

AL-WAIE MAGAZINE

(Translated from Arabic)

Al-Waie Editorial: The Blessed Revolution of ash-Sham
Represents a Unique Case in History

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

Western Civilization is on the Verge of Collapse and Destruction

The Divide in America Deepens

Where are You, O Ulema of Muslims?!

Arab Support for "Israel" and Betrayal of the People of Gaza

Al-Waie Magazine

Global,
Intellectual,
Cultural

(Translated
from Arabic)

Issue 460-461

39th Year,
Jumaada al-Oola –
Jumaada al-Ukhra
1446 AH,
corresponding to
December 2024 –
January 2025 CE

Al-Waie Magazine

Published on the first of every lunar month, by a team of Muslim university youth in Lebanon.

Under License No. 166 issued by the Lebanese Ministry of Information on 15/11/1989

Contents

<u>Al-Waie Editorial: The Blessed Revolution of ash-Sham</u>	<u>02</u>
<u>Deen is a Way of life that Governs the Relationship.....</u>	<u>09</u>
<u>The Divide in America Deepens</u>	<u>57</u>
<u>Where are You, O Ulema of Muslims?!.....</u>	<u>65</u>
<u>News of Muslims from Around the World</u>	<u>73</u>
<u>Noble Quran “Do not think that Allah is neglectful”</u>	<u>80</u>
<u>Harm that the Messenger of Allah (saw) Suffered</u>	<u>89</u>
<u>Arab Support for “Israel”</u>	<u>106</u>

The Blessed Revolution of ash-Sham Represents a Unique Case in History. It Confirms the Imminent Awakening of the Ummah

<https://www.al-waie.org/archives/article/19617>

Written by: Ahmed Moaz

The world is witnessing successive events that reveal inevitable changes arising on both the international and regional scenarios. The situation in all countries of the world is unstable. It is as if the world is waiting for a great event to come that will turn the tide of the earth and change history. This is especially us who live in the heart of the ancient world of ash-Sham, whose battle has become very intense. This is in light of the clear alignment of supposed friends with the enemies, from within the former criminal regime, against our revolution.

Since the outbreak of the Arab Spring fourteen years ago, the world has been witnessing major and rapid changes on all political, economic, social and cultural levels. The world's leading state, the United States, has not been able to contain these changes in the manner required to maintain its superiority, despite possessing all the necessary strength. Instead, the US is suffering like other states. It has not found a solution to its worsening economic problems, and the emergence of racism as a disease, that is spreading widely, and causing societal division, both horizontally and vertically, which it is unable to treat. Instead, economic problems have swept the US into a quagmire from which it will not emerge as it was, despite its great ability and the large margin for freedom within intellectual

maneuvering, that has been frozen since 2008. This is after the financial crisis that struck it and the global economy, whilst finance is the lifeblood. Yet, it is struck by inability to find solutions to get out of the crisis. Instead, it is as if a decision has been made to coexist with this crisis, in light of the absence of a solution. The increase in global inflation is an attempt to continue at the head of the world's states. The reason for all this is the intellectual crisis that the world is experiencing, with the capitalist ideology entering a stage of intellectual stagnation. This is like all previous nations that begin the stage of decline, leading to downfall with the freezing of thinking, and the inability to find real solutions to address problems. Important intellectuals have acknowledged that the capitalist ideology, based on the doctrine of separating religion from life, carries the seeds of its failure within its foundation, in the form of greed, love of domination and stubbornness against the reality of human life. Like all the tyrants of the earth, and the pharaohs throughout history, they do not see or sense, or even believe, the fact that they are drowning. They cannot grasp their reality, and the extent and level of their drowning. This is the reality of the situation, despite scientific and technological superiority. We have the best evidence of this in previous nations. The pharaohs fell, while they were at the peak of their scientific progress. Pharaoh was killed while he was at his strongest, and our master Musa (as) and his people were victorious at the peak of their weakness and helplessness. The Romans and Persians were removed from the throne of the world, while they were at the peak of their strength and shared the world between them. This is the reality of change and the sunnah of Allah (swt) for this life.

When the leading state reaches the stage of resorting to military resolution for all its political issues, it announces its

failure and the imminent descent from the throne of the leading state in the world, despite its reluctance, and whilst there is no competing power. Fragility is the master of the international scenario, which is colored with a single liberal capitalist hue. What applies to the leading state, applies to the rest of the major powers that are candidates for rivalry. Due to the civilizational sterility that we have been living in for decades, humanity's need for change appears prominently, despite the persistent attempts to cover up this deficiency. The spread of injustice in the world, and the clear emergence of the standard and law of the jungle, draws the curtain over the approaching end of one of the worst stages of humanity. The wheel of change is turning at its maximum capacity to save humanity from what the devils amongst men, the masters of the international order, have brought upon humanity.

Islam is the strongest candidate to inherit the international order, despite the fierce attack on it. In fact, the campaigns against Islam have only increased its strength. This is despite all attempts to use the wrong understandings of Islam, and to use the advancing of false "Islamic" movements, one after the other, as solutions in the hands of the United States to confront the rise of Islam, which is the best way to fight Islam. However, in the last decade, we have witnessed the progress of the correct understanding of Islam, in light of the fall of all false "Islamic" intellectual trends. This represented a strong blow to the war on Islam, which is the only civilizational alternative and the hope of all peoples, and humanity as a whole.

The Blessed Revolution of ash-Sham represents a great hope for all Muslims in the world to achieve the process of change, due to its ideological dimension, its strategic location, and its being a permanent bridgehead for Muslims, within offensive campaigns

throughout the ages. It was always the center of mobilization of armies and encampment. Although the revolution appears as if it has been contained, its embers are like embers under the ashes. They return to glow again with every gust of wind, which constitutes a complexity, for whoever is responsible for extinguishing this ember. The factions that were the product of multiple Islamic intellectual movements were handed over to the Turkish regime, to lead them towards what was planned in the corridors of American foreign policy. However, the Turkish regime, which is a regional power and an important member of NATO, has so far failed in the nail-biting, tense play, and in the dirty role that the United States assigned to it. It is considered an "Islamic regime," at least in the eyes of a segment of Muslims, although it is secular in content with an Islamic garb. Its garb fell with the approach of deadlines and milestones, in the final stage of attempting to bury the last strongholds of the Arab Spring in Syria.

The recent period has revealed Turkey's failure to accomplish the final stage of eliminating the revolution entirely. This failure forced the United States to intervene several times, and correct the mistakes Turkey made, realizing the seriousness of failure, in wasting years of strenuous efforts, in confronting the revolution of a people, who have a lot of determination and will. It is this determination and will that is the real obstacle, in addition to the awareness spread by the sincere elements in the revolution, exposing the tricks of the illusionists. Deception is the last weapon in the quiver of the enemies of the revolution. Once there is awareness of the deception, and the deception is revealed and exposed, that heralds defeat for the enemies of the revolution. So what of the one who destroys the plans to abort the revolution, whilst possessing the solution and alternative

order, arising from the Islamic Aqeedah, which is what every Muslim on the face of the earth longs for?! Certainly, the results will be dazzling in the coming days, Allah (swt) willing.

The Turkish regime has reached the point of renegeing on all its promises, swallowing them and working hard to save the previous criminal regime, by forcing its remnants to normalize with it. This is a stage preceding the handing over of the liberated areas, and surrendering, to the thugs of Assad who lost all legitimacy, especially after his own brutal crimes against the people of ash-Sham and his summoning of gangs and militias to kill and abuse them. The regime of Assad lost legitimacy until it became a nominal regime, with no resolute decision in the country, in light of Russia and Iran dominating the affairs of the areas under their control. This latest Turkish drive has its reasons, causes and aspirations, the guidelines of which were drawn by the United States. Turkey is implementing the American guidelines in light of the mobilization of the Jewish entity against the Iranian presence in Syria. This is in a war of interests over competing influences that America is trying to balance, especially in Syria, with promises to the Turkish regime of a future role in it, in cooperative coordination with the Iranian regime. This is in light of new alliances and plans to shape the region, after it was weakened by the revolutions, the movement of Muslim peoples, and the inability to absorb this movement except by force and coercion, which means real intellectual bankruptcy in the face of Muslims.

These are attempts at striking a balance between the regional states, Iran and Turkey, in service of the projects of the United States, especially in Syria and Palestine. These attempts are critical, especially after the Al-Aqsa Flood and the legendary steadfastness of Gaza, despite the major powers in the world

rallying alongside the entity. This steadfastness is despite the inaction and failure of the Arab regimes and despite the actual participation of the Arab regime in the war alongside the entity. This all represents a snapshot of the civilizational conflict between Islam and kufr (disbelief). In my opinion it is the last round before the emergence of Islam, especially since the steadfastness of Gaza and the revolution of ash-Sham represent a unique case in history that confirms the imminent awakening of the Ummah. In light of the warnings of Western officials, the situation in the Middle East has reached a critical level of danger. It is the sounding of an alarm bell, amidst the absence of effective solutions to the problems of the international order, in the most important region of the world, as well as its geographical and strategic center.

Islamic civilization was, and still, is the only competitor to Western civilization. Islam, with its 'Aqeedah, laws and system, was the driving force behind most revolutions in the region. The failure of movements and trends to bring Islam to power is primarily due to these movements' misunderstanding of Islam. This is amidst both the West's support and disregard for the progress of these movements and currents. It is also amidst both their dominance of the scene, and their failure. This was to be the most important gain for the West and its civilization, whose sun is about to set. The return of Islam to power will only happen if Muslims stand on their feet and build their state on sound foundations, a rightly-guided state led by a group aware of Islam, its laws, system and the method that the Messenger of Allah (saw) has outlined. The many obstacles to the Islamic state's return are weakened. Muslims are adhering to their Deen and are eager for the return of its state. It is only a matter of time before Allah (swt) confirms to those who believe in the firm word

of truth, regarding this worldly life, such that the earth shines again with the guidance of its Lord once again, after long years of injustice and darkness. It is only a matter of time before life is revived in the Ummah, so it discards its weakness and humiliation, and stands tall in the face of its enemies. It is only a matter of time before the Ummah takes its Lord's risaalah (message) with strength, clings to its Deen with its teeth, and sets out once again within the world, to remove the burden of years of slavery and colonialism from the shoulders of humanity, bringing people out of darkness into light, out from the worship of servants to the worship of the Lord of servants, out from the injustice of other ways of life, to the justice of Islam, and out from the narrowness of this world to the spaciousness of this world and the Hereafter. All that is not difficult for Allah (swt).

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

<https://www.al-waie.org/archives/article/19620>

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

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

1. When we say, (دانه دينًا), it means: he ruled over him, governed him, managed him, and held him accountable. In this usage, Deen revolves around the meaning of ownership, control, and authority, as pertains to ruling, governance, management, and accountability. For instance, ﴿مَلِكِ يَوْمِ الدِّينِ﴾ "Master of the Day of Judgement" refers to the day of reckoning and recompense. Similarly, in the hadith, «الكيس من دان نفسه» "The intelligent person is the one who holds himself accountable," it implies ruling over and restraining oneself.

2. When we say, with the preposition 'for' (دان له), it means he obeyed and submitted to him. Here, Deen signifies obedience, submission, and worship. The phrase "Ad-Deen Lillah" (الدين لله) may be interpreted to mean either "Authority belongs to Allah" or "Submission belongs to Allah".

3. When we say, (دان بالشيء), it means he adopted it as a Deen or doctrine, i.e., he believed in it, became accustomed to it, or adhered to it. In this context, 'deen' refers to the doctrine or way of life that a person follows, whether theoretically or practically.

Summary of the Linguistic Meanings:

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

In Tafsir Al-Bahr Al-Muhit by Abu Hayyan Al-Andalusi, he explains the ayah, ﴿إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ﴾ "Indeed, the only

Deen accepted by Allah is Islam.” The linguists state that Deen as a verbal noun is derived from Dana (to submit). As a noun, it refers to governance and law. The term Deen also implies authority and governance, as reflected in the verse, ﴿وَقَاتِلُوهُمْ حَتَّىٰ﴾ ﴿لَا تَكُونَ فِتْنَةٌ وَيَكُونَ آلَٰدِينَ كُلَّهُ ۗ لِلَّهِ﴾ “Fight them until there is no more fitnah and the Deen is entirely for Allah.” Ibn Allaan Al-Siddiqi, in Dalil Al-Falihin, mentions from *Al-Kashaf* regarding the ayah, ﴿أَءَآءَنَا﴾ ﴿لَمَدِينُونَ﴾ “Are we indeed going to be recompensed (maDeenoon)?” that it could mean “subject to governance” or “ruled over,” deriving “Deen,” from politics (siyaasah) and governance. Similarly, the Hadith, «الكيس من دان نفسه» “The wise one is he who governs himself,” ties the concept of Deen to accountability, governance, and submission to Shariah Laws of Allah (swt). [4] Thus, Arabs understood the Deen of Muhammad (saw) as a comprehensive system of life involving submission to Allah (swt), adherence to His laws, and accountability for fulfilling obligations. Deen replaces pre-Islamic laws with divine governance, naturally making it a system that regulates individual behavior and governs society according to Allah’s method. The reality of takleef (Shariah liability for the basis of accountability) and its foundational pillars form the basis of the Islamic legislative system. These pillars guarantee the comprehensiveness and completeness of the Deen, the expansiveness of the Shariah, the restriction of warnings exclusively to revelation, the preservation of the Sunnah, and the affirmation of definitive Unanimous Consensus (Ijmaa) of the Companions (ra).

Islamic legislation is based on the concept of, the Shariah ruling, relying on the concept of takleef (Shariah liability for accountability). Man is liable in Shariah, and he will be held accountable for his commitment to the takleef in every matter of

his affairs. والتكليف مأخوذ من الكلفة على وجه التفعيل، ومعناه الحمل على ما في فعله مشقة، ويندرج تحته الإيجاب والحظر، لا وفق ما يتشوّف إليه الطبع، وما Takleef is taken from the liability in the form of undertaking deeds, and its meaning is to force one to do something that is difficult to do. Under takleef falls the obligation and prohibition, not according to what nature desires and what it rejects..” [5]

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

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

Second, Preservation of Legislation

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

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

The details are as follows:

Allah (swt) established the system of existence upon justice and prohibited oppression, as mentioned in the Hadith Qudsi narrated by Abu Dharr Jundub ibn Junadah (ra) from the Prophet (saw), who said, conveying from Allah (swt) «يا عبادي إني حرمت الظلم على نفسي وجعلته بينكم محرّمًا فلا تظالموا» “O My servants, I have forbidden oppression for Myself and made it forbidden among you, so do not oppress one another.” Allah (swt) has forbidden oppression for Himself and prohibited it among His servants,

revealing the Shariah and the system that ensures no injustice enters the dominion of the heavens and the earth. He made humankind His Khaleefah to establish a system that upholds justice and prevents oppression, as Allah (swt) says, ﴿لَقَدْ أَرْسَلْنَا﴾ “We have sent Our Messengers with clear proofs and revealed with them the Scripture and the balance so that people may establish justice.” [TMQ Surah Al-Hadid 25]. Allah (swt) entrusted humanity to reform the earth, not to spread corruption. He (swt) did not neglect the organization of rights, the establishment of justice, the prevention of oppression, the regulation of behavior leading to reform, the resolution of disputes, and the prevention of corruption to human whims, their domination of the weak, or their confusion in discovering the proper system for their well-being. Instead, He (swt) provided a divinely guided framework to regulate and organize these matters, establish proof against creation, and hold them legally liable (mukallaf) and accountable accordingly.

The angels questioned Allah’s Decision to appoint humankind as a delegated vicegerent on earth, upon His saying, ﴿إِنِّي جَاعِلٌ فِي﴾ “I am placing a delegated vicegerent on earth,” and asking, ﴿قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ﴾ “Will You place in it one who will spread corruption and shed blood?” Allah (swt) replied, ﴿قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ﴾ “Indeed, I know that which you do not know.” This response signifies that Allah’s appointment of humankind as a delegated vicegerent was not for corruption or bloodshed. Hence, those who follow systems leading to corruption or bloodshed are excluded from being vicegerents. Systems based on human legislation and whims often lead to injustice and chaos, as Allah (swt) says, ﴿وَلَوْ أَتَّبَعَ الْخَقُّ﴾ “If the truth had

followed their desires, the heavens and the earth and whoever is in them would have been corrupted,” [TMQ Surah al-Muminoon] and He commands, ﴿ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ﴾ “Then We put you on a clear way of religion, so follow it and do not follow the desires of those who do not know.” [TMQ Surah Al-Jaathiyah 18] Following other than Allah’s Shariah is succumbing to human whims, which inevitably leads to corruption, injustice, and oppression. Therefore, the Khilafah mentioned is one who establishes Allah’s system, upholds justice, and implements His Shariah. This applies to the believers who live by Allah’s guidance in all aspects of their lives and pledge allegiance to a leader who implements these divine principles in societal relations. Imam Al-Qurtubi stated, هذه الآية أصل في نصب إمام وخليفة يُسَمَّع له ويطاع؛ لتجتمع به الكلمة، وتنفذ به أحكام الخليفة. ولا خلاف في وجوب ذلك بين الأمة ولا بين الأئمة إلا ما روي عن الأصم؛ حيث كان عن الشريعة أصمَّ “This ayah is the basis for appointing an imam or Khaleefah who is obeyed to unify the word of the ummah and execute the rulings of the Khilafah State. There is no disagreement among the ummah or scholars about its necessity, except for what is reported from Al-Asam, who was deaf to the Shariah itself.” Islam entrusts authority to the ummah, which appoints a ruler to govern them by Allah’s Shariah. This understanding derives from the principles of Islamic governance, where the true Khaleefah are those who implement Allah’s commands in their lives and society. [6] Without establishing this system collectively, justice and adherence to Allah’s laws cannot prevail. The Khilafah State is the method through which these principles are actualized, fulfilling the divine purpose of Khilafah as indicated in the verse, ﴿ثُمَّ جَعَلْنَاكُمْ خَلَائِفَ فِي الْأَرْضِ مِنْ بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُونَ﴾ “Then We made you delegated vicegerents in the land after them so that We may observe how you will act.”

