

A soldier in full military gear, including a helmet and a rifle, stands in the foreground on the left side of the image. He is looking towards the camera. Behind him is a tall, multi-layered barbed wire fence that stretches across the entire background. The ground is dry and dusty. The overall scene suggests a border or a restricted area.

O Muslims! You See the Crimes of the Jews at the Rafah and Gaza Border Crossings, and Indeed all of Palestine. Yet, the Rulers do not Mobilize an Army in Support. Instead, They Forget Their Red Lines! They Were Satisfied with the Mediation of America and Its followers!

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Editorial

Indians cast ballots in the last phase of the country's staggered elections on 1 June 2024, in an electoral exercise that began on 19 April 2024. Modi is the sitting prime minister of the ruling National Democratic Alliance (NDA) government, led by his party, the Bharatiya Janata Party (BJP). The opposition is the Indian National Developmental Inclusive Alliance (I.N.D.I.A) led by India's largest opposition party, the Indian National Congress, which previously dominated politics and ruling for decades, until the rise of the BJP.

The electoral politics of Modi depends on fanning sectarian hatred against Muslims, throughout his political career. Whilst Chief Minister of Gujrat in 2002, Narendra Modi, oversaw the slaughter of over two thousand Muslims. On 1 March 2002, at the height of the slaughter Modi asserted that, "Every action has an equal and opposite reaction (Har kriya ki pratigriya hoti hai)." Subsequently, as prime minister he has overseen the destruction of masjid, demolition of homes of Muslims and mob attacks on Muslim communities.

Modi's BJP is using sectarian hatred to disguise the huge wealth disparity and severe poverty in India. In the 2023 Global Hunger Index, it is stated that, "India ranks 111th out of the 125 countries with sufficient data to calculate 2023 GHI scores. With a score of 28.7 in the 2023 Global Hunger Index, India has a level of hunger that is serious." [1]. As for the gap between the rich and the poor, on the research paper of 18 March 2024 entitled, "Income and Wealth Inequality in India, 1922-2023: The Rise of the Billionaire Raj," highlights that inequality "began rising and has skyrocketed since the early 2000s," whilst adding, "By 2022-23, top 1% income and wealth shares (22.6% and 40.1%) are at their highest historical levels and India's top 1% income share is among the very highest in the world." [2]

Although the opposition alliance is counting on Modi's failure towards the poor, and his persecution of minorities, to win, it stands little chance of doing so. Besides from his divisive politics, Modi has the full external support of the United States. In a way that is somewhat similar to its stance with Netanyahu, Biden administration stops at condemnation of Modi's oppression, whilst giving ample room to Modi to continue his war on Muslims. On 20 May 2024, when the US

State Department Spokesman, Mark Miller, was asked about a New York Times investigative story titled “Strangers in Their Own Land: Being Muslim in Modi’s India”, which describes how Muslims raise their families and children with fear and uncertainty, he replied, “We have engaged many countries, including India, on the importance of equal treatment for members of all religious communities.”

[\[3\]](#)

Certainly, Modi has earned the support of the Americans, by securing the key American interests in the region. Despite the abject poverty in his country and lack of societal cohesion, Modi has thrust India into an expensive confrontation with China, in order to secure the American interest to contain and confront China. In line with American policy, and in coordination with the American agents within Pakistan’s leadership, Modi is actively working to make a regional bloc against China, with India as a head and Pakistan as a subordinate junior. For their part, the rulers of Pakistan are working hand and glove with Modi, despite their war of words. Thus, the rulers of Pakistan restrained the armed forces of Pakistan, when Modi forcibly annexed Occupied Kashmir in August 2019. They even declared Jihad as treachery, stabbing the mujahideen of Kashmir in the back, and granting the cowardly Hindu State army much needed relief. They are now ensnaring Pakistan Army in a long war with the Muslims in the tribal regions shared by Pakistan and Afghanistan, giving even more relief to India. It is expected that after elections, the American agent Modi, with the American agents in Pakistan, will increase economic ties, under normalization.

O Muslims of Pakistan, Afghanistan, India and Kashmir! It is upon us to halt Modi’s tyranny and the American plan to suppress Muslims and Islam. Why must we violate our Deen, surrendering our inviolable sanctities, to make way for people of Falsehood and Misguidance? We are an honorable people that are inheritors of a remarkable legacy. It is an Islamic legacy that began at the time of the Khilafah Rashidah (rightly guided Caliphate), culminating in Islam’s dominance of the Indian Subcontinent. It was in the era of ruling by Islam that the Indian Subcontinent’s share of the world economy was 23 per cent, as large as all of Europe put together, rising to 27 per cent in 1700, in the time of Aurangzeb Alamgir. Centuries of Islamic ruling ensured prosperity and security for the region’s inhabitants, regardless of their race or religion, earning their loyalty, including the Hindus. Indeed, the Islamic era was a golden age that shone its light upon the rest of the world, drawing the unwanted attention of the greedy

colonialist powers, who sowed the seeds of communal division to divide and rule. So, let us all work earnestly to re-establish the Khilafah (Caliphate) on the Method of Prophethood so that the Indian Subcontinent can rise again under the mercy of Islam.

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Tafseer Al-Baqarah (2: 261-262)

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

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةٌ حَبًّا ۗ وَاللَّهُ يُضْعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ (٢٦١) الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يَتَّبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذَىٰ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (٢٦٢)

“The example of those who spend their wealth in the Path of Allah (swt) is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah (swt) multiplies [His reward] for whom He (swt) wills. And Allah (swt) is all-Encompassing and Knowing. (261) Those who spend their wealth in the way of Allah (swt) and then do not follow up what they have spent with reminders [of it] or [other] harm, they will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve”.
(262)

We mentioned that this part of the Noble Quran begins with the topic of Iman and Kufr. **“But they differed, and some of them believed and some of them disbelieved”** (TMQ Al-Baqarah 2:253). Then after that, Allah (swt) mentioned the obligation of spending from the Rizq provided by Allah (swt).

After that, the verses began thereafter by mentioning Iman and believers. They mention that Allah (swt) is their Guardian and that the Kuffar are allies of Taghut (طاغوت). Then follows the mention of the signs of Iman and the resurrection of the dead.

And after that, in these two noble verses, Allah (swt) mentions about spending, which is the second topic with which this part of the noble Quran starts:

1. Allah (swt) explains the status of those who spend in the Path of Allah (swt), meaning in Jihad, just as spending in the Path of Allah (swt) mentioned in the Noble Quran means the Jihad like we mentioned earlier. Then Allah (swt) explains the status of those who spend, whose status is great. What they spend is multiplied manifold, from seven hundred times, to much more, the limit of

which is known only by Allah (swt) only. **“And Allah (swt) is all-Encompassing and Knowing”**.

“which grows seven spikes; in each spike is a hundred grains”, is an example of visualizing multiplication as if it is present before the eyes of the observer. This is a form of analogy of the conceivable through the tangible: multiplying the reward like the multiplication of the crop.

The word "سنبله" in dictionary is like this: “with dhamma, a single ear of grain which has sprouted”. This means that the Noon (النون) is original. The verb is "سَنَبَلَ" which is four lettered, on the pattern of فَعْلَلَ. Like that, the pattern of فُعْلَلَة is سنبله.

Attributing the growth to the seed is metaphorical because it is the cause of germination, while the real source of growth is Allah (swt). Therefore, attributing it to the seed is metaphorical attribution.

The meaning of spending mentioned earlier in the context of Jihad is reinforced by a Hadith of Messenger of Allah (saw) narrated by several Companions (ra) that Messenger of Allah (saw) said: « مَنْ أَرْسَلَ بِنَفَقَةٍ فِي سَبِيلِ اللَّهِ وَأَقَامَ فِي بَيْتِهِ فَلَهُ بِكُلِّ دِرْهَمٍ سَبْعُ مِائَةِ دِرْهَمٍ وَمَنْ عَزَا بِنَفْسِهِ فِي سَبِيلِ اللَّهِ وَأَنْفَقَ فِي وَجْهِ ذَلِكَ فَلَهُ بِكُلِّ دِرْهَمٍ سَبْعُ مِائَةِ دِرْهَمٍ نَمَّ تَلَا هَذِهِ الْآيَةَ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ » **“Whoever sent from his spendings, in the way of Allah (swt) and stayed in his house, for him, there are seven hundred dirhams (as reward) for each of one dirham (spent). And whosoever fought by himself in the way of Allah (swt) and spent on that, for him, there are seven hundred thousand dirhams (as reward) for each of one dirham (spent). Then he (saw) recited this verse: ‘And Allah (swt) multiplies for whom He wills’”** (Ibn Majah).

2. In the previous verse, Allah (swt) explains the reward of spending in the Path of Allah (swt). The text came as general regarding every spender in the Path of Allah (swt). **“The example of those who spend their wealth in the Path of Allah (swt)”**. In this noble verse, there is a specification of the preceding verse, that the reward is for specific spenders in the Path of Allah (swt). They are those who do not follow up their spending with reminders of their generosity or harm, meaning their spending is purely for the sake of Allah (swt). For them is a great reward, and they do not fear for their

future, nor grieve over what they have missed. They have complete security: a good life in this world and in the Hereafter, and forgiveness for what has passed, لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ **“they will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve”**.

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ **“those who spend their wealth in the way of Allah (swt)”** meaning in Jihad. ثُمَّ لَا يُتَّبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذًى **“then do not follow up what they have spent with reminders [of it] or [other] harm”**, the root meaning of "من" is cutting off, as in "حبل منين" meaning weak, as if it's on the verge of being cut. Here, it points to showing off and boasting about one's spending.

As for أَذًى **“harm,”** It refers to the reaction of the spender when they do not achieve the intended benefit, for which they spent. For example, if someone prepares equipment or gear for combat to be showcased by the state, just like a fighter shows off in front of people, but it does not happen and it is not shown. Then, he might react with anger, corruption, and misconduct.

What came in the noble verse as a specification of the understood attribute, ثُمَّ لَا يُتَّبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذًى **“then do not follow up what they have spent with reminders [of it] or [other] harm,”** the intended meaning is to highlight complete sincerity in spending in the Path of Allah (swt), until it is accepted by Allah (swt). It will receive the fullest reward which Allah (swt) mentioned. Thus, the spending becomes purely for the Path of Allah (swt), devoid of any expectation of praise or harm.

At that point, they will have the great reward that Allah (swt) has prepared for His allies. أَلَّا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ **“Unquestionably, [for] the allies of Allah there will be no fear concerning them, nor will they grieve”** (TMQ Surah Yunus 10:62).

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The Lesson from the Martyrdom of Imam Hussain bin Ali (ra)

Musab Umair, Pakistan

During the month of Muharram, the Muslims remember the tragic martyrdom of Imam Hussain bin Ali (ra), with tears of sorrow and heavy hearts. Far away from sectarian dispute and discord, the martyrdom of Imam Hussain (ra) has an important lesson for all Muslims, irrespective of their school of thought. The lesson is the strong stance Muslims must adopt, when they face illegitimate rulers, who usurp ruling by force. The Muslims must work to restore a legitimate ruler, a Khaleefah, ruling by Islam. They must work to do so, even if they are martyred in their attempts.

