significant increase in tariffs. “As Apple grapples with United States President Donald Trump’s tariff war with China, it has laid out plans to move to Indian assembly of the majority of iPhones it sells in the US by the end of 2026, a move that would double its current output from the South Asian nation and away from China.” (Aljazeera.com 25/4/2025.) Thus, as part of its strategy to confront China, the United States seeks to strengthen India’s position as an economic and military power in the region.

3- This required, on one hand, supporting India with military and economic power, and on the other hand, resolving India’s issues with Pakistan, since

both regimes are pro-American and serve US interests, so that India could focus entirely on confronting China.

As for the first aspect: the US supported India and its military in every possible way, including transferring American nuclear technology to India. The issue of countering China was strongly emphasized during Trump's meeting with the Indian Prime Minister in Washington, "The two leaders praised each other and agreed to deepen security cooperation in the Indo-Pacific, a thinly veiled reference to competition with China, as well as to start joint production on technologies like artificial intelligence." (Reuters 14/2/2025).

As for the second aspect, the most prominent of these issues was:

a) The presence of Pakistan's armed forces along the border limited the Indian Army's ability to shift toward the Chinese front. Therefore, the United States pushed Pakistan to redeploy its forces from the Indian border to the tribal areas in Waziristan to fight the Tehrik-e-Taliban Pakistan (TTP), in Balochistan to combat the Baloch Liberation Army, and to the Afghan border. This allowed India to move freely in confronting China and shift its military to the Chinese border, instead of keeping it stationed along the Pakistani border. The US then began pressurizing Pakistan to make one concession after another to India, in order to facilitate India's disengagement from confrontation with Pakistan and redirect it toward China. As mentioned before, Pakistan redeployed many of its military divisions from the Indian border, and used them in an internal conflict against Jihad groups within Pakistan. It thus became embroiled in clashes with the Taliban in Afghanistan.

b) The dispute over Kashmir, which India annexed by its decision on 5 August 2019... As we stated in the answer to the question dated 18 August 2019, "Shortly after the events of 11 September 2001, the Bush

administration focused on India, and a significant portion of American measures were aimed at closing the military gap between India and China, according to American programs, including the US nuclear agreement with India...

The United States saw that the tensions over Kashmir between India and Pakistan weakened India's ability to confront China. To overcome these tensions, the US began a process of normalization between India and Pakistan. The goal of this normalization was to prevent the Indian and Pakistani forces from fighting each other over Kashmir, and to ultimately direct efforts toward cooperating with the United States to contain China's rise. The US believed that India's annexation of Kashmir, combined with American pressure on the Pakistani regime to prevent it from liberating Kashmir militarily again, and to move the issue toward dialogue, would all resolve the matter and prevent military conflict between them. This is similar to how the Abbas authority and the Arab states have avoided military conflict with the Jewish entity, while they continue to occupy and annex as much of Palestine as they wish. Thus, Modi began a plan to annex Jammu and Kashmir and change its demographics, culminating in Modi's decision on 5 August 2019, to revoke Article 370 of their constitution related to Kashmir. America thought that this annexation would make Muslims in Kashmir forget the issue and that India and Pakistan would no longer have problems, considering that both regimes currently toe the American line. However, America and India either forgot, or ignored, the fact that Kashmir lies in the heart of Muslims in Pakistan and elsewhere, like any occupied Muslim country." [End quote]

c) As for the issue of water sharing with Pakistan: India has long sought to revisit the Indus Waters Treaty, signed in 1960 through World Bank mediation after nine years of negotiations, citing rapid population growth.

Pakistan, however, has consistently rejected any renegotiation of the treaty. The newspaper "India Today," quoting unnamed informed sources, reported on 4 May 2025, that "India has stopped the flow of water from the Chenab river to the Baghlihar Dam" The paper also mentioned that India is planning to cut off the flow from the Kishanganga Dam on the Jhelum River. Given India's unilateral suspension of the agreement, and its longstanding demands to revise it, the Modi government's move to suspend the treaty following the Pahalgam attack can be interpreted as an attempt to pressure Pakistan into renegotiating. "In recent years, Prime Minister Narendra Modi's government has sought to renegotiate the treaty, and the two countries have tried to resolve some disputes at the Permanent Court of Arbitration (PCA) in The Hague regarding the storage capacity of the Kishanganga and Ratle hydroelectric plants..." (Arabi 21, 27 April 2025).

