

NUSSRAH MAGAZINE

Let the Muslims Officers be Inspired to Liberate Al-Masjid Al-Aqsa, by Muslim Civilians Embracing Martyrdom with Dignity and Patience

Palestine Calls Pakistan Army



Bin Salman and Normalization with the Jews

How to discuss the ongoing Palestine conflict with your children

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Editorial

After the heroic stances of the youth of the Blessed Lands of Palestine on 7 October 2023, around the world, nothing less than what was expected of this beautiful Ummah was witnessed. The true extent of our united love for Islam and Muslims was made clear. Muslims around the world rejoiced and demanded the armies mobilize in support. The whole body of the Ummah spoke out as one, through connection with Iman. Muslims from Morocco to Indonesia. From school-children to our respected elders. All around the world, both in our Muslim lands and everywhere else, Muslims stood as one, raising their voices. It is a glimpse of what is to come.

The weakness of the Jewish entity has been exposed. The cowardice of its troops cannot compensate for the sophistication of its weaponry. It has shown its true colors, "A tiger made of paper" as they say. The real men of this Ummah stood with their heads up high. They defended Al-Masjid Al-Aqsa and its blessed precincts with all they could of daring, creativity and cunning. The Muslims overran the cowardly troops of the Jewish entity, which saw its security and military apparatus collapse. The powerful strike on its morale cannot be retrieved by its cowardly revenge on unarmed civilians.

Years in the making has brainwashed us. It has given us all kinds of temptations to put us to sleep. However, in a mere morning, all that exerted effort was extinguished. The light of our Deen, the light of Islam came shining through. We became wide awake. We were back on our course, back on our Iman, back on our Islam and back to thinking about the Ummah.

This Ummah is one. This Ummah is good. You can see it everywhere. Like never seen before in modern times. It was an eye-opener for everyone. We could feel the pulse of this Ummah. We felt together. The Ummah is prepared to support brothers and sisters. It is not a victory yet. However, the acts of heroism shook us out of our silence and stillness.

The Prophet ﷺ said,

مَثَلُ أُمَّتِي مَثَلُ الْمَطَرِ لَا يُدْرَى أَوَّلُهُ خَيْرٌ أَمْ آخِرُهُ

“The parable of my Ummah is that of a rain; it is not known if its beginning is better or its end.”

Our call for the liberation of this Ummah has never been louder. Our influence has never been greater. Each voice, combines with hundreds of millions of others.

Allah ﷻ said,

[لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي فُرَى مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ ۚ بِأَسْهُمٍ بَيْنَهُمْ شَدِيدٌ ۚ تَحْسَبُهُمْ [جَمِيعًا وَفُلُوبُهُمْ شَتَّى ۚ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ]

“They will not fight you all except within fortified cities or from behind walls. Their violence among themselves is severe. You think they are together, but their hearts are diverse. That is because they are a people who do not reason.” [TMQ Surah Al-Hashr 59: 14]

Our enemies’ hearts may seem one, but they are divided, and times are changing. What they have worked on for years, in trying to break our spirits and in trying to make us feel like we are incapable of changing our circumstances, to taking back what is rightfully ours, has all gone to waste. We can make an impact now, more than ever.

Now, we must work to enlighten, enrich, and remind our glorious Ummah of the teachings of Islam. Remind them who we were! Who we still are! Who we need to be to become once again, to free ourselves from darkness and oppression we have been drowning in! Free this Ummah to be the leaders we were meant to be! Reminding our armies that they are the lions that will bring strength to this Ummah under an Imam, that will be a shield they fight behind and we will be protected! Reminding them of the promise of Allah, and glad tidings of the Messenger of Allah ﷺ!

ثُمَّ تَكُونُ خِلَافَةً عَلَىٰ مِنْهَا جِ نُبُوءَةٍ

“Then there will be a Khilafah (Caliphate) on the Method of Prophethood.”

We are able to move mountains, as we have done before, but only with the help of Allah ﷻ. Only if we put our trust in Him ﷻ alone and fear none other than Him ﷻ. There is no power or strength other than with Him ﷻ. Believe it!

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ

“O you who have believed, if you support Allah, He will support you and plant firmly your feet”. [TMQ Surah Muhammad 47:7]

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Tafseer Al-Baqarah (2: 249-251)

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

﴿فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ ۖ فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ ۖ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ ۚ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا اللَّهَ كَم مِّن فِتْنَةٍ قَلِيلَةٍ غَلَبَتْ فِتْنَتَهُ كَثِيرَةٌ يَأُدُّنَ اللَّهُ ۗ وَاللَّهُ مَعَ الصَّابِرِينَ (249) وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ (250) فَهَرَمُوهُمْ يَأُدُّنَ اللَّهُ ۗ وَقَتَلَ دَاوُدُ جَالُوتَ وَآتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ ۗ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَّفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ (251)﴾

“When Talut marched forth with his army, he cautioned: “Allah will test you with a river. So whoever drinks directly from it is not with me, and whoever does not taste it, except a sip from the hollow of his hands, is definitely with me.” They all drank directly except for a few! When he and the faithful with him crossed the river, they said, “Now we are no match for Goliath and his warriors.” But those who were certain they would meet Allah reasoned, “How many times has a small force vanquished a mighty army by the Will of Allah! And Allah is with the steadfast.” (249) When they advanced to face Goliath and his warriors, they prayed, “Our Lord! Shower us with perseverance, make our steps firm, and give us victory over the disbelieving people.” (250) So they defeated them by Allah’s Will, and Daud killed Goliath. And Allah blessed Daud with authority and wisdom and taught him what He willed. Had Allah not repelled a group of people by another, corruption would have dominated the earth, but Allah is Gracious to all. (251)”

In these Ayaat Allah (swt) clarified,

1. After the Children of Israel, after Musa (as), were given the definitive argument that Taloot is their king. That is when the Taaboot was brought to them. They believed and marched with Taloot to meet their enemy. Then Taloot informed them that Allah (swt) tried them with a river as a test to demonstrate their truthfulness and sincerity in meeting their enemy. That trial was that they did not drink from the river, like a shephard. This means that they did not take

water with their mouths directly from the river. He informed them that whoever drank water like a shepherd from the river is not one of his followers and companions. Whoever does not drink or drinks with a ladle in his hand, is one of his followers.

The result of the trial was that all of them drank as a shepherd except a few of them. So he proceeded with those who believed with him to meet the enemy. When they saw their enemy with their eyes, a part of them said that they had no power to fight Jaaloot (Goliath) and his soldiers. However, another part, were strong in Imaan in Allah (swt) and looked forward to the afterlife, more than their aspiration to the world. They are the strongest group in Imaan who surpassed the other group by performing acts of obedience and getting closer to Allah (swt). They said to the adherents of the other group that there is no significance in the large number, due to the Help of Allah (swt) and as Nasr comes with with patience, whilst Allah (swt) is with the patient.

And they surged forwards with Taloot, while they were praying to Allah (swt) to bestow patience on them, make their foothold firm and give them victory over the kuffar.

So Allah (swt), Glory be to Him, responded to their Dua and empowered them against their enemies, so they defeated them, God willing, and Daud (as) killed Goliath. And Allah (swt) blessed Daud with authority and prophethood. He (swt) taught him other things that would benefit him in this world, such as making weapons with iron, and what would help him in jihad for the sake of Allah (swt)..

﴿ فَلَمَّا فَصَلَ طَالُوتُ ﴾ **“When Talut marched forth.”** It means they left the city they were in, and marched towards their enemy to fight him.

﴿ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ ﴾ **“Allah will test you with a river”** means informed to pass a river.

﴿ فَمَنْ شَرِبَ مِنْهُ ﴾ **“So whosoever drinks directly from it.”** It means whoever gulps from the river and drinks with his mouth. It is because drinking from the river like this, is, in reality, not eating.

﴿ فَإِنَّهُ مِنِّي ﴾ **“is with me.”** It means whosoever follows me.

﴿وَمَنْ لَّمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي﴾ “and whoever does not taste it, (except a sip from the hollow of his hands) is definitely with me.” It means he did not taste it. Whosoever eats a thing, then he has tasted it, whether it was eaten or drunk, as related by Al-Azhari. There is agreement in this understanding. So the prohibition against tasting water as a shepherd does mean the severity of the prohibition of what exceeds the taste of water, which is drinking it, as a shepherd does.

﴿إِلَّا مَنِ اعْتَرَفَ غُرْفَةً بِيَدِهِ﴾ “Except the one who sips from the hollow of his hand.” It means drinking with one’s hand. This is an excluding exception. The prohibition is for drinking like a shephard, directly with the mouth. The exception is for drinking by sipping from one’s hand. This is not drinking like a shephard. So it is excluded in the sense of “but,” ‘but whoever sips up from the hollow of his hand is from me.’

Most of the people of Medina and Basra, Abu Amr, Ibn Katheer and Nafi, recite with the accusative vowel sound of Fatha (“aa”) for the consonant “gh,” within the word hollow, (gharfah). It is with the meaning of a single hollow. It is as in the saying, “I hollowed a hollow, and the hollow is the very act of hollowing.”

Others recite with the nominative vowel sound waw (“oo”) with the meaning of the water that comes into the palm of the one who hollows it. So gharfah is the noun, whilst ghurfah is the word origin (masdar). Gharfah in the accusative form, with Fatha (“aa”) is with the meaning of once. Ghurfah with the nominative vowel sound waw (“oo”) means water in the hand. Whether it is once or several times, and since the two recitations are tuwattur in narration, the meaning is the same. The precise common meaning between the two recitations is: what is taken out from the water by the hollow of the palm once.

As for بِيَدِهِ “of his hand,” after hollow, it is a restriction for it. Ghurfah in the indefinite case is in the context of confirmation (ithbaat), so it is absolute (mutlaq).

Thus, بِيَدِهِ “of his hand,” is restricted to it. So the exception is the one who took water with his hand and drank once. That is, the one who will be among the followers of Taloot is the one who does not drink like a shepherd from the river directly and goes past it, or he does not drink like a shepherd but scoops from the river with his hand only once, and then goes past it.

As for الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا اللَّهِ “Those who were certain they would meet Allah,” means those who were retain of meeting Allah (swt) and were strong believers who look towards the Hereafter above their aspiration to this world. The meeting with their Lord dominates their minds, hearing and sight. Thinking (ظن) here means being certain of meeting Allah (swt) with the concatenation (qareenah) of their saying, كَمْ مِّنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ “How many times has a small force vanquished a mighty army.”

As for فِئَةٌ كَثِيرَةٌ بِإِذْنِ اللَّهِ ۗ وَاللَّهُ مَعَ الصَّابِرِينَ “a mighty army by the Will of Allah! And Allah is with the steadfast,” this means that they do not doubt about meeting Allah. It is a concatenation that conjecture (ظم) here means certainty.

As for جَالُوتَ “Goliath” it is an Arabized form of a non-Arab name, in the same sense of what we said about Talut.

As for الْحِكْمَةَ “wisdom” is prophethood. Allah (swt) combined for Daud over the children of Israel the authority and the prophethood. The authority was separate from the prophethood, as we explained in the previous verses of their saying to their Prophet to send them one in authority.

As for وَلَوْلَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُم بِبَعْضٍ “Had Allah not repelled a group of people by another” means had it not been for the obligation of fighting in the way of Allah that deters the people of evil and corruption.

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The Weapons of Fear and Force Fail Before Imaan

Musab Umair, Pakistan

The people of Kufr estimate that if they all gather against the Muslims, as they have done in Syria, they will overwhelm them and cause them to relinquish their commitment to Islam. The agents of the West in the Muslim world similarly use this fear to seek to dissuade the armed forces from giving Nussrah for the Khilafah, warning that upon its re-establishment, the Khilafah will have to face the entire world in its hostility. However, for the Muslims the gathering of the enemies against them does not incite fear, rather it consolidates Imaan in their hearts that Allah (swt) is sufficient for them. Allah (swt) said, **﴿الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ﴾** **“Those to whom hypocrites said, "Indeed, the people have gathered against you, so fear them." But it [merely] increased them in faith, and they said, "Sufficient for us is Allah, and [He is] the best Disposer of affairs.”** [Surah Aali Imran 3:173].

As for facing the Kuffar on the battlefield, the Muslim armed forces throughout the ages overwhelmed forces far greater in number, propelled by the promise of martyrdom or victory. **﴿قُلْ هَلْ تَتَرَبَّصُونَ بِنَا إِلَّا إِحْدَى الْحُسَيْنَيْنِ وَنَحْنُ نَتَرَبَّصُ﴾** **“Say, "Do you await for us except one of the two best things (victory or martyrdom) while we await for you that Allah will afflict you with punishment from Himself or at our hands? So wait; indeed we, along with you, are waiting.”** [Surah At-Tawba 9:52] Allah (swt) exhorted the believers to fight the disbelievers whilst emphasizing, **﴿أَتَخْشَوْنَهُمْ فَإِنَّ اللَّهَ أَهْقُ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾** **“Do you fear them, Allah is more worthy to be fearful of, if you are Believers.”** [Surah At-Tawba 9:13]. And RasulAllah (saw) clarified that even the entire world is not enough wealth for the one who has felt the pleasure of martyrdom, saying, **«مَا أَحَدٌ يَدْخُلُ الْجَنَّةَ، يُحِبُّ أَنْ يَرْجِعَ إِلَى الدُّنْيَا وَلَهُ مَا عَلَى الْأَرْضِ مِنْ شَيْءٍ، إِلَّا الشَّهِيدُ، يَتَمَنَّى أَنْ يَرْجِعَ إِلَى الدُّنْيَا فَيُقْتَلَ عَشْرَ مَرَّاتٍ، نَبِيٌّ لِمَا يَرَى مِنَ الْكِرَامَةِ»** **“Nobody who enters Paradise likes to go back to the world even if he got everything on the earth, except a Mujahid who wishes to return to the world so that he may be martyred ten times because of the dignity he receives (from Allah).”** [Bukhari]

Force and fear are ineffective in silencing the voices of the Muslims because Islam establishes the conviction that life and sustenance and wealth are in the hands of Allah (swt) and that the loss of either is in the exclusive control of Allah (swt), Al-Hai, Ar-Razaaq. So the threats of the regimes' thugs with respect to striking at the means of livelihood of the Dawah Carriers, imprisoning them or even threatening their lives does not work. RasulAllah (saw) said, «أَلَا لَا يَمْنَعَنَّ» **Do not fear the people from speaking the Truth, when it is witnessed or seen, for it will neither shorten the life span nor cause loss in Rizq.** [Ahmad].