The Bayah to a Khaleefah is Given by Consent and Choice, Whilst He Rules the Muslims by Islam

It is narrated from Abdullah ibn 'Umar (ra) who said, I heard the Messenger of Allah (saw) say, **“وَمَنْ مَاتَ وَلَيْسَ فِي عُنُقِهِ بَيْعَةٌ مَاتَ مِيتَةً جَاهِلِيَّةً”** **“And whoever died without having a Bay'ah on his neck, the he has a death of Jaahiliyyah.”** [Muslim]. Imam Al-Juzayri, who died in 1360 AH, said in “Fiqh of the Four Schools of Thought,” regarding the four Imams, اتفق الأئمة رحمهم الله تعالى على أن الإمامة فرض وأنه لا بد للمسلمين من إمام يقيم شعائر الدين وينصف المظلومين من الظالمين وعلى أنه لا يجوز أن يكون على المسلمين في وقت واحد في جميع الدنيا إمامان لا متفقان ولا مفترقان... “The Mujtahid Imams, may Allah have mercy on them, agreed that the Imamah (Khilafah) is an obligation. They agreed that the Muslims must appoint an Imam (Khaleefah) who would implement the Deen’s rites, and give the oppressed justice against the oppressors. They agreed that it is forbidden for Muslims to have two Imams in the world, whether in agreement or discord...”

Indeed, is a Shariah obligation upon Muslims to ensure that they have an Imam that governs them by Islam. The appointment of the Imam through Bayah, is with consent and choice. The one who comes to authority by other than a Shariah Bayah, is a usurper of authority. The Bayah to the Khaleefah is like other contracts, like marriage. Just as a woman cannot be married against her will, the

Bayah Contract (عقد 'Aqd) is concluded with a Contract of Consent (مراضاة MuraaDaah) and Choosing (اختيار Ikhtiyaar).

The One Who Usurped Authority is Not a Legitimate Ruler in the Eyes of Shariah Law

The one who usurped the authority was not a ruler at the time that he committed his heinous crime. He falls under the ruling of any one who usurps any matter, whether it is wealth, or land, or authority. It is narrated from As-Sa'ib ibn Yazeed from his father, who said, The Messenger of Allah (saw) said, لَا يَأْخُذَنَّ أَحَدُكُمْ مَتَاعَ صَاحِبِهِ جَادًّا وَلَا لَاعِبًا وَإِذَا وَجَدَ أَحَدُكُمْ عَصَا صَاحِبِهِ فَلْيَرْزُقْهَا عَلَيْهِ “Nobody of you should take the property of his companion, neither seriously or in jest. And if anyone of you found the staff of his companion, he has to return it to him.” [Ahmad]. The Messenger of Allah (saw) said, مَنْ أَخَذَ شِبْرًا مِنَ الْأَرْضِ ظُلْمًا فَإِنَّهُ يُطَوَّفُهَا يَوْمَ الْقِيَامَةِ مِنْ سَبْعِ أَرْضِينَ “Whoever took a hand span of land unjustly, then he will be circled with it on the Day of Judgement, from seven Earths.” [Al-Bukhari]. Imam Ash-Shaukani said in Nayl ul-Autar, commented on usurping, وأحاديث الباب تدل على تغليظ عقوبة الظلم والغصب وأن ذلك من الكبائر “The Ahadeeth regarding this subject indicate the severity of Injustice and Usurpation. They are of the Major Sins (Kabaa’ir).”

Imam Hussain (ra) Rejected the One Who Usurped Authority

When Mu’awiyah passed away and Yazeed took the authority by force, the Companions (ra) rejected his rule. Yazeed had usurped the authority, and denied the Ummah the right to grant Bayah, with consent and choice. Abdullah bin Az-Zubair (ra) rejected the illegitimate rule of Yazeed in Makkah. Al-Hussain bin Ali (ra) was invited by the people of Iraq, so as to give Bayah to him as a legitimate Khaleefah. The tyrant Yazeed did not desist from his major sin and fought the Muslims. The Battle of al-Harrah took place, where eighty of the Companions (ra) of the Prophet (saw) were martyred, and no one of the Companions (ra) of Badr survived this battle. It was said that seven hundred, or one thousand and seven hundred, from Quraish and Ansar were also killed. In this battle, ten thousand from the other people, from non-Arab and Taab’ieen were killed, beside women and children. This, then, is what the Companions (ra) endured, when they did not accept the illegitimate rule of Yazeed. They did not remain silent, submissive and accepting, living their daily lives as if nothing had happened.

O Muslims in General and their People of Power in Particular!

This is how the best of all generations, the Sahaba (ra), were! They took the strong stance regarding the Bayah to a Khaleefah, given by consent and choice. So how must we be, in a time when there is not a single Khaleefah, appointed by a Shariah Bayah? Indeed, it has been over a hundred hijri years since a Khaleefah ruled us by Islam. How must we be, when there are only rulers who usurp the authority, governing by kufr, disobedience and sin? They normalize with the enemies, and fight the Muslims. They remain still, mouthing condemnations that have no weight and effect, as the sanctities of violated are violated, day and night, repeatedly. They invite war from Allah (swt) and His Messenger (saw) by crushing the country with the burden of Riba, whilst they prevent the circulation of wealth that alleviates poverty. Can we remain silent?

O Muslims in General and their People of Power in Particular!

Let us put the pain, sorrow and regret of the martyrdom of Imam Hussain (as) in its proper place. Let his (ra) martyrdom inspire us to change our situation today, at a time of tyrants who rule both the Arab and the Ajam. Let Imam Hussain (as) be an example for us, so we adopt the brave stance against the usurpers of authority. Indeed, it is upon all of us to work with seriousness to re-establish the Khilafah (Caliphate) on the Method of Prophethood. And it is upon the people of power amongst us, the armed forces, to seize the usurpers and grant Nussrah to Hizb ut Tahrir, to resume Islam as a way of life again. May Allah (swt) extend His Nasr soon.

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Muhammad Ali Johar: Guardian of the Khilafah and Protector of the Sacred Land of Palestine

Maryam bint Muhammad

The great leader of the Khilafat Movement in India, Muhammad Ali Johar, was born on December 10, 1878, and passed away in January 1931. May Allah, the Almighty, forgive him, Ameen.

The Khilafah is the shield of Muslims and the only method for implementing the Shariah revealed by Allah, the Almighty. Its restoration and protection are among the most important duties of the Muslim Ummah. Its obligation and importance are proven by the Quran, Hadith, the consensus of the Companions, and the sayings of the scholars. Moreover, the entire lives' struggles of our pious predecessors also testify to this. The Khilafah guaranteed the protection of all Muslims and holy places worldwide. This is why Muhammad Ali Johar and his brother Shaukat Ali started the Khilafat Movement to save the Khilafah. Their mother, Bi Amman, became famous for her saying, "Sacrifice your life for the Khilafah, my son."

Their love and devotion for the entire Muslim Ummah, and especially for Al-Quds, Palestine, is evident from many events. In November 1928, when Muhammad Ali Johar informed the Grand Mufti of Jerusalem, Al-Hajj Amin al-Husseini, via a telegram from Damascus about his visit to Palestine, the news spread throughout Palestine, and preparations to welcome him began from the Jordan River to Al-Quds. Thousands of people gathered along the routes with their traditional horsemen and Arabic songs to welcome Muhammad Ali Johar. Initially, the British High Commissioner Herbert Plumer denied him entry, but finally, on November 20, he was granted permission after intense excitement from the Palestinians. Despite the harsh weather, people welcomed him warmly (Report from December 1928 edition of Hamdard).

Muhammad Ali Johar wrote extensively about Palestine and expressed his concerns in 'Comrade' and 'Hamdard' newspapers. After the Balfour Declaration of 1917, he had been vocal about the occupation of Palestine by the British. He continued to speak the truth, undeterred by British government

surveillance and restrictions. The concern of Indian Muslims for Palestine and the British government's apprehensions about the work of these newspapers is evident from a letter in the National Archives of India from the camp office of the Lieutenant Governor to Sir James, stating, "We are keeping an eye on this particular newspaper, which is moving at the speed of the wind like Comrade and Hamdard, and at any moment, it may be necessary to impose censorship or take other steps to curtail its influence." Despite surveillance and obstacles, Muhammad Ali Johar, along with his brother Shaukat Ali, continued to raise awareness among Indian Muslims about Palestine.

In late 1923, the Khilafat Committee organized a public meeting on Grant Road in Bombay for a delegation from Palestine. According to a report in the Times of India on January 31, 1924, the atmosphere resonated with slogans of "Allahu Akbar" when Muhammad Ali Johar, Shaukat Ali, and their mother, Bi Amman, were welcomed. Reminding the people of this connection of faith, Muhammad Ali Johar appealed to Muslims for financial aid for the necessary repairs of Masjid al-Aqsa and the Dome of the Rock, saying, "Every Muslim man, woman, and child must participate in this work and achieve prosperity and salvation in this world and the hereafter."

According to a report in the Times of India on September 14, 1929, Muhammad Ali Johar presided over a public meeting in Bombay on September 13, stating, "Only Muslims are the rightful owners of Jerusalem, which is the land of their first Qibla and is extremely sacred to them." He also said that he would sacrifice his life and leave no stone unturned to free Palestine from British control.

Upon Muhammad Ali Johar's death, the Grand Mufti of Palestine, Amin al-Husseini, requested that he be buried in Jerusalem to seal the bond of love and unity between Indian and Palestinian Muslims. Shaukat Ali accepted this request. According to newspapers, this news was widely welcomed in Palestine, and special prayers were offered in mosques across Palestine. Upon the arrival of his funeral in Jerusalem, markets were closed in respect. It took three hours to reach Masjid al-Aqsa due to the crowds. After Friday prayers, the funeral prayer for Muhammad Ali Johar was offered three times and attended by about two hundred thousand Muslims. This was a symbol of the unbreakable unity between Indian and Palestinian Muslims.

In an article in the January 5, 1931 issue of the Palestine Bulletin, Jamal al-Husseini recounted Muhammad Ali Johar's last words to him, "Do not think that I have forgotten Palestine. As long as I am alive, the memory of Palestine will remain in my mind. ... Convey my greetings to all the Muslims of Palestine."

The efforts of Muhammad Ali Johar and his brother are an example for us. They struggled against British rule to protect Islam and Muslims. But what are we doing after gaining independence? Nearly a century has passed, and the situation has worsened. We have built memorials by naming towns and roads after Muhammad Ali Johar and Shaukat Ali but have forgotten their mission, which is the mission of all Muslims!

We are a living Ummah and, Allah willing, will protect our Iman and the Muslim Ummah till our last breath, just as our ancestors did.

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Conversation With an Atheist, Regarding the “Problem of Evil”

Khalil Musab, Pakistan

Some atheists raise an argument that those who believe in God, must believe that He causes evil, on the basis of causality.

Perhaps the best way to address this question is to first identify its origins. No question in philosophy or religion comes about *ex nihilo* (i.e. out of nothing). Rather, every question that has ever been posed by a philosopher is a product of a certain system of thought and a certain outlook on life. The word we may use here for both of these things is “concepts” (*mafaheem*). When a person carries certain concepts in their mind, they naturally try to apply those concepts to the reality they live in. The process of doing so is what generates the question.

Understanding this is what helps us to contextualize questions in philosophy, which in turn helps us to answer them in a proper manner. If you do not understand exactly what is meant by this, insha’Allah, it will become clearer as we proceed with our discussion.