[TMQ Yunus 14]. [7] This delegated vicegerent entails applying Allah's commands in all matters, particularly in governance, distinguishing the righteous from those who corrupt and shed blood. For this divine system to prevail, it must operate through a state and not merely through individuals in a society dominated by opposing systems. Thus, the honor of Khilfah lies in implementing Allah's system, and there is no honor for those who spread corruption or shed blood.

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

generalities of the Qur'an. It is said, فَالسُّنَّةُ مُبَيِّنَةٌ وَمَوْضِحَةٌ وَشَارِحَةٌ للقرآن وملحقة الفروع بأصولها ومشرعة أحكامًا جديدة ليس لها في القرآن أصول "So, the Sunnah serves as the explainer, clarifier, and elaborator of the Qur'an. Additionally, it links subsidiary (branch) rulings to their usool (principles) and introduces new rulings that are not explicitly mentioned in the Qur'an." [11] Therefore, the loss of any part of the Sunnah, would mean the loss of essential aspects of legislation. [12]

The Lord of all humanity has commanded us to follow the Shariah alone. Allah (swt) says, ﴿اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا تَذَكَّرُونَ﴾ "Follow what has been sent down to you from your Lord and do not follow other than Him as allies. Little do you remember." [TMQ Surah al-Araaf 3]. He (swt) also says, ﴿قُلْ إِنَّمَا أُنذِرُكُم بِالْوَحْيِ وَلَا يَسْمَعُ الصُّمُّ الدُّعَاءَ إِذَا مَا يُنذَرُونَ﴾ "Say, 'I only warn you by revelation.' But the deaf do not hear the call when they are warned." [TMQ Surah al-Anbiyyah 45] Moreover, He states, ﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾ "Whatever the Messenger gives you, take it; and whatever he forbids you, refrain from it, and fear Allah. Indeed, Allah is severe in penalty." [TMQ Surah al-Hashr 7] This divine instruction is repeated in numerous verses, including, ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنكُمْ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَزُدُّوهُ ءَامَنُوا إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾ "O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger if you believe in Allah and the Last Day." [TMQ Surah An-Nisaa 59]. Allah (swt) further emphasizes, ﴿إِن الْحُكْمُ إِلَّا لِلَّهِ﴾ "Legislation is only for Allah." [TMQ Surah Al-Anaam 57, Yusuf 40, Yusuf 60] and ﴿وَمَا اخْتَلَفْتُمْ فِيهِ مِن شَيْءٍ فَحُكْمُهُ﴾ "And whatever you disagree upon, its ruling is for Allah." [TMQ Surah Ash-Shura 10]. These ayat reaffirm that divine

legislation is the only source of governance, ensuring justice, and preventing deviation or arbitrariness.

Allah (swt) says, ﴿فَإِنْ تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ﴾ "And if you disagree over anything, refer it to Allah and the Messenger" and ﴿وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَبْيِينًا لِّكُلِّ شَيْءٍ﴾ "And We have sent down to you the Book as clarification for everything." The Prophet (saw) also said, «كل أمر ليس عليه أمرنا فهو رد» "Every matter that is not based on our command is rejected." This indicates that the foundation lies in adhering to and being bound by the Shariah. Humans are liable (mukallaf) for accountability, and Shariah takleef entails obliging the individual with what the Shariah necessitates, performing, refraining from, or permitting actions, based on the conditions of accountability. Allah (swt) commands, ﴿فَأَسْتَقِمَّ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطَّغَوْا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾ "So remain steadfast as you have been commanded, and those who have repented with you, and do not transgress. Indeed, He is All-Seeing of what you do." [TMQ Surah Hud: 112]. It is said, ولا حكم قبل ورود الشرع "There is no ruling before the wurood (coming) of the Shariah Law." Al-Shawkani states in Irshad Al-Fuhul (p. 6), ولا خلاف في كون الحاكم هو الشرع؛ وذلك بعد البعثة، وبلوغ الدعوة "There is no disagreement that the authority is the Shariah, and this is after the advent of the Prophet and the arrival of the message." Al-Ghazali, in Al-Mustasfa (p. 40), adds, والمحكوم فيه هو فعل المكلف، ولا حكم قبل ورود الشرع. والعقل معرّف للحكم وليس بحاكم "What is subject to judgment is the action of the liable individual. There is no ruling before the wurood of Shariah. Reason identifies rulings but is not the judge." Similarly, Imam Al-Nawawi mentions in Al-Majmu' (Book of Purification), وَكُنْتُ الْمَذْهَبَ أَنَّ أَصْلَ الْأَشْيَاءِ قَبْلَ وَرُودِ الشَّرْعِ عَلَى الْإِبَاحَةِ أَمْ التَّحْرِيمِ أَمْ لَا حُكْمَ قَبْلَ وَرُودِ الشَّرْعِ؟ وَفِيهِ ثَلَاثَةٌ أَوْجُهُ مَشْهُورَةٌ الصَّحِيحُ مِنْهَا عِنْدَ الْمُحَقِّقِينَ لَا حُكْمَ قَبْلَ وَرُودِ الشَّرْعِ، وَلَا يُحْكَمُ عَلَى الْإِنْسَانِ فِي شَيْءٍ يَفْعَلُهُ بِتَحْرِيمٍ وَلَا حَرَجٍ، وَلَا نُسْمِيهِ مُبَاحًا لِأَنَّ الْحُكْمَ بِالتَّحْرِيمِ

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

The Lord of all humanity explains in multiple verses of the Qur'an that our existence in this world, and the creation of life and death, is meant to test which of us performs the best deeds. For deeds to be good, they must be sincerely intended for Allah (swt) and conform to the Shariah, derived from its guidance. This understanding is reflected in the words of the Salaf, such as Al-Fudayl ibn Iyad's commentary on the verse, ﴿لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ﴾ "That He may test you as to which of you is best in deeds." [TMQ Surah Al-Mulk: 2]. It is stated, قال، أخلصه وأصوبه، فقيل، يا أبا علي، ما أخلصه وأصوبه؟ فقال: إن العمل إذا كان صوابًا ولم يكن خالصًا لم يقبل، وإذا كان خالصًا ولم يكن صوابًا لم يقبل، حتى يكون خالصًا صوابًا، "He said, "It means the most sincere and most correct." When asked for clarification, he

explained, "If a deed is correct but not sincere, it will not be accepted. If it is sincere but not correct, it will not be accepted. It must be both sincere, done for Allah (swt) Alone, and correct, aligned with the Sunnah." Testing and takleef would not be possible if there were no guidance for actions, underscoring the necessity of preserving the Shariah, which provides the evidence for every act of takleef. [13]

Takleef is intrinsic to the divine mandate, as Allah promises judgment even for the weight of an atom's deed. He (swt) says, ﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۖ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۗ﴾ "So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it." [TMQ Surah Al-Zilzilah 7-8]. This necessitates that even the smallest actions be governed by guidance from Revelation to be judged as good or evil. Purely rational judgments do not constitute Shariah rulings. Allah (swt) does not hold anyone accountable on the basis of violating personal or arbitrary opinions. These verses emphasize that divine legislation comprehensively addresses all human issues, with commands and prohibitions covering everything from the weight of an atom upward. They also highlight the necessity of preserving the Shariah's evidence, allowing believers to derive rulings, and act upon them with certainty of their goodness or evil.

Allah (swt) has not left humanity without commands and prohibitions on even a single matter for which they will be held accountable. He (swt) says, ﴿أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى﴾ "Does man think he will be left neglected?" [TMQ Surah Al-Qiyyamah:36]. If any issue lacked guidance, humanity would be abandoned in that matter, making takleef impossible. Without the attribution of good or evil based on divine revelation, judgment would not be valid, contradicting explicit verses

confirming that every matter has a ruling, and every action will be judged based on its alignment with divine guidance. Revelation has allowed for some rulings to rely on inconclusive (dhanni) evidence, and differences in juristic interpretation, based on authentic methodology, are part of the Deen. For instance, one mujtahid may derive from the evidence that touching a woman does not nullify wudu, while another may conclude the opposite. Both rulings are Shariah-based, as each mujtahid acts on their best understanding of the Shariah hukm. This carriage of possibility over interpretation, intended by Allah (swt), has made the texts adaptable to multiple understandings, promoting the richness of jurisprudence. So the mujtahid used his mind to understand the texts and their meanings, and arrived at an understanding that he presents to Allah (swt), and he will be held accountable for following what his ijtiḥad arrived at [14]. We have previously noted the wisdom of the Wise Lawgiver in making the mujtahid follow operational procedures in studying and understanding texts, to prevent the influence of whims, and the intrusion of desires, into understanding texts. When a mujtahid, free of personal desires, examines the texts through proper linguistic and jurisprudential principles, their verdict aligns with Shariah. This capability of the texts to encompass diverse meanings, within concise words, ensures their capacity to address humanity's needs until the Day of Judgment.

It is narrated from Umm Al-Mu'minin Aisha (ra) that the Prophet (saw) said, «من أحدث في أمرنا هذا ما ليس منه فهو رد» "Whoever introduces into this matter of ours something that is not part of it, it is rejected." (Reported by Muslim). Imam Al-Nawawi, in his commentary, explained, وفي الرواية الثانية: «من عمل عملاً ليس عليه أمرنا فهو رد» قال أهل العربية: (الرد) هنا بمعنى المردود، ومعناه: فهو باطل غير معتدّ به، وهذا الحديث قاعدة عظيمة من قواعد الإسلام، وهو من

جوامع كلمه صلى الله عليه وسلم، فإنه صريح في رد كل البدع والمخترعات، وفي الرواية الثانية زيادة وهي أنه قد يعاند بعض الفاعلين في بدعة سبق إليها، فإذا احتج عليه بالرواية الأولى يقول: أنا ما أحدثت شيئاً فيحتج عليه بالثانية التي فيها التصريح برد كل المحدثات، سواء أحدثها الفاعل، أو سبق بإحداثها... وهذا الحديث مما ينبغي "in another narration, the Prophet said, "Whoever does an act that is not in accordance with our matter, it is rejected." Experts of language clarify that the term "rejected" here means "invalid and not acknowledged." This hadith is a significant principle of Islam, one of the concise yet comprehensive statements of the Prophet (saw). It explicitly rejects all innovations and new practices in Deen. The second narration addresses those who might argue that they did not initiate a specific innovation, making it clear that all innovations, whether initiated or adopted, are invalid. This hadith is crucial for refuting wrong practices and should be frequently referenced in combating deviations."

Thus, any ruling based solely on intellect, disconnected from evidence and the principles of Shariah, is rejected as it constitutes an innovation in Islam. Such rulings are not derived from revelation, and any actions based on them are similarly rejected, being invalid. It is a definitive principle that Allah (swt) does not punish without first sending a messenger to warn and clarify what must be avoided. Allah (swt) says, ﴿وَمَا كَانَ اللَّهُ لِيُضِلَّ﴾ "And Allah would not let a people go astray after He has guided them until He makes clear to them what they should avoid," [TMQ Surah at-Tawba 115] and ﴿وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا﴾ "And We do not punish until We have sent a messenger." [TMQ Surah al-Israa 15]. These ayaat affirm that revelation is the basis of warning, and its rulings are binding upon those who have received it clearly. Rejecting or replacing Islam's rulings with other laws contradicts the

fundamental principles of the message, and undermines the completeness and comprehensiveness, of divine guidance.

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

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

Imam Ibn Hazm Al-Andalusi said reflecting on ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا﴾ "This day I have perfected for you your Deen and completed My favor upon you

and have approved for you Islam as your Deen” [TMQ Surah Al-Ma'idah: 3] that, فنقول لمن جَوَّزَ أن يكون ما أمر الله به نبيه من بيان شريعة الإسلام لنا غير محفوظ، وأنه يجوز فيه التبديل، وأن يختلط بالكذب الموضوع اختلاطًا لا يتميز أبدًا: أخبرونا عن إكمال الله -عز وجل- لنا ديننا، ورضاه الإسلام لنا دينًا، ومنعه تعالى من قبول كل دين حاشى الإسلام. أكل ذلك باق علينا ولنا إلى يوم القيامة؟ أم إنما كان للصحابة - رضي الله عنهم - فقط؟ أم لا للصحابة ولا لنا؟ ولا بد من أحد هذه الوجوه ... فإذا كانت الإجابة بالضرورة: كل ذلك باق لنا وعلينا إلى يوم القيامة، صحَّ أن شرائع الإسلام كلها كاملة، والنعمة بذلك علينا تامة، وهذا برهان ضروري وقاطع على أن كل ما قاله رسول الله صلى الله عليه وسلم في الدين، وفي بيان "We say to those who claim that what Allah (swt) commanded His Prophet (saw) to convey of the Shariah of Islam is not preserved, that it is susceptible to alteration and mixing with falsehood such that it becomes indistinguishable: Tell us, when Allah, Glorified and Exalted, completed the Deen for us, approved Islam for us as our Deen, and prohibited acceptance of any other Deen besides Islam, was this completion meant only for the Companions (ra), or does it remain for us until the Day of Judgment? If the answer is necessarily that it remains for us until the Day of Judgment, then it follows that all the laws of Islam are complete and the favor upon us is absolute. This is a definitive and conclusive proof that everything the Messenger of Allah (saw) conveyed regarding Deen and what is obligatory upon us is preserved, without any mixture of falsehood." (End of quote). [15]

And since Allah (swt) has specified in Surah Al-A'raf, verse 3, that abiding adherence is limited to what Allah (swt) has revealed, and Allah (saw) has said in the Noble Quran through His Prophet (saw), ﴿إِنِ اتَّبَعْتُ إِلَّا مَا يُوحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ﴾ "I only follow that which is revealed to me, and I am but a clear warner" [TMQ Surah Al-Ahqaaf] and He also said: ﴿وَاتَّبِعْ مَا يُوحَىٰ﴾ "And follow what is revealed to you from your

Lord.” [TMQ Surah Al-Ahzaab 2] Allah (swt) has further restricted warning to revelation and emphasized this by saying, ﴿قُلْ إِنَّمَا أُنذِرُكُمْ بِالْوَحْيِ﴾ “Say, I only warn you by revelation.” This indicates that warning and abiding adherence in speech and action, are exclusively through Revelation, with restriction and emphasis.

Allah (swt) commanded abiding following (ittibaa’) to the Prophet (saw), which is evidence that the Prophet’s commands and prohibitions are part of what Allah has revealed, meaning they are from revelation. Allah (swt) says, ﴿اتَّبِعُوا مَا أُنزِلَ إِلَيْكُمْ مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا تَذَكَّرُونَ﴾ “Follow what has been sent down to you from your Lord and do not follow others besides Him. Little do you remember.” [TMQ Surah Al-Aaraaf:3]. The placement of the phrase ﴿اتَّبِعُوا مَا أُنزِلَ إِلَيْكُمْ﴾ “Follow what has been sent down to you” serves as a comprehensive demarcation, and the phrase ﴿وَلَا تَتَّبِعُوا﴾ “Do not follow” serves as a restrictive demarcation. The command if following the unlettered Prophet (saw) is evidence of his inclusion in this boundary, indicating that his speech, actions, commands, and prohibitions are part of the revelation.

The Deen itself is complete, containing clarification for everything. Allah (swt) has perfected the Deen, completed His favor upon the Muslims, and caused the disbelievers to despair of it. Allah (swt) says: ﴿الْيَوْمَ يَبْسُ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَأَخْشَوْنَ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا﴾ “Today, those who disbelieve have despaired of your Deen, so do not fear them but fear Me. Today I have perfected your Deen for you, completed My favor upon you, and have approved Islam as your Deen” [TMQ Surah Al-Maaidah:3]. When Allah approved Islam as our Deen, He promised, His promise being true, that He would not accept any Deen other than Islam, and those who follow other ways will be among the losers in the

Hereafter. Allah (swt) says, ﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ۝٨٥﴾ "And whoever seeks a Deen other than Islam, it will never be accepted of him, and in the Hereafter he will be among the losers." [TMQ Surah Aali Imran:85]. This indicates that Allah (swt) will not accept any Deen, in terms of Aqeedah and law, which is a system of life other than Islam.