Such a fearless disposition before force is clarified by Allah (swt) and His Messenger (saw) in the numerous accounts of the previous Prophets (as), facing the tyrants of their time. As for RasulAllah (saw) himself, he (saw) personally marched onwards despite the pelting and wounding by stones, the strangulation and the attempted assassination. And following his (saw) example we remember how noble Sahaba (ra) bravely stood against Yazeed for his violation of Islam. Yazeed did not come to power with a legitimate Bayah of consent and choice and so they moved fearlessly against the one who usurped the authority, for that is the right of the Ummah granted by Allah (swt) and His Messenger (saw). Seeing this brave and righteous stand, the Muslims rallied around the Sahaba (ra), enduring hardship, giving sacrifices and embracing martyrdom in a manner that has been praised throughout the ages. So how must we be at a time when the current rulers have not only usurped the authority, they rule openly by Kufr, collaborate unreservedly with our enemies and fight all those who raise the Dawah to Islam?

No, the advocates of the Khilafah do not yield through fear or force, for they are the ones who raise their hands in Dua for protection from cowardice and being overwhelmed by mere mortal men. RasulAllah (saw) said, «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ، مِنَ الْهَمِّ وَالْحَزَنِ، وَالْعَجْزِ وَالْكَسَلِ، وَالْجُبْنِ وَالْبُخْلِ، وَضَلَعِ الدِّينِ، وَغَلْبَةِ الرِّجَالِ» **O Allah! I seek refuge with You from worry and grief, from incapacity and laziness, from cowardice and miserliness, from being heavily in debt and from being overpowered by (other) men.** [Bukhari]. No, they do not yield for they are men and women who are able to act with reason and will not allow it to be clouded by fear. They are ever mindful that fear plays on the mind and cripples its capability, as the Arabic wisdom states "الذي تلدغه الأفعى يخشى من الحبل" **The one bitten by a snake, fears the rope.** So, they do not allow fear to make the plea for

caution an excuse for inaction. They know that caution is to prevent unnecessary harm but it is not to stop action altogether. They know well that RasulAllah (saw) did not ever deviate from his call or lessen its ferocity through caution. This was despite all the force that the Quraysh used against him (saw) and his noble Companions (ra). Caution was used only in its place and can be seen in how RasuAllah (saw) meticulously planned the Hijrah to Madinah. He used caution and secrecy in securing the Second Bayah from the Ansaar of Madinah, which secured Nussrah (Material Support) for the implementation of Islam, such that the matter was hidden from the Quraysh. As for his Hijrah towards Madinah once the Nussrah had been secured, caution was exercised to conceal his movement from the Quraysh, to the point of leaving someone in his bed, changing directions and covering tracks. So, today the Dawa Carrier that is seeking to establish the Khilafah (Caliphate) on the Method of the Prophethood must follow his (saw) footsteps exactly, using caution to progress wisely and with sure-footedness and never as an excuse to retreat.

It is the brave stance in front of fear and force that has demoralized the current rulers of Muslims. It has opened for them the realization that their defeat is impending. They realize more than ever before that they possess nothing of Truth by which to defeat the call to the Truth. They despair that they possess nothing of promise and reward by which to motivate their thugs, who are stretched beyond their resources in their mad folly to police the entire Ummah at a time the Muslims are awakening wherever they are found. All the tyrants had as weapons are fear and force and when they faced those who succumb to neither, they were made to realize that their end is nearing. Fearless and undaunted, the Dawah Carriers continue as before, or even quicken their steps, making the thugs realize, as the Quraysh did before them, that their efforts are in vain.

Be assured, O Muslims, those who employ the weapon of fear will fail, because they are dealing with an Ummah that believes in the promise of Allah (swt) that after their fear, they will be given security, should they believe and do righteous deeds. **﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا﴾**
“Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for

them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security.” [Surah An Nur 24:55]. Ibn Kathir in his Tafsir said that, **هذا وعد من الله لرسوله صلى الله عليه وسلم. بأنه سيجعل أمته. بأنهم تصلح البلاد، وتخضع لهم العباد، وليبدلن بعد خوفهم خلفاء الأرض، أي: أئمة الناس والولادة عليهم، وبهم تصلح البلاد، وتخضع لهم العباد، وليبدلن بعد خوفهم ذلك** "This is a promise from Allah - the Most High - to His Messenger, may the prayers of Allah and the peace be upon him, that He will make his Ummah the khulafa' (successors) upon the earth. Meaning that they will be the leaders and rulers over mankind, by which nations will be corrected and to whom mankind will submit. And that He will replace their state of fear in which they lived, to one of security and dominion."

Be assured, O Muslims, those who employ the weapon of force will fail, because they are dealing with Muslims who are striving for the glad tidings of RasulAllah (saw), who declared that the rule of force will make way for the Khilafah (Caliphate) on the Method of the Prophethood. RasulAllah (saw) said, **«ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعَهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ خِلَافَةً،** **«Then there will be an oppressive rule, and things will be as Allah wishes them to be. Then Allah will end it when He wishes. Then there will be a Khilafah on the Method of Prophethood. Then he fell silent.”** (Ahmad).

Be assured, O Muslims, and quicken your steps for the little distance that remains for victory.

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Imran Khan, PTI, the Cypher and the Problem of Non-Radical Radicalism

Engineer Moez, Pakistan

The release of the text of cypher by the “The Intercept”, which former Prime Minister Imran claimed was proof that his government was removed by US, has once again reignited the debate about US interference in Pakistan’s affairs.

Down in poll surveys due to his poor handling of the economy, with a growing perception that his governance and ruling style is no different from Pakistan’s traditional political parties, Imran Khan found himself in trouble in September 2021. The military establishment then decided to remove him from power. It gave the green light to Pakistan Democratic Movement (PDM) to initiate political moves for the removal of his government.

Concerned about his poor governance performance and low public opinion ratings, Imran Khan embarked upon one of his most successful propaganda campaigns. He decided to whip up anti-American sentiment in Pakistan. He alleged that the removal of his government was not because of his poor performance, but because he refused to take dictation from the super power on the Russian-Ukraine conflict. His supporters now argue that the text of the cypher, which Prime Minister Khan referred to as proof of US hostility towards his government, vindicates the PTI chief’s stance.

The rise of PTI and Imran Khan in Pakistan’s politics, since his famous political rally at Minar e Pakistan Lahore in 2011, has shaken the Pakistani political system. Pakistan’s old ruling political elite and intelligentsia was shocked at the total disregard for established norms and rules of politics, which had been agreed amongst the elite, by Imran Khan’s firebrand politics. In cahoots with the military establishment at the time, Imran Khan built a radical narrative against established political parties and the governance consensus of the ruling elite.

Imran Khan tapped into the deep anger and frustration amongst the masses, who were fed-up with the failure of the democratic system. The masses

wanted an alternative to the current ruling system and political leaderships. Through his very aggressive targeting of the old political parties and traditional leaderships, Imran Khan's radical narrative sought to delegitimize traditional politics.

However, this narrative inadvertently delegitimized many institutions of the Pakistani state itself. He attacked the judiciary, which he accused was packed with Sharif loyalists. He attacked the Election Commission, whom he accused of political bias. He clashed with the military establishment, where he named army generals for their political hostility towards his party. He then criticized the bureaucracy for creating obstacles to his government. Thus, no one was spared from the vehement raging rhetoric of Imran Khan's firebrand politics.

Although Imran Khan's political narrative was radical enough to create a crisis of legitimacy for the Pakistani state and the established political parties, he himself deployed his firebrand rhetoric for the sole purpose of seeking power for himself. This is evident from the personalized nature of his support, which is not built around his party, or an ideological platform, but around his personality. According to this narrative, Imran Khan is the politics, policy, ideology and the ruler which Pakistan needs. This personalized and self-centered politics of Imran Khan was evident when PTI built a narrative that "Imran Khan is our redline," when it became clear that the military establishment is planning to arrest him, to stop him from participating in elections, and coming back to power.

The rise of PTI and Imran Khan, and its downfall, is due to the problem of non-radical, radicalism. Imran Khan rode the wave of a revolutionary current, which was a powerful torrent within the Muslim World. The revolutionary current focused its anger on the Muslim rulers and the governance structures, which had piled up misery and humiliation on the Ummah. It is no coincidence that Imran Khan's rise coincided with the Arab Spring, which rocked the political structures in the Muslim World. The Arab Spring struck many of the artificial states, which were established by European colonialists, after the destruction of the Ottoman Caliphate. Imran Khan adopted this radical fervor, which was building within the masses, channeling it for his personal advantage. However, he refused to use it to get rid of the political structures and ruling systems implemented in Pakistan, which are the real cause of misery for Muslims of Pakistan.

Like other populists around the world, Imran Khan has successfully deployed the politics of dignity to exploit the massive anti-American sentiment in Pakistan. He has carved for himself an image of an anti-American politician, who is as offended by American hubris and arrogance as the Muslim street. However, this politics of dignity is nothing more than a benign form of anti-Americanism. This specific brand of populist, yet benign, anti-Americanism does not seek to challenge American hegemony of the world. It does not challenge the liberal world order. It does not aim to strike at core American interests around the world or even in the Muslim World or Pakistan. It does not seek to break the relationship of dependency between Pakistan and America. It does not even challenge the American vision for the region where it is building India as a counter-weight to China, whilst using Pakistan's strength to manage the Taliban in Afghanistan.

Imran Khan's anti-Americanism is thus non-radical, although it seeks to whip up radical, popular public opinion. This non-radical radicalism of Pakistan's political and military elite has become an obstacle to a radical and powerful transformation of the Muslim World. That truly radical transformation is based on a new vision, new ideology and a new politics. It seeks to uproot current governance structures in the Muslim World, and replace it with Islam's system of governance.

Consider the case of the cypher itself. While Imran Khan lashed it as a whip to foment anti-American public opinion, the text of the cypher shows Pakistan's ambassador trying to pacify the US Assistant Secretary of State for South and Central Asia, Donald Lu. He argued that Pakistan has not challenged American interests related to Russian-Ukraine war. The cypher mentions the Pakistani ambassador and Donald Lu's clear agreement that Imran Khan's public posture, of refusing to take West's side on the Russian-Ukraine conflict, was only for the sake of Pakistan's domestic politics.

"The Prime Minister's remarks during a political rally were in reaction to the public letter by European Ambassadors in Islamabad which was against diplomatic etiquette and protocol. Any political leader, whether in Pakistan or the U.S., would be constrained to give a public reply in such a situation," argued Pakistan's ambassador to the US Asad Majeed Khan. The ambassador further argued that this is a case of misunderstanding on behalf of American political

leadership. He asserted that is because of a lack of high-level diplomatic and political contact between American and Pakistani political leaders. The ambassador went on to suggest that if America felt so strongly about this issue, it should have raised its concern before, and not after, Imran Khan's visit to Moscow. He asserted that Pakistan sought to keep communication channels open with Moscow to collaborate with Russia on the Afghanistan policy. He thus indicated that even Pakistan's visit to Moscow was aimed at securing American interests in Afghanistan. None of this made it to Khan's public narrative on the cypher and American interference in Pakistan's political affairs.

Imran Khan seeks to whip up a certain kind of anti-American narrative, which helps him achieve his domestic political goals. As the detailed arguments of his ambassador show, Imran Khan, and the government he was leading, was not pursuing an anti-American policy. On the contrary, Imran Khan repeatedly sought high-level engagement with the American political leadership. His government worked with the Biden administration on a wide range of issues. These included Biden's exit from Afghanistan and went on to Pakistan pursuing normalization agenda with India, on American insistence.

Moreover, Khan's excessive appeal for US support, settles any notions of a genuine anti-American world-view, which some have argued may be behind Khan's ouster. He excessively lobbied US legislators and made a direct appeal to the American administration and the US Congress. He wanted America to put pressure on Pakistan's government and military establishment to back off from dismantling his party and a campaign of repression targeted against it. Thus, Imran Khan, in his weeks and months of wilderness, when out of power, was inviting American interference in Pakistan's affairs.

An argument can be made that this is not non-radical radicalism. This is pure Machiavellian politics where an anti-American narrative is expediently deployed by a power hungry politician for his personal interests. This, in other words, is a classic case of a politician's hypocrisy. And in Imran Khan's case, this is true. However, the reality is that Pakistan's masses and its elites are genuinely angry at American hubris and arrogance. They seek to end the humiliation of being at the receiving end of an American policy and American world order, which has consistently strong-armed Pakistan into securing American interests at the cost of the interests of the Muslims of the region. The strong-arm tactics

included America's War on Terror and the FATF pressurizing Pakistan into introducing legal and financial reforms to secure Indian interests. They also included the IMF forcing Pakistan, in Pakistan's Finance Minister's words, to etch lines on the floor with our noses, via extremely tough conditions, accompanying its loan program. They even extended to the Pakistani state being forced to choose between economic interests, or hostility against European states, over the issue of the attack on the sanctities of Islam.

However, the genuine anger against the West, and especially America has not been translated, by Pakistan and the Muslim World's political and military leaderships, into a radical and comprehensive anti-Western and anti-American world-view. A world-view that seeks to challenge the West's excesses against Muslim Lands and Muslim interests. A world-view that organizes the affairs of the Muslim World according to the ideology of Islam. A world-view that expels Western cultural, political, economic and military presence from Muslim Lands. A world-view which revives the great and powerful Islamic civilization which illuminated the world for centuries, and which entered in to direct clash with all other alternative ideologies prevalent in the world, on the basis of being intellectually superior to them.

Despite harboring genuine anti-American and anti-Western feelings and emotions, the Muslim ruling and intellectual elite have refused to embrace a civilizational and comprehensive view towards approaching its relationship with the West, and the rest of the World. This non-radical radicalism is now the biggest obstacle in bringing a radical change in the Muslim World. The Muslim ruling and intellectual elite are caught between the Muslim street, which is vehemently anti-Western and anti-American, and which seeks the implementation of the Islamic ideology at the state level, and the international order and its demands, which is pressurizing the Muslim ruling and intellectual elite, to submit before Western and other great power's interests.