To the best of our knowledge, the first thinker to ever articulate the “problem of evil” – that is, why does evil exist and why would God allow for it – was Epicurus, the ancient Greek philosopher who lived from 341 to 270 BC. The “problem” he posed regarding evil was phrased by the Scottish philosopher David Hume as follows, in his “Dialogues Concerning Natural Religion”, when he stated, *“Is [God] willing to prevent evil, but not able? then is he impotent. Is he able, but not willing? then is he malevolent. Is he both able and willing? whence then is evil?”*

Now, let’s try to answer this question using the method that was described previously. That is, let’s try and understand what concepts Epicurus had in his mind.

Epicurus believed in (and is also regarded as the father of) a certain philosophy known as “atomism”. According to this philosophy, the world that we

live in came about when certain material particles called “atoms” (and these are not the same as the atoms we know today in science) combined together, by mere chance. Humans and living things are too the product of these atoms coming together.

The world we occupy, according to Epicurus, as well as ourselves, are only material and when we die, the atoms we are made of disperse. Nothing remains of ourselves. We have no souls and hence, there is no afterlife.

Epicurus, believing that there was no afterlife, formulated his own theory on what he believed to be the best way to live life. Because we cease to exist upon death, the best way to live is in fulfilling our own pleasures. This was what was “good”. And because pleasure was good, pain was evil.

This is what Epicurus meant when he formulated the “problem of evil”. He differed from the other Greek schools of thought, such as the Stoics and the Aristotelians, in their views on pain, seeing it only as an unqualified evil.

Epicurus believed in the existence of many gods. That was his understanding of reality. And when he applied his concept of evil to the reality in which many gods exist, that was when he produced “the problem of evil.” And in response to his own question, Epicurus came to the conclusion that the gods allowed for evil in the world, simply because they did not care for humans and their affairs.

In order to correct Epicurus’s views, however, we must first start by asking a question: is pain really evil?

As Muslims, we have conviction in the existence of the Creator (swt), the miracle of the Quran and the Message of Muhammad (saw). We understand that everything that befalls us (whether it’s pain or pleasure, fortune or misfortune), is from Allah (swt). This is confirmed in Surah al-Nisa, verse 78, when He (swt) says, **“فُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ”** ...Say (O Prophet): **“All things are from Allah”..**

To say, however, that the pain we feel in this life (as per the decree of Allah (swt)) is evil is to misunderstand the reason for pain. In Epicurus’s worldview, pain was evil because for him, the purpose of life was to pursue pleasure.

Understanding the relationship between purpose and what we consider to be good and evil is important. Purpose is what gives us our criteria for good and evil.

A simple example would be the following: if I were to go to a car dealer and ask him for “a good car,” he will first ask me what exactly I am looking for i.e. for what purpose am I buying a car? Is it to go driving off-road? In that case, a land rover would be good for me. Am I looking for something that will help me commute to work? For that, a sedan would be good for me. Or maybe my purpose for buying a car is just to own something that is aesthetic and can be shown off (and I include this example because for some philosophers, the purpose of *life* is the pursuit of aesthetics). In that case, something flashier like a sports car would be good for me.

In each case, the goodness of the car is determined in reference to the purpose it will be fulfilling.

Unlike Epicurus, we know from our Deen that there are not several gods, but only one God and that is Allah (swt). Furthermore, we understand that Allah (swt) created us for a singular purpose: to worship Him and attain His pleasure. In Surah ad-Dhariyat, verse 56, Allah (swt) affirms, وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ, **“I did not create jinn and humans except to worship Me.”**

Whether or not pain is good or bad must therefore be determined not according to Epicurus’s view of what human purpose is, but what Allah (swt) has chosen for us as our purpose.

Numerous *ahadith* and verses from the Qur’an speak of the trials and pains Allah (swt) decrees for His servants and how they serve us in fulfilling our purpose (that is, to worship Allah (swt) and attain His pleasure).

For one, pain is good for us is that it expiates us of our sins. The Prophet (saw) said, مَا يُصِيبُ الْمُسْلِمَ، مِنْ نَصَبٍ وَلَا وَصَبٍ، وَلَا هَمٍّ وَلَا حُزْنٍ وَلَا أَذَى وَلَا غَمٍّ، حَتَّى الشُّوْكَةِ، إِلَّا كَفَّرَ اللَّهُ بِهَا مِنْ خَطَايَاهُ **“No fatigue, nor disease, nor sorrow, nor sadness, nor hurt, nor distress befalls a Muslim, even if it were the prick he receives from a thorn, but that Allah expiates some of his sins for that.”** (al-Bukhari).

It is the Khilafah (Caliphate) on the Method of Prophethood that will carry Dawah to the entire world, generating a great change in the worldview of humanity, by using all the means that are available to it. May that be soon, inshaaAllah.

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India's Weaknesses in Containing China Provides Opportunity for the Muslims of Pakistan, Iran and Afghanistan

The Biden administration is actively backing India, Japan and Australia to counter China. America's containment policy has accelerated in the last year, compelling China to react angrily, early on. The South China Morning Post reported on 7 March 2023 that the Chinese President, Xi Jinping, stated, "Western countries, led by the United States, have implemented all-round containment and suppression of China." [1]

America is supporting India extensively, building upon the U.S.-India Comprehensive Global and Strategic Partnership, announced on 22 June 2023. More recently, on 31 January 2024, Reuters reported that, "The White House is launching a partnership with India on Tuesday that President Joe Biden hopes will help the countries compete against China on military equipment, semiconductors and artificial intelligence." [2]

China is concerned about the Indian naval projection into the Red Sea, centered on the strategic Bab-el-Mandeb, which was historically a key to the naval supremacy of the Khilafah [Caliphate]. On 30 January 2024, the media outlet of China's armed forces, China Military Online, commented on the increased Indian Navy presence in the Middle East, quoting Zhang Junshe, a naval military researcher, as saying that, "India has always touted itself as a major power." [3]

Regrettably, at a time of the growing Indian threat, the visionless leaderships of the regional Muslim states, Iran, Afghanistan and Pakistan, are busy in wasteful conflicts with each other. If any one of the Muslim regional states were to challenge India, let alone all of them together, the entire US plan would collapse. Instead, Iran, Pakistan and Afghanistan are bitterly engaged in border tensions. The Iran's Islamic Republic News Agency [IRNA] reported on 7 February 2024 that the Iranian Interior Minister, Ahmad Vahidi, said, "The issue of blocking the border is what we are pursuing." [4]

The disunity amongst Muslim states provides much needed relief for India. India would be in trouble otherwise. In its long history of conflict with China, post-World War II, India suffered in three military conflicts, the Sino-Indian War of 1962, the border clashes in Nathu La and Cho La in 1967, and the 1987 Sumdorong Chu standoff. Since 2013, border disputes along the two countries' 2,100-mile-long contested border, known as the Line of Actual Control (LAC), have further exposed the weakness of India. As an example, the fighting in the Galwan Valley of 2020 took the lives of at least 20 Indian soldiers, compared to only four Chinese soldiers.

The Indian Army is weak in dealing with any worthy opponent. The Hindus dominate the Indian Army numerically, as well as motivationally. It lacks the strong fighting spirit of Islam, and is weakened by caste-based divisions, rooted in Hindu bigotry. In history, small Iman-motivated Muslim armies easily defeated much larger hordes of Hindu warriors. More recently, until Pakistan's military leadership stabbed them in the back, Kashmir's mujahideen struck terror in the Indian Army. As for the deep divisions in the modern Indian Army, they are severe enough to contribute to a high suicide rate. On 16 October 2023, Indian Express reported, "Between 100 and 140 soldiers have died ever year of "suicide/self-inflicted injuries" since 2001, the Indian Army said." [5]

Despite India's weaknesses, Washington has no other real regional option. The US is deeply suspicious of Islam, Muslims and Muslim states. It is aware of the Ummah's immense potential under Islam, as well as the long centuries of conflict between the Khilafah and the West in the crusader era. It is carefully observant of, and alarmed by, the rise of political Islam within South and Central Asia, including the prominent call for the restoration of the Khilafah. American misgivings about Islam and Muslims are valid, from its corrupt colonialist viewpoint. Indeed, the Khilafah will completely turn the regional dynamics on its head, on its way to demolishing the American world order.

American dependence on India, however, is entirely misplaced. Its capitalist economy has led to an immense concentration of wealth, with wide spread poverty and hardship. The economic failure is exemplified by the 2024 Indian farmers' protest that began on 13 February 2024, as a continuation of the year-long 2022 demonstrations that lead to the deaths of 600. This failure is in addition to the weakness in the innate capability of the Hindu. The Hindu has

only ever succeeded under the leadership of a stronger people. The Muslims filled that glaring gap for centuries, raising the Indian Subcontinent as a major center for the entire world. Even when the British occupied the regions, the Hindu majority turned to the Muslims as a leadership for resistance.

The leadership of Muslims must now at least consider Khilafah [Caliphate] in the Method of Prophethood, in the light of the emerging regional dynamics. China will shed no tears over the demise of Indian dominance, at the hands of a re-emergent Khilafah. Separated by oceans from the region, Washington will be a helpless spectator at the re-assertion of Islamic dominance. So, let the leaderships consider Khilafah, or let them await their removal at the hands of those who will seize the presenting opportunity, seeking power and honour through the believers and their Lord [swt]. Allah [swt] said, **الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ** الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَلَيْسَ لَهُمْ الْعِزَّةُ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا **“Regarding those who choose disbelievers as allies instead of the believers, do they seek honour and power through that company? Surely all honour and power belongs to Allah.”** [TMQ Surah an-Nisaa 4:139]

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Throughout Islamic Military History, Muslim Military Commanders Turned the Tide of Wars in Dire Circumstances. Where are Their Honorable Successors Today?

Imran Yousufzai, Pakistan

The Prophet Muhammad al-Mustafa ﷺ, the Eternal Commander of all Muslims, declared himself as the Prophet of Fierce Battles (Malaham) among his many blessed titles. Sayyiduna Hudhayfah (ra) said that I met the Holy Prophet ﷺ on a road in Madinah. The Prophet ﷺ said, « وَأَنَا أَحْمَدُ، وَأَنَا نَبِيُّ الرَّحْمَةِ، وَأَنَا الْمُقَفَّى، وَأَنَا الْحَاشِرُ، وَنَبِيُّ الْمَلَا حِمِ » "I am Muhammad; I am Ahmad; I am the Prophet of Mercy and the Prophet of Repentance; I am the Follower. I am the Gatherer and the Prophet of the Fierce Battles." [Ash-shama'il Al-Muhammadiyah].

Our Prophet ﷺ is the only model for our military officers in turning the tide of battle. When a large number of Muslims were overwhelmed by the enemy's surprise attack in the Battle of Hunain, the Muslims fell under the spell of the attack at a weak moment and broke formation. The tide of the battle turned in moments and defeat began to appear. Its description in the Noble Quran came in these words,

وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شِئًا وَضَاقَتْ عَلَيْكُمْ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ "On the day of Hunayn when your numbers made you proud, but they did you no good, and the earth, for all its vastness, constrained you, and you turned your backs in retreat." [TMQ Surah At-Tawbah 9:25].