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

Allah (swt) says, ﴿وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَبْيِينًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ﴾ "And We have sent down to you the Book as a clarification for everything, and as guidance, mercy, and good news for the Muslims." [TMQ Surah An-Nahl 89] He (swt) also says, ﴿وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ﴾ "And whatever you disagree upon, its ruling is with Allah" [TMQ Surah Ash-Shurah 10] and He (swt) says, ﴿فَإِنْ تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ﴾ "So if you disagree over anything, refer it to Allah and the Messenger." [TMQ Surah An-Nisaa 59]. The Deen is firmly rooted in revelation as shown by these evidences. Since Allah (swt) commands us to refer any dispute to Allah (swt) and His Messenger (saw), meaning to the Qur'an and Sunnah, it implies that every matter must have a ruling found in the Qur'an and

Sunnah. Similarly, since Allah (swt) restricts the right of legislation to Himself alone, any disagreement is to be referred to Allah (swt), necessitating that He has clarified its ruling in the Qur'an and Sunnah.

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

It is not permissible, from a legal (Shariah) perspective, for any action of a person to exist without evidence, or an indication pointing to its ruling, due to the generality of Allah's statement, ﴿تَبَيَّنَّا لِكُلِّ شَيْءٍ﴾ "a clarification for everything" and the explicit text affirming that Allah (swt) has perfected this Deen. If it is claimed that certain incidents lack a Shariah legal ruling, meaning that there are some actions of individuals that the Shariah has completely neglected, neither providing evidence nor setting an indication to guide the responsible person regarding its intent, then this claim implies that there are matters not clarified in the Qur'an, and that Allah (swt) has not completed this Deen. This would mean that there exists an action without a ruling, rendering the Deen incomplete. [16] Such a claim contradicts the explicit text of the Qur'an and is therefore false. [17] The truth of these verses necessitates the preservation of the Qur'an and Sunnah, including all evidences of legislation, enabling mujtahidoon to derive legal rulings from revelation, with a strong likelihood of aligning with the divine intent. The absence of preservation would lead to the loss of clarity or explanation.

Undoubtedly, Allah (swt) has revealed the Qur'an and Sunnah for people to use them as the basis for judgment in all

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

قلت: Imam Al-Shafi'i, may Allah be pleased with him, said: والفرض علينا وعلى من هو من قبلنا ومن بعدنا واحد؟ قال: نعم، قلت: فإن كان ذلك علينا فرضًا في اتباع أمر رسول الله صلى الله عليه وسلم، أنحيط به إذا قرّض علينا شيئًا: فقد دلنا على الأمر الذي يؤخذ به فرضه؟ قال: نعم، قلت: فهل تجد السبيل إلى تأدية فرض الله عز وجل في اتباع أوامر رسول الله صلى الله عليه وسلم أو أحد

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

Allah (swt) revealed the Deen of Islam for all humanity, [19] not restricting the risaalah (message) to those who lived during the era of prophethood. Whatever the revelation addressed, beliefs, laws, stories, or discourse, it applies universally to all of humanity. Its address is directed at all of mankind, from the time of the Prophet's mission (sawa) until the Day of Judgment. Allah (swt) says, ﴿وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ٢٨﴾ "And We have not sent you except comprehensively to mankind as a bringer of good tidings and a warner, but most of the people do not know" [TMQ Surah As-Saba']. He (swt) also says ﴿قُلْ يٰٓأَيُّهَا النَّاسُ إِنِّي رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا ٱلَّذِي لَهُ مُلْكُ ٱلسَّمَٰوٰتِ وَٱلْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي ۚ وَيُمِيتُ فَمَٱمِنُوا۟ بِٱللَّهِ وَرَسُولِهِ ٱلنَّبِيِّ ٱلَّذِي يُؤْمِنُ ۚ بِٱللَّهِ وَكَلِمٰتِهِ ۚ وَٱتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ١٥٨﴾ "Say, O mankind, indeed I am the Messenger of Allah to you all, to whom belongs the dominion of the heavens and the earth. There is no deity except Him; He gives life and causes death. So believe in Allah and His

Messenger, the unlettered prophet, who believes in Allah and His words, and follow him that you may be guided.” [TMQ Surah Al-Aaraaf] [20]. This universal address is indicated by Allah’s words, ﴿قُلْ يَا أَيُّهَا النَّاسُ﴾ “Say, O mankind”, encompassing all those referred to as “mankind” from the time this comprehensive address was revealed, until the Day of Judgment. The Prophet (saw) is sent to all of them. This universality is reinforced by His words, ﴿إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ﴾ “Indeed, I am the Messenger of Allah to you.” The use of ﴿إِنِّي﴾ “Indeed, I” emphasizes the message, given that among those addressed are deniers and skeptics. The address also confirms the audience with ﴿جَمِيعًا﴾ “to you all,” explicitly indicating universality, eliminating the possibility of limiting the message to certain people, or a specific era, and ensuring the message’s comprehensive delivery.

The establishment of the confirmatory argument (hujjah) against humanity means that people have no excuse before Allah (swt)], after the Messengers (as). This necessitates that the confirmatory argument remains established until the Day of Judgment. Allah (swt) says, ﴿رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ١٦٥﴾ “We sent messengers as bringers of good tidings and warners so that mankind will have no argument against Allah after the messengers. And Allah is ever Exalted in Might and Wise.” [TMQ Surah An-Nisaa:165]. If any part of the Deen is lost, then the confirmatory argument in those aspects would be absent, contradicting the establishment of the hujjah and the possibility of accountability for them.

The loss of any part of the Sunnah would imply the loss of its role as a clarification for aspects of the Deen revealed in the Qur’an. This would mean that the Qur’an is no longer explanatory, as it designates the Sunnah as its clarification. Allah (swt) says, ﴿قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ

﴿وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِنْ تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلْغُ الْمُبِينُ﴾ Say, Obey Allah and obey the Messenger. However, if you turn away, then upon him is only that which he is charged, and upon you is that which you are charged. If you obey him, you will be guided. There is not upon the Messenger except the clear notification." [TMQ Surah An-Nur 54]. The word "clear" (المبين) is descriptive and implies precision, thereby qualifying the act of conveying the message. Without the explanation provided by the Sunnah, the message would not be "clear," and the means to guidance would be incomplete. Limiting oneself to the general or ambiguous aspects of the Qur'an alone, without the clarifying details provided by the Sunnah in specific matters, would fail to establish proof in those areas.

This signifies that the Deen is preserved from loss, and by extension, the Sunnah is also preserved, as it provides the clarification, detailing the generalities of the Qur'an, specifying its unrestricted terms, explaining its expressions, and elucidating its rulings and meanings. Through the Sunnah, the Deen was completed. Our task is to distinguish its authentic parts from the weak, given that the majority of Shariah rulings are derived from the Sunnah. The Sunnah serves as the clarifier, explainer, and expounder of the Qur'an, linking branches (furoo') to their roots (usool) and introducing new rulings not explicitly found in the Qur'an. With both the Qur'an and Sunnah, the Deen was completed, Allah's blessing perfected, and He approved Islam as our Deen, encompassing all its rulings. Allah (swt) says, ﴿وَأَنْزَلْنَا﴾ إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ﴾ "And We revealed to you the message that you may clarify for the people what was sent down to them and that they might give thought." [TMQ Surah An-Nahl: 44]. He (swt) also says, ﴿وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ﴾ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ﴾ "And We have

not revealed to you the Book except that you may clarify to them that over which they differ and as guidance and mercy for a people who believe.” [TMQ Surah An-Nahl: 44]. With the existence of precise usool for reaching the Shariah legal ruling, it permitted the existence of a way to obtain the preponderance over inconclusiveness (ghalbat ud-dhan) in reaching the Shariah legal rulings. Consequently, it permitted the existence of inconclusiveness in the ahaad narrations of evidence that came from the Sunnah, in their authenticity of text (thaboot), or evidencing (dalaalah), just as it permitted the dhan (inconclusiveness) the evidencing interpretation of some Qur’anic verses. Hence, the Deen in its entirety, through the usool of fiqh (principles of jurisprudence,) fulfills Allah’s Promise of providing commands and prohibitions for every action, matter, and issue, ensuring hisaab (accounting) down to the weight of an atom, and distinguishing good from evil. Those who transmitted this Deen must have transmitted it with definitive consensus, as any doubt about their reliability would undermine the certainty of the Deen’s completeness, its inclusiveness of every detail, and its ability to establish accountability. Thus, the consensus of those who preserved and transmitted the Deen to us is affirmed with certainty.

We have elaborated on the preservation of the Sunnah through the precision and detailed methodologies of the sciences of Hadith in our book, “Al-Burhan A-Mubeen on the Sunnah Being Revelation, Its Preservation, Its Authority, and Its Role as a Fundamental Source of the Deen.” Therefore, the obligation entails understanding the process through which Shariah rulings are applied to specific incidents, providing each situation with a ruling that regulates human behavior in life, addresses the actions of those accountable, defines the rulings for human

interactions, and clarifies the laws governing the systems of state, life, and society.

References

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

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

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

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

Al-Azhari mentioned in Tahdhib al-Lughah: Abu Ubaid said: "The phrase دان نفسه (dan nafsahu) means to humble oneself and bring oneself into servitude..." And the phrase "the Deen is for Allah" comes from this, as it means obedience and worship of Him. It has also been said regarding the phrase, "The wise person

is the one who دان نفسه (dan nafsahu), that it means he holds himself accountable." End of quote.

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

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

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

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

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

﴿رَحِيمٌ﴾ "It is He who has made you successors upon the earth."
[TMQ Surah Fatir: 39]

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

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

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

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

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

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

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

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

The generality of the verses about rulings indicates the necessity of referring to the Shariah and adhering to it. Allah

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

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

Likewise, it cannot be said that the default origin regarding things is to suspend judgment or abstain from ruling. Suspension implies either halting action or delaying the application of Shariah rulings, which is impermissible. The Qur'an and Hadith affirm that in cases of ignorance, one must inquire about the ruling rather than abstain. Allah (swt) says, ﴿فَسْأَلُوا أَهْلَ الدِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ﴾ "So ask the people of the message if you do not know." [Surah An-Nahl: 43]. The Prophet (saw) also said regarding tayammum for the open wound, «ألا سألوها إذا لم يعلموا، فإنما شفاء العي السؤال» "Why did they not ask if they did not know? Indeed, the cure for ignorance is to ask."

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

This indicates that the default origin is not to suspend judgment or refrain from ruling. Accordingly, after the Prophet's

(saw) mission, rulings are derived from the Shariah, and there is no ruling before the wurood of Shariah. Thus, judgment depends on the arrival of Shariah, meaning that each matter requires a specific Shariah evidence. Consequently, no ruling is issued without evidence, and no ruling is given without the Shariah. The default origin is to seek the ruling in the Shariah, meaning that the search for Shariah evidence for any ruling must stem from the Shariah itself.

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

The default origin regarding things is that they are permissible and are not considered prohibited, unless there is explicit Shariah evidence indicating their prohibition. This is because the Shariah texts have permitted all things, and these texts are general, encompassing everything. Allah says, ﴿أَلَمْ تَرَ أَنَّ﴾ "Do you not see that Allah has subjected to you whatever is in the earth?" [TMQ Surah Al-Hajj: 65] The meaning of Allah (swt) subjecting everything on earth to humanity is that He has permitted all things on earth for human use. Allah (swt) also says, ﴿يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا﴾ "O mankind, eat from whatever is on earth [that is] lawful and good." [TMQ Surah Al-Baqarah: 168], ﴿يُطَيَّبِيْ عَادَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا﴾ "O children of Adam, take your adornment at every masjid, and eat and drink." [Surah Al-A'raf: 31], and, ﴿هُوَ﴾ "It is He who made the earth tame for you – so walk among its slopes and eat of His provision." [Surah Al-Mulk: 15]. All these ayaat and others that permit things are general in scope, indicating the permissibility of all things. Thus, the permissibility of all things is derived from the general address of the Shariah. Therefore, the

evidence for their permissibility lies in the Shariah texts that declare everything permissible.

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

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

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

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

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

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

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

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

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

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

Western Civilization is on the Verge of Collapse and Destruction

<https://www.al-waie.org/archives/article/19622>

Abdul Khaliq Abdoun Ali

Member of the Media Office of Hizb ut Tahrir Wilayah Sudan

The end of Western civilization has begun, and its decline is in full swing. The time has come for its sun to set and its glory to fade. It is waiting for the drums to beat, announcing its funeral. That civilization has destroyed all its values. It is now in an abyss at a depth that humanity did not reach throughout its history, with respect to moral decadence as well as behavioral and spiritual bankruptcy.

Anyone who contemplates the reality of Western civilization and its values will see that the reality contradicts what is being promoted, which is that the West is at the pinnacle of moral sophistication. However, in reality, the stench of its wretched values and morals, which is now spreading throughout all aspects of Western societies, is not hidden from anyone with two eyes and a sound nature.

Western societies suffer from unparalleled moral decline and degradation of deeds, which even animals would be above committing, including homosexuality, incest, family disintegration, feeding sexual desire through fleeting unfaithful relationships that lead to marital infidelity, high rates of divorce, unmarried pregnancies, abortions, and reluctance to marry and

have children. All this has made their societies suffer from old age and decrepitude.

Perhaps the most honest person who spoke about the imminent collapse and downfall of Western civilization was Sayyid Qutb, may Allah (swt) have mercy on him. Among what he said was, "Today, humanity stands on the edge of the abyss. This is not because of the threat of annihilation hanging over its head, for this is a symptom of the disease, not the disease itself. It is because of its bankruptcy in the world of "values," in whose shade human life can grow healthy and advance properly. This is clear today and glaring clear in the Western world. It no longer has anything to give to humanity in terms of "values." It longer has anything to convince its conscience of its worthiness to exist." He also added, "The leadership of the Western system over humanity is about to disappear. This is not because Western civilization has gone bankrupt financially, or has weakened in terms of economic and military power. It is because the Western system has ended its role because it no longer possesses a balance of "values" that allows it to lead. There must be a leadership that possesses the ability to maintain and develop the material civilization that humanity has reached, through European genius in material creativity, and provides humanity with new and complete values, compared to what humanity has now come to know. There must a leadership with an authentic, positive and realistic approach at the same time. Islam alone possesses these values and this approach. This is the only golden and historical opportunity before the Ummah, so it awakens from its slumber and returns to its glory and leadership of nations. This will not happen except by enforcing the Shariah, which guarantees the preservation of noble morals and protects us from the toxins of Western society, its heinous practices, moral

decadence, the flagrant exploitation of the wealth and resources that Allah (swt) has bestowed upon us, yet are currently being plundered.”

Ustadh Saad Al-Qahtani said, “The Western order presented itself as a guardian of human values, a messenger of security and peace, and a herald of an earthly paradise, confined to our visible world. Then it began its miserable leadership era with two world wars that almost destroyed the wilderness. In these two wars alone, more than seventy million people perished. Slaughtering this number of lives requires weapons that are more deadly and effective than conventional weapons. Therefore, the Western order directed its creativity to inventing weapons of mass destruction, extermination and annihilation. So it created its atomic weapon, capable of annihilating tens of thousands of people in a single moment. After testing the atomic bomb in the emptiness of the New Mexico desert, it was time to test it on the heads of people. So it was dropped on the Japanese city of Hiroshima. More than seventy thousand people were killed at the moment of its explosion. Then its sister-city followed, with the slaughter of tens of thousands of residents of the city of Nagasaki. Many of those who were destined to escape immediate death, died soon afterward from burns, cancer, or radiation poisoning. The effects of this tragedy remained for many years, and the residents of the two cities suffered from all of this.

The Western order proved its efficiency in destruction and killing. It killed more than two hundred thousand people with a single weapon.”

Al-Qahtani added, “What removes the cosmetics from the face of Western civilization and exposes the falseness of its

humanity is looking at their treatment of people belonging to a nation, or civilization, other than the civilization of the white man. We will point out one of the hideous cases, that express the violation of human values, which is the crime of trafficking in African people.

Among the models whose effects are still alive, and whose stigma does not leave the Western civilization, and cannot be erased from the memory of their black history... Slave Trade... The empires of Western countries would not have had an explosion in their industrial revolution without an abundance of labor. The Europeans did not find anyone more suitable than the hands of Africans to move the wheel of industrial production, and build the new Western world. So the European countries established centers for hunting Africans on the African coasts. The civilized Western civilization did not face any difficulty in hunting its prey from the primitive Africans, thanks to its firearms. The need to own huge numbers of slaves was urgent, as the colonies of the colonialist states increased. This was in order to secure them with labor. As a result, the slave trade flourished. The wealth of the owners of industrial projects reached obscene levels. Production doubled at the expense of draining the African continent, emptying it of its population and its resources of raw materials. Some studies indicate that the number of those deported from the old continent reached one hundred million Africans...

The slave trade became an international trade. This trade was known as the triangular trade. Goods and commodities were transported from Europe to Africa, where these goods were then exchanged for slaves who were shipped to America and Europe. There the slaves were exchanged for goods to be transported again, and returned to Europe. Only one out of every five

deported to America escaped death, while the rest died due to violence, murder, disease and hunger.”

Moral Decline, Depravity and Degradation:

If a writer wanted to investigate the crimes of the West against humanity, he would have written huge volumes about them. Therefore, we will move to another aspect of moral decline under the leadership of the white man. This aspect is moral decline and degradation.