Ever since the destruction of the Islamic Khilafah state in 1924, the Muslim ruling and intellectual elite has sought to carve out a new path for the Muslim World. It is a path that is a departure from the politics of the Khilafah state. The Khilafah viewed its relations with the West and the rest of the World from a civilizational lens. It entered into direct confrontation, challenge and clash with all powers and ideologies which contradicted the Islamic ideology. The

Khilafah's world-view is that the World is divided into Dar ul Islam and Dar ul Harb. Dar ul Islam are all the lands where Islam is implemented. Dar ul Harb, or the land of war, are all lands deprived of the rule of Islam. The Khilafah's world-view was that it was the duty of the Islamic State to carry the Islamic Dawah to the entire World through Jihad. This was deemed too radical by the Muslim elite.

It has been a hundred years since the destruction of the Khilafah state. Yet, the Muslim elite are still resisting the historical and intellectual radical vision, which stems from the Islamic ideology. The elite did so in search of a collaborative, middle ground, where the Muslim World can preserve its civilizational identity in a peaceful co-existence with other civilizations. Such a fanciful and naïve quest has failed miserably. The hundred years of so-called dialogue and engagement between the Islamic and Western civilizations has only resulted in the absolute and complete dominance of the Western civilization over Muslim lands. It is high time that the Muslim elite abandoned this reluctance to go radical. Islam does not believe in compromise and co-existence with other ideologies and world-views. Islam was revealed by Allah (swt) as a guidance for all humanity. It seeks to reshape the whole world according to the divine revelation sent down by Allah (swt) through Prophet Muhammad (saw).

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

“You are the best nation [ever] brought forth for mankind: you bid what is right and forbid what is wrong, and have faith in Allah.” (TMQ Surah Aal i' Imran: 110)

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Sa'ad ibn Ma'adh (ra)

Translated from Al-Waie Magazine Issue 258-259

Saad was the head of Bani Abdul Ashal tribe.

It was Sa'ad who carried the banner of the Ansar. When the Prophet consulted Ansar and Muhajireen before confronting Quraish at Badr, he said to the Prophet ﷺ:

«لقد آمننا بك وصدقناك... وشهدنا أن ما جئت به هو الحق، وأعطيناك على ذلك عهدنا ومواثيقنا على السمع والطاعة لك، فامض يا رسول الله لما أردت فنحن معك، فوالذي بعثك بالحق لو استعرضت بنا البحر فخضته لخضناه معك ما تخلف منا رجل واحد، وما نكره أن تلقى بنا عدونا غداً، إنا لصبرٌ في الحرب، صدقٌ عند اللقاء، لعل الله يريك منا ما تقر له عينك، فسر على بركة الله»

“We have believed in you and trusted you...and testify that what you have brought is the truth, and on that we have given our pledges to listen to you and obey you. Therefore you decide (any which way) and we are with you, by the One who sent you down with the truth if you order us to jump into the ocean, not one of us will waver. We are not averse to confronting the enemy tomorrow, we shall be steadfast in our fight, and may Allah manifest to you what will please your eyes, let us march and count on His support.”

In another narration:

«لعلك أن تكون قد خرجت لأمر وأحدث الله إليك غيره، فانظر الذي أحدث الله إليك فامض، ففصل حبال من شئت، واقطع حبال من شئت، وما أخذت منا كان أحبَّ إلينا مما تركت»

“You may proceed where you wish and have relations with whom you wish and cut off relations with whom you wish, take from our wealth what you want and give whatever you want. What ever you take from us will be dearer to us than what you leave with us.”

This was Sa'ad about whom the people told the Prophet ﷺ,

«ما حملنا يا رسول الله ميتاً أخفَّ علينا منه»

“We have not carried a dead body lighter than this.”

And the Prophet ﷺ replied to them,

«ما يمنعه أن يخفَّ وقد هبط من الملائكة كذا وكذا لم يهبطوا قط قبل يومه قد حملوا معكم»

“Nothing made his body lighter, but it was such and such number of angels who descended and carried him along with you. Those angels had never before descended.” [narrated in Tabaqat, by ibn Sa’ad.]

Such was Sa’ad that when he died Jibreel عليه سلام came to the Prophet ﷺ and said,

«من هذا العبد الصالح الذي مات؟ فتحت له أبواب السماء وتحرك له العرش»

“Who was this good soul who died? The gates of the heavens were opened for him and the throne moved.”[This is narrated by Haakim and authenticated by al-Dhahabi]

Imam Ahmad reported it with an authentic chain of narration. The Prophet ﷺ said:

«هذا العبد الصالح الذي تحرك له العرش وفتحت له أبواب السماء وشهده سبعون ألفاً من الملائكة لم ينزلوا إلى الأرض قبل ذلك، لقد ضُمَّ ضُمَّة ثم أخرج عنه»

“This virtuous servant for whom the gates of heavens were opened and the throne moved. Seventy thousand angels descended for him, he was buried and left.”

Such was Sa’ad who enjoyed the blessings of Allah ﷻ, Asma’ bint Yazeed Sakan reports: ...that when Sa’ad died, his mother wept and the Prophet ﷺ told her:

«ليرقاً (لينقطع) دمعك، ويذهب حزنك، فإن ابنك أول من ضحك الله له واهتز له العرش»

“Your tears would recede and your sorrow be lessened if you know that your son is the first person for whom Allah ﷻ smiled and His throne trembled.”

This is reported in at-Tabarani.

Such is the position of the one who provided Nussrah and protection to the Prophet ﷺ when the Islamic State was established. And similar blessings of Allah ﷻ will be for the one who will provide support for His deen now, when it is overwhelmed with kufr from all sides and the nations of the world are united against it.

At the same time if a person shirks away from his duty to support the deen of Allah, his military ranks and honours will not be able to stop the wrath of Allah ﷻ. Every officer who controls power in any way must realise that Sa’ad ibn Ma’adh was not meant to be the last such person or that the like of him will not

surface again. Every Muslim officer must realise that he himself should try to be like Sa'ad as he is in a position to give *Nussrah* like Sa'ad (ra). This address to him is just like the address to Sa'ad then!

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How to discuss the ongoing Palestine conflict with your children (and everyone else)

Abdul Baseer, Wilayah Pakistan

1. Parents should start the whole discussion by using the following metaphor to make their children understand the conflict: You are peacefully living in your house and suddenly one day, 75 years ago, some people enter it by force, occupy half your house, evict half of your family, put the remaining half under house arrest in the remaining half of the house. Then, they keep on occupying rooms from that half too, pushing your remaining family further and further back, and finally, you find yourself locked up in the bathroom of your house. As if that wasn't bad enough, the occupiers at times cut off your electricity, water, and gas supplies and don't let anything enter the bathroom from the outside world. Now they are negotiating with you that you keep the bathroom, maybe also the kitchen, and accept that the house now belongs to the occupiers. Would you accept such a deal? To add insult to injury, whenever you throw a stone in protest and shatter a window of your own house in which currently the occupier is living, you are labelled as a terrorist.

2. So it is not simply about discussing the situation in Palestine but also about reclaiming the narrative of what is going on. International coverage is dominated by a clear and orchestrated Zionist media bias. Meanwhile, the emotions of Muslims globally are aligned with the hardship of the people of Palestine, and the desire to see the liberation of the Blessed Land (Al-Aqsa) and the entire Palestine from the illegal Zionist occupation.

3. These events were not initiated two days ago or by the people of Palestine. Rather this was initiated in 1917 by Britain, followed by the creation of the illegal Zionist entity in 1947 by imposition upon the people of Palestine. This was the biggest theft in the 20th century that was legalized by international law and the United Nations and is still ongoing. 5 million Palestinians were forced out, while their homes, lands, and businesses were taken and are still being further taken by the Zionist settlers through forced evictions with the support of the Zionist regime and its military.

4. Any and every part of Palestine occupied is an illegal occupation, even if International law says it is not. Islam deems it as such and that is the ruling decided by Allah (swt). Any and every part of Palestine needs to be liberated, even if International law says otherwise, as Islam demands this and that is sufficient reason for the Muslims.

5. Because Palestine is an occupied territory, the occupiers, sometimes euphemistically called settlers, are not civilians and therefore don't qualify for the rights civilians have in an armed conflict. Palestine is not a park where you can party anytime, rather it's occupied territory, so to remain safe, don't show up at the wrong place, at the wrong time.

6. Since the illegal creation of the Zionist entity and the occupation of Palestinian land, the people of Palestine in particular places like Gaza – live in the world's largest open-air prison, where they are deprived of basic needs – whether clean water, access to medical facilities and constant supply of electricity. Regular incursions and regular air raids by the Zionist military are the norm for the people of Palestine. Basic infrastructure including people's homes are destroyed and unable to be repaired. The mental impact is huge for the current and next generation of Palestinians.

7. The people of Palestine also include Christians who too suffer at the hands of the Zionist entity and also seek the liberation of Palestinian land. But this is an Islamic issue and a duty upon Muslims to liberate Palestine and secure all the people of Palestine their rights.

8. The past few days have shown that behind all the military might and financial and political support of the West, the illegal Zionist entity can be removed and Palestine liberated. We should also know that its liberation will not come through any of the Arab regimes in the region, for these regimes/governments are treacherous and are the first line to defend the Zionist entity.

9. Liberation will not come through a two-state solution and this idea must be rejected. The two-state solution attempts to fool the world that this is in the interest of Palestinians. However, its reality and purpose is to protect the existence of the illegal Zionist entity while maintaining restricted rights for the

Palestinians and preventing them from returning to their lands. This is not a solution but a capitulation and telling Palestinians they cannot get back what rightly belongs to them. Islam does not accept the two-state solution or in fact any other solution except the complete and entire liberation of Palestine. Moreover, just as we don't recognize Israel, we are also not permitted to recognize Palestine, another nation-state coming out of the Peace of Westphalia, the Balfour Declaration, and the Sykes-Picot Agreement. We only accept a One-State solution, which is the Khilafah State.

10. Muslims have been fed a diet of deception that we are weak and incapable. Whatever the political game being played, the past few days are a reminder that Muslims are not weak. We have the capability and more importantly we have Allah (swt) and there is no greater support than when Allah provides His support. We need to be uncompromising, and uninfluenced by the propaganda of Western might. Palestine or any occupied Muslim land for that matter like Kashmir, is a red line, as is the oppression of Muslims anywhere in the world.

11. This reality of the hypocrisy should be clear. While Ukraine is supported and praised for its physical resistance against the occupation of its lands by Russia, the Palestinians have been denied this right for 75 years and counting. Muslims must not be naive or fooled therefore into believing that calling on the US, the UN, International Law, or the West to intervene will solve the issue. These are the wolves and thieves that stole Palestine and protected the illegal Zionist entity. These are the same wolves that turn a blind eye to the tragedy of Kashmir at the hands of Hindu-dominated India. They are shameless and blatant in their double standards.

12. Our stance should be clear. We don't have double standards. We understand that this is a clash of civilizations, creeds, and ideologies. Our truthful claim is that we are followers of al-Haq, that we submit our will to Allah and have no say in any matter that Allah and His Messenger (saw) have decided. And Allah has demanded that Palestine and all Muslim land be liberated back under the fold and authority of Islam.

13. Instead of telling the Palestinians to be brave in braving this zulm and not to do anything that will make the occupiers angry, we laud them in their

struggle. We ask them to remain steadfast and we apologize to them for our neglect and the treachery, incompetence, and inaction of our rulers towards their plight. We look towards the Muslim armies, whom we call and remind of their duty, which is to liberate all Muslim lands.

14. It should also be highlighted that although the Palestinians are dying, they are not the ones who are complaining. Rather, they are willing to die for this cause. They believe that through their lives and blood, they can shake the conscience of the Muslim Ummah and its armies. They believe their sacrifice is worthwhile and capable of stopping the betrayal of the Muslim rulers in their attempt to normalize relations with the Zionist state. And while they are dying, their homes are being destroyed, their children are being killed, and they are paying the full price of this war, they are not complaining. However, many amongst us, whose sole duty it is to raise our voice for our armies to move are instead complaining! What does this tell us about our responsibility? That Palestinians have to give their lives to get our attention? Their terrible life and misery are not enough for our rulers and our armies. Instead of being ashamed, we are complaining about why they escalated things. Is this an issue of military strategy or Imaan? This is the problem of *Wahn*, when you love this Dunya so much that you start fearing death. So fear Allah, and focus on your responsibility. Call upon the Muslim armies to help Palestine and Al-Aqsa.

15. We should remind ourselves and tell our children that it was only under the liberation of Islam that Palestine and all its people including the Christians and the Jews lived in security, peace, and stability. This is the only lasting solution for Palestine and indeed the entire world.

16. And yes, as one final point, do tell your children that the ‘homemade’ rockets that Hamas fired at the Zionist state were made primarily from unexploded Zionist munitions originally fired at them and the rockets are propelled by a solid mixture of sugar and potassium nitrate, a common fertilizer. Yes, Palestinians are fighting one of the world’s most technologically advanced armies with their bare hands, while living in the worst possible conditions, under embargos and restrictions.

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Concepts to be Corrected Regarding Inheritance

﴿فَلِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ﴾

“(Share) for male is equal to the share of two females”

[Surah an-Nisa’a 4:11]

Abu Najjar Ash-Shami

There are verses in the Book of Allah which secularists and enemies of Islam are itching to abolish if they could. Malicious people always direct their arrows of slander and falsehood toward Islam through these verses, and the most prominent of these verses is the saying of Allah (swt), ﴿يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ﴾ “Allah instructs you concerning your children: for the male, what is equal to the share of two females.” [Surah an-Nisa’a 4:11]

We can hear many mouthpieces that accuse Islam of male chauvinism and inequality for women, as it gives only half a share of the man to the woman in inheritance! Some Muslims become confused before these repeated falsehood. They do not know how to respond to these accusations. Had these lying slanderers looked fairly into the reality of the woman in Islam, or even her reality under Western civilisation and compared with what Islam has provided for woman in terms of status and position, they would cut their tongues before they utter some of what they do.

The audacity of some Arab regimes, like Tunisia for example, has reached the extent of passing a law of equal inheritance for the man and the woman in flagrant defiance to the verses of Allah (swt). This law was passed on 23/11/2018. Do these naive people not know that they have denied the great portion of rights to the women, which the Islamic inheritance system has granted them?! Based on this law, the women in Tunisia today inherit little of their shares, which Allah has obliged for them! How is this? Does woman inherit half the share of man in all cases?