It is said in narrations that no one was left except the family members of the Messenger of Allah ﷺ and a few emigrants (muhajireen). So, on this occasion our eternal commander, the Messenger of Allah ﷺ showed great courage and advanced, proclaiming, أنا النبي لا كذب "I am the Prophet and do not lie." (an-Nawawi). Upon hearing these words, the Muslims regrouped and the tide of the battle turned until Allah ﷻ granted His Nasr for a decisive victory.

In the Battle of Qadisiyah, whilst afflicted by the pain of sciatica, Saad bin Abi Waqqas (ra), led the Muslims to victory against a Persian army outnumbering them fivefold. In this battle, the turning point came when other commanders responded decisively to the Persian army's use of elephants. They strategically targeted and disabled the elephants, thereby turning the tide of the battle.

In the battle of Yarmouk, it was the unparalleled bravery of Khalid bin Waleed (ra) who faced 60,000 Roman troops with 60 men in the first military exchange, deploying a genius circular formation. He struck such fear in the hearts of the enemy that the battle was decided before it even started.

It was Qutuz and Baybars, who, despite the Mongol invasion and terror, gave a courageous response to Halaku Khan's deputy Katabagha's threatening letter. Katabagha had written, "We have enslaved the land, orphaned the children, punished and killed the people, destroyed the honor of their chiefs. Do you think you can escape from us? After a while you'll know what's coming your way." The Mongols had thus disregarded all laws and moral standards, prompting Qutuz to declare war by publicly executing the Mongol delegation at Cairo's main gate, Bab Zويلة. This bold act not only rallied the morale of fearful Muslims but also underscored Qutuz's commitment to Jihad over cowardice. Amidst the battle tipping in favor of the Mongols, Qutuz, displaying remarkable bravery, cast aside his helmet and led a spirited charge against the enemy. This decisive action turned the tide of the battle, leading to victory. On 3 September, 1260, just weeks after the triumph at Ain Jalut, Syria was liberated, marking the breaking of the Mongol stronghold.

Such was Saad bin Muadh (ra), the commander of the Muslims, whom the Messenger of Allah ﷺ consulted before the Battle of Badr. Saad's response epitomized unwavering loyalty and courage, in clear, resolute words, "فوالذي بعثك، لو استعرضت بنا هذا البحر فخضته لخضناه معك، وما تخلف منا رجل واحد، وما نكره أن تلقى بنا عدونا غداً. إنا لصبر في الحرب، صدق في اللقاء. لعل الله يريك منا ما تقرُّ به عينك، فسر بنا على بركة الله" "By He who sent you, if you were to ask us to cross this sea and you plunge into it, we would plunge into it with you. Not a man would stay behind. We do not dislike the idea of meeting our enemy tomorrow. We are experienced in war, capable of fighting. It may well be that Allah will let us show you something which will bring you joy, so take us along with Allah's blessing." The Prophet ﷺ was filled with excitement, remarking, **سيروا وأبشروا، فإن الله تعالى قد وعدني إحدى الطائفتين،**

والله لكأني الآن أنظر إلى مصارع القوم **“Go and give good news, for God Almighty has promised me the upper hand. By Allah ﷻ, it is as if I am now looking at the people’s victorious struggle.”** (الطبراني At-Tabarani).

Where are the military commanders of today, who will alleviate the suffering of the Islamic Ummah and champion the establishment of the Khilafah (Caliphate), ready to sacrifice their lives for the cause? Under the leadership of a Khaleefah (caliph), they would confront the Jewish entity with formidable force, a decisive move that could expel the Western agents plaguing the Islamic Ummah and foster unity among its ranks. The Muslim world eagerly awaits the emergence of such a leader. So, I ask the officers of the Pakistan Army, “Who among you will seize the initiative to attain this honor?”

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Guilt

Guilt! We all have inner guilt of some sort. Guilt as a fathers, not providing enough or not being at home as much, guilt as mothers, yelling or getting angry, losing our temper at times with our kids, or as spouses, not giving each other enough quality time not doing as much as we should, guilt as daughters and sons, not calling or visiting enough, or guilt as grandparents, not being patient enough with our grandchildren, and the list keeps on going. It just keeps on going.

See, guilt is part of who we are as humans. It's always playing with our conscience. Pointing out all the things we do wrong. What we should be doing, how we should react. What we should have done. Guilt, guilt, guilt. It begins to tear us up inside, if we let it. It becomes our inner voice, telling us we aren't good people. Telling us "IF ONLY you did this", "IF ONLY that happened", "IF ONLY you weren't so lazy", "IF ONLY" "IF ONLY" "IF ONLY"! And soon that inner voice, that has us believing we are bad people, convinces us we are. And we start acting like it. It pours out into our actions. We then start acting like bad people. We begin committing sins on purpose now, and then more guilt, and then more sinning... it becomes this downward spiral of behavior we didn't want in the first place.

Just to be clear, the Prophet ﷺ said,

وإن أصابك شيء فلا تقل: لو أني فعلت كان كذا وكذا، ولكن قل: قدر الله، وما شاء فعل؛ فإن لو تفتح عمل الشيطان

"...If you are afflicted in any way, do not say: 'If I had taken this or that step, it would have resulted into such and such,' but say only: 'Allah so determined and did as He willed.' The word 'if' opens the gates of satanic thoughts." [Muslim]

So yes these can be whispers of Shaytan to kill our spirits, so that we may feel helpless and give up. But what if we looked at guilt in a different way, if we assess it from a different perspective, if we saw it for what it truly is? See, guilt isn't always bad. It can be our compass at times, pointing out wrong from right, haram from halal. Because, think about it, without it how do you think we would act? How would we know if we did something wrong? But what if we looked at

guilt in a different way, if we assess it from a different perspective, if we saw it for what it truly is? See, guilt isn't always bad. It can be our compass at times, pointing out wrong from right, haram from halal. Because, think about it, without it how do you think we would act? How would we know if we did something wrong? See, we can be very hard on ourselves for always feeling guilty about everything we do, constantly questioning our actions, but we must remember this glorious ayah,

[وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ]

“And I swear by the reproaching soul.” [Surah al Qiyama: 2]

How could this ayah change our perspective? Allah swears by the nafs al-lawamah, the reproaching soul. He, Jalah Jalaluh, swears by it! Allah ﷻ, doesn't swear about just anything. See, it's a good trait to have! It is what pulls us away from what Allah disapproves to what Allah approves, to wake us up, to pull us to a different route. When we don't see guilt in the right light, it isn't the "nafs al-lawamah" anymore, the reproaching soul that takes over but "an-nafs al amarah" which is the persistent enjoiner of evil. It becomes a balaa', a test. Till the point we stop feeling guilty. And keep sinning, because we defined ourselves as "hopeless", or "beyond repair", believing that there is no redemption, astaghfiruAllah. However, our prophet Muhammad ﷺ taught us very differently, He ﷺ says,

وَالَّذِي نَفْسِي بِيَدِهِ لَوْ لَمْ تُذْنِبُوا لَذَهَبَ اللَّهُ بِكُمْ وَلَجَاءَ بِقَوْمٍ يُذْنِبُونَ فَيَسْتَغْفِرُونَ اللَّهَ فَيَغْفِرُ لَهُمْ

“By Him in whose hand my soul is, if you had not sinned God would have removed you and brought a people who sin, then ask God's pardon and are forgiven.”

Another powerful hadith, that gives us hope in becoming loved believers to Allah ﷻ... that our past actions can be erased and we could easily start over, with a clean slate, is

...فَخِيَارُكُمْ فِي الْجَاهِلِيَّةِ خِيَارُكُمْ فِي الْإِسْلَامِ إِذَا فَحَّهَوا

“...Those who were best in the pre-Islamic period, are the best in Islam, if they comprehend (the religious knowledge).” Bukhari

That goes to show that we should never give up hope. To not just repeat, but evolve. And that we are capable of becoming good people, true believers, no matter what we have done, if we truly repent to Allah ﷻ. However, that doesn't mean that sinning is not possible. The challenge now becomes our environment. Sinning is literally right at our fingertips. It's easy to obtain. We have a society that isn't aware. So what happens when people in a society don't have guilt? When committing sins is their norm?

Allah ﷻ says,

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

“And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful.” [TMQ Surah Al-i-Imran 3: 104]

Let there be a nation enjoining right and forbidding what is wrong. So when an-nofoos al amarah take over, the souls of persistent evil, then come the ones with the “nofoos al-lawamah”, the reproaching souls, that awaken and enjoin good. But we don't have that today. We live under a secular, capitalist money machine that looks at us as numbers or merchandise. We are not looked at as humans with instincts and needs. We are provided with an environment of “pleasure” and temptation so that the greedy, selfish, capitalist elites can use and abuse, to get away with anything, to make them more and more money. Islam doesn't look at us as objects, but rather as souls that will face Allah ﷻ on the Day of Judgment.

Islam provides an environment that rather helps us, not goes against us. That satisfies our needs and looks after our instincts. The Khilafah (Caliphate), the Islamic system of governance, creates a society that fears Allah ﷻ and loves to please Him, and uses guilt as a compass, to always direct our actions, so we do not become hopeless and helpless but rather use these negative actions as a

way to realign with Allah ﷻ and seek forgiveness and humble ourselves back towards Him.

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The United Nations' Security Council is in the "Pocket of America." It is Driven by American Interests and the Interests of the Jews and Kafir Colonialists

Translated from Arabic

On 11 June 2024, the UN Security Council issued a resolution supporting Biden's plan for the brutal Jewish aggression against Gaza, and indeed all of Palestine! The text of the resolution, as published by CNN, on 11 June, 2024, stated that the Security Council, "Welcomes the new ceasefire proposal announced on May 31, which 'Israel' accepted, calls upon Hamas to also accept it, and urges both parties to fully implement its terms without delay and without condition."

As for the "ceasefire proposal" to which the resolution refers, it is what US President Biden had announced on 31 May 2024 CE from the White House. It was stated within this announcement, as mentioned by the White House website on 31 May 2024 CE.

Biden said, "Now, after intensive diplomacy carried out by my team and my many conversations with leaders of 'Israel', Qatar, and Egypt and other Middle Eastern countries, 'Israel' has now offered — 'Israel' has offered a comprehensive new proposal... This new proposal has three phases."

1- Biden said, "The first phase would last for six weeks. Here's what it would include: a full and complete ceasefire; a withdrawal of 'Israeli' forces from all populated areas of Gaza; ... During the six weeks of phase one, 'Israel' and Hamas would negotiate the necessary arrangements to get to phase two, which is a permanent end to hostilities.... But the proposal says if the negotiations take longer than six weeks for phase one, the ceasefire will still continue as long as negotiations continue.... And the United States, Egypt, and Qatar would work to ensure negotiations keep going... until all the agreements are reached."

2- Biden then said, "Then phase two: There would be an exchange for the release of all remaining living hostages, including male soldiers; 'Israeli' forces would withdraw from Gaza; and as long as Hamas lives up to its commitments, a

temporary ceasefire would become, in the words of the 'Israeli proposal,' "the cessation of hostilities permanently."

3- He then said, "Finally, in phase three, a major reconstruction plan for Gaza would commence."

Biden concludes by saying, "Well, I've urged the leadership in 'Israel' to stand behind this deal, despite whatever pressure comes..."

He then added, "And to the people of 'Israel,' let me say this. As someone who's had a lifelong commitment to 'Israel,' as the only American president who has ever gone to 'Israel' in a time of war, as someone who just sent the U.S. forces to directly defend 'Israel' when it was attacked by Iran, I ask you to take a step back and think what will happen if this moment is lost."