Western civilization has testified to itself that it is unable to achieve moral advancement, since it declared the centrality of man and his separation from divine revelation. This is because every attempt to establish a moral system isolated from religion is like building edifices on sand. It is also because morality can only be built on religion.

In Western civilization, man has become the standard for himself. One person may approve of what others find abhorrent. The opposite may also happen. This is termed moral relativism, meaning that morality has lost its objectivity. Just so that our discussion is not abstract or theoretical, let us take this real example. Imagine that homosexuality, which is the ugly moral vice that corrupts the human species, cannot be declared abhorrent by the Western man who has some remnants of a sound nature. In America, an American young man was sentenced to sixteen years in prison simply because he burned the LGBT flag. The court sentenced him to fifteen years in prison for insulting LGBT, and one year for his reckless use of fire.

In 2015, the US Supreme Court issued a historic ruling granting LGBT the right to marry in all US states, which means a man marries a man, and a woman marries a woman. The

comment of the President of the most powerful country in modern times, who at that time was Barack Obama, was, "And this ruling is a victory for America... love is love." Imagine!!! Imagine that this rebellion against nature, and deviation from the behavior of normal humans has become a legitimate act, for which victory is extolled, and those who sacrificed for it are glorified!!!

Now for an account of America's crimes:

When the Europeans first came to what is now known as the United States, there were already about 120 million "Red Indians," the indigenous inhabitants. However, deliberate spreading of diseases, and powerful liquors, and nearly 300 years of continuous wars, massacres carried out by European settlers, decimated them and their animal, the buffalo, and confiscated their lands. Their extermination extended until 1900, 120 years after independence. The heavily armed terrorist American army participated in the massacres against the primitive tribes whose only crime was that they were backward and primitive. The Americans cheapened their blood, and exterminated them, leaving only 338,000 of them. The first American presidents emerged because of their crimes and oppression of the "Red Indians." The more the generals increased oppression of the Red Indians, the more times the Americans elected him as president. It reached the point where the Americans began to boast about this bloody brutality.

William Bradford, the governor of the Plymouth Colony, justified the crimes of the settlers. He wrote in "Of Plymouth Plantation," "And also those which should escape or overcome these difficulties should yet be in continual danger of the savage people, who are cruel, barbarous, and most treacherous, being

most furious in their rage, and merciless where they overcome." Governor William Bradford of Plymouth Colony reported that one Indian village up the Connecticut River had suffered "such a mortality that of a 1000, above 900 and a half of them died, and many of them did rot above ground for want of a burial." Dean Snow's researches into the epidemic provide confirmation of a 95 percent depopulation. The Puritan Increase Mather, an outspoken clergyman and one of the first presidents of Harvard College, wrote this of the outbreak, "The Indians began to be quarrelsome concerning the bounds of the land they had sold to the English; but God ended the controversy by sending the smallpox amongst the Indians at Saugust, who were before that time exceeding numerous. Whole towns of them were swept away, in some of them not so much as one soul escaping the destruction."

Given the Americans' need for forced labor to exploit the wealth, they usurped from the "Red Indian"; they changed part of their strategy of killing by exterminating them through the forced labor system for the indigenous tribe. In 1846 CE, the American armies occupied California, and according to statistics, they were able to exterminate 80% of the Californian "Red Indians" through forced labor. In addition to that, the trade in children and women was active. In 1830, the US Congress passed the Indian Removal Act of 1830, giving the American colonialist the right to expel the Indian from their land, and kill them if wanted.

From that day, the US regular army forces culled the remaining five "Red Indian" peoples, Cherokee, Choctaw, Comanche, Creek, and Seminole, after forcibly removing them to cholera-infested areas. In the 1776 campaign against the Cherokee Indians, their towns were burned, the crops were

destroyed, and those who remained were displaced into the forests to be killed. Three years later, George Washington ordered the soldiers to turn the homes of the Iroquois Indians into ruins and wipe them off the face of the earth. That is why the Seneca Indians called the father of the American Republic, George Washington, "Town Destroyer (Conotocaurius (Seneca: Hanödaga:nyas))." Under his orders, 28 of the 30 Seneca towns were completely destroyed, from the Great Lakes north to the Mohawk River, in a record period of no more than five years. This was also done with the Mohawk, Onondaga, and Cayuga towns. In 1790, the Seneca chief Corn Planter told President Washington, "When your army entered the country of the Six Nations, we called you Town Destroyer and to this day when your name is heard our women look behind them and turn pale, and our children cling close to the necks of their mothers."

All the founding fathers followed in George Washington's footsteps. Even Thomas Jefferson, known as the apostle of American freedom and the author of the Declaration of Independence, ordered confronting the "Red Indians." In 1807, Jefferson told his Secretary of War, General Henry Dearborn, who was the primary government official responsible for Indian affairs, "if we are constrained to lift the hatchet against any tribe, we will never lay it down until that tribe is exterminated, or driven beyond the Mississippi... in war, they will kill some of us; we shall destroy them all."

In 1633, the indigenous tribes were subjected to a smallpox war, as the Americans presented them with gifts poisoned with smallpox germs. When the "Red Indians" tried Captain John Oldham for mass murder and executed him, America took revenge by exterminating the indigenous tribes in 1637 with germ warfare.

In 1763, an infamous document proving the Americans intentional use of germ weapons appeared. The English commander-in-chief, Lord Jeffrey Amherst, wrote to the Swiss mercenary, Henry Bouquet, on 23 June 1763, "Could it not be contrived to send the smallpox among those disaffected tribes of Indians? ...We must, on this occasion, use every stratagem in our power to reduce them." Bouquet replied on 13 July 176, "I will try to inoculate the bastards with some blankets that may fall into their hands, and take care not to get the disease myself." Amherst responded on 13 July, "You will do well to try to inoculate the Indians by means of blankets, as well as to try every other method that can serve to extirpate this execrable race." "The blankets had been gathered from a military infirmary in St. Louis, where troops infected with the disease were quarantined," Ward L. Churchill wrote in his 1997 book "A Little Matter of Genocide."

With blankets and handkerchiefs contaminated in the smallpox hospital, the epidemic spread among four indigenous peoples, including the Ottawa, and claimed the lives of more than one hundred thousand children, elderly, women, and young men. The Amherst document has long been described as the "Rosetta Stone" of germ warfare.

There is a document that speaks of the gifting of blankets poisoned with smallpox to the Mandan Indians near Fort Clark. These blankets were delivered to their victims on June 20, 1837, and in less than a year they also claimed one hundred thousand children, elderly men and women, and young men. This is the most modest estimate of the number of victims.

After about fifteen years, the entire United States was wondering about the best way to eliminate the Californian

Indians. With the seizure of this vast state from Mexico, America found itself facing a new mission. In the article, "Exciting News from Tehama – Indian Thefts- Terrible Vengeance of the Whites" the San Francisco Daily Alta of March 6, 1853, (page 2, column 3), described the slaughter of Red Indians, stating, "The Indians have committed so many depredations in the North, of late, that the people are enraged against them, and are ready to knife them, shoot them, or inoculate them with smallpox- all of which have been done." It is also mentioned in in Robert F. Heizer' book entitled, "The Destruction of the Californian Indians" p. 251.

At that time, poisoning Indians with smallpox germs was an organized plan practiced by states and some specialized commercial companies. The settlers practiced this themselves, with an editorial in the San Francisco Bulletin, praising the using of germs for the absolute extermination of the indigenous. The inflammatory editorial was published on July 10, 1860. In Heizer's book on the "Destruction of the Indians" (pp. 253-255), it describes the view of the settlers that the extermination of the Red Indians was a necessary solution to prevent the contamination of the white race. They saw that hunting them and hunting the beasts in the forests is a moral mission necessary for the white man to remain truly in the image of God.

In the same context, Francis Parkman, Jr, the most famous American historian of his time, claimed in his book, "The Conspiracy of Pontiac and the Indian War after the Conquest of Canada", that the indigenous peoples brought their eradication upon themselves, arguing that, "Races of inferior energy have possessed a power of expansion and assimilation to which he is a stranger; and it is this fixed and rigid quality which has proved his ruin. He will not learn the arts of civilization, and he and his forest must perish together." The colonialist authorities offered a

reward for anyone who killed an Indian and brought his head. Then they were satisfied with skinning the scalp, except on some occasions when they wanted to confirm the identity of the victim.

The Arab Historian Munir Al-Akkash has calculated the number of victims of American massacres around the world at 112 million people.

Then there are Britain's crimes:

Shashi Tharoor, the Indian writer and diplomat, said that the British Empire committed brutal acts throughout its history, drained the countries it occupied and financed its industrial revolution by plundering the wealth of the peoples it ruled with an iron fist, according to what was reported by the British newspaper, "The Independent."

The newspaper listed five brutal crimes that it said were the most prominent crimes committed by the British Empire throughout its history.

1- During the Second Boer War, which lasted from 1899 to 1902, the British rounded up about a sixth of the Boer population, most of whom were women and children, and detained them in a camp that was overcrowded. Out of a total of 107,000 people who entered the camp, 27,927 died, along with an unknown number of black Africans, due to diseases and epidemics.

2- When peaceful demonstrators defied a government order and demonstrated against British colonial rule in Amritsar, India, on April 13, 1919, Gurkha soldiers locked them inside Jallianwala Bagh and shot them. The soldiers were receiving orders from Brigadier Reginald Dyer, who gave the order to shoot the

demonstrators. The soldiers continued to shoot the demonstrators for ten continuous minutes, killing between 379 and 1,000 demonstrators and wounding more than a thousand others. Later, British public opinion recognized Brigadier Reginald Dyer as a hero, and he collected 25 thousand pounds sterling in recognition of his merit.

3- In 1947, Cyril Radcliffe was tasked with demarcating the border between India and the emerging state of Pakistan. After Radcliffe divided the Indian continent on religious grounds, about ten million people, Hindus in Pakistan and Muslims in India, were forced to flee their homes because the situation quickly descended into violence. Some estimates say that nearly a million people were killed in sectarian clashes.

4- Thousands of elderly Kenyans claimed that British colonial forces mistreated, raped and tortured them during the Mau Mau rebellion in the period between 1951 to 1960, and filed a compensation claim of 200 million pounds sterling against the British government.

British forces detained members of the Kikuyu tribe in camps described as "British concentration camps" or detention camps. Members of the tribe claimed that they were subjected to systematic torture and suffered serious sexual abuse at the hands of British forces. Historian David Anderson estimates the number of Kenyans killed at 20,000, while Caroline Elkins' 2005 study, "Imperial Reckoning: The Untold Story of Britain's Gulag in Kenya" estimates more than a hundred thousand dead.

5- Between twelve and twenty-nine million Indians died of famine during the rule of the British Empire, which sent millions of tons of wheat from India to Great Britain as the famine in India raged.

Winston Churchill said about Indians in 1942, during negotiations with separatists in Delhi, on 9 September, "I hate Indians. They are a beastly people with a beastly religion." In 1943, nearly four million Bangladeshis died of starvation, when Winston Churchill, the British Prime Minister, diverted food to British soldiers and countries such as Greece while a deadly famine swept through Bengal. Arthur Herman wrote in "Gandhi & Churchill" that Secretary of State for India Leo Amery, "at first took a lofty Malthusian view of the crisis, arguing that India was 'overpopulated' and that the best strategy was to do nothing." He adds, "For his part, Churchill proved callously indifferent... [He was] resolutely opposed to any food shipments... Besides, Churchill felt it would do no good. Famine or no famine, Indians will 'breed like rabbits.' Amery prevailed on him to send some relief, albeit only a quarter what was needed."

As for France, its history is a history of colonization, plunder, genocide, slavery and censored facts:

The memory of history still bears witness to France's colonial practices that extend to this day. During that dark ages in Europe's human history, France exploited peoples, plundered their wealth, and committed massacres against them, in addition to its involvement in the slave trade. After launching its colonial activities in 1524 CE, France established its colonialist rule in twenty countries between North and West Africa. Over the course of nearly three centuries, 35% of the continent's regions were subject to French colonial control. France used African countries, such as Senegal, Ivory Coast and Benin, as centers for the slave trade, in addition to exploiting and plundering the countries' resources. The French colonial period in various African regions lasted for about five centuries. France used bloody repression. Following World War II, popular protests

erupted in the French colonies, rejecting colonialism and demanding independence. Paris responded by using military force, killing more than two million African citizens. It also used violence against protests in African countries that received promises from Paris to grant them independence on condition that they fight alongside France in the wars it fought in many regions.

France continued to use violence and bloody force systematically in Algeria, until the Arab country gained its independence in 1962 CE, after a 132-year colonization. One million Algerian citizens fell victim to French's evil practice, during their participation in the war against colonialism to gain independence. During this period, France practiced cultural genocide against Algerian society since 1830 CE, and worked to eliminate the Algerian identity and Ottoman monuments which date back 300 years.

France also committed major human rights violations in countries where it had political influence. The most prominent example is the genocide against the Tutsi ethnic group in Rwanda in 1994 CE, which is one of the largest genocides in history as it killed nearly 800,000 people. It later became clear that Paris played a major role in the occurrence of this genocide, as French abandoned the scene of the crime, before the news broke, despite receiving information about what would happen. In fact, international reports indicated that French soldiers actually participated in supporting the perpetrators of the massacres in Rwanda. Instead of seeking to prevent mass massacres in Rwanda, France provided weapons and logistical support to the Hutu government. This led to lawsuits being filed against Paris until even now. Moreover, France imposed a ban on access to the archives documenting these crimes. In September 2017, the

French Supreme Constitutional Court rejected a request submitted by a researcher conducting research on the Rwandan massacres to access documents related to the period of those massacres, which are in the archives of the presidency of the republic.

In conclusion, the history of American and European colonialism is a history full of control, exploitation, and encroachment on people, the commission of the worst types of massacres, war-mongering and death. Such a miserable civilization was a disaster for its people as well, and it must disappear.

The Divide in America Deepens

<https://www.al-waie.org/archives/article/19625>

Bilal Al-Ajili

America was initially a European colony, under British influence until the revolution broke out in 1775 against British colonialism, led by George Washington. In 1776 in Philadelphia, the independence of the colonies was declared at the conference, under the ambit of the United States and an independent state was founded. Then it began to grow until it became a major power.

America adopted a policy of protectionism in the Western hemisphere by adopting the Monroe Doctrine, a statement announced by US President James Monroe in a message he delivered to the US Congress on December 2, 1823. The Monroe Doctrine called for guaranteeing the independence of all countries in the Western hemisphere against European interference with the aim of oppressing them, or interfering in determining their fate. The Monroe Doctrine also indicates that European Americans may not be considered subjects of colonies of any European powers in the future.

Accordingly, US foreign policy was based on protecting the Western hemisphere from other countries in the world, and for this reason it relied on the balance of power between European countries. Its political and military actions were confined to the Western hemisphere and did not go beyond it except to occupy the Philippines because of Japan. America feared Japan and was satisfied with that alone. What it did in the Western hemisphere

was to extend its authority over South America and the islands located there.

It drew up a special policy towards Europe, which had four major powers, Germany, France, England and Russia. The conflict between these countries had intensified. America was fueling this conflict and sought to create a balance of power between the European countries so that no one country could dominate Europe. It adopted and embraced England, and supported it in the policy of balance of power in Europe. It stood with every European country that another country wanted to swallow. Germany, first and foremost, and Russia, secondly, frightened America. Just one of them could control all of Europe. Therefore, America entered the First World War against Germany in 1917, then returned to its isolation in the Western hemisphere until World War II.

After World War II, Western European countries emerged with their ribs broken, whilst Eastern Europe was taken over by Russia. The Soviet Union grew as a military power and as a state that carried the communist ideology. It became a threat to the balance of power in Europe. On the other hand, China emerged as a communist state. These two factors motivated America to enter the world stage in 1947, and to participate with other countries in world politics and management. As a result, the pattern of American policy changed. It began to build military alliances, such as NATO to confront the Warsaw Pact. It established bilateral, tripartite and quadruple military alliances to ensure its interests. It established the Group of Seven (G-7) to control financial and economic policies in the world, and made the US dollar the global reserve currency. All of this enabled it to control the world and ensure its status and influence.

American division and the emergence of neoconservatives:

After the collapse of the Soviet Union in December 1991, the United States became the leading state, without a competitor and dominated world politics to this day. It witnessed the first apparent division between Republicans and Democrats in 2001 when George W. Bush assumed the presidency and the neoconservatives, including Paul Wolfowitz, Dick Cheney, the Vice President, and Rumsfeld, the Secretary of Defense, came to power and exploited the events of 9/11/2001 to wage war on Islam, under the pretext of "fighting terrorism." They resurrected the old colonialist method to eliminate old colonialism itself, by occupying Afghanistan and Iraq, and threatening Syria with intervention.