Upon scrutinizing the Islamic inheritance system, one will find that it is a system that is based on standards aiming to achieve justice and public welfare. And these standards are devoid of permanent distinction between males and

females as Quran did not say, “Allah instructs you concerning your inheritors: for the male, what is equal to the share of two females,” rather it says “Allah instructs you concerning your children.” Hence, this is not the general case of dividing the bequest. Instead, there are specific standards which Shariah looks after in distributing the inheritance.

First: The degree of kinship between inheritor, male or female, and the deceased predecessor. Hence, as the relationship gets closer, the share of inheritance is increased. For example, the daughter of the deceased woman gets more share than the deceased woman’s husband. The daughter is closer to the deceased woman than her husband, though the daughter is female, whilst the husband is male. And this affirms that masculinity and femininity are not the original standards upon which Shariah depends for inheritance.

Second: The position of the inheriting generation in the chronological sequence of generations. The generations which follow the soul usually have the greater share of inheritance than the generations that precede the soul. This is regardless of masculinity and femininity of the inheritors. Hence, the daughter inherits more than the mother, while both are females. And the daughter inherits more than the father! And also the son inherits more than father, while both of them are males!

Thirdly: The financial burden which the Sharia obliges over the inheritors to undertake for others: this is the standard that yields disparity between men and women. Allah (swt) said, ﴿يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ﴾ “Allah instructs you concerning your children: for the male, what is equal to the share of two females.” [Surah an-Nisa’a 4: 11]. This is because the male inheritor here, in case of equal degree of kinship and generation, is responsible for the Nafaqah (نفقة Financial Maintenance) of the woman, whereas the female inheritor’s Nafaqah is obligatory upon the male related to her. The cases of such distinction are very limited, when compared with the total number of inheritance cases. And with this Islamic reasoning, Islam has favored the female over the male in inheritance. This is not to oppress the male, but it is for the financial protection of the female that protects her during emergencies and misfortunes.

Now let's take a quick look at the cases upon which a woman inherits according to the pure Sharia. Do we find it as an emaciated share, as slanderers falsely claim?

What should be noted is that in Islamic Fiqh, the subject of inheritance extends to thirty-four cases of inheritance, in which a woman inherits in different proportions. Of the thirty-four cases, in eleven cases the woman inherits same share as man. And in another fourteen cases, the woman inherits more of a share than the man. And in five cases, the woman withholds from the man and takes full inheritance. And there are four cases alone, where man inherits the share of two females.

Some of the examples of the equality of women with men in inheritance:

□ Inheritance by a father and a mother: each parent receives one sixth of the estate, due to the saying of Allah (swt), ﴿وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِن كَانَ لَهُ وَلَدٌ﴾ **“And for one's parents, to each one of them is a sixth of his estate if he left children.”** [Surah an-Nisa'a 4:11]

□ Inheritance by siblings of the mother: it is equally divided between males and females. Hence, the male has the same share of the female, when the offspring of the inheritance is missing, due to the saying of Allah, ﴿وَإِن كَانَ رَجُلٌ يُورَثُ كَلِئْلَةً أَوْ أَمْرًا وَلَهُ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ فَإِن كَانُوا أَكْثَرَ مِن ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ﴾ **“And if a man or woman leaves neither ascendants nor descendants but has a brother or a sister, then for each one of them is a sixth. But if they are more than two, they share a third,”** [Surah an-Nisa'a 4:12]

Why do we not hear any word of this from the mouth of opponents who seek equality in inheritance? Or did they only memorize the verse of the share for the male is the share of two females? I am almost certain that most of them did not go through the inheritance system whatsoever, nor do they know anything about the thirty cases, in which the woman inherits the same as that of the man, or inherits more than him or inherits, while the male inherits nothing. All they want to do is to defame Islam!!

Examples of woman inheriting more than man:

In some cases of inheritance, we can find that the woman inherits more than the man according to the saying of Allah (swt) ﴿فَإِنْ كُنَّ نِسَاءً فَوْقَ ائْتَتَيْنِ فَلَهُنَّ ثُلُثًا﴾ **“But if there are [only] daughters, two or more, for them is two thirds of one's estate. And if there is only one, for her is half. And for one's parents, to each one of them is a sixth of his estate if he left children”** [Surah an-Nisa'a 4:11].

Examples for the above is:

□ If a person dies and leaves one daughter and father, then the share for the father is the sixth, and this is very little to the share of daughter or daughters. Moreover, no one says that the dignity of father is deficient with this inheritance.

□ Also another example of this is when a person dies and leaves one daughter and two full brothers. The daughter will inherit half due to her being a single daughter and absence of siblings for her. The two full brothers will have the remaining half as a share, as siblings, which is equally divided between the two. Hence the share of each full brother is fourth and so, again, the share of the male is less than the female.

□ Similarly, if a person dies while having two daughters and two full paternal uncles, the two daughters will inherit two third, divided equally between them due to their being more than one and the absence of other siblings than them. Hence, each of the two daughters will have one third of the inheritance. And the two full paternal uncles will take the remainder as a share, as siblings. Hence the share for each uncle is one sixth. And so, again, the share of the male is less than the female.

□ Similarly, if a woman dies while having a husband and one daughter, the daughter will inherit half the inheritance and the husband will inherit one fourth. Hence the daughter inherits double that of her father.

And there are cases in which the woman inherits, while a man inherits nothing,

Examples of which are:

□ If a person dies while having a son, a daughter and two full brothers: The son and daughter will take all the bequest, with the share of the male the same as the share of two females. And the two full brothers will not inherit anything,

as they are preceded Al-Far'a Al-Waarith (الفرع الوارث Direct Heirs) (i.e. the son and the daughter). Hence, the daughter inherits and the full brother does not inherit.

□ If a man dies while only having the 'mother of the mother' and the 'father of the mother' i.e. his maternal grandmother and grandfather, the mother of mother i.e. his maternal grandmother will inherit all the bequest. And it is known in the 'Ilm (علم Knowledge) of inheritance that the Saheehah (صحيحة Valid in Inheritance) grandmother inherits a sixth of the share as direct relations and she takes the rest as reversion. So, nothing is inherited by his maternal grandfather i.e., the 'father of his mother,' even though the maternal grandfather is husband to the grandmother and despite his degree of relation to the deceased. The portion is all inherited by maternal grandmother as she belongs to the AsHaab ul Furood (أصحاب الفروض People of Direct Relations) whilst the maternal grandfather belongs to the AsHaab ul ArHaam (أصحاب الأرحام People of Kindred). It is noted that People of Kindred do not inherit along with the People of Direct Relations. Upon studying the principle of inheritance for the grandfather and grandmother, we find the following: the Saheeh (صحيح Valid in Inheritance) grandfather is the one whose portion from the deceased does not include the mother. For example, the father of the mother or the father of the mother's mother is a Fasid (فاسد Invalid in Inheritance) grandfather (i.e. non-inheritor).

These are some examples for the equity of Islam towards woman. People of knowledge and fairness have witnessed to this.

Thus, the summary of inheritance cases is as follows:

1- The woman inherits half the share of the man in four out of the thirty-four cases, which is the equivalent of 11.76% of the total of inheritance cases. This is along with the obligation of the man to financially maintain the woman, whereas it is not obliged on the woman to financially maintain the man.

2- The woman inherits inheritance equal to that of the man. This occurs in eleven out of the thirty-four cases, which is equivalent to 32.35% of the total of inheritance cases.

3- The woman inherits inheritance more than that of man. This occurs in fourteen out of the thirty-four cases, which is equivalent to 41.18% of the total of inheritance cases.

4- The woman inherits, while the man inherits nothing and has no right over the inheritance. This occurs in five out of the thirty-four cases which is equivalent to 14.71%.

Glory be to Allah who dignified this Deen. Many, who sold themselves, their intellect and their Hereafter for the West, neglect it and so they lost in this world and hereafter.

Do the rulers of Tunisia know now how many of their women and daughters have lost out by their law? Do they know that they rob the women's wealth and rights completely, just as the rulers of Jahiliyaa did before Islam? Allah has said the Truth: ﴿السَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾ **“Satan threatens you with poverty and orders you to immorality, while Allah promises you forgiveness from Him and bounty. And Allah is all-Encompassing and Knowing.”** [Surah al-Baqarah 2:268].

The woman before Islam did not have rights of inheritance. Neither did she have financial protection, nor even the rights of living, for she was buried alive. Then Islam came to dignify her and forbade her killing. It obliged men to take care of her and her Nafaqah (نفقة Financial Maintenance). It gave her rights with which she was elevated over all other women on the earth.

Hence, we absolve ourselves before Allah over what the evil rulers and the agent followers do to us and to our Deen. O Allah! We ask that You like what Your beloved Prophet (saw) asked of You, of not afflicting us in our Deen. O Allah (swt) dominate by your honorable Shariah to shine upon our lives under the Khilafah state that halts the oppression of every oppressor and restores every right to its owner. Indeed, You are All-Hearer and All-Responding.

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The Latest Barbie Frenzy

The Barbie movie gained over a staggering \$1.38 billion at the global box office by mid-September 2023. Barbie still stood at number one over the weekend at movie theaters. However, does this Barbie frenzy that has been unleashed have any agendas on our daughters? Let's briefly take a look at how Barbie has, or can, impact our children.

The movie focuses on women's empowerment. Barbie transformed into a source of empowerment for girls, and reflects their career ambitions. We often view Barbie as this plastic doll that we can buy for our daughters at the age of 3, 4, 5, or 6. Ruth Handler founded Barbie in 1959, when her daughter would project her dreams and aspirations onto paper dolls. The philosophy behind Barbie was that a little girl has choices to be whatever she wants.

The idea of daughters playing with dolls is encouraged due to bringing out their creativity, imagination, motherly instincts, motor skills, encouraging communication, and empathy. Girls have played with dolls for centuries.

Our beloved Aisha (ra) used to play with dolls as stated:

عَائِشَةَ قَالَتْ كُنْتُ أَلْعَبُ بِالْبَنَاتِ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَكَانَ لِي صَوَاحِبُ يَلْعَبْنَ مَعِي، فَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ يَنْقِمِعْنَ مِنْهُ، فَيُسِرُّهُنَّ إِلَيَّ، فَيَلْعَبْنَ مَعِي

A'isha said, "I used to play with dolls in the presence of the Prophet ﷺ and my friends would play with me. When the Messenger of Allah ﷺ entered, they would hide from him and he would call them to join me and they would play with me."

However, there is a difference when innocence is taken away from our daughters, due to greed and feminist movements aiming to destroy the family structure, all by a movie. Dolls in general encourage a sense of nurturing qualities by allowing the child to think its a real baby and learning how to care for it by feeding, holding, changing it as well.

It also fosters a sense of imagination by allowing the child to think that the doll is a baby that needs care of, or that the child is a teacher and the dolls are

students, and she needs to teach them, all the while developing communication skills and boosting self-confidence. It allows the child to believe that she can succeed. We have even seen pictures where girls have placed the Hijab on their dolls and lined them up for prayer, all the while she leads her dolls in prayer, fostering the ties in the closeness to Allah ﷻ.

The Barbie doll has not lost any influence even after 64 years of its presence. Barbie has shown girls starting at the age of three, what are the beauty standards. Some may even say that it may be detrimental for young girls. One may ask how can it be detrimental?

The beauty standards that this doll has portrayed to young girls at the prime of their innocence building self-esteem, boosting confidence, and loving themselves, all while knowing that Allah ﷻ is the best at creation. However, when these girls are constantly playing with these dolls it can skew their innocent minds, to the narrow and idealized image of femininity.

These girls start to compare their bodies to Barbie's thin unrealistic body. One study showed that girls exposed to Barbie reported lower body esteem and a greater desire for a thinner body shape than girls in the other exposure conditions. In reality if one wanted to have Barbie's body weight, compared to the height, she would have an eating disorder and likely to be unable to menstruate.

The fashion statement of Barbie: The short provocative dresses or skirts that are sold for Barbie, where these girls are dressing their Barbies, makes them think that these are the standards of beauty, and that it is accepted for girls to dress like this. Sadly, even footwear is advertised on what the standard of beauty for a daughter to put on their feet. The movie shows the actress stepping out of high-heeled shoes and being able to stand on her toes. This scene has caused a "Barbie feet challenge." Many are trying to imitate the scene but some podiatrists have mentioned that this challenge has caused foot injuries and insisted that these challenges be stopped. High-heels often put pressure on not only the feet but also the back, spines, hips, knees and toes. However, with a \$55 billion industry these capitalists don't care for women's well-being. Capitalism only sees \$ signs.

Barbie's age-defying image has deeply impacted women. We are seeing an increase in cosmetic procedures, adhering to beauty standards, in Muslim majority countries. The West has deeply affected the minds of Muslims trying to place the West's standard of beauty rather than what Islam values of beauty is. Sadly, many of our Muslim daughters are revealing their beauty outside of their homes, in order for the sake of imitation and un-Islamic societal pressures.

Maimunah bin Sa'd who was a servant for the Prophet, narrated that The Messenger of Allah said: **مَثَلُ الرَّافِلَةِ فِي الزَّيْنَةِ فِي غَيْرِ أَهْلِهَا كَمَثَلِ ظُلْمَةِ يَوْمِ الْقِيَامَةِ لَا نُورَ لَهَا** **“The parable of the woman who walks to impress others in adornments for other than her family, is that of darkness on the Day of Judgment: There is no light for her.”**

The list can go on! The movie Barbie which is rated PG-13 and cashed in over a billion dollars, so far, has introduced many corrupt ideas into the future generations' minds. The movie has also portrayed cross-dressing, the transgender idea as being OK. It is their personal choice, the right to dress how they feel is suitable for their own personal choice. We, again see the hypocritical standards of the West. However, France wages war on the Abaya, a piece of cloth, but yet so feared!

We as Muslims believe that Allah ﷻ has guided us in all aspects of life and parenting is of course not an exception. As parents, we are commanded,

[يَأَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ]

“O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones...” [TMQ Surah At-Tahrim: 6].

This is now a critical time for us as parents to talk to our children before their friends, teachers, or peers introduce corrupt ideas into their minds. We can't afford to place our children in situations which are more than likely going to affect their thoughts, values, behaviors, health and connection to Islam.