He then said, "And with this deal, 'Israel' could become more deeply integrated into the region, including — it's no surprise to you all — including a potential historic normalization agreement with Saudi Arabia."

What is clear from this announcement is that it is full of traps and mines to prolong the aggression. Biden does not call for a complete withdrawal. Instead he calls for "a withdrawal of 'Israeli' forces from all populated areas of Gaza." Biden is playing with words to deceive and evade, by saying, "a full and complete ceasefire... a permanent end to hostilities..." However, later on he said, "If Hamas fails to fulfill its commitments under the deal, 'Israel' can resume military operations." He concludes by declaring that he and the Jews occupying Palestine are two that are inseparable, within a century. He says, "As someone who's had a lifelong commitment to 'Israel'" He then gave them glad tidings of historic normalization! He said, "And with this deal, 'Israel' could become more deeply integrated into the region, including — it's no surprise to you all — including a potential historic normalization agreement with Saudi Arabia." Notably, Biden misrepresents himself in the announcement by saying, "'Israel' has offered a comprehensive new proposal," that is, as if it is an 'Israeli' proposal. Then he backtracks and says, "I've urged the leadership in 'Israel' to stand behind this deal..." as if it is not an 'Israeli' proposal! Finally, despite the evil nature of Biden's announcement, he stipulates that Egypt and Qatar will guarantee its implementation, along with America! He said, "And the United States, Egypt, and

Qatar would work to ensure negotiations keep going... until all the agreements are reached.”

In addition, this decision comes creeping up behind a terrible massacre committed by the criminal Jewish entity on 9 June 2024 CE in the Nuseirat camp, during which 274 Palestinians were martyred, and 698 others were injured, which represents one of the bloodiest days in months for the people in Gaza.

O Muslims: It is not strange that America and the colonialist kuffar attack us, alongside their creation, the Jewish state. They are enemies of Islam and Muslims, not from today but from years ago... Nor is it strange that the colonialist kuffar, relying on international law, can attack Muslim countries. This is because this law first began with enmity against the Muslims and their state, ‘the Ottoman State,’ at the Westphalia Conference in 1648 CE, where it later developed into the League of Nations, and then the United Nations. All of this is not strange. However, what is strange is that the rulers, in the Muslim countries neighboring Palestine, are watching the crimes and massacres that are taking place there. They are silently inactive and prevent the armies from supporting Gaza, and indeed all of Palestine. Instead, the most exemplary of them is the one in the method of counting the martyrs, under the name of the dead, and then counting the wounded, as if he were a neutral party, but rather closer to the Jews. It is as if what is happening is in a make-believe, faraway land and not in the Blessed Land of Palestine, whose precincts Allah ﷻ has blessed! Moreover, the brutal aggression of the Jews against Gaza did not take place over one or two days, but over about nine months. Yet, the rulers of Muslims remained motionless. They ensured the implementation of international resolutions that were fatal to the Muslims. May Allah ﷻ fight them. How can they be so deluded?

O Armies in Muslim Countries: Is it not time for your blood to boil in your veins as you see and hear the crimes and massacres happening against your brothers in Gaza, and indeed all of Palestine, afflicting people, trees and stones?! Don’t the cries of children, the calls of women, and the calls of the elders move you to support them? Allah ﷻ said, ﴿وَإِنِ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمُ النَّصْرُ﴾ **“If they seek your support in Deen, support is an obligation upon you.”** [TMQ Surah Al-Anfaal 8:72] Do not the verses revealed by Allah ﷻ, All-Qawwi, Al-Azeez, move you to stand like men before the Jewish entity? Allah ﷻ said, ﴿قَاتِلُوهُمْ يُعَذِّبَهُمُ اللَّهُ﴾ **“So fight them and Allah will**

punish them at your hands, put them to shame, help you overcome them, and soothe the hearts of the believers.” [TMQ Surah at-Tawba 9:14]. Is obedience to Allah not better than obedience to your rulers who make their national security a basis to abandon Gaza and its people, whilst it is within reach of them, at less than a stone’s throw? These are the rulers who support the colonialist kufr. Their only concern is to remain on their crooked thrones. If you follow them, they will not benefit you in this world or in the hereafter. Your arguing evidence for obeying them will be invalidated on the Day of Resurrection. Allah ﷻ said, **﴿إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوُا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ * وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّنَا كَرِهْنَا لَنَكْرَهُ فَتَبَرَّأْنَا مِنْهُمْ كَمَا تَبَرَّأُوا مِنَّا كَذَلِكَ يَرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ﴾** **“Consider the Day when those who misled others will disown their followers—when they face the torment—and the bonds that united them will be cut off * The misled followers will cry, “If only we could have a second chance, we would disown them as they disowned us.” And so Allah will make them remorseful of their misdeeds. And they will never be able to leave the Fire.”** [TMQ Surah Al-Baqarah 2:166-167]

O Soldiers in the Armies of Muslims: The Jewish entity is not of a people of war or fighting. They are cowards, and humiliation and poverty have befallen them. You see young men of Iman among your brothers with weapons that are incomparable to the weapons of the Jews. Yet they strike them forcefully, and those Jews who flee in front of them take refuge in airplanes to protect themselves. Allah ﷻ said, **﴿لَنْ يَصُرُواكُمْ إِلَّا أَدَىٰ وَإِنْ يِقَاتِلُوكُمْ يُوَلُّوكُمُ 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.”** [TMQ Surah Aali Imran 3:111]. You undoubtedly know that Palestine is a Blessed Land... It is an Islamic land in which it is neither permissible for the Jews to have any authority, nor for the two-state solution to have any place within it. Instead, Palestine was as opened by Umar Al-Farouq and preserved by the Khulafaa’a Rashidoon. It was liberated by Saladin. Khaleefah Abdul Hamid II preserved it from the Jews. So it will also return through the efforts of the truthful soldiers of Allah ﷻ who fulfill the hadith of the Messenger of Allah ﷺ who said, **﴿لَتَقَاتِلَنَّ الْيَهُودَ فَلَتَقْتُلَنَّهِنَّ﴾** **“You will certainly fight the Jews, and you will certainly kill them...”** as narrated by Muslim on the authority of Ibn Umar (ra)... Allah ﷻ said, **﴿وَلَتَعْلَمَنَّ نَبَأَهُ بَعْدَ حِينٍ﴾** **“And you will certainly know its truth before long.”** [TMQ Surah Saad 38:88]

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Drought Threatens More than Half of the Earth's Population in Just a Quarter of a Century!

Bilal Al-Muhajir, Pakistan

On a planet that is made up of more than 70 percent water, its inhabitants are suffering from drought! This is despite the unprecedented technological development, including artificial intelligence, on this planet, which can contribute greatly to meeting needs and facilitating access to them. The suffering of humanity from thirst, and the security threat to its food, confirms that the global system, represented by the existing major powers in the world, has failed to provide the minimum requirements of life, which is water to quench thirst and irrigate crops. Is there any excuse left for someone who is neglecting the necessity of working hard to replace this man-made system with the divine system of the great Islam?! Or must humanity perish from hunger and thirst for consciences to be moved?!

Despite the abundance of water, natural resources, and technological development, the secular system fails to meet a basic need like water for people! It adds another failure to the list of its failure to take care of affairs. So the Arab poet's words came true, in its literal meaning, not metaphorically, كالعيس في البيداء يقتلها الظما ... والماء فوق ظهورها محمول "Like the camels in the desert, whose thirst kills them... whilst water is carried on their backs."

To determine the scale of the upcoming water disaster, consider a new report [published](#) by the World Resources Institute (WRI), published on 16 August 2023, in which it was stated, "at least 50% of the world's population — around 4 billion people — live under highly water-stressed conditions for at least one month of the year... The most water-stressed regions are the Middle East and North Africa, where 83% of the population is exposed to extremely high water stress, and South Asia, where 74% is exposed... By 2050, an additional 1 billion people are expected to live with extremely high water stress.."

In the "Vision statement UN 2023 Water Conference," of 1 November 2021, it is [stated](#), "Today, a quarter of the global population – 2 billion people – use unsafe drinking water sources. Half of humanity – 3.6 billion people – live without

safely managed sanitation. And 1 in 3 people – 2.3 billion – lack basic handwashing facilities at home.”

The situation over the coming decades will include 60% of the world’s population suffering.

The situation of the Middle East and North Africa region is considered the worst in terms of water stress. The region receives less rainfall than other regions. Its countries are rapidly growing in population. This leads to a constant increase in demand for water. The WRI report stated that more than 25 countries suffer from from water stress, including, Bahrain, Kuwait, Lebanon, Oman, Qatar, the Emirates, Saudi Arabia, Egypt, Libya, Yemen, Iran, Jordan, Tunisia, Iraq, India, and Syria. In Syria now, for example, millions of people cannot access water supplies. Much of the infrastructure that used to provide Syrians with clean water and sanitation has become inoperative. This caused water supplies to decrease by 40% of what they were before the revolution.

In poor Indian neighborhoods, the sight of people standing in queues in front of tanks and public taps in the streets, waiting for their containers to be filled with water, has become a common sight. According to the United Nations report, one in four people in the world do not have access to clean drinking water!

Water insecurity leads to other types of insecurity. For example, water scarcity can cause power outages and cities to go dark. Traditional power plants, dependent on coal, oil, or nuclear power, usually consume large amounts of water for cooling purposes. According to what was [stated](#), in a research paper published on 29 October 2019, by the European Union Science Hub, “The average EU citizen’s daily energy consumption requires 1,301 litres of water.” With a simple calculation, the amount of water needed to light the homes of an entire population, throughout the year, can be known.

If we want to know the serious impact of water scarcity on electricity, there is no clearer model than that of the Indian Subcontinent, including India, Pakistan, and Bangladesh. Water scarcity causes major problems for the region’s energy sector. In its 16 January 2018 [report](#), “Parched Power: Water Demands, Risks, and Opportunities for India’s Power Sector,” the World Resources Institute

stated, “90 percent of India’s thermal power plants -- which provide the country with most of its electricity -- rely on freshwater for cooling.” Once summer comes in India, a country inhabited by about 18% of the world’s population, water becomes a precious commodity like gold. On 15 June 2018, the BBC [reported](#), “India is facing its worst-ever water crisis, with some 600 million people facing acute water shortage.”

The World Resources Institute (WRI) report of 16 August 2023 [states](#), “According to data from Aqueduct, 31% of global GDP — a whopping \$70 trillion — will be exposed to high water stress by 2050, up from \$15 trillion (24% of global GDP) in 2010. Just four countries — India, Mexico, Egypt and Turkey — account for over half of the exposed GDP in 2050.”

According to the Food and Agriculture Organization of the United Nations (FAO), in its [report](#), “The State of Food and Agriculture 2020,” “3.2 billion people live in agricultural areas with high to very high water shortages or scarcity, of whom 1.2 billion people – roughly one-sixth of the world’s population – live in severely water-constrained agricultural areas.” So water scarcity worsens hunger.

These challenges facing us will worsen with the coming climate changes and the resulting droughts, floods, and unpredictability in rainfall. For every degree celsius increase in the average global temperature, United Nations experts expect a decrease in renewable water resources by 20%. The rise in temperatures accelerates from the evaporation of water from the soil. Global warming is expected to increase the number of water-stressed areas.