George W. Bush announced the American vision in the era of neoconservatives, proclaiming, "Either you are with us, or you are with the terrorists." Bush Jr. dropped the policy of participation adopted by Democratic President Bill Clinton and followed a policy of unilateralism. This prompted European countries and Russia to unite against America. This was clearly evident during the American invasion of Iraq in 2003, where France, Germany and Russia played a pivotal role in confronting America. This caused America trouble in Iraq. It almost came out with broken ribs, if it were not for the treacherous rulers in Egypt, Syria and the Gulf who rescued it from its predicament. The neoconservatives' policy was shattered in the face of the fierce resistance it encountered in Iraq, which led to their defeat in the presidential elections and the arrival of the Democratic President Obama to power in 2008. Obama restored the policy of participation, and tried to fix the bad image that the neo-conservatives had painted of American policy in the world, which was exposed by the violations of Bagram prison in Afghanistan, and Abu Ghraib prison in Iraq.

Trump's arrival and the deepening of division:

This policy did not last long, as the Republicans returned to power again in 2016 to seize the reins of American leadership, through President Donald Trump. Trump adopted the policy of "America First" based on giving priority to American interests, reducing foreign aid, and expecting greater contributions from other countries to international security, so that America would return to its isolationism.

A noticeable shift appeared in American policy, as it adopted bilateral dealings instead of multilateral ones. This was with the aim of concluding deals that are considered directly beneficial to it. America withdrew from international agreements. In fact, the Trump administration withdrew from eight international agreements:

1- The Trans-Pacific Partnership in January 2017, noting that the agreement was harmful to American workers.

2- The Paris Agreement in June 2017, when Trump announced his withdrawal from the Paris Climate Agreement, citing its negative impact on the American economy.

3- UNESCO in October 2017, criticizing it for bias against the Jewish entity!

4- Trump withdrew from the Joint Comprehensive Plan of Action (JCPOA), known as the Iran nuclear deal, in May 2018, re-imposing sanctions on Iran.

5- The United Nations Human Rights Council in June 2018, claiming hypocrisy and bias against the Jewish entity.

6- The Intermediate-Range Nuclear Forces Treaty with Russia in August 2019, accusing Russia of non-compliance.

7- Treaty on Open Skies in May 2020, accusing Russia of violations.

8- The World Health Organization in July 2020, criticizing its handling of the COVID-19 pandemic and its alleged investigation into China.

Although America is ruled by deep state institutions such as the Pentagon, the State Department, and lobbyists from major corporations, influential capitalists, and others, a sharp division has been observed in its society for two decades. The division initially appeared at the institutional level and gradually reached the street. It reached its peak with Trump's defeat by Joe Biden in the 2020 elections.

The Biden administration has followed a policy opposite to Trump's policy. America returned to the Paris Agreement, stopped withdrawing from the World Health Organization, and reaffirmed commitments to NATO and other international bodies. Biden relied on a less severe policy than his predecessor with leniency in his course. However, Biden has ignited several wars in the world such as the Russian-Ukrainian war and the war in Sudan and several coups in some countries. Yet, this is only in terms of differences in decisions and deals.

The first direct confrontation between the two parties and their supporters was when the US Congress was stormed in 2021, following Trump's loss in the elections, after Trump asked his supporters to come to Washington, DC, and challenge Congress, and Vice President Mike Pence, to force them to ignore the results of the presidential elections that took place in November and keep the presidency in his hands. Then the FBI stormed the home of former President Trump, confiscated several documents and put Trump on trial in an attempt to prevent him from running for the 2024 presidential elections. All of this angered his supporters and they threatened to kill a New York City judge. Trump threatened America with a dark fate, saying, "Our country

is going to hell and is going to hell very fast.” This conflict escalated when the state of Texas declared a rebellion against the decisions of the Supreme Court, with twenty-five Republican states supporting the governor of Texas.

The American writer Malek Sharqawi said in an interview with in Arabic with Russia Today International (RT), that, “The civil war in America is on the verge of a spark, not the exit of Texas, but if Trump is prevented from entering the 2024 elections or assassinated, then there will be a civil war, a million weapons, as citizens in the southern and southwestern states are amassing weapons and ammunition in anticipation of the front when there is a civil war. Fox News reported that the New York City judge overseeing the “hush money” case paid by former US President Donald Trump received death threats and a security team was appointed for him.”

Presidential elections and fueling the conflict:

As the presidential elections approached, the conflict between the two parties and their supporters intensified with accusations and statements, which consecrated and deepened the division. According to an article in Asharq Al-Awsat on September 18, 2024, “A study found that nearly half of Republicans said they would not accept the results of the US presidential election if their candidate Donald Trump lost to his Democratic rival Kamala Harris, while some confirmed that they will not stand idly by and will take action to overturn the election result, according to the American newspaper USA Today.”

In contrast, the study conducted by the World Justice Project, which measured the strength of the rule of law in more than 100 countries, stated that about a quarter of Democrats said they would not accept the results if Harris lost, and some Democrats,

who were fewer than Republicans, stated that they will take action to overturn the results.

According to the study, 46% of Republicans and 27% of Democrats stated that they would not accept the result if their candidate lost, and 14% of Republicans, compared to 11% of Democrats, stated that they would “take action.”

This division has affected institutions and the deep state. Energy companies and technology companies have become part of political decision-making in America due to their association with the two major parties. Thus, they are fueling the division that exists between them today. Economist Abdul Ghani Al-Kabbaj said in an article published on the Arabic website “Economy for You,” on November 13, 2020, “Major capitalist corporations control the economy, politics and society in America. The American people are being looted. The dominance of the power of money and major capitalist corporations is embodied in society. Every radical thought and awareness is being excluded and marginalized in society. Right-wing capitalist tendencies are also being encouraged. The Christian religion is being subordinated to capital. Progressive social movements that oppose the control of capital in the lives of Americans are being marginalized.”

This division between the right and the left has affected American foreign policy. The country’s foreign policy is a reflection of the domestic scene. This has projected the division in some foreign policies such as the Palestinian issue, the two-state solution, how to end the Russian-Ukrainian war, dealing with Iran and China, and other details that will differ if one or the other candidate wins. However, in terms of some policies, they do not differ, as absolute support for the Jews will remain, as will confronting the rise of China.

Conclusion

This division is not new to America. Its history has not been free of bloodshed and civil wars. As for Capitalism, it created a great difference between the states within the union, at the economic level, and did not address the racial divisions but rather deepened them. In addition, to the crisis of credibility of thought and ideology, all of this makes society in America disintegrated. These crises will not lower America from being the leading state in the world or lead to its collapse. However, this is evidence of its unsuitability to rule and lead the world. This is evidence of the necessity of finding an alternative to America, especially since Muslims have a civilized alternative capable of reforming the world and spreading justice and tranquility within it. This confirms the great responsibility that Muslims must assume to save the world from the burden of capitalism to the justice of Islam, Allah (swt) said, ﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾ "And We have not sent you, O Muhammad, except as a mercy to the worlds." [TMQ Surah al-Anbiyya 21:107]

Where are You, O Ulema of Muslims?!

<https://www.al-waie.org/archives/article/19628>

Sulafa Shoman – Bait ul Muqadas

Allah (swt) said, ﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ﴾ “It is only those who have knowledge among His slaves that fear Allah.” [TMQ Surah Fatir 35:28]

The Messenger of Allah, Muhammad (saw) said, «صنفان من الناس إذا صلحا صلح الناس وإذا فسدا فسد الناس: العلماء والأمرء» “There are two types of people. If they are righteous, the people will be righteous. If they are corrupt, the people will be corrupt. It is the ulema and the rulers.” Narrated by Abu Nu`aym in Al-Hilya on the authority of Ibn Abbas, and mentioned by Al-Suyuti in Al-Jami` Al-Saghir with this wording.

‘Ulema are those whom Allah (swt) has blessed with understanding of the Deen, and the knowledge disciplines of Islam and has purified them with wisdom and knowledge. They are the most knowledgeable people about what is permissible (halal) and what is prohibited (haram). ‘Ulema are the most competent in recognizing the Qadr of Allah (swt). Therefore, we find that they should be the most pious of people, and they are the most deserving of bearing the banner of knowledge and then working to bring about change.

Whoever is like this will be keen to do what Allah (swt) has enjoined upon him of supporting and spreading the truth, advising everyone who needs advice, whether they are from the

faction of rulers or from the ruled, informing people of the truth, commanding what is maroof (right) and forbidding what is munkar (evil), as this is one of the greatest obligations. The Messenger of Allah, Muhammad, (saw) said, «والذي نفس محمد بيده، لتأمرنَّ بالمعروف ولتنهونَّ عن المنكر أو ليوشكنَّ أن يبعث الله عليكم عقابًا» "By the One in Whose Hand is the soul of Muhammad, you must command what is maroof (right) and forbid what is evil (munkar), or Allah (swt) will soon send a punishment upon you from Him, and then you make Dua to Him and He will not answer you."

The 'ulema are the people most deserving of fighting the oppressor and supporting the oppressed. The Messenger of Allah, Muhammad, (saw) said, «سيد الشهداء حمزة ورجل قام إلى حاكم» "The master of martyrs is Hamza and a man who stands up to an oppressive ruler, commands him to the right, and forbids him from evil, and he is killed for it."

The Messenger of Allah, Muhammad, (saw) also said, «أفضل» "The best jihad is a word of truth in the presence of an unjust ruler."

Who can differentiate between right and wrong, justice and injustice, as an 'alim does?! Who can know the path of truth and the legitimate way to change, like as an 'alim does?! Therefore, the Messenger Muhammad (saw) informed us in the previous hadith that the righteousness of societies comes from the righteousness of the rulers and ulema, and that their corruption comes from their corruption. So if a ruler intends to cause corruption, the ulema will repel him, if they are pious ulema. And they exist in every place and time.

It is noteworthy that the texts of revelation from the Book and Sunnah have come together to explain the virtue of knowledge and ulema and mention their status, including,

﴿شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ﴾
- Allah (swt) said, "Allah bears witness that La ilaha illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He is always) maintaining His creation in Justice." [TMQ Surah Aali-Imran 3:18].

In the ayah, He (swt) began with Himself, then mentioned the angels and the people of knowledge. That is enough in terms of honor and action.

﴿يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ﴾
- Allah (swt) said, "Allah will exalt in degree those of you who believe, and those who have been granted knowledge." [TMQ Surah Al-Mujadila 58:11].

Abdullah Ibn Abbas (ra), may Allah be pleased with them both, said, **للعلماء درجات فوق المؤمنين سبعمائة درجة، ما بين الدرجتين خمسمائة عام** "The ulema have seven hundred ranks above the believers, and the distance between each of the two ranks is five hundred years."

﴿وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِمَنْ ءَامَنَ وَعَمِلَ صَالِحًا﴾
- And Allah (swt) said, "And those who were given knowledge said, 'Woe to you! The reward of Allah is better for those who believe and do righteous deeds.'" [TMQ Surah Al-Qasas:80].

- And the Messenger of Allah, Muhammad, (saw) said, **«من یرد»** "Whoever Allah wants good for, He gives him understanding of the Deen and guides him to the right path."

- The Messenger of Allah Muhammad (saw) said, «العلماء ورثة» «الأَنْبِيَاء» "Ulema are the heirs of the Prophets (as)." It is known that there is no rank above Prophethood, and no honor above inheriting that rank.

- The Messenger of Allah Muhammad (saw) said, «يَسْتَغْفِرُ» «لِلْعَالَمِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ» "Whatever is in the heavens and the earth seeks forgiveness for a alim." What position is greater than the position of one for whom the angels of the heavens and the earth are busy seeking forgiveness?!

- The Messenger of Allah, Muhammad, (saw) said, «مَوْتُ الْعَالِمِ» مصيبة لا تجبر وثلمة لا تسد. وموت قبيلة أيسر من موت عالم، وهو نجم «طمس» "The death of an alim is a calamity that cannot be repaired, and a gap that cannot be filled. The death of a tribe is easier than the death of an alim, which is a star that has been extinguished." Narrated by Al-Tabarani on the authority of Abu Al-Darda' and he conveyed.

- The Messenger of Allah, Muhammad, (saw) said, «يُوزَنُ يَوْمَ» «الْقِيَامَةِ مِدَادُ الْعُلَمَاءِ بِدَمِ الشَّهَدَاءِ» "On the Day of Resurrection, the ink of ulema will be weighed as the blood of martyrs."

- The Prophet Muhammad (saw) said, «فَضْلُ الْعَالِمِ عَلَى الْعَابِدِ» «كَفَضْلِي عَلَى أَدْنَاكُمْ» "The superiority of the ulema over the common worshipper is like my superiority over the lowest of you." Then the Messenger of Allah, Muhammad, (saw) said, «إِنَّ اللَّهَ وَمَلَائِكَتَهُ وَأَهْلَ السَّمَاوَاتِ وَالْأَرْضِ حَتَّى النَّمْلَةَ فِي جُحْرِهَا وَحَتَّى الْحَوْتَ لِيَصَلُّونَ عَلَى مَعْلَمِ النَّاسِ الْخَيْرِ» "Allah, His angels, the inhabitants of the heavens and the earth, even the ant in its hole and even the fish, send blessings upon the one who teaches people good."

- The Prophet Muhammad (saw) said, «فَضْلُ الْعَالِمِ عَلَى الْعَابِدِ» «كَفَضْلِ الْقَمَرِ لَيْلَةَ الْبَدْرِ عَلَى سَائِرِ الْكَوَاكِبِ» "The superiority of the alim

over the common worshipper is like the superiority of the moon, on the night of the full moon over all the other planets.”

- And the Prophet Muhammad (saw) said, «يشفع يوم القيامة» «On the Day of Resurrection, three will intercede: the Prophets (saw), the ulema, and the martyrs.”

And on the authority of Ali ibn Abi Talib (ra) who said, القلوب أوعية، فخيرها أوعاها، احفظ ما أقول لك: الناس ثلاثة: فعالم رباني، ومتعلم على سبيل نجاة، وهمج رعا ع أتباع كل ناعق، يميلون مع كل ريح، لم يستضيئوا بنور العلم، ولم يلجؤوا إلى ركن وثيق. العلم خير من المال، العلم يحرسك وأنت تحرس المال. العلم يزكو على العمل والمال تنقصه النفقة. ومحبة العالم دين يدان بها. العلم يكسب العالم الطاعة في حياته، وجميل الأحدثه بعد موته. وصنعة المال تزول بزواله، مات حُرَّان الأموال وهم أحياء والعلماء باقون ما بقي الدهر، أعينهم “Hearts are vessels. The best of them are the most receptive. Remember what I say to you, People are of three types: an alim of Allah (godly scholar), a student on the path of salvation, and the ignorant who follow every cawing, are swayed by every wind, are not illuminated by the light of knowledge, and do not take refuge in a secure corner. Knowledge is better than wealth. Knowledge guards you while you guard wealth. Knowledge grows with deeds, whilst wealth decreases with spending. The love of an alim is a debt that is repaid. Knowledge earns the alim obedience during his life, and a beautiful story after his death. The work of wealth disappears, with its disappearance. The hoarders of wealth become dead, whilst they were alive. However, the ulema remain as long as time remains. Their bodies are lost, but their likes exist in the hearts.”

Abu Al-Aswad said, ليس شيء أعز من العلم، الملوك حكام على الناس، والعلماء حكام على الملوك “There is nothing more precious than

knowledge. The rulers are rulers over people, whilst ulema are rulers over the rulers."

Ibn Abbas (ra) (may Allah be pleased with him) said, **خَيْرُ سليمان بن داود (عليهما السلام) بين العلم والمال والملك، فاختر العلم فأعطي المال والملك معه** "Suleiman (as), son of David (as) was given the choice between knowledge, money, and ruling. He chose knowledge, so he was given money and ruling with it."

Ibn Al-Mubarak was asked, **من الناس؟ فقال، العلماء. قيل فمن الذين يأكلون الدنيا بالدين الملوك؟ قال، الزهَّاد قيل، فمن السفلة؟ قال، الذين يأكلون الدنيا بالدين** "Who are best of the people?" He said, "The ulema." It was said, "Who are the best of the rulers?" He said, "Those who abstain from Dunya." It was said, "Who are the lowly?" He said, "Those who eat the world, using Deen."

Al-Hasan said, **لولا العلم لصار الناس مثل البهائم** "If it were not for knowledge, people would become like animals."

Imam Abu Hamid Al-Ghazali, may Allah have mercy on him, said, **فهذه كانت سيرة العلماء وعاداتهم في الأمر بالمعروف والنهي عن المنكر، وقلة مبالاتهم بسطوة السلاطين؛ لكونهم اتَّكَلوا على فضل الله تعالى أن يحرسهم، ورضوا بحكم الله تعالى أن يرزقهم الشهادة، فلما أخلصوا لله النية؛ أثر كلامهم في القلوب القاسية، فليَّنها، وأزال قساوتها. وأما الآن؛ فقد قيَّدت الأطماع ألسن العلماء فسكتوا، وإن تكلموا لم تساعد أقوالهم أحوالهم، فلم ينجحوا، ولو صدَّقوا وقصدوا حقَّ العلم؛ لأفلحوا. ففساد الرعايا بفساد الملوك، وفساد الملوك بفساد العلماء، وفساد العلماء باستيلاء حبِّ المال والجاه، ومن استولى عليه حب الدنيا لم يقدر على الحسبة على الأراذل، فكيف على الملوك والأكابر** "This was the way of the 'ulema, and their habit of commanding maroof and forbidding munkar, and their lack of concern for the power of the rulers. This is because they relied on the Grace of Allah (swt) to protect them. They were satisfied with the Decision of Allah (swt) to grant them martyrdom. When they sincerely intended for Allah (swt), their words affected the hard hearts, softened them, and removed

their hardness. As for now, greed has tied the tongues of the ulema, so they have remained silent. Were they to speak, their words do not match their deeds, so they did not succeed. If they were truthful, and intended the true knowledge, they would have succeeded. The corruption of the subjects is due to the corruption of the rulers. The corruption of the rulers is due to the corruption of the ulema. The corruption of the ulema is due to the dominance of the love of money and prestige. Whoever is dominated by the love of the world is not able to hold even the lowly accountable, so how about the rulers and the influential and chiefs?"