We know of the ayaat and ahadith on Tabarruj yet see our daughters leaving the home in such a matter without mention thinking they are still young. We forget that the Prophet ﷺ has praised the one who ages while on Islam, and also how much he honored the elderly. How can we then idealize remaining

youthful forever? Yes, Islam has guided us as an Ummah and set a standard way of living. So let us stay away from direction of the Days of Ignorance. We should be aware that the concept behind this movie is larger than the plastic doll.

We are like travelers in this world and this world is like a prison for us. Abu Hurairah narrated that the Messenger of Allah ﷺ said, **الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ** “**The world is a prison for the believer and Paradise for the disbeliever.**”

May Allah ﷻ make all our daughters as cooling for their parents eyes and strong pillars for the Muslims family, community and society.

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﴿لَنْ يَضُرُّوكُمْ إِلَّا أَذًى وَإِنْ يُقَاتِلُوكُمْ يُؤَلُّوكُمُ الْأَدْبَارَ ثُمَّ لَا يُنصَرُونَ﴾

“They can never inflict harm on you, except a little annoyance. But if they meet you in battle, they will flee and they will have no helpers.” [Aali-Imran 3:111]

Hizb ut Tahrir

Here are the Jews from the time of Banu Qaynuqa, Banu Nadir, Banu Qurayza, and then Khaybar. They persist in cheating, deception, immorality, depravity, cowardice, and humiliation. Allah has spoken the Truth,

[ضَرَبَتْ عَلَيْهِمُ الدَّلَّةُ أَيَّنَ مَا تَقْفُوا إِلَّا بِحَبْلٍ مِنَ اللَّهِ وَحَبْلٍ مِنَ النَّاسِ]

“They will be stricken with disgrace wherever they go, unless they are protected by a covenant with Allah or a treaty with the people.” [Aali-Imran 3:112].

They have severed the rope of Allah, and all that remains for them are people from Kufr (disbelieving) countries, people of hypocrisy, and treacherous rulers in Muslim lands!

Individual young men storm Jewish fortresses on motorcycles and even by foot, seize Jewish armored vehicles, kill and capture those who are heavily armed and armored. These are individuals who, with their individual weapons, and with their hearts and minds, strike them from every position! They do not fear them, but rather they chant Takbirs and do not flee. They aspire to victory in this world, and in the Afterlife, they will be delighted in a garden of Paradise. Blessings to them in both worlds, a victory from Allah and a near conquest.

[وَأُخْرَى تُحِبُّونَهَا نَصْرٌ مِنَ اللَّهِ وَفَتْحٌ قَرِيبٌ وَبَشِّرِ الْمُؤْمِنِينَ]

“And [you will obtain] another [favor] that you love - victory from Allah and an imminent conquest; and give good tidings to the believers.” [As-Saf 61:13].

As for what is heartbreaking, it is the Ruwaibidah rulers in Muslim lands, especially those surrounding Palestine, as if they neither see nor hear, [صُمٌّ بُكْمٌ]

عُمِّي فَهَمْ لَا يَزِجُونَ] “Deaf, dumb and blind - so they will not return [to the right path].” [Al-Baqarah 2:18]. They are around them, yet they can hardly see them, as if the Blessed Land does not concern them, but rather they are as if they are an impartial party, observing what is happening as if they are in a faraway land and not as it is from the third of the sacred Mosques and the first of the Qiblatayn! [أَلَا سَاءَ مَا يَحْكُمُونَ] “Unquestionably, evil is what they decide” [An-Nahl: 59].

So what if these rulers invaded their borders with Palestine and supported their brothers who fought with their bodies and weapons that did not reach the degree of their enemy’s weapons!? How can the Muslim armies bear to remain silent and inactive while they witness the fighting in Palestine and against the people of Palestine!? How can they refrain from supporting the people of Palestine, the Blessed Land, the Israa wal Miraj (night journey and ascension) of the Messenger (saw)?!

[سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ]

“Exalted is He who took His Servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa, whose surroundings We have blessed” [Al-Isra 17:1].

How can they comply with the orders of those traitorous, agent-rulers?! Will obedience to their masters benefit them in humiliation and disgrace before those who have been struck by humiliation and abasement and have incurred the wrath of Allah who occupied Palestine, the Blessed Land, with the help of these agent rulers?!

[يَوْمَ تَقَلَّبَ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ * وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلَا * رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنُهُمْ لَعْنًا كَبِيرًا]

“The Day their faces will be turned about in the Fire, they will say, "How we wish we had obeyed Allah and obeyed the Messenger." And they will say, "Our Lord, indeed we obeyed our masters and our dignitaries, and they led us astray from the [right] way. Our Lord, give them double the punishment and curse them with a great curse."”[Al-Ahzab 33:66-8].

We realize that leaving the people of Palestine to fight the Jews alone, without accompanying them, rather, without the Muslim armies advancing with

them since the victory we want is by liberating Palestine from the abomination of the Jews and eliminating their entity. This victory will not be achieved unless the Muslim armies destroy them, led by a loyal state, which achieves the clear victory.

In addition to this and that, these Ruwaybidah will disappear, and the Islamic State, the Khilafah Rashidah (rightly guided Caliphate), will return, with the permission of Allah. Fighting the Jews and removing their occupation will happen, Allah willing. Al-Sadiq Al-Masduq (peace and blessings be upon him) said in Musnad Ahmad on the authority of Hudhayfah:

«نَمَّ تَكُونُ خِلَافَةً عَلَى مِنْهَاجِ النَّبَوَّةِ...»

“...Then there will be a Khilafah upon the method of Prophethood.”

Al-Bukhari also narrated on the authority of Abdullah bin Omar (may Allah be pleased with them both) who said: I heard the Messenger of Allah (saw) saying,

«تُقَاتِلُكُمْ الْيَهُودُ فَتَسَلَطُونَ عَلَيْهِمْ ثُمَّ يَقُولُ الْحَجَرُ يَا مُسْلِمُ هَذَا يَهُودِيٌّ وَرَائِي فَأَقْتُلْهُ»

“The Jews will fight with you, and you will be given victory over them so that a stone will say, 'O Muslim! There is a Jew behind me; kill him!'”

Also, Muslim narrated verbally on the authority of Ibn Umar, on the authority of the Prophet (saw) who said,

«لَتُقَاتِلَنَّ الْيَهُودَ فَلَتَقْتُلُنَّهُمْ حَتَّى يَقُولَ الْحَجَرُ يَا مُسْلِمُ هَذَا يَهُودِيٌّ فَتَعَالَ فَأَقْتُلْهُ»

“You will fight against the Jews and you will kill them until even a stone would say: Come here, Muslim, there is a Jew (hiding himself behind me); kill him.”

Then the earth will shine with the victory of Allah, the Powerful, the Mighty, the Wise.

We ask Allah for al-Firdaws al-A'la (highest Gardens of Paradise) for the martyrs of Palestine and for the wounded and injured to receive complete recovery that leaves no disease. We also ask Him (swt) that the agent rulers of the Muslims and their followers from the misguided groups do not succeed. None

of these people will succeed in shifting the results of the fighting from victory to defeat, from destroying the Jewish entity to strengthening its foothold, and from a clear conquest to a deviation towards the left and the right! Rather, the words of Allah Almighty about the Jews are fulfilled:

[لَنْ يَضُرُّوكُمْ إِلَّا أَذًى وَإِنْ يُقَاتِلُوكُمْ يُؤَلُّوكُمُ الْأَدْبَارَ ثُمَّ لَا يُنصَرُونَ]

“They will not harm you except for [some] annoyance. And if they fight you, they will show you their backs; then they will not be aided.” [Aal-i-Imran: 111].

Hizb-ut-Tahrir

H. 23 Rabi' I 1445

M.: Sunday, 08 October 2023 CE

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From Women's Rights to Post-Genderism (Part-1)

Mushtaq Mehmood, Pakistan

The rulers of Pakistan, at the behest of their Western masters, try to introduce Western values in our society, in the name of Modernism, Postmodernism, targeting our youth in particular. For our society, the purpose of this campaign is to develop the thought of personal freedom and individualism in the Muslims, so that they may adopt Western values and move away from their Deen. In this way, it will be easier for Muslims to accept the secular systems that the West has implemented upon us. These concepts are utterly Western in their roots and completely alien to us. These concepts have a direct impact on the country's laws regarding the role of men and women in society and their mutual relations, an example of which is the "Transgender Persons Protection of Rights Act," that was approved in Pakistan, sparked public outrage and then was sent for review.

The reason for the concept currently adopted in the West regarding the roles of men and women and their mutual relations, lies in the deprivation of the basic rights of women in the West. As a result, the voice for women's rights were first raised by the Western women. However, due to continued deprivation of women's rights by the West, this movement has developed through various stages. It has now taken a serious and terrible form.

Status of Women in Greek Civilization and Christian Europe:

The history of women in the West is bitter and consists of different periods, including Greek civilization, Christian Europe and then the era of Capitalism. In the history of Christianity, the Church repeated the same sayings about women that were mentioned in the ancient Greek religious traditions, embodied in Greek mythology. The essence of this tradition was that woman was the cause of evil on earth. Most of these Greek traditions portray women as deceitful, shameful, and a scourge to the world. They emphasize the need for male domination over women in order to protect society from chaos, which emanates from women.

According to these traditions, Pandora was the first woman created by the gods. In a Greek poem, dating back to around 700 BC composed by the

celebrated ancient Greek poet Hesiod, it is written that out of curiosity, she opened a jar, (pithos) (commonly referred to as “Pandora’s box”), kept under the protection of her husband. As a result, physical and emotional curses were released on mankind. This concept became so mature in Europe that even today the proverb of opening Pandora’s box is used in English language. Its basis is a woman opening the forbidden jar, due to which mountains of calamities were unleashed on all humanity.

Then there was goddess called Aphrodite who was from the pantheon of the twelve Olympian and great gods of Greece. She was cunning and her actions were shameful. She exploited her sexuality in the way that a prostitute does among ordinary women. She was even called the goddess of prostitutes. Similarly, Helen of Troy, who was the daughter of Zeus, the greatest god of the Greeks. Helen left her husband for another man. She shamed her husband and the entire city. In doing so, she also caused the death of countless people, as her husband continued to fight wars for her return.

These are a few depictions of women in the ancient Greek mythology. On the basis of this conception of women, and to keep the society free from all kinds of evil of women, Xenophon (d. 355 BC) the famous Greek philosopher, historian, military commander and student of Socrates, argued in favour of the complete separation of women from all political affairs, in his book “Oeconomicus.”

In the city-state of Athens, which was established in the Fifth Century BCE (Before the Christian Era) and is considered the birthplace of democracy, women had very few rights. They were not considered citizens. They had less rights than even the freed male slaves. There was no question of women owning property, sharing in inheritance, voting or playing any role in the state affairs. In the light of such a popular conception of women in Greece, Aristotle (d. 322 BC) writes in his book History of Animals – Book IX:” “Wherefore women are more compassionate and more readily made to weep, more jealous and querulous, founder of the railing, and more contentious. The female also is more subject to depression of spirits and despair than the male. She is also more shameless and false, more readily deceived, and more mindful of injury, more watchful, more idle, and on the whole less excitable than the male. On the contrary, the male is more ready to help, and, as it has been said, braver than the female”.

When Aristotle's disciple Alexander the Great (d. 323 BC) expanded the Macedonian Kingdom, established in present-day Greece, he integrated the land of Palestine in 330 BC. This led to the spread of Greek thought and philosophy among the people of the Old and New Testament. The source of this inferior position of women in the distorted Bible, was the same thoughts about women that were common among the Greeks. Therefore, we see the same in the “Book of Genesis” of the Old Testament of the Bible. In the story of Adam (as) and Eve (as), the woman has been declared as the cause of man’s misguidance. Adam and Eve were expelled from Paradise because of the woman’s sin.

Thus, in the Bible, the first woman was declared the cause of all the troubles, just as the Greeks declared the first woman Pandora. The Bible records that when the serpent tempted the first woman to eat from the forbidden tree, “...She took of its fruit and ate; and she also gave some to her husband, who was with her, and he ate... He (God) said, “...Have you eaten from the tree of which I commanded you not to eat?” The man said, “The woman whom you gave to be with me, she gave me fruit from the tree, and I ate.” Then the Lord God said to the woman, “What is this that you have done?” The woman said, “The serpent tricked me, and I ate.” To the woman He said, “I will greatly increase your pangs in childbearing; in pain you shall bring forth children, yet your desire shall be for your husband, and he shall rule over you.” And to the man he said, “Because you have listened to the voice of your wife, and have eaten of the tree about which I commanded you, ‘You shall not eat of it,’ cursed is the ground because of you; in toil you shall eat of it all the days of your life; thorns and thistles it shall bring forth for you.” (Bible: New Revised Standard Version, Book of Genesis 3:6-18)

Thus, it was the woman who was the real culprit. Her menses, pregnancy and labor pains are cited as her punishment. The punishment for the man is because he obeyed his wife. This dispelled any sympathy that the man in the West had for the woman regarding her sufferings. Also, he learned that he should prevent himself from listening to the women in the important matters of his life.

Similarly, in the “Book of Sirach” of the Catholic Bible, it is written, “From a woman sin had its beginning, and because of her we all die.” (25:24). In another place it is written, “Better is the wickedness of a man than a woman who does good; it is a woman who brings shame and disgrace.” (42:14a). It is further written, “It is a disgrace to be the father of an undisciplined son, and the birth of

a daughter is a loss.” (22:3). This book is also known as “Wisdom of Ben Sira” and is included in the part of the Bible that contains wisdom sayings based on Jewish and Christian scholars. This book is from one of the oldest manuscripts which was written by a Jewish writer Ben Sira (Shimon Ben Jeshua Ben Sira) in the Egyptian city of Alexandria during 180-190 BC. It was the largest and central city of the Greek state of Macedonia, at the time and place where the Greek civilization was at its peak. So, it seems understandable that the writer Ben Sira borrowed these so-called words of wisdom, after being inspired by Greek ideas.