By 2050 CE, the planet’s population is expected to reach 10 billion people. They need to secure their food. For that the world needs to produce 56% more food products than it did in 2010 CE. This is whilst 60% of global agriculture is already suffering from severe water stress. This is especially so with crops that need large amounts of irrigation water, such as sugarcane, wheat, rice, and corn. So what about the situation with the upcoming climate changes?! If quick solutions are not found, water scarcity in arid regions will, according to some reports, lead to the displacement of hundreds of millions of people by 2030 CE.

We are fully aware that the existing political systems in the world are the ones that must come up with solutions to the calamities and misfortunes that people are exposed to. However, we are also certain that the cause of these human disasters are these same systems, and the secular doctrine that they emerged from. The phenomenon of global warming and other natural phenomena have nothing to do with this disaster. These calamities could be dealt with easily, if there was cooperation and integration in humanity's efforts to confront any natural phenomenon. The only reason for the failure of these systems is their inability to come up with real solutions, in addition to the ideological and political corruption that bring about ruin. What humanity needs is a divine system based on providing people's basic needs, instead of satisfying the endless greed of capitalist companies, which exploit and "invest" in every pandemic that strikes. Humanity needs political minds like the mind of Umar Al-Farooq (ra), who summarized the extent of his interest and the extent of his responsibility for taking care of people's affairs, when he said, *لو عثرت بغلة في طريق العراق لسألني الله عنها لم لم تصلح لها الطريق يا عمر؟* "If I found a mule troubled on the road to Iraq, Allah would ask me 'why did it not make the way for it, O Omar?'"

Working hard to replace these regimes is a Shariah legal obligation. It is an obligation for the best nation that has been raised before the people. It is a necessity for living for all the peoples of the earth, who are no longer less miserable than the peoples of the Islamic World. So come forth for the hard work to establish the ruling by the Revelation of Allah (swt) on earth, so that the udders are full and the crops are irrigated.

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Q&A: Belonging and Engaging in the Armies of Existing Regimes in Islamic Countries

(Translated from Arabic)

To : Mubdeen

Question:

A question, if you permit: What is the Islamic ruling on belonging and joining the armies of these regimes? Is it permissible for a young man to work in the armies of the current regimes and be promoted in its positions...

Answer:

Wassalamu alaikum wa Rahmatullah wa Barakatahu,

1- We had previously issued a statement on 8/6/2013 regarding working as a corporal or a policeman... and it stated:

[- Abu Ya'la narrated in his Musnad and Ibn Hibban in his Sahih, and the wording is by Abu Ya'la: On the authority of Abu Sa'id and Abu Hurairah, who said: The Messenger of Allah (saw) said:

« لَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ يَكُونُ عَلَيْكُمْ أَمْرَاءُ سَفَهَاءَ يُقَدِّمُونَ شِرَارَ النَّاسِ، وَيُظَهِّرُونَ بِخِيَارِهِمْ، وَيُؤَخِّرُونَ الصَّلَاةَ عَنْ مَوَاقِيتِهَا، فَمَنْ أَدْرَكَ ذَلِكَ مِنْكُمْ، فَلَا يَكُونَنَّ عَرِيفاً وَلَا شُرْطِيّاً وَلَا جَابِيّاً وَلَا خَازِناً».

“A time will come when you will have idiotic and despotic rulers over you putting forward the most evil of people and follow them in their choices and they will delay the Prayer from its fixed times. So if you are in that time, then do not be a corporal, a policeman, a tax collector or treasurer...” In this hadith, the Messenger (saw) absolutely forbids these four under the rule of foolish rulers.

But Al-Tabarani narrated in Al-Saghir and Al-Awsat on the authority of Abu Hurairah the following narration:

«فَمَنْ أَذْرَكَ مِنْكُمْ ذَلِكَ الرِّمَانَ فَلَا يَكُونَنَّ لَهُمْ جَابِيًا، وَلَا عَرِيفًا، وَلَا شُرْطِيًّا»

“Whoever of you reaches that time shall not be their tax collector, nor a foreman, nor a policeman.” So, he says: «فَلَا يَكُونَنَّ لَهُمْ» **“But he shall not be theirs.”** That is, the prohibition is restricted because the “اللام” is for specialization, and this means that the prohibition in the second hadith is related to the work of these rulers, such as their private guards, the security departments designated for their protection, as well as the custodian of their money, and other security departments assigned to the rulers... Because the fundamentalist rules stipulate that the absolute applies to the restricted, then the prohibition is related to working in the police agencies specializing in the protection and security of the rulers... As for other regular police agencies, it is permissible. Of course, permissibility does not mean oppressing people or depriving them of their rights, but rather seeking the right in the work... Rajab Al-Fard 29, 1434 AH - June 8, 2013]

* The police mentioned in the hadith is as stated in Lisan al-Arab by Ibn Manzur:

[And a person stipulated himself for such-and-such, he made it known to him and prepared it, and from it the condition was called because they made for themselves a sign by which they identified one person as police.... The police in the Sultan are of sign and preparation, and a policeman and one attributed to the police, and the plural is a condition. They were called that because they prepared for that and informed themselves of signs, and it was said that they were the first battalion to witness the war...]

* It is stated in Al-Muhit Dictionary by Al-Fayrouzabadi:

[And the police, with the ḍham (بالضم): what you stipulated, it is said: Whatever you stipulated, it is said: Take your condition, and one of the conditions is like a string, and they are the first battalion to witness the war and prepare for death, and a group of the governors’ assistants, and he is a

policeman like Turks and Jahanis, they were called that because they identified themselves with signs by which they would be known.]

Thus, what applies to a policeman applies to a soldier in terms of whether it is permissible or not.

Therefore, working in the military force in Muslim countries is permissible unless it is a special force to guard the ruler who does not rule according to Islam, collect money for him, and guard this money. If he was in the special force to guard the ruler and his money, then it is forbidden. But if his work in the army is for other than that, then it is permissible. Of course, permissibility does not mean oppressing people or depriving them of their rights, but rather seeking the right in the work, doing it well to perfection.

I hope this is enough, and Allah Knows Best.

**Your brother,
Ata Bin Khalil Abu Al-Rashtah
17 Sha'ban 1445 AH
Corresponding to 27/02/2024 CE**

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Q&A: Voting for Democracy is Forbidden

(Translated from Arabic)

To: Abdur Rahman Al-Umari

Question:

Assalam Alaikum Wa Rahmatullah Wa Barakatuh

It is known that voting for democracy is forbidden, but there is many evidence that people think that it is permissible to vote for the following reasons:

1- The lesser of two evils

2- The law of the people before us.

3- Necessity permits prohibitions.

4- One of the purposes (Maqasid) of Shariah law is to protect the religion, life, and property of Muslims.

Are these rules valid for obtaining the Shariah ruling that voting is permissible or obligatory for the benefit of the Ummah?

May Allah reward you and bless you.

Answer:

Wa Alaikum Assalam Wa Rahmatullah Wa Barakatuh

My brother, we have answered these issues in previous questions. I will cite the following from the previous answers:

1- Answer to the Question on 29/8/2010, on the principle of “The Lesser of Two Evils or Lesser of Two Harms” it stated:

[The principle: “The Lesser of Two Evils or Lesser of the Two Harms”]

This is a Shariah principle adopted by many jurists. And according to scholars who adopt it, it has one meaning which is the permissibility to carry out one of two prohibited actions, which is the lesser prohibited action of the two if the person assigned by Allah (Al-Mukalaf) has no choice but to carry out one of the two prohibited actions and he cannot abstain from both of them, because it is out of his ability in every way.

Allah (swt) says:

[لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا]

“Allah does not charge a soul except [with that within] its capacity” [Al-Baqara: 286]. Allah (swt) says:

[فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ]

“So, fear Allah as much as you are able” [At-Taghabun: 16].

That is, this principle, according to those who adopted it, is only applied if there is no way out of committing one of the two prohibitions, when you cannot get rid of both prohibited actions except by committing a bigger prohibited action, then the lesser of the two evils is taken. These scholars also do not define the lesser of the two evils according to the whims, but rather according to the Shariah rules.

Examples mentioned by these scholars in the application of this principle include:

- If a woman faces danger in labour and it becomes difficult to save both mother and baby and a quick decision is needed: either to save the mother which leads to the death of the baby, or to save the baby which means the death of the mother, and if the situation is left and one of the two is sacrificed to save the other or one is saved by the death of the other, this could lead to the death of both. In this situation, we can use “the lesser of two evils, or two prohibitions, or two harms, which is to carry out the action of saving the one required in this case, which is the mother, even if this same action kills the second one...etc

It is not among the application of the principle that a person is presented with two prohibited matters and he chooses the lesser one when he is capable of abstaining from both of them, such as saying those who say elect so-and-so, even if he is a secular kaffir or a transgressor, or to support so-and-so and do not support the other, because the first helps us and the second does not help us, or anything like that, but what is said here: The two issues presented before us are prohibited, so it is not permissible to elect a secular person and it is not permissible to delegate him to represent a Muslim in opinion, because he does not adhere to Islam, and because he performs forbidden actions that are not permissible for the delegate to carry out like legislation and approving prohibited projects, and calling for forbidden things, accepting them and following them, i.e. he forbids what is good and enjoins the evil. Therefore, neither of them should be elected; because electing either of them is forbidden. And refraining from the election of either of them is within one's ability...] End

The entire answer is in the "Answer to a Question" mentioned above, and you can refer back to it.

2- As for the law of those before us, it is not our law, we explained that in the Answer to a Question dated 3/5/2014 CE; it stated:

Answer: Yes, some government scholars (uluma' alsalatin) speak of this rhetoric. They do not base what they say on evidences; because the ruling by what Allah has revealed is based on clear and explicit definite texts with definite meaning; there is no difference of opinion between scholars regarding this.

Ruling by what Allah (swt) has revealed is an obligation; Allah (swt) says,

[فَاحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ]

"So judge between them by what Allah has revealed and do not follow their inclinations away from what has come to you of the truth." [Al-Ma'ida: 48]

And He (swt) says:

[وَأَنْ أَحْكُمَ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ]

“And judge, [O Muhammad], between them by what Allah has revealed and do not follow their inclinations and beware of them, lest they tempt you away from some of what Allah has revealed to you” [Al-Ma’ida: 49]

There are numerous texts carrying similar meaning.

Ruling by other than what Allah has revealed and resorting to ruling by man-made laws is Kufr if the rulers believes in them; it is oppression (thulm) or transgression (fisuq) if the ruler does not believe in them. This is mentioned in the saying of Allah (swt), [وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ]

“And whoever does not judge by what Allah has revealed - then it is those who are the disbelievers” [Al-Ma’ida: 44] And His (swt) saying: [وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ]

“And whoever does not judge by what Allah has revealed - then it is those who are the wrongdoers” [Al-Ma’ida: 45] And His (swt) saying:

[وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ]

“And whoever does not judge by what Allah has revealed - then it is those who are the defiantly disobedient” [al-Ma’ida: 47]

What the government scholars quote as evidences has no basis, as we have said.

As for considering the benefit (almaslaha) as evidence, and a proof, it is also misapplied; we will review it as follows:

There are among the scholars of the fiqh those who say that the benefit is evidence, but they stipulated that it should not be in the commanded or forbidden in the Shariah. However, if a command or prohibition is mentioned in it, then the ruling of the benefit is not taken into account, but rather what is stated in the Shariah is taken into account. None of the reputable scholars of usul said that the texts brought by revelation were invalidated on the pretext that the benefit required it.