It is worth noting that the Indus Waters Treaty (IWT) is an agreement on the distribution of water between the two states of India and Pakistan. It was drafted and negotiated under the auspices of the World Bank, and the signing ceremony of this important treaty took place in the city of Karachi on 19 September, 1960. Under the treaty, Pakistan was granted usage rights over the waters of three rivers in the western part of the Indus Basin, the Jhelum, Chenab, and the Indus River itself, while India retained full control over the waters of the three eastern rivers, the Sutlej, Beas, and Ravi.

d) The Jihad movements in Kashmir have long been a source of concern for India. The United States wanted to provoke fighting there as a pretext for an Indian assault on the roots of these movements in Kashmir, while also attempting to involve the Pakistan regime in attacking those movements within Pakistan. This unfolded in two phases:

The first phase: Orchestrating an attack in Kashmir and attributing it to these movements, using it as a pretext for a large-scale military operation against the centers of these groups in Pakistan as claimed, and against the roots of these movements in Kashmir and the Muslim population there, to kill or displace them, under the pretense of their support for such groups. This mirrors what the Jews are doing in Gaza, massacring its people under the pretext of supporting the resistance. This would also embarrass the regime in Pakistan, preventing it from coming to Kashmir's aid since the attack was initiated by those movements.

Thus, India, under America's directive, initiated this fabricated attack in Kashmir. The evidence for this is:

The attack that targeted tourists in the Pahalgam region's Baisaran Valley in Indian-Administered Kashmir on 22 April 2025, which India claims was carried out by an armed group supported by Pakistan, while Pakistan denies involvement, occurred during the visit of US Vice President J.D. Vance to New Delhi. "J.D. Vance, the US Vice President, arrived in India today, Monday, at the start of a four-day visit during which he will hold talks with Prime Minister Narendra Modi." (Bahrain News Agency, April 21 2025). India took all its initial measures against Pakistan, including suspending the Indus Waters Treaty, while this American official was in New Delhi. This clearly indicates coordination between the US and India. It cannot reasonably be assumed that all of this is merely a coincidence.

The Indian government's swift move to accuse Pakistan just minutes after the 22 April attack before any investigations or fact-finding had even begun, despite Pakistan's call for an international inquiry into the incident, strongly indicates that the operation was "manufactured." Moreover, Indian media coverage immediately pointed to The Resistance Front (TRF), which was considered a wing of Lashkar-e-Taiba (LET), even though the LET

group later denied involvement. TRF initially claimed responsibility for the attack on social media, but later retracted the claim, citing cyber hacking.” (24 News, 30/04/2025).

Then began the second phase: on the evening of 6 May 2025, India launched a missile attack on Pakistan. Unlike previous incidents, this time the strikes were not limited to the Pakistani-administered part of Kashmir, they also targeted locations in Punjab province. Pakistan did not retaliate by hitting targets inside India. Instead, it limited its response to border clashes and downing Indian aircraft near the border. India attempted to downplay the attack by claiming it did not target Pakistani military positions but only “terrorists.” (Al Araby Television Network. 7 May 2025).

The clashes between the two sides continued to escalate. “Heavy fighting broke out along the Line of Control in Kashmir between Indian and Pakistani forces. Explosions were heard across the LoC amid reports of casualties, according to Indian media... (Al Arabiya, 9 May 2025). India admitted to the loss of three of its aircraft, and announced the deaths of seven civilians in Indian-occupied Kashmir, blaming them on Pakistani attacks.

Pakistan, on the other hand, stated that it had shot down five Indian warplanes, three of which were French-made Rafales, as well as 25 drones manufactured by the Jewish entity. Pakistani Prime Minister Shehbaz Sharif declared, “Pakistan’s Prime Minister Shehbaz Sharif repeated the claim, saying that the Pakistan air force had the opportunity to shoot down 10 Indian planes, but exercised restraint and downed only the five that had fired on Pakistani targets.” (Arabic News 5 May 2025).

The spokesperson for the Pakistani military, Lieutenant General Ahmad Sharif Chaudhry, stated that the army had targeted 26 military installations

and that dozens of drones flew over major Indian cities, including the capital New Delhi. (Sky News Arabia, 10 May 2025).

This indicates that Pakistan had the capacity to launch a large-scale counteroffensive and defeat India. However, being tied to the United States, Pakistan is not permitted to engage in such a confrontation, or inflict a crushing defeat on India, which could lead to the fall of America's agent Modi. Despite US pressure on its agent regime in Pakistan to limit its military response to India's aggression, the limited response itself revealed the heroism of the Muslim soldiers in Pakistan and their strong will to fight. Even though the Pakistani regime colludes with the US, and restricts army operations, these Muslim mujahid soldiers inflicted heavy losses on the Hindu mushrik enemy, as previously mentioned.