Christianity’s concept of women being inferior, as borrowed from the Greeks, is evident in the distorted Bible. Apart from the story of Adam (as) and Eve (as) in the Bible, the epistles of Saint Paul (5-65 CE) included in the Bible, also support the same conception of woman. Paul writes to one of his subordinates named Timothy, who was living in another town, admonishing him not to make a woman a teacher of religion. He reasoned that it was the woman who actually deceived and became a transgressor. He wrote, “Let a woman learn in silence with full submission. I permit no woman to teach or to have authority over a man; she is to keep silent. For Adam was formed first, then Eve; and Adam was not deceived, but the woman was deceived and became a transgressor.” (First Timothy 2:11-15). Then the ancient and well-reputed Christian fathers “refined” this conception of woman even further. These were those prominent personalities who played the most significant role in shaping the beliefs and ideals of Christianity.

The ancient Christian priest Tertullian (155-220 CE), who is also called the founder of the Latin or Western Christianity (Catholic Christianity), in his book “On the Apparel of Women” talks about the veil of a woman. While explaining the reason of this commandment, he addresses women in a hateful manner and writes, “Do you not know that you are Eve? The judgment of God upon this sex lives on in this age; therefore, necessarily the guilt should live on also. You are the gateway of the devil; you are the unsealer of the curse of that tree, and you are the first one to turn your back on the divine law; you are the one who persuaded him whom the devil was not capable of corrupting; you easily destroyed the image of God, Adam. Because of what you deserve, that is, death, even the Son of God had to die.” (“On the Apparel for Women,” Tertullian).

A western writer, Philip Vivian, in his book “The Churches and Modern Thought” in 1911 CE, recorded the sayings of various ancient priests and scholars of Christianity about women. For example, he mentions, St. Gregory of Nazianzus (329-390 CE), who is considered a Trinitarian Theologian, who said, “Fierce is the dragon, and cunning the asp (serpent); But woman has the malice of both.” St. Jerome (347-420 CE), the compiler of the world's most popular version of the Bible till date, writes, “Woman is the root of all evil.”

One of Christianity’s fabricated notions related to women includes that marriage is an abominable relationship, whilst it is preferable to remain celibate without marriage. According to this concept, marriage was considered a hindrance in attaining closeness to God and moral elevation. In another book of the Bible on the Epistles of St. Paul, Paul exhorts Christians in one of his letters to the church in the town of Corinth in Greece that. “I want you to be free from anxieties. The unmarried man is anxious about the affairs of the Lord, how to please the Lord; but the married man is anxious about the affairs of the world, how to please his wife.” (First Corinthians 7:32-33). Tertullian (155-220 CE) takes this concept even further, writing in his book “Exhortations to Chastity” that marriage can only be considered good “if it is compared with great evils.” He says that sexual lust for one’s wife, is as for any other woman, so marital lust is tantamount to adulterous lust. Thus, the purity of the soul can only be attained through a life of chastity.

On a similar note, St. Gregory of Nyssa (335-395 CE), another prominent scholar of the belief of Trinity, condemns marriage, considering it the result of the first sin. His argument is that if the sin of eating the fruit of the forbidden tree had not been committed, Adam and Eve would have lived in heaven forever, in the same pure state. Then, there would have been no question of any sexual relationship or procreation. Therefore, he writes, “It was no part of God’s primitive design that the race should be continued by sexual union. Marriage is the outcome of sin.” Thus, according to Church, the unmarried people were considered good servants of God and good Christians, whilst married people were considered as second-class Christians (“Marriage, Sex, and Procreation,” Steven Schafer, 2019 CE). There were some priests who spoke about good characteristics of the relationship between husband and wife. However, the opinion that always prevailed in the Christian religion was the one that has been mentioned here.

Christianity adopted this position against the natural instincts of humankind at the time when Greek and Roman civilizations, which were among the first contacts of Christianity, were at the height of moral evil. In ancient Greece, where Aphrodite, the goddess of prostitutes, was worshiped as a deity, it is not surprising that moral evil existed within such society. From Aristotle's (d. 322 BC) book "Constitution of the Athenians." it is known that prostitution had the status of an established institution. Aristotle offers recommendations for regulating the wages of prostitutes to prevent them from exceeding a certain level. Not only this, homosexuality was also prevalent in that society. It was commonplace for middle-aged men to have teenage boys with whom they would also have sexual relations. Aristotle in his book "Politics" describes homosexuality, as a means to control the population of a city. Similar to Greeks, prostitution and obscenity were not considered evil among the Romans as well. As an example, in ancient Rome, a festival called Floralia was celebrated every year, in which flower displays and sports competitions, were held in the honour of the Roman goddess Flora. Naked dancing of prostitutes was also organized in this festival.

However, in Greek philosophy there was also a school of thought of the Stoics, whose founder was Zeno (d. 262 BC). This school of thought gave importance to self-restraint and abstinence from sexual relations, considering peace of soul as the highest goal (summum bonum) of life. The Stoics considered it necessary for man to control all his desires, rather than allowing his desires to rule over him. According to Epictetus (50-135 CE), a famous philosopher of Stoicism, "the cravings of sex are undesirable, for they merely enslave their victim. Abstinence is preferable to indulgence, which can be one of the strongest disturbances to the spirit's tranquillity. It is best to avoid all encounter with sex, in as much as no one can be caught in the clutches of a sex partner without disturbing consequences." ("Ideas of the Great Philosophers," William Sahakian, 1966 CE). It is known that St. Paul belonged to the city of Tarsus in the southern part of present-day Turkey. This city was also the centre of the Stoic school of thought at that time. Therefore, it seems understandable that this position of St. Paul and then of the ancient Christian priests, after him was influenced by the Stoics, as some historians also believe. It is possible that the pioneers of Christianity, in view of the sexual promiscuity then prevalent in Greek and Roman societies, preferred to adopt a more cautious position, according to which sexual relations even within marriage were declared disgusting. Anyhow, the result of all this was that the woman's existence had become a subject of disdain. This was

so, because when marriage became an evil, and procreation was excluded from the divine scheme, then what can be the purpose of woman's existence in such a society! That is why one of the most famous scholar of the Patristic Age of Christianity, St. Augustine (354-430 CE) seems to be right in expressing this confusion by writing, "Why was woman even created?." (Quoted in "The Churches and Modern Thought," Philip Vivian, 1911 CE)

At the end of the 4th Century CE, when the Roman Empire declared Christianity the state religion, and then, thanks to the writings of St. Augustine, when the Church finally gained power and authority at the state level, similar notions held by Christianity about women, determined the status of woman in the European society. These concepts related to women gradually became established in the entire European society. The woman came to be considered as one of the forms of Satan and having a despised and unnecessary existence. Ray Strachey (1887-1940 CE), a British political worker for the cause of Feminism, wrote, while describing the conception of woman prevalent in Christianity, that, "According to the theory which inspired this attack (on women), sexual passion was the most dreadful of all sins, (it) was in fact the original sin which had caused the Fall of Man. Complete chastity was the highest ideal of life, and since the existence of women was a cause of temptation, women must obviously be accursed. Satan was exceedingly fond of assuming a female shape, and hermits in their caves in the mountains frequently received his visits. The mere thought of woman, in short, was a danger, and the real creature was a misfortune." ("Universal History of the World", Vol-I, John Hammerton, 1939 CE)

This established status of women in European society also had a profound effect on the criminal laws prevalent in European regions in later periods. A British author writes that in the late Medieval Era in the fourteenth century AD, there was a punishment called the "Common Scold," within the English Criminal Law ("Sin, Speech, and Scolding in Late Medieval England," Sandy Bardsley, 2003 CE). Among various methods of this punishment, a common method included an iron bridle called the "Gossip Bridle." This punishment was usually inflicted upon women, who talked too much, or were quarrelsome. Normally, either a thorn or a blade was embedded in the bridle, so that it would injure her tongue, if she tried opening her mouth to speak. For this reason, this instrument was considered reliable for the punishment related to keeping the mouth of a woman shut. Sometimes such women were also paraded around the city with bells

attached to their bridles. This practice was called “Charivari”. The purpose of this whole punishment was physical torture, as well as humiliation of the woman, so that she would refrain from such behaviour in future. History shows that this bridle was used in Europe until as late as the 17th Century CE.

In an environment of such oppression and persecution, it was the British author Mary Wollstonecraft (1759-1797 CE) who first raised a voice in favor of women’s rights including the women’s suffrage (i.e. their right to vote). This is well before the rise of the actual suffrage movements, a hundred or more years later. Thus, it is said that Wollstonecraft was a hundred years ahead of her time. In her book, “A Vindication of the Rights of Woman,” she also emphasized the importance of education for women, the objective of which she stated was that good mothers could be able to raise their children in a better way. Without education, she writes, “Can they be expected to run a household sensibly or care for the innocent children they bring into this world?” (“A Vindication of the Rights of Woman,” 1792 CE). It was a period when more than a hundred years had passed since the British Revolution, but despite this, the perception of government representatives about women was still based on the same backwardness. This can be inferred from the fact that the British statesman and ambassador of the same period, Lord Chesterfield, (Philip Stanhope, 4th Earl of Chesterfield, 1694-1773 CE), wrote in a letter to his son warning about women that, “Women are only children of a larger growth... A man of sense only trifles with them, plays with them, humors and flatters them, as he does with a sprightly, forward child; but he neither consults them about, nor trusts them with serious matters.” (“Books That Changed the World,” Robert Downs, 2004 CE).

Even Rousseau (1712-1778 CE), the famous French philosopher of the Age of Enlightenment, who played an important role in the generation of the French Revolution, speaks in favor of women’s education, not as an individual right of a woman, but as an interest of the man. He writes in his book, “The education of women should always be relative to that of men. To please, to be useful to us, to make us love and esteem them, to educate us when young, to take care of us when grown up, to advise, to console us, to render our lives easy and agreeable; these are the duties of women at all times, and what they should be taught in their infancy.” (“On Education,” Rousseau, 1762 CE)

The Status of European Women after the French Revolution (1789-1799 CE):

After the French Revolution, the first spark of the women's cause was born. Women thought that since the idea of personal freedom was spreading everywhere and the tyranny of Christianity had also ended, now their lives will be improved and they will also get basic rights. However, Christianity was replaced by Capitalism now. So, when woman was allowed to leave her home and work with man, the Capitalist class exploited her in the worst ways possible.

The issue of the women's rights did not fully appear in the world of events right after the French Revolution. Its practical manifestation took place after the Industrial Revolution (1760-1840 CE), which opened the doors of misery and pain to the Western societies in general, and the lower classes in particular. The capitalist class exploited the hunger and poverty of the people, engaging the women in factory work, for even lower wages. In this way, the working class families came under the gavel of destruction. Ray Strachey (1887-1940 CE) writes about the physical abuse of women by Capitalism, during the Industrial Revolution by mentioning that, "They hauled loaded trucks along low shafts and carried great weights of coal to the surface, ascending steep ladders or spiral staircases." ("Universal History of the World," Vol-I, John Hammerton, 1939 CE)

As the capitalists emphasized the maximizing of production for maximizing the capital, the industrial revolution made this possible, by providing the required machinery, the capitalists felt the need for more workers. To satisfy their lust of making more and more profits, the availability of cheap labor was inevitable. Therefore, where poor men were hired on low wages, the women were given jobs at even lower wages, after taking into account the much lower position of women in the society. The women, however, preferred to accept even that, over not having any job whatsoever.

The poor women did receive some material benefit, temporarily. They began to earn something. There was a possibility that the social value of women might improve. Seeing this, the capitalists promoted this apparent advantage through propaganda and named this social change as women's freedom. The term became common in journalism, even though it was misleading. Various authors further promoted it for their own purposes. A British Jewish political thinker and economist, Harold Laski (1893-1950 CE), said that it was the Industrial Revolution that paved the way for women to work in various fields, which made it possible for them to get the rest of their rights as well. He writes, "It was not until

industrial change made the economic activities of women so normal a feature of social life that its recognition was inevitable, that the barriers were overthrown. Then occupations to which entrance by women had been thought impossible were thrown open. The stenographer, the mill hand, the shop girl by mere numbers made political enfranchisement inevitable.” (“Universal History of the World”, Vol-I, John Hammerton, 1939 CE)

This is the picture that was presented by some authors, however, the practical situation of the matter was completely different from it. Therefore, some people pointed out the dangers that were arising for women and raised their voice on it, which included some women as well. A British author Agatha Christie (1890-1976 CE) writes about this situation, “Modern woman is innocent because her social position is getting worse and worse day by day. We women are going in the wrong direction. We fought hard in the past years to get rights equal to those of men in work. Men are not stupid, they kept encouraging us and pushing us forward. They kept declaring that there was nothing wrong with women's work. It is very sad that we women admit that we are the weaker sex and yet we want to be equal to men in the hard work and sweat that was only men's share.” (Translated from: “Secularism”, Dr. Safar al-Hawali).

(To be continued...)

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Q&A: Striving Is Not the Cause of Rizq (Provision)

(Translated from Arabic)

To: Muhammad Al-Khatib

Question:

With your permission, I would like to ask about the attribution of Rizq (provision). Does striving increase the amount of the written Rizq? Does this mean that the person sitting at home gets the same Rizq as when he works? Or in another way, advertising or promoting work increases the amount of written Rizq? Thank you. Please answer as soon as possible, and may Allah protect our sheikh and prolong his life.

Answer:

Wa Alaikum Assalam Wa Rahmatullah Wa Barakatuh,

It seems that you have some confusion regarding the subject of Rizq and striving... This matter is explained, especially in “Al-Kurrassah”, you can read it, it is detailed there, but I will summarize some of it for you:

[As for the issue of Rizq, the many verses with definite meaning leave no room for those who believe in the Qur’an except to believe that Rizq is in the hands of Allah, and He (swt) gives it to whomever He wishes. The issue of Rizq is different to the issue of Al-Qadar (divine destiny). Al-Qadar (divine destiny) is that Allah (swt) knows that a certain issue will happen before it happens, so, it has been written and destined. As for Rizq, it is not only that Allah (swt) knows that so-and-so will have provision, so, it has been written and destined, but in addition to that, i.e., in addition to the fact that He (swt) has destined Rizq, the Provider ((Al-Razzaq) is Allah and not the servant. This is what the verses indicate:

(لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَزْرُفُكَ وَالْعَاقِبَةُ لِلتَّقْوَى)

“We ask you not for provision; We provide for you, and the [best] outcome is for [those of] righteousness” [Taha: 132]

(وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ)

“And eat of what Allāh has provided for you [which is] lawful and good. And fear Allāh, in whom you are believers” [Al-Ma’idah: 80]...