Usury is forbidden. Shariah forbids it through texts brought by revelation. If the benefit requires it, then Shariah rejects and forbids it. If some so-called scholars issue a fatwa on it, then their fatwa will be rejected, and it conflicts with the Shariah brought by revelation.

The issue of ruling by other than what Allah has revealed is absolutely forbidden, just like the prohibition of usury, because the texts from the revelation stated that. There remains no place for arbitration of the benefit, for where the Shariah is, there lies the benefit and not the other way around.

In our discussion, we are in line with the scholars of usul who were lenient and called for “Masalih Mursala.” Even according to the opinion of these people, there is no place for the benefit as evidence. Although the truth is that the “Masalih Mursala” does not exist, they do exist in the view of those who said that Shariah left some matters without commanding or forbidding them, and they said that they use the benefit in this area. The truth is that Shariah did not leave some matters without clarifying their rulings, but rather it clarified the rulings on everything.

[تَبَيَّنَا لِكُلِّ شَيْءٍ]

“as clarification for all things” [Al-Nahl: 89]

[مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ]

“We have not neglected in the Register1 a thing.” [Al-An’am: 38]]

[الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا]

“This day I have perfected for you your religion and completed My favor upon you and have approved for you Islām as religion” [Al-Ma’idah: 3]

- In conclusion is that participating in systems of disbelief and ruling by other than what Allah has revealed is kuffr if the ruler who rules by other than what Allah has revealed believes in this ruling, and it is injustice and transgression if the ruler who rules by other than what Allah has revealed does not believe in this ruling, as in the noble verses:

[وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ]

“by what Allah has revealed - then it is those who are the disbelievers”

[Al-Ma’ida: 44]

[وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ]

“And whoever does not judge by what Allah has revealed - then it is those who are the wrongdoers” [Al-Ma’ida: 45]

[وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ]

“And whoever does not judge by what Allah has revealed - then it is those who are the defiantly disobedient” [Al-Ma’ida: 47]

Those who say that it is permissible for a Muslim to participate in ruling by other than what Allah has revealed have neither evidence nor sub-evidence, because the texts prohibiting that are definitive in text and meaning.

I hope that the answer is clear, sufficient and satisfactory, Allah willing

[The fourth of Rajab 1435 AH - 3/5/2014 CE] End.

The matter is fully detailed in the “Answer to a Question”, and it contains the subject of Yusuf (as), and the subject of the Negus, upon whom the Messenger (saw) prayed Salat ul-Gha’ib. You can refer to it. It is clear from it that it does not apply to the permissibility of democratic elections and their tasks in human legislation and trust in the rule of disbelief... etc

For your information, some of the purposes (Maqasid) of the Shariah that you asked about are interpreted by some to mean that it achieves benefit... and they make it a reason (I’la) for the rulings. If there is a benefit in a matter according to their estimation, then this matter is permissible, and this is not true... for the purposes (Maqasid) of Allah (swt) from the rulings, which He made clear His purpose in legislating them. It is Allah's wisdom regarding these rulings, and they are not reasons (I’la) for them. Therefore, it cannot be measured against it, nor can it be measured according to the meanings in which it came. It is specific to each specific ruling and does not go beyond it. It may or may not occur. It has

no relation to Shariah reasons or analogy. Rather, it is Allah’s wisdom regarding the ruling.

This discussion was detailed in the book “The Islamic Personality”, Volume III - the chapter on “the Objectives of Shariah – bringing benefits and warding off harms”, where it was stated

(...As for the first group, which considered “bringing benefits and warding off harms” as a Shar’i reason (I’la) for Islamic law as a whole, and a Shar’i reason (I’la) for every specific Shariah ruling, and stipulated in each specific ruling that the Shariah evidence indicates the benefit. As for this group, the answer to it is that considering “bringing benefits and warding off harm” a reason (I’ia), it is indicated by mind reasoning, or by Shariah law. If the mind reasoning indicates it, it has no value and no consideration is given to its indication.

Accordingly, considering “bringing benefits and warding off harms” as a reason (I’la) indicated by the mind reasoning is invalid and has no value. It is considered a reason from the point of view of Sharia law, not from the point of view of mind reasoning, especially since the reason is only the Shariah reason (I’la), and not an absolute reason (I’la).

As for their argument that “bringing benefits and warding off harms” is a reason (I’la) from the Qur’an, Hadith, and consensus, this is also false. As for the Qur’an and the Hadith, the verses they cited do not indicate I’la neither in the wording, nor in reality. They cited the Allah’s (swt) saying:

[وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ]

“And We have not sent you, [O Muḥammad], except as a mercy to the worlds” [Al-Anbiya: 107]

And His saying (swt): [وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ:] **“My mercy encompasses all things”** [Al-A’raf: 156] And the saying of the Prophet (saw): «لَا ضَرَرَ وَلَا ضِرَارَ» **“There is no injury nor return of injury.”** Al-Hakim narrated it, and this has no evidence of their claim.

It does not indicate that “bringing benefits and warding off harms” is a reason for the Shariah rulings. Rather, the most that it indicates is the negation

of harms from the Islamic Shariah as a whole. It does not mean a reason (I'la) neither for the Shariah law, nor for any specific ruling from it. Because it does not indicate a reason (I'la) for this negation of harm alone, so it is not the reason (I'la) for Shariah legislation as a whole, nor is it the reason for any specific Shariah ruling.

Accordingly, the texts of the Qur'an and the Hadith, although they indicate that the result that comes from Shariah law is to "bring benefits and ward off harms", they do not indicate that "bringing benefits and warding off harms" is a reason (I'la) for Shariah legislation, nor a reason (I'la) for every specific Shariah ruling. Therefore, using them as evidence is invalid.

As for the consensus that they claim, they say that it is the consensus of the imams of jurisprudence, and this has no value. Because the consensus that is considered legal evidence is the consensus of the Companions and nothing else. Therefore, the consensus they cite is not considered as evidence.

Accordingly, there is no benefit indicated that is considered by the entire Shariah in a comprehensive manner, nor with comprehensive texts, nor with a set of texts, nor with the entirety of the Shariah. Considering the benefit as a Shariah reason (I'la) is essentially invalid, as in Shariah law there is no benefit that is considered a reason (I'la) for legislation, neither a legal or illegal benefit ...)

The full discussion is found in the "Islamic Personality" Volume III, so if you want more detail, refer to it...

3- As for necessities that permit prohibited or forbidden things, we previously answered that on 26/1/2016, and it was stated in it.

(Some scholars have adopted the principle: "the forbidden is permitted due to necessities" and the evidence they provide for this is the verse from the Qur'an:

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالْدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

"He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is forced

[by necessity], neither desiring [it] nor transgressing [its limit], there is no sin upon him. Indeed, Allah is Forgiving and Merciful” [Al-Baqara: 173]

And the Almighty’s saying: [فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرٍ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ]

“But whoever is forced by severe hunger with no inclination to sin - then indeed, Allah is Forgiving and Merciful.” [Al- Ma’ida: 3] And His (swt) Saying: إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالْدَّمَ وَلَحْمَ الْخُزَيْرِ وَمَا أَهَلَ لِغَيْرِ اللَّهِ بِهِ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ “He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit] - then indeed, Allah is Forgiving and Merciful” [An-Nahl: 115]

One who views this principle will find that it is incorrect:

The evidence put forward by the proponents of this principle is not appropriate for what they use it for, but it means that in necessity it is permitted to eat the dead animal and the like because of hunger:

[اضْطُرَّ فِي مَخْمَصَةٍ فَمَنِ]

“But whoever is forced by severe hunger” [Al- Ma’ida: 3] “Makhmasa” is hunger and starvation that is near death, it is permitted in such a situation to eat from what is forbidden... and “necessity” as it is clear in the verse is restricted to famine and does not go beyond it, the wording is not general or absolute, to go beyond its meaning, but it is restricted to famine...

Therefore, it is incorrect to make this principle as general, as made by its proponents, and what is correct is that the evidences they use are licenses for a Muslim to eat or drink what Allah (swt) has forbidden of food prohibited in the case of necessity, and they do not indicate otherwise. The license in necessity for other cases need other evidences.

It is worth noting that this principle has become in our time as pretext for the legalization of all forbidden by making the word “general” that encompasses many matters according to their interpretation of “necessity” which led to

committing forbidden actions under the name of “necessity” 16 Rabi’ Al-Akhar 1437 AH- 26/1/2016 CE]

The matter is fully detailed in the Answer to Question... so you can refer to it... and it is clear from it that it does not apply to the permissibility of current democratic elections and their tasks in human legislation and trust in the rule of disbelief, etc.

4- We also answered on 3/2/2016 and on 19/6/2022 about the ruling on participating in the elections in detail. You can refer to the aforementioned answers, as they are sufficient, and Allah Knows Best and is the Most Wise.

**Your Brother,
Ata Bin Khalil Abu Al-Rashtah
18 Dhul Qi’dah 1445 AH
26/5/2024 CE**

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Q&A: Speaking the Word of Truth Aloud

(Translated from Arabic)

To: Mustafa Ali Ibrahim

Question:

Assalamu Alaikum Wa Rahmatullahi Wa Barakatuh

I have a question:

Surah Yunus verse 90: [فَاتَّبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ] “Then Pharaoh and his soldiers pursued them” and Surat Taha verse 78: [فَاتَّبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ] “Then Pharaoh pursued them with his soldiers”

Does this mean that the ruler’s order and the ruler’s action are the same thing, so that we say that standing against his orders is the same as standing against his actions, meaning that we say a word of truth in front of his police or his assistants, like speaking in front of him? «أَفْضَلُ الْجِهَادِ كَلِمَةُ حَقٍّ عِنْدَ سُلْطَانٍ جَائِرٍ» “a word of truth spoken before an unjust rulers”. Thank you.

You have the right to change the wording of the question, and may Allah reward you.

Answer:

Wa Alaikum Assalam Wa Rahmatullahi Wa Barakatuh

First: With regard to the two verses mentioned in the question, which are what Allah Almighty says in Surah Yunus, verse 90:

[وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتَّبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدُوًّا]

“We brought the Children of Israel across the sea. Then Pharaoh and his soldiers pursued them unjustly and oppressively”, and the Almighty said in Surat Taha, verse 78:

[فَاتَّبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ فَغَشِيَهُمْ مِنَ الْيَمِّ مَا غَشِيَهُمْ] **“Then Pharaoh pursued them with his soldiers—but how overwhelming were the waters that submerged them!”** It is as if you are pointing out the difference in the meaning derived from the use of the letter الواو and the letter الباء in the words (his soldiers), as Allah Almighty says in the first verse: [فَاتَّبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ] **“Then Pharaoh and his soldiers”,** while Allah Almighty says in the second verse:

[فَاتَّبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ] **“Then Pharaoh pursued them with his soldiers”**. The meaning of “follow them” is that he followed them and caught up with them, according to what is mentioned in the books of Tafseer.

But the first verse [فِرْعَوْنُ وَجُنُودُهُ] **“Pharaoh and his soldiers”,** According to the language, it is understood that Pharaoh was among those who pursued them, meaning that the pursuit of Moses, peace be upon him, and the Children of Israel (Bani Israel) involved Pharaoh, may Allah curse him, and he was among those who followed them and caught up with them. This is because the الواو in the word (and his soldiers) here indicates participation, that is, the participation of Pharaoh and his soldiers in the pursuit of the Children of Israel (Bani Israel).