Through these texts of ayaat, hadiths and famous sayings, we find the status that Islam has given to the 'ulema, due to their great role in carrying the banner of guidance, calling and advising this Ummah, as they carried this trust with their knowledge and were the most trustworthy and worthy of being followed. This is if they were pious ulema, supporters of truth against falsehood, keen on advising the ruler. This is what ulema reposed in the Islamic world during the Islamic state in different eras. There are many examples of ulema confronting oppressors and people of falsehood, and commander what is maroof (right) and forbidding what is munkar (evil) in our glorious Islamic history.

This is how the pious ulema are, and this was their position in every era of Islam, supporting the truth, not fearing the blame of any blamer for the sake of Allah (swt), seeking the afterlife and not caring about this fleeting world...

So where are you, O Ulema of our Ummah, today, when the conditions of the Ummah are deteriorating from bad to worse, and the kafir states have fallen upon it from every direction. Indeed, they do not reconcile with each other except when they

declare war on Islam and the Muslims?!... Where are you in what is happening today after the Al-Aqsa Flood, when the shame of the agent regimes has become apparent, and the hatred of the East and the West towards Islam and the Muslims has become apparent?!... It is a fierce war with no compromise. The Ummah needs someone to strengthen its confidence in its Deen and in itself, and someone needs to stand by its side in seeking Nussrah for the origin of strength and protection, to support the truth and liberate the country and its people.

O Ulema, know that you have been entrusted with this trust, so either you fulfill it properly and clear your conscience before Allah (swt) and become deserving of reward in this world and the hereafter. If you do not attain this degree, and if you neglect this great duty, at that time how will respond to Allah (swt) on the Day of Judgment, having betrayed this trust? And know, O Ulema, that the Messenger Muhammad (saw) informed us about our time, when people will be divided into two camps, a camp of Iman in which there is no hypocrisy, and a camp of hypocrisy in which there is no Iman. So who among you will repeat the biography of Ibn Taymiyyah and Al-Izz ibn Abd Al-Salam and be a pious alim, a guide to the Deen of truth, a true heir of the Prophets (as), who fears none but Allah (swt), who speaks the truth and does not fear the blame of any blamer for the sake of Allah (swt).

News of Muslims from Around the World

<https://www.al-waie.org/archives/article/19630>

“Israel” is the Largest Recipient of American Military Aid in History

In the brutal war of aggression that “Israel” is waging on Gaza, the United States has continued to shower financial and military aid on its ally “Israel.” America does so in a way that appears as if it is waging a proxy war on its behalf in the Middle East to rearrange it, according to what American interests require. The amount of American aid to the entity have been huge. According to a recent report issued by the Costs of War Project at Brown University in the United States, the United States has spent \$17.9 billion on military aid to “Israel,” in one year since the outbreak of the Al-Aqsa Flood. According to a report recently published by the “Times of Israel” website, “Israel” is the largest recipient of US military aid in history, having received \$251.2 billion, since 1959. As usual, the Watson Institute for International and Public Affairs at Brown University was the first to issue a report titled “US Spending on “Israeli” and Related US Military Operations in the Region: October 7, 2023 – September 30, 2024.” The Biden administration has concluded no fewer than 100 arms deals with “Israel.” The cost of US defensive and offensive operations in Yemen and the Red Sea region, in response to Houthi attacks linked to the genocidal war in Gaza, has reached \$4.86 billion in addition. On August 13, 2024, the White House announced additional arms sales agreements to the Jewish entity worth \$20.3 billion that will enter into force in the coming years, after obtaining the approval of the US Congress. These agreements fall under the Foreign Military Sales program.

Under these agreements, "Israel" is expected to receive 50 Boeing F-15 fighter jets at a cost of \$18.8 billion. The United States has been the largest supplier of arms to "Israel" for more than five decades and is committed to maintaining the Jewish entity's qualitative military edge over the countries of the Middle East. For example, "Israel" is the only country in the region that owns and operates the latest American fighter jets such as the F-35. It does not stop there, but goes beyond that. "Israel" is the only country allowed to postpone payments related to receiving American military equipment to the coming years. "Israel" is also allowed to spend 25% of the annual routine military aid, it receives from the United States on manufacturing and developing its own weapons, and such exceptions do not apply to any other country in the world.

Al-Waie Comment:

The United States supports and protects the Zionist entity as a tool to implement its strategies in the Middle East, and deter regional powers hostile to its policies on the other hand. The best evidence of this is the statement of US President Joe Biden, "If 'Israel' did not exist, we would have to invent it."

Ya'alon sticks to his accusation of "Israel" of committing war crimes

Former "Israeli" Defense Minister Moshe Ya'alon has accused "Israel" of war crimes and ethnic cleansing in the Gaza Strip, a charge the government has strongly denounced. The hardline former general told "Israeli" media that hardliners in Prime Minister Benjamin Netanyahu's far-right government seek to expel Palestinians from northern Gaza and want to re-establish

Jewish settlements there. "I am obligated to warn about what is happening there and is being hidden from us," Ya'alon told the "Israeli" public broadcaster Kan. "Ultimately, war crimes are being committed." Ya'alon, a former IDF chief of staff who also served as defense minister in Netanyahu's government from 2013 to 2016, has since become a critic of Netanyahu. Netanyahu's Likud party has accused Ya'alon of spreading "slanderous lies." After Ya'alon, who also served as the army's chief of staff, refused to retract his harsh statements that his country was carrying out a process of ethnic cleansing in the Gaza Strip, he added a new statement in which he said that the "Israeli" army was no longer "the most moral in the world" and that it was currently committing war crimes against humanity. At the same time, the army's chief of staff, Herzi Halevi, decided to prevent Ya'alon from attending any security meeting or giving lectures to soldiers. It is noteworthy that the "Israeli" opposition, with which Ya'alon works against Netanyahu, could not tolerate his description of the war in Gaza as "ethnic cleansing." It was completely shocked by his statement that the army was committing war crimes there, and began to attack him harshly. From this standpoint, it seems that anger over Ya'alon's statements is that it came as a testimony in house.

Al-Waie comment:

There is no doubt that what Netanyahu is doing in terms of massacres against the people of Gaza, the West Bank and Lebanon, and the overwhelming majority of Jews support him in this, is contrary to human nature, and from this standpoint he was prompted to declare in this manner... that "Israel" will receive its punishment from the Ummah. the Messenger of Allah (saw) said, « لَتُقَاتِلَنَّ الْيَهُودَ فَلَتَقْتُلُنَّهُمْ » "Jews will fight you and you

will kill them." This is a true promise... and then the oppressors will know what kind of reversal they will face.

Reuters: Turkey hands over suspects in killing Rabbi Kogan to the United Arab Emirates

A Turkish security source told Reuters that three suspects accused of killing "Israeli" Rabbi Zvi Kogan in the UAE, were arrested in Istanbul, in a secret operation carried out by Turkish intelligence and police this week. The source added that the suspects, all from Uzbekistan, were handed over to the UAE at the request of the Emirati government. The UAE Foreign Ministry, in a post on its account on the X platform, thanked the Turkish authorities "for their cooperation in arresting the perpetrators." The UAE Ministry of Interior revealed that the three suspects in the murder of the "Israeli" rabbi of Moldovan origin, Zvi Kogan, hold Uzbek citizenship, Olimpi Toherovic, 28, Mahmoud John Abdul Rahim, 28, and Azizbek Kamilovic, 33. It added that the competent security authorities have begun conducting initial investigations with them in preparation for referring them to public prosecution to complete the investigations, without adding further details. The ministry announced that it was able to arrest the perpetrators "in record time." Kogan was considered one of the representatives of the Jewish "Chabad" movement in the UAE, and held Moldovan citizenship in addition to "Israeli" citizenship. He also officially resided in the UAE as an assistant to the Chief Rabbi of Abu Dhabi, according to the "Israeli" newspaper Yedioth Ahronoth.

Al-Waie comment:

This is Erdogan, and this is his miserable “moderate Islamist” regime... This is an example of his betrayals, which if collected together would form a mountain of filth that stinks... This is an example of the rulers of tyranny and injustice, from whom there is no relief for the Ummah except by uprooting them and throwing them into the dustbin of history, whilst Hell suffices for them, and what a miserable fate that is.

Trump’s Middle East Team... “Friends of ‘Israel’” and They Don’t Hide Their Bias

The policy that any elected US president will follow, can be judged early, by knowing the orientations of those he appoints as his assistants before taking office. Trump’s foreign policy appointments suggest that he will adopt a radical approach, in dealing with issues that concern ‘Israel’ and its strategic interests. His government includes hawks with strong pro-“Israeli” thinking, which is what prompted the hardline “Israeli” minister, Bezalel Smotrich, to declare that 2025 will be the “year of “Israeli” sovereignty” over “Judea and Samaria,” adding that he has instructed the “Israeli” authorities to begin preparatory work to annex the occupied Palestinian territories.

- Trump chose his country’s ambassador to “Israel,” as former Arkansas Governor Mike Huckabee who is known for his extreme right-wing positions against the Palestinians and their occupied territories. He is part of Trump’s first round of candidates for senior positions. Huckabee’s appointment came just three days after the US election results were announced. According to the “Israeli” newspaper Haaretz, Huckabee was active in the Jewish Defense League, which was founded by the far-right Rabbi Meir Kahane and is based in the United States.

The appointment was welcomed with joy by two far-right ministers in Netanyahu's government, extremist Finance Minister Bezalel Smotrich and extremist National Security Minister Itamar Ben Gvir. Huckabee supported the Abraham Accords, which crowned Trump's efforts to normalize relations between "Israel" and a number of Arab countries. He is a Baptist pastor who has made dozens of trips to "Israel," including a cornerstone-laying ceremony for one of the largest "Israeli" settlements in the West Bank in 2017, where he said, "There is no such thing as the West Bank – it's Judea and Samaria. There is no such thing as settlements – they're communities, they're neighborhoods, they're cities. There is no such thing as an occupation." The Baptist pastor said that "Israel" has a God-given entitlement, heirs of Abraham, over "Judea and Samaria," which is the occupied West Bank that "Israel" captured in the 1967 Middle East war.

- Trump also chose another champion of "Israel," New York Republican Rep. Alice Stefanik, to be the U.S. permanent representative to the United Nations. After Hamas's attack on "Israeli" occupation and kibbutzim surrounding Gaza on Oct. 7, 2023, Stefanik remained an outspoken critic of the U.N.'s handling of the war. She also made headlines.

- It is a strange turn of events that Trump named Huckabee as ambassador to "Israel" and real estate developer Steven Witkoff as his special envoy to the Middle East, before nominating Sen. Marco Rubio as US Secretary of State. Witkoff, a longtime Trump golf buddy who was with him during the second assassination attempt in September, will serve as the US special envoy to the Middle East. Witkoff has no obvious foreign policy experience, but he has consistently praised Trump's dealings with

"Israel." Marco Rubio, the senator Trump appointed to be US Secretary of State, has said he supports the "Israeli" war in Gaza, blaming Hamas for the massive civilian casualties, which he says "uses them as human shields." "As horrible as the Nazis were, they weren't posting their atrocities on social media and trying to trumpet what they were doing to the world, which is what makes this horrendous thing Hamas has done so much, to me, worse," he said at an event with the International Fellowship of Christians and Jews. Rubio stressed that he was not here to set policy, but to implement the president's agenda. So did Huckabee, who claimed that he will not set policy. He also stressed he will implement the president's policy.

Al-Waie comment:

These appointments portend a dark picture for Muslims in the coming Trump era. However, the Ummah will remain sincere to its Lord and will not wait for victory except from Him (swt).

The Noble Quran

﴿وَلَا تَحْسَبَنَّ اللَّهَ غَفْلًا عَمَّا يَعْمَلُ الظَّالِمُونَ﴾

“Do not think that Allah is neglectful of that which the oppressors do.”

[TMQ Surah Ibrahim 14:42]

<https://www.al-waie.org/archives/article/19632>

Allah (swt) said, ﴿وَلَا تَحْسَبَنَّ اللَّهَ غَفْلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ﴾ “Do not think that Allah is neglectful of that which the oppressors do but He gives them respite up to a Day when the eyes will stare in horror.” [TMQ Surah Ibrahim 14:42]

Sheikh Muhammad Metwally Al-Shaarawy said in his interpretation of this verse:

After Allah (swt) mentioned and explained the general blessings upon the universe, and the special blessings that He (swt) bestowed upon those who settled in Mecca, and among their descendants those who stood against the Messenger of Allah, Muhammad (saw), in a position of oppression, after that Allah (swt) came with this verse as a consolation and comfort for the Messenger of Allah, Muhammad (saw). The background of the depiction that preceded it includes the beginning of the formation of this place which they were found in it, and how the blessings came to those who settled in this place; where fruits came to them, and the blessing of awe for them. This is whilst the

Allah (swt) destroyed those who opposed them, such as Abraha and those with him, ﴿جَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ﴾ "And He made them like eaten straw." [TMQ Surah Al-Fil: 5]. Then Allah (swt) said after this ayah, ﴿لَا يَلْفُ فُرَيْشٍ ۱ ۱ لَيْفِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ۲ فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ۳ الَّذِي أَطْعَمَهُمْ مِّنْ جُوعٍ ءَامَنَهُمْ مِّنْ خَوْفٍ﴾ "For the accustomed security of the Quraysh. Their accustomed security [in] the caravan of winter and summer. So let them worship the Lord of this House. Who has fed them [saving them] from hunger and made them safe from fear." [TMQ Surah Quraysh 1-4].

Despite that, they stood against the Dawah of the Messenger of Allah, Muhammad (saw), with a stance of denial, obstinacy, opposition and ingratitude. They tried to seek help from all the enemies of Islam to fight this Deen. Therefore, Allah (swt) here explains a consolation for the noble Messenger Muhammad (saw), ﴿وَلَا تَحْسَبَنَّ اللَّهَ غَفِيلاً عَمَّا يَعْمَلُ الظَّالِمُونَ﴾ "Do not think that Allah is neglectful of that which the oppressors do." [TMQ Surah Ibrahim 14:42]. Why? The answer comes in the second half of the verse, ﴿إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ﴾ "He gives them respite up to a Day when the eyes will stare in horror." [TMQ Surah Ibrahim 14:42]. And the Allah's saying, ﴿وَلَا تَحْسَبَنَّ﴾ "Do not think..." means, do not think or reckon. So hasaba here is not from calculation (الحساب) and counting. Instead, it is from حسب thinking and reckoning. The statement of Al-Haq (swt) that clarifies this issue, ﴿أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ﴾ "Do people think once they say, "We believe," that they will be left without being put to the test?" [TMQ Surah Al-Ankabut 29:2].

The negligence that Allah (swt) denies from Him is forgetfulness, about a matter due to lack of wakefulness or attention. Of course, this is something that does not come from

Him the Almighty, for He is the Self-Sustaining, Whom neither drowsiness nor sleep overtakes. Here, the Almighty addresses His Messenger and the believers with him accordingly. When the Almighty addresses His Messenger Muhammad (saw) He is addressing at the same time everyone who believed in Him. However, did the Messenger think that Allah (swt) was negligent? No. Let us note that when Allah (swt) commands something, the command may carry out a command that the person actually carries out. Allah (swt) demands him continuity (استدامة istidaamah) in this action. When you say to someone, لا تشرب الخمر "Do not drink alcohol" and he does not drink alcohol, you are asking him by saying this to continue not drinking alcohol, meaning, استمِرَّ على ما أنت عليه "continue as you are" by actually doing what you command, or abstaining from what you forbid.

Is it possible for negligence to come to Allah (swt)? I say, when you see a quality that exists in humans, but does not exist in Al-Haqq (the Truth), the Almighty, then you must explain the matter with the perfections that belong to Allah (swt). Whoever commits injustice will receive punishment for it, and when the punishment is delayed, those who saw the act of injustice wonder and whisper, I wonder if the injustice that so-and-so committed has been forgotten? Is there negligence in the matter? Through these questions, they want to declare their stance on the perpetrator of the sin, and the necessity of punishing him. Accordingly, we understand the word, ﴿عَفِلاً﴾ "neglectful" in this verse to mean "deferring the punishment".