...These verses are definite in meaning that Allah (swt) is the Provider, that He provides for whomever He wills, that He is the one who extends the Rizq to whomever He wills, and decrees for him. In all of them, the Rizq is attributed to Allah (swt), they explain that there is no Provider other than Him, which indicates that it is He who provides, it is a true attribution.

Therefore, attribution of Rizq to Allah is a real attribution, in addition to this, the attribution of Rizq to man is not stated as being the one who provides for himself, neither in a verse nor in a Hadith. Rather, the attribution of Rizq in all texts, is to Allah (swt). As for what was mentioned about the attribution of Rizq to a human being who gives to others, what is meant by it is: “pay them money” and not the action of providing Rizq. For example, Allah (swt) says:

(وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ)

“And do not give the weak-minded your property, which Allāh has made a means of sustenance for you, but provide for them with it and clothe” [An-Nisa: 5].

Allah (swt) says:

(وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينُ فَارْزُقُوهُمْ مِنْهُ)

“And when [other] relatives and orphans and the needy are present at the [time of] division, then provide for them [something] out of it [i.e., the estate]” [An-Nisa: 8].

What is meant by the first verse is to pay them food, and by the second verse, pay to them from this provision that has befallen you. It is a command to pay them from the provision, and not that the attribution of provision is to them.

The attribution of provision is not mentioned in the sense of the doer of the action of provision except for Allah (swt), so you find verses that says: (نَحْنُ نَرْزُقُكُمْ) **“We will provide for you”** [Al-An’am: 151] In verses He says: (وَرَزَقْنَاكَ) **“And the provision of your Lord”** [Taha: 131] In other verses, He says: (كُلُوا وَاشْرَبُوا مِنْ رِزْقِ) (الله) **“Eat and drink of that which Allah has provided”** [Al-Baqarah: 60]

In all of them, He attributes the act of Rizq to Allah and attributes it to Him. This gives the meaning that does not accept interpretation, which is that Allah alone is the Provider (Al-Razzaq), and that provision is in the hands of Allah.

Based on this, it is necessary to believe that Allah is the one who provides for creation, because the evidence is definite text and definite meaning, so belief in it is obligatory and disbelief in it is kufr. Whoever does not believe that Allah is the Provider (Al-Razzaq) has disbelieved, and we seek refuge in Allah from that.

This is the issue of Rizq in terms of belief, and in terms of evidence. However, in addition to commanding people to believe that He is the Provider, Allah (swt) commanded man to strive to obtain this Rizq. Allah (swt) says:

(هُوَ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِنْ رِزْقِهِ)

“It is He who made the earth tame¹ for you - so walk among its slopes and eat of His provision” [Al-Mulk: 15]

Allah (swt) says:

(فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ)

“And when the prayer has been concluded, disperse within the land and seek from the bounty of Allāh,” [Al-Jumu’ah: 10].

In these two verses, he is commanded to strive to seek Rizq. If this command to strive to seek Rizq is coupled with the verses that state that Allah is the Provider, the meaning of Allah being the Provider becomes clear. Thus, it explains the meaning of belief that Allah is the Provider. The first verses all confirm that Allah is the Provider, that is, He is the one who gives Rizq, not man, and these two verses command to work to obtain Allah’s provision.

In fact, striving is not a reason for Rizq, because the cause inevitably produces the caused, and the caused only results from its cause. The knife is the cause of cutting, as it is what cuts. Fire is the cause of burning, as it is what burns, so cutting does not occur without a knife, that is, without a sharp instrument, and no burning occurs without fire, that is, without a substance that burns. This is the reason, and if striving to seek Rizq was like that, it would be the cause of Rizq, and the reality would be that striving is what brings rizq, just as the knife is what cuts, and fire is what burns, but striving to seek Rizq is not like that, that is, it is not like a knife in terms of cutting, nor like fire with regard to burning, because striving to seek Rizq may occur and Rizq does not occur. Rizq may occur without striving to seek it, that is, the cause may occur and the caused does not occur, and the caused may occur without its cause, or even perhaps without any cause. This indicates definitive evidence of striving not being a reason for Rizq.

Examples of this in real life are many and extensive. The trader who seeks profit and the result of his trade is loss or no profit has strived but did not get Rizq. That is, the cause is found but did not produce the caused. Since it did not produce it, it is not a cause, because the cause produces the caused definitely.

Also, the inheritor of the money has received Rizq without striving for it. If striving was the cause of Rizq, the money would not have been obtained without striving, because the caused does not result except from the cause that causes it. The acquisition of money by inheritance without striving is evidence that striving is not a cause of Rizq, since Rizq came without striving.

All of this proves conclusively that striving to seek Rizq is not a cause of Rizq, that is, it is not the one that brought the Rizq. It is not like the knife that did the cutting, and it is not like the fire that did the burning. It is not the one that brought the Rizq because it is not its cause...].

Thus, the Provider (Al-Razzaq) is Allah (swt), this is part of belief. However, striving is a Shariah ruling. If you strive, you will obtain the Rizq that Allah has decreed for you, and you will obtain the reward for striving to seek Rizq. If you do not strive, then you will obtain the Rizq that Allah has decreed for you, but you will be violating the Shariah ruling because you did not strive as Allah (swt) commanded you.

That is sufficient, Allah willing. As I mentioned to you earlier, the entire topic is mentioned in Al-Kurrassah, so if you are confused about anything, you can refer to it as it is sufficient. Allah be with you.

Your Brother,
Ata Bin Khalil Abu Al-Rashtah
27 Safar Al-Khair 1445 AH
12/9/2023 CE

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Q&A: Bin Salman and Normalization with the Jews

(Translated from Arabic)

Question:

On 21/9/2023, BBC News Arabic broadcast on its website: (The Saudi Crown Prince announced in an interview with the American Fox News network, excerpts of which were broadcast on Wednesday, that the Kingdom is “making progress” towards normalization with Israel. He said: “Every day we are getting closer and closer to normalization of relations with Israel.” He added, “There is support from the administration of President Biden to reach that point...”). A Jewish delegation had participated publicly in Saudi Arabia: (The Israeli authorities expressed their happiness at the presence of a government delegation in Saudi Arabia to attend a meeting of the United Nations Education, Science and Culture (UNESCO) in Riyadh, considering it a first step on the path to normalization between the two countries (France 24, 11/9/2023). Is Saudi Arabia about to follow the Arab treason agreements and build relations with the Jewish entity?

Answer:

To make the answer clear, we will review the following matters:

First: According to circulating news, the parties to the normalization process are the Jewish entity, Saudi Arabia, and America, and there are facts related to the three parties:

1- The Jewish entity considers that any normalization with any country in the Arab and Islamic region a major achievement to establish the existence of the Jewish entity and make it “eternal” according to their wishes. Therefore, all the governments of the Jewish entity are racing to find any loophole through which they can gain access to Islamic countries, especially Arab ones.

2- As Saudi Arabia is one of the governments of the region that does not see the fighting of Jews to liberate all of Palestine, the Saudi government has been

maintaining some contacts with the Jewish entity for some time, but clandestinely. Therefore, Saudi Arabia does not mind in principle establishing relations with the Jewish entity. Indeed, its former King Abdullah bin Abdulaziz Al Saud was the one who launched the Arab 'Betrayal' Initiative in 2002, and Saudi Arabia continuously declares its adherence to it.

3- On America's part, all American administrations have been working for decades for 'peace' between the Jews and their Arab ruler neighbours in order to stabilize the Jewish entity, integrate it into the region, and remove its foreignness. The two American parties (Democrat and Republican) do not disagree on this.

Second: Despite of this ground that holds potential to normalize by the three normalization parties, yet this issue is fraught with major political complications:

1- Through his public opposition to the nuclear agreement with Iran in 2015 and his incitement in the US Congress against it, Netanyahu became opposed to the policy of then US President Obama regarding the Iranian nuclear issue, and this led to the contamination of the relations of the Jewish entity with the US Democratic Party. When President Trump and his Republican administration came to power in Washington at the beginning of 2017, relations between the Jewish entity and the Republican administration in Washington started to come to life, which gave the entity recognition of Jerusalem as its capital, and the American embassy was transferred to Jerusalem and it also recognized its annexation of the Golan.

When a new democratic administration led by Biden returned to power at the beginning of the year 2021, relations between Tel Aviv and Washington became cold again. In fact, the Biden administration refused to receive Netanyahu in the White House until recently after arranging the relationship again. Among Netanyahu's electoral promises was normalization with Saudi Arabia. It was recently revealed that there were actual contacts between Netanyahu and Bin Salman [the Israeli Jerusalem Post Newspaper said, Monday, 22/5/2023, that Israeli Prime Minister Netanyahu spoke on the phone with the Saudi Crown Prince twice during the past weeks... and Riyadh presented a list of demands to Israel related to the Palestinian issue. (Arab Post, 23/5/2023)].

2- The current Saudi government, led by Bin Salman, is considered the most submissive to America, after the Trump administration removed America's agent, Mohammed bin Nayef, from power in Saudi Arabia and handed over power to another agent, Mohammed bin Salman (MBS). This was mid-2017, that is, six months after the Trump Republicans administration took office in Washington. Therefore, the Bin Salman government is very submissive to America, but it owes its affiliation primarily to the Republicans and the Trump group... Accordingly, the Bin Salman government has turned its back on Biden with hidden encouragement from the Trump group in America, and the Biden administration has done the same thing to it. Biden announced that he will not shake hands with Bin Salman against the backdrop of the Khashoggi killing.

3- The Biden administration came to power in America in 2021 against the backdrop of a severe American division that threatened and continues to upend political life in America as a whole. The two conflicting parties (the Democratic and the Republican) have taken part in the vast internal and external arena of conflict between them in a way that resembles the division of followers and agents on the international scene and employing them for the benefit of one party against another party in the internal American conflict, such as what was stated regarding Saudi Arabia's reduction in oil production with Russia in order to strike a blow to the Democrats in America during the 2022 congressional elections, and such as the loud statements issued by the Jewish entity after Netanyahu's return to power against America's return to the nuclear agreement with Iran, which are things that the Republican Party and the Trump group benefit from in order to return to power again, so the Biden administration realized that the threads of Saudi normalization with the Jewish entity were out of its control after Netanyahu returned to power in late 2022.

Third: America re-evaluated its relations with Saudi Arabia and restored warmth to it. It also strengthened its contacts within the Jewish entity, but from a position of strength, all with the aim of seizing the threads of normalization between Saudi Arabia and the Jewish entity and dropping them from the hands of the Republicans:

1- After the government of Mohammed bin Salman rejected the Biden administration's request in 2022 to postpone the reduction in oil production for one month, the Biden administration realized the depth of the relationship

between the Trump group and Saudi Arabia, so it immediately began to tone down its criticism of Saudi Arabia. Republicans in America were mocking President Biden, whose insistence led to not shaking Bin Salman's hand, but he greeted him with a fist bump instead, and refused a private meeting with him, but rather met with him within the Saudi delegation led by King Salman, they held Biden's policy responsible for the rise in fuel prices.

2- US National Security Advisor Jake Sullivan visited Saudi Arabia and held a warm meeting with Saudi Crown Prince Mohammed bin Salman, inaugurating a new phase of American flattery with Saudi Arabia after strained relations; which was represented by thanking them for evacuating the Americans from Sudan, consulting with it regarding developments in Yemen, and granting it a greater role in American politics and its role in linking India to the world. (France 24, 8/5/2023).

3- Blinken's visit to Saudi Arabia [US Secretary of State Blinken stressed coordination and partnership between the two countries, the two strategic allies. During the conference, the two ministers touched on Syria's return to the Arab League, the Sudanese crisis, and the issue of normalization with Israel. (France 24, 9/6/2023)].

4- Removing Iranian-Saudi tensions. This was detailed in the Answer to Question: The Saudi-Iranian Reconciliation dated 1/4/2023. Saudi Arabia knows that this agreement has great value in the stability of its rule, and America was declaring that it is aware of what China is doing with Saudi Arabia and Iran. It also raised the status of Saudi Arabia by participating with it in the truce talks in Jeddah between the Sudanese army and the Rapid Support since 8/5/2023.

5- At the G20 Summit, held in India on 9/9/2023, Saudi Arabia emerged as an intermediate land line between the eastern sea lines from India and the western ones to Europe, as it is a major element in the Biden Economic Corridor, which connects India to Europe via Saudi Arabia and the Jewish entity. [Saudi Arabia agreed with India Initially that it will pump investments worth about \$100 billion (Al Jazeera Net, 11/9/2023)]. All of this indicates the increasing involvement of Bin Salman in the Biden administration's policies, even though it is a Democratic administration, even if he does not sever the relationship with the Republicans!

6- The Biden administration is negotiating with the Bin Salman government on normalization with the Jewish entity and is talking about that. Through that it wants to make any peace agreement between it and the Jewish entity in its own hands, so that it will benefit from it in the American elections and the Republican Party and the Trump group will not benefit from it, that is, it will by turning the possible loss into a point of strength in its hand, in order to use it in front of the Jewish lobby to distance it from Trump and the Republicans especially in the upcoming elections.

7- The Biden administration is making the Netanyahu government drool for a peace agreement with Saudi Arabia: [The American ambassador to Israel, Thomas Nides, had revealed that the United States is working to normalize relations between Israel and Saudi Arabia, and two American officials told the American website Axios that the White House wants to push to reach an agreement between Riyadh and Tel Aviv within the next six to seven months, before President Joe Biden gets busy with his presidential campaign (Arabi Post, 23/5/2023)]. Jewish media also quoted the Foreign Minister of the Jewish entity as saying, "Israel is closer than ever to achieving a peace agreement with Saudi Arabia." (BBC, 22/8/2023).

8- However, Netanyahu knows from a second angle that the file of normalization with Saudi Arabia has become closely adhered to by the Biden administration, and that a step in this direction can only be taken by the Biden administration, so Netanyahu sent a delegation to Washington on 17/8/2023, headed by his most trusted minister, the Minister of Strategic Affairs in the Jewish entity, Ron Dermer, and he discussed with the American officials directly related to the Saudi file, namely: [White House National Security Advisor, Jake Sullivan, US President's first Middle East advisor, Brett McGurk, and the President's senior energy advisor, Amos Hochstein, who are the three Americans who supervise diplomatic efforts aimed at normalization between Israel and the Kingdom of Saudi Arabia. (BBC, 22/8/2023)]. Thus, Netanyahu turns to Biden for normalization with Saudi Arabia.