As for the second verse: [فِرْعَوْنُ بِجُنُودِهِ] **“Pharaoh with his soldiers”**. It can be understood from it according to the language that Pharaoh participated with his soldiers and their companion in the pursuit, but it can also be understood from it according to the language that Pharaoh did not participate with his soldiers and did not go out with them, but rather only sought help from them in the pursuit, and that is because the “ba” in the language indicates companionship and assistance. So the word (with his soldiers) in the verse can be used as a language of accompaniment, meaning that Pharaoh was accompanied by his soldiers in pursuing Bani Israel, and it can also be taken to mean seeking help, **meaning he could be with them, and he could have sought help from his soldiers to pursue them without participating with them,** meaning that the ones who pursued them were Pharaoh’s soldiers without Pharaoh himself.

The identification of one of the two meanings (accompaniment or assistance) is evident from the combination of the two verses:

The first verse has one meaning in language. And it is that Pharaoh, may Allah curse him, joined them, i.e., his companion, in catching up with Moses (as). The meaning of the second verse is likely in the language of accompanying, meaning he accompanied them in catching up with Moses, peace be upon him, and it is also possible that he sought help, meaning he sought help from his soldiers to catch up with Moses (as) without Pharaoh accompanying them, may Allah curse him in that. Because the meaning of the two verses does not contradict each other, the meaning of combining the two verses is that Pharaoh was with his army in pursuing Moses (as). That is, the الباء in “with his soldiers” here indicates the meaning of accompanying, meaning that he was with his army in pursuing Moses, peace be upon him. This is with regard to the meaning of the two verses.

Secondly: As for the noble hadith mentioned in the question, it was narrated by Al-Tirmidhi in his Sunan on the authority of Abu Sa’id Al-Khudri that the Prophet (saw) said:

«إِنَّ مِنْ أَعْظَمِ الْجِهَادِ كَلِمَةً عَدَلٍ عِنْدَ سُلْطَانٍ جَائِرٍ» **"Indeed, among the greatest types of Jihad is a just statement before a tyrannical ruler"**. Abu Issa said, and in this chapter on the authority of Abu Umamah, and this is a hasan ghareeb hadith from this perspective. It was mentioned in Al-Mu’jam Al-Kabir by Al-Tabarani on the authority of Abu Umamah that the Messenger of Allah (saw) said:

«أَحَبُّ الْجِهَادِ إِلَى اللَّهِ كَلِمَةٌ حَقٌّ تُقَالُ لِإِمَامٍ جَائِرٍ» **“The best Jihad for the sake of Allah, a word of truth spoken to an unjust imam”**. In another narration by Al-Tabarani on the authority of Abu Umamah, that a man said at the Jamarat: O Messenger of Allah, which jihad is best? He said:

«أَفْضَلُ الْجِهَادِ كَلِمَةٌ حَقٌّ عِنْدَ سُلْطَانٍ جَائِرٍ» **“The best jihad is a word of truth before an unjust ruler.”** The following was mentioned in the book of Aoun Al-Ma’boud in explaining this hadith: [... On the authority of Abu Sa’id Al-Khudri, who said: The Messenger of Allah (saw) said: The best jihad is a word of justice with an unjust ruler or an unjust prince. The companion of Awn al-Ma'boud said:

(The best jihad): That is, one of the best, as evidenced by the narration of Al-Tirmidhi: Indeed, one of the greatest jihads (The word justice) And in a narration by Ibn Majah there is the word truth, and what is meant by the word is that which enjoins what is right or forbids what is wrong, whether a word or whatever it means, writing and the like.

(With an unjust ruler): That is, an oppressor. Indeed, this has become the best jihad, because whoever strives against the enemy is hesitating between hope and fear, not knowing whether he will conquer or be defeated.

The holder of authority is oppressed in his hand, so if he speaks the truth and enjoins M'aruf (good), he has been exposed to damage and is aiming for his own destruction. This becomes the best type of jihad for the sake of conquering fear, as Al-Khattābī and others said. (Or an unjust ruler (Ameer)): It seems that it is doubt from the narrator.].

From this honorable hadith it can be understood that the best jihad is to speak the word of truth before an unjust sultan, not before his followers. What is meant by an unjust sultan is an unjust prince, whether he is a president, a king, a prime minister, or a governor. He must have authority and rule in order for this preference to be given in speaking the truth before him.

But this does not mean that there is no virtue in speaking the word of truth before the followers of the unjust ruler. Speaking the word of truth is always good and virtuous. However, the special advantage that the Prophet (saw) mentioned in the hadith that we are considering is a preference related to the one who has authority, i.e., the ruler himself. Because of the importance of speaking the word of truth before him and the risk, courage, and strength it entails, as some commentators of the hadith mentioned:

[... Al-Khattabi said: Indeed, that became the best jihad; Because whoever strives against the enemy hesitates between hope and fear, not knowing whether he will prevail or be defeated. The holder of authority is oppressed in his hand, so if he speaks the truth and enjoins M'aruf (good), he has been exposed to damage, and he has set himself on destruction, and this has become a The superior types of jihad for the sake of conquering fear. Al-Muzher said: But it was better because the Sultan's injustice applies to everyone under his

rule, and it is a great multitude. So, if he forbids injustice, then He brought benefit to many people other than killing an infidel (kaffir)...].

The whole talk is about the unjust ruler himself, not about his followers, assistants, and soldiers.

**Your brother,
Ata Bin Khalil Abu Al-Rashtah
17 Rajab Al-Khair 1445 AH
Corresponding to 29/01/2024 CE**

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Media Message:: Since 11 May 2012, Naveed Butt, the Spokesperson of Hizb ut-Tahrir in the Wilayah of Pakistan Remains in Enforced Disappearance Because He Advocates the Khilafah Rashidah

Media Office of Hizb ut-Tahrir in Wilayah Pakistan

The abduction of Naveed Butt since 11 May 2012, is a great sin and open violation of the so-called human rights. No case of terrorism, militancy, sedition or treason has been registered against Naveed Butt. Moreover, there is no case of even harming a fly, or plucking a leaf from a tree, by the compassionate and kind Naveed. Several military and political leaderships have changed since his abduction, however, Naveed is still not free to call for the Khilafah Rashidah. Why?! Whilst these military and political leaderships have come and gone, the master of all of them, America, has remained. The call for the unification of the Islamic World as one state is beyond the narrow, cheap vision of the slavish political and military leaderships. However, it is a call that rings alarm bells in the White House, the US State Department and the Pentagon. The Messenger of Allah ﷺ said, «ومن عادى أولياء الله فقد بارز الله بالمحاربة» **“And whosoever shows hostility to the Awliya (ones close to Allah) of Allah will vie with Allah in hostility.”** [Hakim narrated as Sahih from Mu'aadh bin Jabal.]! Yet, the rulers of Pakistan do not pay heed!

Naveed Butt is a capable leader of the Islamic Ummah, at a time of crisis in leadership. Naveed Butt is a brilliant and dynamic son of the Ummah, an engineer with a master's degree from the University of Illinois. He is the spokesperson of Hizb ut-Tahrir in the Wilayah of Pakistan. Hizb ut-Tahrir the largest Islamic political party in the Islamic world. His call for the establishment of Khilafah is seen with respect throughout Pakistan. Despite his enforced disappearance in 11 May 2012, until this day, people share his articles, interviews and video clips on the subject Khilafah on social media. His work on Islamic ruling, economics, judiciary, foreign affairs, education and the organization of the family in society, advanced the call of Khilafah from a vague slogan, to a clear, detailed vision. Yet, having failed themselves to lead Muslims effectively, the rulers of Pakistan keep Naveed in their dungeons. Allah (swt) said, **﴿إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ فِي الْأَذَى﴾** **“Indeed, the ones who oppose Allah and His Messenger -**

those will be among the most humbled.” [TMQ Surah Al-Mujadilah 58:20]. Yet the rulers of Pakistan do not submit in humility to Allah ﷻ!

Naveed Butt is in enforced disappearance since 11 May 2012, because he raised the word of truth against the tyrant rulers. Is it not time to release Naveed when Pakistan’s Commission of Inquiry on Enforced Disappearances has issued a production order, on 4 January 2018, with the reference code ColoED ID No. 860-P? Yet, the rulers of Pakistan do not comply, because they do not dare to lift a finger without America’s approval. However, speaking the truth in front of oppressive rulers is not a crime. Instead, it is an important obligation. The Messenger of Allah ﷺ said, إِذَا رَأَاهُ أَوْ شَهِدَهُ قَالَ لَا يَمْنَعَنَّ أَحَدَكُمُ رَهْبَةَ النَّاسِ أَنْ يَقُولَ بِحَقِّ إِذَا رَأَاهُ أَوْ شَهِدَهُ “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]. It was Naveed Butt who fearlessly accounted the rulers over their facilitation of the American attack on Abbotobad. It was Naveed who bravely challenged their betrayal of Occupied Kashmir and Palestine, as well as their destruction of the economy through their blind submission to the International Monetary Fund (IMF).

The enforced abduction of Naveed Butt since 11 May 2012 exposes the lies of Democracy and freedom of expression. Naveed Butt’s children have grown up without their father’s guardianship, compassion and love, just because Naveed raised his voice for the Deen of Allah ﷻ to be followed at the level of state, society and collective life. Allah ﷻ said, ﴿وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ﴾ “And whosoever does not judge by all that Allah has revealed, such are the Zalimun (oppressors)” [TMQ Surah Al-Maida 5:45]. In which law of the heavens, or the earth, is such political and religious expression a crime? Indeed, Naveed Butt’s case confirms that Democracy is an oppressive rule, that only secures the interest of the colonialists and their agents. Is it not time that journalists, human rights activists, lawyers and the ulema raise their voices to demand the release of Naveed Butt immediately? Is it not time that they all participated in the reward of restoring ruling by all that Allah has revealed ﷻ, which is a great duty imposed by Allah ﷻ?

O Muslims of Pakistan’s Armed Forces! Naveed Butt has been in enforced disappearance since 11 May 2012, because you have yet to fulfill your obligation. Naveed Butt demanded that you gave your Nussrah to Hizb ut-Tahrir

for the re-establishment of the Khilafah Rashidah. He honors his duty to Allah ﷻ to this day, whilst you remain in negligence of yours. How long will you accept to remain in sin? How can you remain in sin when Allah ﷻ has prepared the world for the return of the Khilafah Rashidah? The defiant resistance of the Muslims of Gaza has exposed the weakness of the Jewish entity and the corruption of the American world order. The rulers of the Muslims have all been exposed through their restraint of the armies of the Muslims and their willingness to surrender most of Palestine to the Jewish entity, through America's two-state solution. The fair-minded people of the East and the West are horrified by the genocide of Gaza and will shed no tears for the end of oppression. Above all, Allah ﷻ, an-Naseer, will extend His Nasr to you, should you mobilize in obedience to Him. End the Fitnah, seize the oppressors, right the wrongs and earn the pleasure of Allah ﷻ. Allah ﷻ says, ﴿وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾
“And fear the Fitnah (affliction) which affects not only those of you who oppress. Know that Allah is Severe in punishment.” [TMQ Surah al-Anfaal 8: 25].

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NUSSRAH

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

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

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

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