For those who wonder, they should remember the words of Allah (swt), ﴿وَأَمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ﴾ "And I give respite to them; certainly My Plan is strong." [TMQ Surah Al-A'raf 7:183]. Accordingly, there is no negligence. There is a postponement of punishment for these oppressors. This is because oppression

means taking a right from its owner and giving it to someone else, or taking it for oneself. If the oppression is in a matter of belief, then it is shirk (polytheism), which is the greatest crime. If you are oppressed in a major matter of the major sins, then this is evil doing (fisq). If you are oppressed in a minor matter, then it is oppression. Therefore, we find Allah (swt) mentioning every ruling that suits the three situations. He says about the one who overlooks the criminality of shirk, ﴿وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ﴾ "And whoever does not judge by what Allah has revealed are the disbelievers." [TMQ Surah Al-Maidah 5:44]. He (swt) says about the indulgence in a criminality of a major sin, ﴿وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ﴾ "And whoever does not judge by what Allah has revealed are the evil doers to Allah." [TMQ Surah Al-Maidah 5:47]. He (swt) says about the one who overlooks the criminality of other than a major sin, with respect to the appropriate Shariah rulings of the Deen, ﴿وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ﴾ "And whoever does not judge by what Allah has revealed are the oppressors." [TMQ Surah Al-Maidah 5:45].

If there is a person who is judged, and he is one person, with multiple judgments, then the judgment depends on what he judged for. When we look at this issue of injustice, we find that the oppressor suppresses the oppressed. If the injustice, Allah forbid, is the ultimate injustice, which is associating partners with Allah (swt) then this injustice is divided, according to ulema, into three types. The first type, which is denying the existence of Allah (swt) and His Divinity without attributing it to anyone else, this is ilhaad (atheism). It is injustice regarding the His obligatory existence, glory be to Him. The second type, which is acknowledging the divinity of Allah (swt) but associating others with Him in divinity, and this shirk is injustice to Al-Haq (swt) in

His Essence and Uniqueness. The third type, which is saying that Allah (swt) is composed of parts; this is injustice to Allah (swt) in His Oneness. Some of those of knowledge say: The first right in existence is His existence, glory be to Him... and the injustice mentioned in the verse that we are considering, and the ultimate injustice; Injustice regarding the Iman in the Divine, and with it another injustice, which is the injustice against the Messenger Muhammad (saw). The poet summarizes their injustice to the Messenger Muhammad (saw), لَقَّبْتُمُوهُ أَمِينًا فِي صِبْغِي، وَمَا الْأَمِينُ عَلَى قَوْلِ بِمَنْتَهُمْ "You called him trustworthy (ameen) in his youth, but the trustworthy is not accused even by a word."

They called the Messenger (saw), before the risalah (message), al-ameen (the trustworthy). After the message, they removed this description from him. They described him before the message as truthful (as-sadiq). They never said about him before the message that he was a magician, and they never accused him before the message of madness. So how did he have the descriptions of truthfulness and speaking the truth, and speaking about the soundness of his ability to judge? How did he (saw) have those qualities before the message, yet you remove them from him after the message? This is the injustice of stripping away perfection, for the Messenger Muhammad (saw), had it be before he was sent. So you wronged him after the message and denied him this perfection. This is a double injustice. You had previously acknowledged his trustworthiness before the message. However, after the message you denied his trustworthiness. He was truthful before the message. Yet, you said that he was not truthful after it. He did not have a characteristic of defect before the message. So you came to him with a quality of deficiency, such as your saying: magician,

soothsayer, madman. In this there is injustice to the Messenger Muhammad (saw).

This is also an injustice to the society in which you live, because whoever wants to continue tyranny with the word of kufr, and wants to continue to rule, exploit, and control others, all of that is an injustice to society. Above that, it is an injustice to the self, because whoever does that may take a simple pleasure and deprive himself of a great pleasure, which is the pleasure of life in the Path of Allah (swt). The words of the Most Gracious, the Most Merciful, (swt) apply to him, ﴿وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا﴾
﴿أَنْفُسَهُمْ يَظْلِمُونَ﴾ "And We did not wrong them, but it was they who wronged themselves." [TMQ Surah An-Nahl 16:118].

On top of the injustice of the self and the injustice of society, there is an injustice practiced by this type of human being against the entire universe, including all that is below human beings, from inanimate objects to animals and plants. This is because when a human being is not on the path of his Creator, whilst the entire universe is subject to the path of the Creator, then the human being will not take that into consideration in his dealings with the universe. Glory be to Him, Allah (swt), Who said, ﴿وَإِنْ مِنْ﴾
﴿شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ﴾ "and there is not a thing but glorifies His Praise." [TMQ Surah Al-Isra 17:44]. When everything in the universe glorifies Him, whilst a human being who does not follow the path of Allah (swt) deviates from that, then the entire universe hates him. By doing so, the human being is unjust to himself and to the universe as well.

Thus we know the ultimate injustice of denying divinity, or associating partners with Him, the Most High, or imagining that He is made up of parts, and the injustice of stripping the Messenger Muhammad (saw) of perfection, who is the

intermediary who brought the news of Iman, and the injustice of the entire universe, because the universe with all its species glorifies Allah (swt).

As for the saying of Al-Haq (swt), the Most High, ﴿وَلَا تَحْسَبَنَّ﴾
﴿اللَّهُ غَفِيلاً عَمَّا يَعْمَلُ الظَّالِمُونَ﴾ “Do not think that Allah is neglectful of that which the oppressors do.” [TMQ Surah Ibrahim 14:42]. We find the word “do” (ya’mal). We know that there is a difference between ‘aml (a deed that is done) and f’il (work), and f’il is what occurs through all the limbs, except for the tongue, which is called qawl (speech). F’il applies to all that the limbs do, whilst what the tongue does has a distinct word, “qawl,” what is said. This is because that which throws people on their faces into the Hellfire is nothing but the earnings of their tongues. Fi’l (فعل action) and qawl (قول speech) are combined by the word ‘aml (deeds that are done). Here in the verse that we are thinking about, the Truth, the Most High, says “do” because the mushrifeen who heard of the Qur’an, were using speech to spreading rumors about Islam and the Messenger Muhammad (saw). All the deeds they did arose through incitement with words. This noble verse comes in which the Allah (swt) confirms that He gives respite to them to commit sins in order to enable them to be punished as well. He says, ﴿إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ﴾
﴿الْأَبْصَارُ﴾ “He gives them respite up to a Day when the eyes will stare in horror.” [TMQ Surah Ibrahim 14:42]. We know that some events fell upon them that confirmed the nearness of the victory of the Messenger Muhammad (saw). Their leaders, and some of their chiefs, were killed at Badr, and their leaders were taken prisoner. Thus, the Allah (swt) willed to bring about the promise or the threat.

He (swt) brought about came with the matter within which all listeners are included, which is the torment of the Hereafter, if

they remain in shirk and resist the message. His statement, ﴿تَشْخَصُ فِيهِ الْأَبْصَارُ﴾ "when the eyes will stare in horror." [TMQ Surah Ibrahim 14:42]. This means they will be exposed in a way that they will not turn to the right or to the left, due to the horror of what they see. The lack of turning of the eyes may be due to the extreme beauty of what they see. What differentiates between them is the distinguishing expressions made through Allah's creation only. He, glory be to Him, is the One who creates that which distinguishes.

So, when you see a person terrified by excessive fear, his face takes on the form of this fear. As for someone who looks at something beautiful and his eyes are fixed on it, his features become harmonious as he is satisfied with looking at beauty. We can differentiate between the fearful and the one who enjoys, by the relaxed or terrified features of the face. We know that vision fixes upon sights. Every time there are multiple sights, vision moves between them. Therefore, the sighted person is always distracted by scenes, and his mind moves from here to there. As for those whom Allah (swt) has given impairment of the vision, the blind, sights do not occupy them. Therefore, we find them the most eager people for knowledge. Their minds are not occupied with anything else, and the focus of each of their feelings receives through the ear what is fixed in it. Therefore, they are called "boxes of knowledge" if they want to learn. No one who learns from them is ever empty. It is like a box that never empties. And we find Allah (swt) saying in another place in the Quran, ﴿وَإِذْ زَاغَتِ الْأَبْصَارُ﴾ "and when the eyes grew wild." [TMQ Surah Al-Ahzab 33:10].

Sometimes the eyes stare, and terror takes over the person. So they do not turn away from the terrifying scene.

Sometimes the eyes wander, so that they may search for an exit, or escape, but do not find one. Allah (swt) completes the image of those whose eyes wander, saying, ﴿مُهَاطِعِينَ مُقْنِعِي رُءُوسِهِمْ﴾ "Racing ahead, their heads raised up." [TMQ Surah Ibrahim 14:43].

Steadfastness and Endurance of Hardships

Some of the Torment and Harm that the
Messenger of Allah, Muhammad (saw)
Suffered from his People

<https://www.al-waie.org/archives/article/19634>

Abu Al-Harith Al-Tamimi

﴿يَأْتِيهَا الْمَزْمَلُ ۱ فَمِ الْإِلَّيْلِ إِلَّا قَلِيلًا ۲ نَصَفَهُ ۳ أَوْ أَنْقَصَ مِنْهُ ۴ قَلِيلًا ۳ أَوْ زِدَ عَلَيْهِ وَرَتَّلَ الْقُرْآنَ تَرْتِيلًا ۴ إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ۵ إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً وَأَقْوَمُ قِيلاً ۶ إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا ۷ وَأَذْكُرِ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ۸ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا ۹ وَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا ۱۰ وَذَرِنِي وَالْمُكَذِّبِينَ أُولِي النَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا ۱۱ إِنَّ لَدَيْنَا أَنْكَالًا وَجَحِيمًا ۱۲ وَطَعَامًا ذَا غُصَّةٍ وَعَدَابًا أَلِيمًا ۱۳ يَوْمَ تَرْجَفُ الْأَرْضُ [المزمل: 1-14]

1. O you wrapped in garments (i.e. Prophet Muhammad)! 2. Stand (to pray) all night, except a little. 3. Half of it, or a little less than that, 4. Or a little more; and recite the Qur'an (aloud) in a slow, (pleasant tone and) style. 5. Verily, We shall send down to you a weighty Word (i.e. obligations, legal laws, etc.). 6. Verily, the rising by night (for Tahajjud prayer) is very hard and most potent and good for governing (the soul), and most suitable for (understanding) the Word (of Allah). 7. Verily, there is for you by day prolonged occupation with ordinary duties, 8. And remember the Name of your Lord and devote yourself to Him with a complete devotion. 9. (He Alone is) the Lord of the east and the west, La ilaha illa Huwa (none has the right to be worshipped but He). So take Him Alone as Wakil (Disposer of your affairs) 10. And be patient

(O Muhammad) with what they say, and keep away from them in a good way. 11. And leave Me Alone to deal with the beliers (those who deny My Verses, etc.), and those who are in possession of good things of life. And give them respite for a little while. 12. Verily, with Us are fetters (to bind them), and a raging Fire. 13. And a food that chokes, and a painful torment. 14. On the Day when the earth and the mountains will be in violent shake, and the mountains will be a heap of sand poured out and flowing down." [TMQ Surah Al-Muzzammil 1-14].

When the Mother of the Believers Khadijah bint Khuwaylid (ra), felt compassion for the condition of the Messenger, Muhammad (saw), as she saw him carrying the new message to his people and exhausting himself and toiling and experiencing what he encountered in carrying it, she said to him, "ارْتَحْ يَا بِنَّ عَمَّ" "Take it easy, cousin." The Prophet (saw) replied, «لَا رَاحَةَ بَعْدَ الْيَوْمِ يَا خَدِيجَةَ» "There is no rest after today, O Khadija." In the view of the Messenger of Allah, Muhammad (saw), the matter was too great to take into account of rest. The burden of the concern of the Dawah is like the burden of carrying it, the opposite of rest. That is if the Dawah carrier realizes his responsibilities in the call, and senses the enormity of the work he is about to do. And steadfastness in carrying the Dawah, my brothers and sisters, is that the bearer of the call continues to carry it, without tiring or becoming bored, and that he is patient in its hardships, no matter how different, and varied, these hardships are. It may be aversion from people, or it may be persecution by the authorities, or it may be in cutting off one's livelihood, and hardship in life, or it may go beyond all of that, and with martyrdom for the sake of this Dawah.

The Messenger of Allah, Muhammad (saw), has always been the role model for us. We follow his example and seek his

guidance. His Companions (ra) have always been the true example for the bearers of Islam. We console ourselves with their lives and belittle what we offer compared to what they offered. This world is nothing but a brief pause with the good life of the Messenger, Muhammad (saw), and his noble Companions (ra). It was in Makkah al-Mukarramah, the cradle of the Risaalah (message), the place of interaction, and the place where steadfastness in the call and enduring its hardships was tested. Let us see and be guided by their lives as they work to establish the Islamic state for which Allah (swt) has honored us to work, and we have dedicated ourselves to achieving it.

عن جبير بن نفيير عن أبيه قال: جلسنا إلى المقداد بن الأسود رضي الله عنه يوماً فمرَّ به رجل. فقال: طوبى لهاتين العينين اللتين رأتا رسول الله ﷺ؛ والله! لوددنا أنا رأينا ما رأيت، وشهدنا ما شهدت؛ فاستمعت - أي نفيير - فجعلت أعجب! ما قال إلا خيراً. ثم أقبل عليه المقداد فقال: ما يحمل أحدكم على أن يتمنى محضراً غيبه الله عزَّ وجلَّ عنه، لا يدري لو شهدته كيف كان يكون فيه. والله! لقد حضر رسول الله ﷺ أقوامٌ - كبَّههم الله عزَّ وجلَّ على مناخرهم في جهنم - لم يجيبوه ولم يصدِّقوه، أو لا تحمدون الله إذ أخرجكم الله عزَّ وجلَّ لا تعرفون إلا ريبكم مصدقين بما جاء به نبيكم ﷺ وقد كُفيتم البلاء بغيركم؟ والله! لقد بعث النبي ﷺ على أشدَّ حال بعث عليه نبي من الأنبياء في فترة وجاهلية ما يرون ديناً أفضل من عبادة الأوثان. فجاء بفرقان فرَّق به بين الحق والباطل، وفرَّق بين الوالد وولده، حتى إن الرجل ليرى والده أو ولده أو أخاه كافراً وقد فتح الله تعالى قفل قلبه للإيمان؛ ليعلم أنه قد هلك من دخل النار فلا تقرُّ عينه وهو يعلم أن حميمه في النار؛ وإنما للتي قال الله عزَّ وجلَّ: (رَبِّئَا هَبْ لَنَا مِنْ أَرْوَاجِنَا وَذُرِّيَّاتِنَا فُرَّةً أَعْيُنَ) [الفرقان: 74]. [أخرجه أبو نعيم في الحلية، والطبراني بأسانيد في أحدها يحيى بن صالح وثقه الذهبي وبقية رجاله رجال الصحيح].

On the authority of Jubayr ibn Nufayr, on the authority of his father, he said, "We were sitting with Al-Miqdad ibn Al-Aswad (ra) one day when a man passed by him and said: Blessed are these two eyes that saw the Messenger of Allah, Muhammad (saw). By Allah, we wish we had seen what you saw and witnessed what you witnessed. So I listened (that is, Nufayr

listened), and I was amazed! He only said good things. Then Al-Miqdad turned to him and said, "What makes one of you wish for a gathering that Allah the Almighty has hidden from him, not knowing how he would have been in it had he been present? By Allah! The Messenger of Allah, Muhammad (saw) was attended by people, whom Allah the Almighty is to throw on their faces into Hell, but they did not answer him and did not believe him. Do you not thank Allah when Allah the Almighty brought you out, knowing no one but your Lord, believing in what your Prophet (saw) brought, and you were spared the affliction by others? By Allah! The Prophet (saw) was sent in the most difficult situation that any prophet had been sent to in a period of ignorance in which they did not see any religion better than the worship of idols. So he (saw) came with a criterion by which he distinguished between truth and falsehood, and distinguished between a father and his son, to the point that a man would see his father, son or brother as a disbeliever, and Allah Almighty had opened the lock of his heart to faith; so that he would know that he who entered the Fire has perished, and his eyes would not be comforted while he knew that his intimate friend was in the Fire: And it is for that about which Allah (swt) said, ﴿رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ﴾ "And those who say: "Our Lord! Bestow on us from our wives and our offspring who will be the comfort of our eyes" [TMQ Surah Al-Furqan 25:74]." [Narrated by Abu Nu`aym in Al-Hilya, and Al-Tabarani with chains of transmission, one of which includes Yahya ibn Salih, who was deemed trustworthy by Al-Dhahabi, and the rest of his men are men of Sahih].