All of this prompted the US to wind down the military escalation it had initiated, shifting instead to a political and diplomatic approach, one steeped in cunning. It steered both of its loyal agent regimes, India and Pakistan, into negotiations, thus securing for India gains that could not be achieved through military aggression.

4- Therefore, four days after India launched its offensive, a ceasefire was announced on 10 May 2025, under US dictation.

US President Donald Trump wrote on his Truth Social platform on May 10 2025, "After a long night of talks mediated by the United States, I am pleased to announce that India and Pakistan have agreed to a full and immediate cease-fire. Congratulations to both countries on using common sense and great intelligence. Thank you for your attention to this matter!"

A press statement from US Secretary of State Marco Rubio was posted on the US Department of State website on the same day, "Over the past 48 hours, Vice President Vance and I have engaged with senior Indian and

Pakistani officials, including Prime Ministers Narendra Modi and Shehbaz Sharif, External Affairs Minister Subrahmanyam Jaishankar, Chief of Army Staff Asim Munir, and National Security Advisors Ajit Doval and Asim Malik. I am pleased to announce the Governments of India and Pakistan have agreed to an immediate ceasefire and to start talks on a broad set of issues at a neutral site.”

This means that the United States did not appreciate the valor shown by the Pakistani armed forces, even though its leadership remains loyal to Washington. The US feared that continued fighting could cost Modi his rule, instead of him fulfilling America’s demands in confronting China. Thus, it ordered an end to the war and opted instead for political cunning, pursuing its objectives through negotiations between the two regimes loyal to it, that of India and Pakistan.

5- In conclusion, Hizb ut Tahrir warns all Muslims in general, and the people of Pakistan in particular, that political deceit and negotiations conducted with the enemies of Islam and Muslims, especially the Hindu mushrikeen in India and the Jews in Palestine, will not yield any goodness, especially when the disbelieving, colonialist United States is the one orchestrating them, as is the case today. These forces wage war against Allah (swt) and His Messenger (saw), at every opportunity, in every time and place.

The Messenger of Allah (saw) informed us of fighting them and achieving victory over them, and that within this lies great reward. Muslim narrated in his Sahih from Ibn ‘Umar that the Prophet (saw) said, « لَتَقَاتِلَنَّ الْيَهُودَ »... فَلَنتَقَاتِلَنَّهُمْ “You will fight the Jews and you will kill them...” And Ahmad and Al-Nasa’i narrated from Thawban, the freed slave of the Messenger of Allah (saw), who said, the Messenger of Allah (saw) said, عَصَابَتَانِ مِنْ أُمَّتِي أَحْرَزَهُمَا اللَّهُ مِنَ النَّارِ؛ عَصَابَةٌ تَعْرُزُ الْهِنْدَ، وَعَصَابَةٌ تَكُونُ مَعَ عِيسَى ابْنِ مَرْيَمَ عَلَيْهِمَا السَّلَامُ “Two groups of my Ummah Allah has protected from the Fire: a group

that will wage war in India, and a group that will be with Isa ibn Maryam (as).”

So the fight against the Jews in Palestine and their killing, and the conquest of India and the victorious dominance of Islam therein, will certainly take place by the Permission of Allah (swt). This is the statement of the Truthful and Trusted one, Muhammad (saw).

However, Allah (swt) has decreed that victory from the heavens will not descend upon us, carried by angels while we sit idly. Instead, we must work, strive, and exert effort, seeking sincerity and truthfulness in what we do. That is how we must be, then the victory of Allah (swt) will come, no doubt, by His Permission.

We are indeed hopeful about the people of Pakistan, the Pure Land. Pakistan is a strong Muslim country, with deep Islamic roots and vibrant Islamic sentiments. Its army loves Jihad in the Path of Allah (swt), and the aspirations of its people to establish the Khilafah (Caliphate) are rising. It will not be long, by the permission of Allah (swt), before nussrah (military support) is granted to the one who does not lie to his people...

Then the saying of the Prophet (saw) will be fulfilled, with the establishment of the Rightly Guided Khilafah (Caliphate) after this oppressive rule we are currently living under. Ahmad narrated in his Musnad from Hudhayfah who said, the Messenger of Allah (saw) said, **ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ، ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا، ثُمَّ تَكُونُ خِلَافَةً عَلَى نَهْجِ النَّبِيِّ...Then there will be oppressive rule, and it will remain as long as Allah wills it to remain. Then Allah will remove it when He wills, and then there will be a Khilafah (Caliphate) upon the Method of Prophethood.”** Then he (saw) was silent.