9- Then finally, there was Bin Salman's statement mentioned in the question on Wednesday 20/9/2023: (Saudi Crown Prince Mohammed bin Salman announced in an interview with the American Fox News network, excerpts of which were broadcast on Wednesday, that the Kingdom is "making progress"

towards normalization with Israel. The Saudi Crown Prince said: “Every day we are getting closer and closer to normalizing relations with Israel.” Prince Mohammed bin Salman added, saying, “There is support from President Biden’s administration to reach that point. For us, the Palestinian issue is very important. We need to solve that part and we have continuing negotiations until now...We got to see where

we go. We hope that will reach a place, that it will ease the life of the Palestinians, get Israel as a player in the Middle East.” For his part, Israeli Foreign Minister Eli Cohen said Thursday that a framework agreement brokered by the United States to establish relations between Israel and Saudi Arabia may be concluded by the beginning of next year).

Fourth: It is clear from all of this that the de facto ruler of Saudi Arabia, Bin Salman, does not have much control over his affairs. He is a toy between the Republicans who brought him to power in Riyadh and their Democrat rivals. He responds to the desires of these and those not out of Saudi interest, but rather out of betrayal and subordination that Arab and Muslim rulers know no limits to, in serving their masters. The rulers in Muslim countries have forgotten that Palestine is a blessed land, including its environs. **﴿سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ﴾** **“Glory be to the One Who took His servant ‘Muḥammad’ by night from the Sacred Mosque to the Farthest Mosque whose surroundings We have blessed”** [Al-Isra: 1]. It is the duty for the Muslim armies to mobilize to liberate and purify it from the abomination of the Jews, and not for Palestine to be presented to the Jews on a golden platter of normalization, submission, and servility!

In any case, Palestine will return, pure and blessed, as it was with the swords of the armies of truthful Muslims under the leadership of the Khilafah Rashidah (rightly guided Caliphate), and the Jews and their collaborators will be defeated and run away, and terror will fill their hearts until one of them hides behind a stone that reveals him more than hides him!! The Messenger of Allah (saw) spoke the truth: **«لَتُقَاتِلَنَّ الْيَهُودَ فَلَتَقْتُلُنَّهُمْ حَتَّى يَقُولَ الْحَجْرُ يَا مُسْلِمُ هَذَا يَهُودِيٌّ فَتَعَالَ فَاقْتُلْهُ»** **“You will fight against the Jews and you will kill them until even a stone would say: Come here, Muslim, there is a Jew (hiding himself behind me); kill him.”** And in another narration **«هَذَا يَهُودِيٌّ وَرَائِي»** **“There is a Jew behind me.”** With the same chain of transmission, Muslim narrated it on the authority of Ibn Omar. And

perhaps it will materialize soon, Allah willing, ﴿وَيَقُولُونَ مَتَى هُوَ قُلْ عَسَى أَنْ يَكُونَ قَرِيبًا﴾
“Then they will nod their heads toward you² and say, "When is that?" Say,
"Perhaps it will be soon" [Al-Isra: 51].

Then those who committed crimes by normalizing their relations with the Jews will receive nothing but shame and severe punishment.

﴿سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ﴾

“There will afflict those who committed crimes debasement before Allah and severe punishment for what they used to conspire” [Al-An’am: 124].

10 Rabi ul Awwal 1445 AH
25/9/2023 CE

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Q&A: Whoever Finds Rikaz (Buried Treasure) One-Fifth Should be Given

(Translated from Arabic)

Question:

Praise be to Allah, and prayers and peace be upon our master Ahmad. Assalam Alaikum Wa Rahmatullah Wa Barakatuh. I am from Palestine and there is someone who searches for precious metals in the land of others. If he finds Ottoman finds that were hidden by the Ottoman Empire in 1916 and he cannot return them to the Turks now, is the one who finds the money, if it is found, have a share in it or the owner of the land only will get the fee for keeping the treasure in his land? Is the money that, in origin should be given to the state, should be given entirely to the poor, or only one-fifth? Thank you, may Allah grant you victory and may Allah protect you and the faithful.

Answer:

Wa Alaikum Assalam Wa Rahmatullah Wa Barakatuh.

We have already answered a similar question more than once, and I will quote you from it:

1- From the Answer to a Question 8/11/2013:

(...As for the second part of the question about Al-Rikaz (buried treasures, whoever finds Rikaz (buried treasures), one-fifth of it must be handed over to the Islamic State to put it in the interests of Muslims, and the other four-fifths are for those who find it, provided that the ore is not found in someone else's land.

But if the Islamic state did not exist as it is today, then the one who finds Al-Rikaz pays out one-fifth for the poor and the needy and the interests of Muslims...and seeks the right to that, and the rest is his.

The evidence for that is:

A- Al-rikaz is property buried underground whether gold, silver, jewels, pearls or weapons. These could be treasures of ancient peoples like the Egyptians, Babylonians, Assyrians, Sassanid (Persians), Romans or Greeks and include money, currency, jewelry and gems placed in the graves of their kings and leaders or even the remains of their ancient cities that have been destroyed. It also applies to their gold or silver currency placed in jugs and other vessels found hidden in the earth from the Days of Ignorance or past Islamic eras.

These are also considered hidden treasures, just like the other things mentioned. Al-Rikaz is derived from Rakaza, Yarkazu like Gharaza, Yarghruzu i.e. 'when it is hidden', so you can say: 'Rakaza' the lance when it is planted in the earth.

From this is derived ar-Rikz, which is a hidden voice. Allah Ta'ala said:

(أَوْ تَسْمَعُ لَهُمْ رِكْزًا)

“...or hear even a whisper (rikz) from them?” [Maryam: 98].

As for minerals (Al-m'adin), they are what Allah (swt) created in the earth on the Day He created the heavens and the earth or gold, silver, copper, lead and similar substances.

Al-m'adin is derived from 'Adana (in a place), Ya'adanu when he settles in it, and from it the term Garden of Eden is derived as it is a place of residence and eternity. Minerals are of Allah's creation and not buried by man and are thus different from the treasure, as the latter has been buried by man.

B- The principle regarding treasure and mineral is what was narrated by Abu Hurayra that the Messenger of Allah (saw) said:

«العجماء جرحها جُبار، وفي الركاك الخمس»

“Regarding the wounded beast there is no indemnity nor punishment (Qisas) and in the treasure its fifth is due.”

Also what was narrated by Abdullah bin Amru that the Prophet was asked of property found in a very ancient ruined place and he said:

«فيه وفي الركاز الخمس»

“In it and in buried treasure is the fifth.”

And also what was narrated from Ali bin Abi Talib that the Prophet said:

«وفي السيوب الخمس. قال: والسيوب عروق الذهب والفضة التي تحت الأرض»

“And in the Suyyub is the fifth. He said: The Suyyub are the veins of gold and silver that are buried underground.” This is mentioned by Ibn Qudamah in al-Mughni.

C- Therefore, any property of gold, silver, jewellery, gems and the like buried and found in graves, ruins, cities of ancient peoples, uncultivated land, very ancient ruins, as ascribed to people of ‘Ad, whether from the treasures of the Days of Ignorance or those of Muslims in past Islamic eras, becomes the property of its finder of which he gives a fifth to the Bait ul-Mal. Thus, all small amounts, not continuous (not I’id), of limited amount of minerals, gold or silver whether in veins or as raw metal in uncultivated land not belonging to anyone, they belong to the finder who gives a fifth of them to the Bait ul-Mal. But if it is continuous (I’id) i.e., a mine and not a limited buried amount, it takes the rule of public property, which has other details.

The fifth taken from the finder of treasure and minerals is considered as booty (Fai’) and takes its rule. It is placed in the Bait ul-Mal in the department of Fai’ and Kharaj and it is spent the same way as Fai’ and Kharaj. Its matter is delegated to the Khalifah to spend in taking care of the Ummah’s affairs and fulfilling her interests according to his view and Ijtihad of what is good and beneficial.

D- Whoever finds a treasure or minerals in his property, whether land or buildings, then he owns it, whether he inherited this land and building or bought it from someone else. Whoever finds a treasure or minerals in another person’s land or building, then the treasure or mineral found belongs to the owner of the land or building and not to its finder.

5 Muharram 1435 AH corresponding to 11/8/2013 CE) End of the answer to the question.

2- From the Answer to A Question 18/9/2014:

(...It was extracted by Al-Bukhari and Muslim from Ibn Shihab, from Sa'eed Bin Al-Musayyib, from Abi Salamah Bin Abdul Rahman, from Abu Hurairah (ra): That the Messenger of Allah (saw) said:

«وَفِي الرِّكَازِ الْخُمْسُ»

“(Take) from the Rikaz (buried treasure) fifth (the amount).”

Rikaz is ancient treasures buried underground or vessels of limited amounts of metals... if it is discovered by someone in his property, whether a land or building, it will belong to the discoverer, but if the Rikaz or metal is found in someone else's land or building, the Rikaz or metal will belong to the owner of the property and not the finder of the Rikaz or metal... The fifth of the amount of the Rikaz is obliged to be paid the moment it is discovered to Bait ul-Mal and it is prohibited to delay.

As for whether the fifth (of the Rikaz) is Zakat or Fai' (booty) that is "state property", the answer is that it is not zakat but it is Fai', and from the evidences for this is what is narrated by Abu Ubaid from Mujalid from As-Sha'bi that:

"A man found 1,000 Dinars buried in a place outside of Madinah so he came with them to 'Umar ibn Al-Khattab who took a fifth, 200 Dinars, and returned the rest to that man. 'Umar began dividing the 200 among the Muslims present before him until there remained a surplus. 'Umar said: 'Where is the owner of the Dinars?' So, he stood before him and 'Umar said to him: 'Take these Dinars. They are yours."

From the hadith of As-Sha'bi, it is clear that the amount taken by 'Umar (ra) from the whole Rikaz is only the fifth, and the remaining four fifth were returned back to the finder of the Rikaz; this fifth was not Zakat, but was considered as Fai', because if it was Zakat it would have been given to those eligible for Zakat, and 'Umar (ra) would not have given it to the finder of the Rikaz because he was a wealthy man, and Zakat is not given to the wealthy.

This is why whatever the amount of the Rikaz is, four-fifth of it is given to its finder and the fifth is given to Bait ul-Mal. This is not conditional to a Nisab because it is not Zakat, whether the amount of the Rikaz reaches the Nisab or not, a fifth of it is paid to Bait ul-Mal of the Muslims. Currently the Muslims do not have Bait ul-Mal, so the finder of the Rikaz can pay the fifth to that which benefits the Muslims or the needy among them...he does what he sees best. 23 Dhul Qi'dah 1435 AH corresponding to 18/9/2014 CE). End to the answer of the question.

And in that it is sufficiency, and Allah is All-Knowing and Most Wise.

Your Brother,
Ata Bin Khalil Abu Al-Rashtah
19 Safar Al-Khair 1444 AH
15/9/2022 CE

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Media Message :: Let the Muslims Officers be Inspired to Liberate Al-Masjid Al-Aqsa, by Muslim Civilians Embracing Martyrdom with Dignity and Patience

Media Office of Hizb ut-Tahrir in Wilayah Pakistan

As huge pressure mounts upon the leadership in Pakistan to send armed forces to liberate Palestine, a new narrative is being spread. It is being asked, “what is the benefit of the Muslims of Palestine giving their lives, if in the end everyone knows that they are going to lose?” The following points are for consideration.

1. The Muslims of Palestine are being martyred in great numbers. However, the Muslims whose homes are being destroyed, whose children are being martyred and who are bearing the full cost of this war, are not complaining. Instead, what we witness from them is grace, patience and defiance. They know they are not being martyred for nothing. They are embracing martyrdom for an eternal life of bliss, in the highest levels of Jannah.

2. The example of the Muslims of Palestine is an example for all of us who fear for themselves on the Day of Judgement. Their loss of souls and properties is shaking our conscience. It is pushing us all to think, speak and demand as never before. Let our military officers stand with the Muslims of Palestine and proclaim, “O Allah! We are at Your service. Purchase our properties and souls, so that You enter us into Your Jannah.”

3. The situation in Palestine is not an issue of analysis, conspiracy theory or strategy. It is an issue of Imaan, warriors of Taqwa and Jihad by armed forces in the Way of Allah (swt). It is a matter of abandoning Wahan, the love of life and fear of death. Let the military officers amongst us mobilize our battalions, and seize any traitor that gets in their way.

4. As for the Ruwayabadah lowly rulers and their mouthpieces, the Muslims of Palestine are not complaining, so why must anyone complain on their behalf, least of all you?! Stop making excuses for yourselves, whilst neglecting your duty. Even now, the misery of Muslims is not enough to make you leave

your slavery to the colonialists. Even now, you are making steps to normalize the Jewish entity and legalize its occupation. Step aside, or you will be made to step aside.

O Sons of Salahudin in the Armed Forces of Pakistan! It is all upon you now. Make the best trade for yourselves. Turn the tides in favor of your Deen with your blood, steel and fire. Allah (swt) said,

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ. يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ
فَيَقْتُلُونَ وَيُقْتَلُونَ

“Indeed, Allah has purchased of the believers their lives and their wealth and in return has promised that they shall have Paradise. They fight in the Way of Allah, slaying and being slain.” (TMQ Surah at-Tawbah, 9:111)

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NUSSRAH

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

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

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

Today, the need of the hour is that sincere officers in the armed forces of Pakistan follow the footsteps of their Ansaar brothers, granting Nussrah for the re-establishment of the ruling by all that Allah (swt) has revealed. They must uproot the Kufr capitalist democratic system and pledge allegiance to a Khaleefah Rashid for the implementation of the Quran and Sunnah, fulfilling the glad tidings of RasulAllah (saw) when he (saw) said, **نُمْ تَكُونُ مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ نُمْ يَرْفَعَهَا إِذَا شَاءَ أَنْ** **يَرْفَعَهَا نُمْ تَكُونُ خِلَافَةً عَلَىٰ مِنْهَاجِ النَّبُوَّةِ نُمْ سَكَتَ** **“Then there will be a forceful rule and it will remain for as long as Allah wills it to remain. Then He will raise it when He wills to raise it. Then there will be a Khilafah upon the the Method of Prophethood.”** Then he (saw) became silent.” (Ahmad).