And on that day, the believers will rejoice, **﴿وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ * بِنَصْرِ اللَّهِ﴾** **“And on that day the believers will rejoice at the victory willed by Allah. He gives victory to whoever He wills. For He is the Almighty, Most Merciful.”** [TMQ Surah al-Rum 4 - 5]

17 Dhul-Qa’dah 1446 AH

15 May 2025

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Gaza! O Gaza! O Lions Amongst Men! Gaza! O Gaza! O Falcons of the Skies! Gaza! O Gaza! O Armed Forces!

Media Office of Hizb ut Tahrir in Wilayah Pakistan

The Jews have bombed and martyred hundreds of Palestinians in the past few days, their dismembered bodies, their heads severed, and their body parts littering the streets. People have written their last wills. They are writing the names of their children on their hands, so that they can be recognized among the mutilated bodies. This is in addition to the fact that since 3 March, the food supply to Gaza has been completely cut off and the people are suffering from forced starvation. Now the Jews have launched Operation “Gideon’s Chariots” under which the children of Gaza will either be martyred or deported. The reason for this arrogance of the Jews is that the Muslim armed forces have been prevented from the Shariah obligation of Jihad according to the command of Allah, and have been limited to nationalistic borders. Allah (swt) said, ﴿وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا ۗ وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا﴾ “How is it that you do not fight in the way of Allah and in support of the helpless, men, women and children, who pray, ‘Our Lord, bring us out of this land whose people are oppressors and appoint for us from Yourself, a protector, and appoint for us from Yourself a helper?’” [TMQ Surah An-Nisa, 4:75].

O Pakistan’s Armed Forces! Once again you have seen that honor lies solely in jihad with the kuffar. You have seen that the entire Ummah, in the East and the West, has stood behind you, on your right and left, as your shoulders and arms. You have come to know that the cowardly stance of your rulers, claiming that the Hindu State is very strong and we are powerless to compete with them, was completely false. Your one restrained, limited blow has made you and the kuffar realize your power. So what will the kuffar realize when you are fully unleashed in Jihad? This is the situation of the Jews and America as well, who have never fought the army of a Muslim land under any sincere leadership. They

are not even capable of defeating a single militia. So come forth and may Allah (swt) be with you. The survival of American power and the Jewish presence in this region is solely due to the rulers over the Muslims. These rulers are welcoming Trump to the land of Muslims, requesting him to mediate their problems, trying to outdo each other in pleasing him, pleading with him, and are offering the capital and blood of Muslims to delight him.

O Pakistan's Armed Forces! After the honor and victory that Allah (swt) has bestowed upon you, will you return to the barracks so that the rulers of Muslims can continue the rule of Trump and America on the lands of Muslims? This Ummah is the Ummah of Jihad, this Ummah is the Ummah of the Prophet (saw) of fighting and victory over the disbelievers. Jihad is the life of this Ummah, and you are its vanguard in Jihad. Do you not yearn to liberate Al-Masjid Al-Aqsa from the impurity of the Jews and offer the Salah of victory within its blessed precincts? Gaza is calling, answer it! O lions of the armies of the Ummah! Do for the sake of Gaza what you have not done till now! Erase the nationalistic borders! Declare liberation (tahrir) from the restraints of the nation-state! Grant your Nussrah (military support) for the appointment of a Khaleefah Rashid (rightly-guided Caliph)!

Gaza! O Gaza! O Lions amongst Men! Gaza! Gaza! O Falcons of the Skies! Gaza! O Gaza! O Armed Forces! The Messenger of Allah (saw) said, «لَتُقَاتِلَنَّ الْيَهُودَ» «You will certainly fight the Jews and you will kill them until a stone will cry out: Come here, O Muslim, there is a Jew hiding behind me; kill him.» [Sahih Muslim]

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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 ﷻ 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 ﷺ. When the society of Makkah became rigid before the message of Islam, Allah ﷻ ordered RasulAllah ﷺ to present himself to various tribes, to seek their Nussrah. After the death of his ﷺ uncle Abu Talib, RasulAllah ﷺ started contacting various Arab tribes. The leaders of the tribes of Madinah, the Aus and Khazraj, accepted Islam and gave Nussrah to him ﷺ.

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 ﷻ 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 ﷺ when he ﷺ said, **نُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ نُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا** ﷺ said, **“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 ﷺ became silent.” (Ahmad).