Anas (ra) narrated, The Messenger of Allah, Muhammad (saw) said, «لقد أوديت في الله وما يؤذي أحد، وأخفت في الله وما يخاف أحد، ولقد أتت علي ثلاثون من بين يوم وليلة وما لي ولبلال ما يأكله ذو كبد، إلا ما يوارى

«إِنْبَط بِلَال» "I was harmed for the sake of Allah as no one else is harmed, and I was feared for the sake of Allah as no one else fears. Thirty days and nights passed me by, and Bilal and I had nothing that a living creature could eat, except what Bilal's armpit could cover." [Narrated by Ahmad and Ibn Hibban in his Sahih, and by al-Tirmidhi, who said: This is a hasan sahih]

وعن عقيل بن أبي طالب رضي الله عنه قال: جاءت قريش إلى أبي طالب فقالوا: يا أبا طالب! إن ابن أخيك يأتينا في أفئتنا وفي نادينا فيسمعنا ما يؤذينا به، فإن رأيت أن تكفّه عنا فافعل. فقال لي: يا عقيل! التمس لي ابن عمك فأخرجته من كبس [بيت صغير] من أكباس أبي طالب. فأقبل يمشي معي يطلب الفيء يمشي فيه فلا يقدر عليه حتى انتهى إلى أبي طالب. فقال له أبو طالب: يا ابن أخي: والله! ما علمت أن كنت لي لمطاعاً، وقد جاء قومك يزعمون أنك تأتيهم في كعبتهم وفي ناديتهم نُسَمِعُهُمْ ما يؤذيتهم، فإن رأيت أن تكفّ عنهم. فحلّق ﷺ ببصره إلى السماء فقال: «والله! ما أنا بأقدر أن أدع ما بُعثت به من أن يشعل أحدكم من هذه الشمس شعلة من نار.» فقال أبو طالب: والله ما كذب ابن أخي قط ارجعوا راشدين. [الطبراني وأبو يعلى ورجال أبي يعلى رجال الصحيح].

Aqil ibn Abi Talib (ra) narrated, the Quraysh came to Abu Talib and said, "O Abu Talib! Your nephew comes to us in our courtyards and in our gatherings and he makes us hear things that annoy us, so if you see fit to restrain him from us, then do so." He said to me, "O Aqil! Find your cousin for me," so I took him out of one of Abu Talib's small houses. He came walking with me seeking the spoils, walking in them but could not reach him until he reached Abu Talib. Abu Talib said to him, "O my nephew, by Allah! I did not know that you would be obeyed, and your people have come claiming that you come to them in their Kaaba and in their assembly and make them hear what harms them, so if you see fit to desist from them." So the Prophet Muhammad (saw), looked up to the sky and said, «والله! ما أنا بأقدر أن أدع ما بُعثت به من أن يشعل أحدكم من هذه الشمس شعلة من نار.» "By Allah (swt)! I am not able to abandon what I was sent

with, except that one of you should light a flame of fire from this sun." Abu Talib said, "By Allah, my nephew has never lied. Return, guided." [Al-Tabarani and Abu Ya'la, and the men of Abu Ya'la are the men of the Sahih]

وعند البيهقي أن أبا طالب قال له ﷺ: يا ابن أخي! إن قومك قد جاؤوني وقالوا كذا وكذا فأبقي عليّ وعلى نفسك، ولا تحمّلني من الأمر ما لا أطيق أنا ولا أنت، فأكفف عن قومك ما يكرهون من قولك. فظنّ رسول الله ﷺ أن قد بدا لعمه فيه، وأنه خاذله ومسلّمه وأنه ضعف عن القيام معه. فقال رسول الله ﷺ «يا عم: لو وُضعت الشمس في يميني والقمر في يساري ما تركت هذا الأمر حتى يظهره الله أو أهلك في طلبه»؛ ثم استعبر رسول الله ﷺ فبكى. فلما ولى قال له - حين رأى ما بلغ الأمر برسول الله ﷺ: يا ابن أخي! فأقبل عليه ﷺ فقال: امض على أمرك وافعل ما أحببت، فوالله لا أسلمك لشيء أبداً.

Al-Bayhaqi reported that Abu Talib said to him (saw), "O son of my brother! Your people have come to me and said such and such, so spare me and yourself, and do not burden me with a matter that neither I nor you can bear. Refrain from saying to your people what they dislike." The Messenger of Allah, Muhammad (saw), thought that his uncle had changed his mind about him, and that he would abandon him and hand him over, and that he was too weak to stand with him. The Messenger of Allah, Muhammad (saw) said, «يا عم: لو وُضعت الشمس في يميني والقمر في يساري ما تركت هذا الأمر حتى يظهره الله أو أهلك في طلبه» "O uncle, if the sun was placed in my right hand and the moon in my left, I would not abandon this matter until Allah (swt) makes it prevail or I perish in pursuit of it." The Messenger of Allah, Muhammad (saw) wept and cried. When he turned away, he said to him, when he saw what had happened to the Messenger of Allah, Muhammad (saw) "O son of my brother!" The Messenger of Allah, Muhammad (saw) turned to him and Abu Talib then said to him, "Go on with your matter and do what you like, for Allah (swt) I will never hand you over to anything."

As for what the Prophet (saw) encountered after the death of his uncle Abu Talib, Abdullah bin Jaafar (ra) narrated, "When Abu Talib died, a lout from the louts of Quraysh came to the Messenger of Allah, Muhammad (saw) and threw dirt on him. He (saw) returned to his house and one of his daughters came to wipe the dirt from his face and cried. He (saw) said, « **أي بنية! لا** » "O my daughter! Do not cry, for Allah will protect your father." And the Prophet (saw) said in between, « **ما** » "The Quraysh did not attain anything I disliked until Abu Talib died, then they began." [Narrated by Al-Bayhaqi]. And on the authority of Abu Hurairah (ra), he said, When Abu Talib died, they scowled angrily at the Prophet (saw), so he said, « **يا عم! ما أسرع ما وجدتُ فقدك** » "O uncle! How quickly I felt your loss." [Narrated by Abu Nu'aym in Al-Hilya].

Then the rejection and aversion continued towards his noble face (saw). Al-Tabarani narrated on the authority of Manbit al-Azdi who said, "I saw the Messenger of Allah, Muhammad (saw), during the pre-Islamic era, saying, « **يا أيها النَّاس! قولوا لا إله إلاَّ الله** » "O people! Say 'There is no god but Allah and you will be successful.'" Some of them spat in his face, some threw dirt on him, and some cursed him until noon. Then a young girl came with a large cup of water, and he washed his face and hands and said, « **يا بنية! لا تخشِي على أبيك غيلة ولا ذلة** » "O my daughter! Do not fear for your father treachery or humiliation." I said: Who is this? They said, "Zainab, the daughter of the Messenger of Allah, Muhammad (saw)."

وعن عروة رضي الله عنه قال: سألت ابن العاص رضي الله عنه فقلت: أخبرني بأشدَّ شيء صنعته المشركون برسول الله ﷺ. قال: بينما النبي ﷺ يصلي في حجر الكعبة؛ إذ أقبل عليه عقبة بن أبي مُعيط فوضع ثوبه على عنقه فخنقه خنقًا شديدًا، فأقبل أبو بكر رضي الله عنه حتى أخذ بمنكبه ودفعه عن النبي ﷺ وقال: (اتَّقُوا نَوْنَ

رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ) [سورة المؤمن: 28 والحديث للبخاري].

On the authority of Urwah (ra) who said: I asked Ibn Al-Aas (ra), and I said: Tell me about the worst thing that the polytheists did to the Messenger of Allah, Muhammad (saw). He said: "While the Prophet (saw) was praying in the Hijr of the Kaaba, Uqbah ibn Abi Mu'ayt came up to him, put his garment around his neck, and strangled him severely. Abu Bakr (ra) came forward, grabbed him by the shoulder, and pushed him away from the Prophet (saw) and said, "Would you kill a man because he says, رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ" My Lord is Allah, while he has come to you with clear proofs from your Lord?" [TMQ Surah Al-Mu'min 23:28] and the hadith is from Al-Bukhari.

وأخرج أبو يعلى عن أنس بن مالك رضي الله عنه قال: لقد ضربوا رسول الله ﷺ مرة حتى غشي عليه، فقام أبو بكر رضي الله عنه فجعل ينادي: ويلكم! أتقتلون رجلاً أن يقول ربي الله، فقالوا: من هذا؟ فقالوا: أبو بكر المجنون، فتركوا الرسول ﷺ وأقبلوا على أبي بكر. [رجاله رجال الصحيح، وأخرجه الحاكم أيضاً وقال: صحيح على شرط مسلم، ولم يخرجاه]

Abu Ya'la narrated on the authority of Anas bin Malik (ra) who said: They once beat the Messenger of Allah, Muhammad (saw) until he fainted. Abu Bakr (ra) stood up and began to call out: Woe to you! Do you kill a man because he says, "My Lord is God?" They said: "Who is this?" They said: "Abu Bakr the madman." So they left the Messenger of Allah, Muhammad (saw) and turned on Abu Bakr. [Its men are the men of Sahih. Al-Hakim also narrated it and said: It is sahih according to the conditions of Muslim]

وعن موقف أبي بكر هذا يحدثنا الإمام علي بن أبي طالب رضي الله عنه فيما رواه محمد بن عقيل عن علي رضي الله عنه أنه خطبهم فقال: يا أيها الناس: من أشجع الناس؟ فقالوا: أنت يا أمير المؤمنين! فقال أما إني ما بارزني أحد إلا انتصفت منه،

ولكن هو أبو بكر رضي الله عنه ؛ إنا جعلنا لرسول الله ﷺ عريشًا - يعني في غزوة بدر الكبرى - فقلنا: من يكون مع رسول الله ﷺ لئلا يهوي إليه أحد من المشركين؟ فوالله! ما دنا منا أحد إلا أبو بكر رضي الله عنه شاهراً بالسيف على رأس رسول الله ﷺ لا يهوي إليه أحد إلا أهوى إليه؛ فهذا أشجع الناس. قال: ولقد رأيت رسول الله ﷺ وأخذته قريش، فهذا يحادّه وهذا يتلته ويقولون: أنت جعلت الآلهة إلهاً واحداً، فوالله! ما دنا منا أحد إلا أبو بكر يضرب هذا ويجاهد هذا ويتلثل هذا وهو يقول: ويلكم! أتقتلون رجلاً أن يقول ربي الله؟

Regarding this position of Abu Bakr (ra), Imam Ali bin Abi Talib (ra) tells us in what Muhammad bin Aqeel narrated on the authority of Ali (ra) that he addressed them and said: "O people, who is the bravest of people? They said: You, O Commander of the Faithful! He said: No one has ever confronted me without me taking revenge on him, but the bravest is Abu Bakr (ra). We made a shelter for the Messenger of Allah, Muhammad (saw) - meaning in the Battle of Badr - and we said: Who will be with the Messenger of Allah, Muhammad (saw) so that none of the mushrikoon may fall upon him? By Allah! No one approached us except Abu Bakr (ra) brandishing his sword over the head of the Messenger of Allah, Muhammad (saw), and no one fell upon him except that I fell upon him; this is the bravest of people. He said: I saw the Messenger of Allah, Muhammad (saw) and the Quraysh seized him, one of them fighting him and the other stumbling over him and they were saying: You have made the gods one God, by Allah! No one came near us except Abu Bakr, striking this one, fighting that one, and throwing himself at that one, saying: "Woe to you! Would you kill a man because he says, My Lord is Allah?"

Then Ali (ra) lifted up the cloak he was wearing and wept until his beard was soaked. Then he said: أنشدكم الله! أمؤمن آل فرعون خير أم هو؟ فسكت القوم. فقال علي رضي الله عنه: فوالله! لساعة من أبي بكر خير من ملء الأرض من مؤمن آل فرعون، ذاك رجل يكتم إيمانه وهذا رجل

أعلن إيمانه " I ask you by Allah! Is the believer from the family of the Pharaoh better or is he? The people were silent. Then Ali (ra) said: By Allah! An hour of Abu Bakr is better than filling the earth with the believer from the family of the Pharaoh. That was one who concealed their Iman and this was a man who declared his Iman." [Narrated by Al-Bazzar, who said: We do not know it to be narrated except from this source.]

وعن عبد الله بن مسعود رضي الله عنه قال: (بيننا رسول الله ﷺ في المسجد وأبو جهل بن هشام وشيبة وعتبة ابنا ربيعة وعقبة بن أبي معيط وأمّية بن خلف ورجلان آخران كانوا سبعة وهم في الحجر ورسول الله ﷺ يصلي، فلما سجد أطال السجود. فقال أبو جهل: أيكم يأتي جزور بني فلان فيأتينا بقُرْئتها فنكفؤه على محمّد، فانطلق أشقاها عقبة بن أبي معيط فأتى به فألقاه على كتفيه ورسول الله ﷺ ساجد، قال ابن مسعود: وأنا قائم لا أستطيع أن أتكلّم ليس عندي منعة تمنعني. فأنا أذهب؛ إذ سمعتُ فاطمة بنت رسول الله ﷺ فأقبلت حتى ألقيت ذلك عن عاتقه ثم استقبلت قريبًا تسبهم فلم يرجعوا إليها شيئًا) [أخرجه البزار والطبراني قال الهيثمي: وفيه: الأجلح بن عبد الله الكندي وهو ثقة عند ابن معين وغيره، وأخرجه أيضًا أبو نعيم في دلائل النبوة) ص 90 نحو رواية البزار والطبراني. وأخرجه أيضًا الشيخان والترمذي وغيرهم باختصار قصة أبي البخترى] وفي ألفاظ الصحيح: أنهم لما فعلوا ذلك ضحكوا حتى جعل يميل بعضهم إلى بعض، أي من شدة الضحك

On the authority of Abdullah bin Masoud (ra) he said: "While the Messenger of Allah, Muhammad (saw) was in the mosque, and Abu Jahl bin Hisham, Shaibah, and Utbah, the sons of Rabi'ah, and Uqbah bin Abi Mu'ayt, and Umayyah bin Khalaf, and two other men, there were seven of them, and they were in the courtyard, and the Messenger of Allah, Muhammad (saw) was praying, and when he prostrated, he prolonged his prostration. Abu Jahl said: Who among you will go to the camels of the Banu So-and-so and bring us their dung so that we may throw it on Muhammad? So the most wretched of them, Uqbah bin Abi Mu'ayt, went and brought it and threw it on his shoulders while the Messenger of Allah, Muhammad (saw) was

prostrating. Ibn Masoud said: I was standing and could not speak, I had no protection to prevent me. So I went; when Fatimah, the daughter of the Messenger of Allah, Muhammad (saw) heard it, so she came forward until she threw it off his shoulder, then she faced the Quraysh cursing them, but they did not respond to her at all.” [Narrated by Al-Bazzar and Al-Tabarani. Al-Haythami said: It includes: Al-Ajlal bin Abdullah Al-Kindi, and he is trustworthy according to Ibn Ma’in. And others. It was also included by Abu Naim in “Dala’il al-Nubuwwah” p. 90, similar to the narration of al-Bazzar and al-Tabarani. It was also included by al-Bukhari and Muslim, al-Tirmidhi and others in an abbreviated version of the story of Abu al-Bukhtari. In the wording of the Sahih: When they did that, they laughed until some of them leaned towards each other, meaning from the intensity of the laughter.

وعن ربيعة بن عبّيد الدّيلي قال: ما أسمعكم تقولون إن قريشًا كانت تنال من رسول الله ﷺ ، فإنّي أكثر ما رأيت أن منزله كان بين منزل أبي لهب وعُقبه بن أبي مُعيط؛ وكان يتقلب إلى بيته فيجد الأرحام والدماء والأنحات [الردّيء من كل شيء] قد نصبت على بابهِ فيُنجّي ذلك بسية قوسه ويقول: «بئس الجوار هذا يا معشر قريش». [أخرجه الطبراني في الأوسط].

On the authority of Rabia bin Ubaid ad-Dailami, who said: I do not hear you saying that Quraysh used to attack the Messenger of Allah, Muhammad (saw) because most of what I saw was that his house was between the house of Abu Lahab and the house of Uqbah bin Abi Mu’ayt. He would go back to his house and find the wombs, blood, and the worst of everything placed at his door, so he would remove them with the tip of his bow and say: “What a bad neighborliness this is, O people of Quraysh.” [Narrated by at-Tabarani in al-Awsat].

وعن عروة بن الزبير رضي الله عنهما قال: ومات أبو طالب وازداد البلاء على رسول الله ﷺ شدة فعمد إلى ثقيف يرجو أن يؤووه وينصروه، فوجد ثلاثة نفر منهم سادة ثقيف وهم إخوة: عبد يا ليل بن عمرو وحُبيب بن عمرو ومسعود بن عمرو؛ فعرض عليهم نفسه وشكا إليهم البلاء وما انتهك قومه منه. فقال أحدهم أنا أسرق ثياب الكعبة إن كان الله بعثك بشيء قط، وقال الآخر: والله! لا أكلمك بعد مجلسك هذا كلمة واحدة أبداً، لئن كنت رسولاً لأنت أعظم شرفاً وحقاً من أن أكلمك. وقال الآخر: أعجز الله أن يرسل غيرك؟ وأفشوا ذلك في ثقيف الذي قال لهم، واجتمعوا يستهزئون برسول الله ﷺ وقعدوا له صفين على طريقه، فأخذوا بأيديهم الحجارة فجعل لا يرفع رجله ولا يضعها إلا رضخوها بالحجارة وهم في ذلك يستهزئون ويسخرون. فلما خلص من صقْيهم وقدماه تسيلان الدماء عمد إلى حائط من كرومهم، فأتى ظل حُبلة من الكرم فجلس في أصلها مكروباً موجعاً تسيل قدماه الدماء فإذا في الكرم عتبة بن ربيعة وشيبة بن ربيعة، فلما أبصرهما كره أن يأتيهما لما يعلم من عداوتهما لله ولرسوله وبه الذي به، فأرسلا إليه غلاماً عداساً بعنب وهو نصراني من أهل نينوى. فلما أتاه وضع العنب بين يديه فقال رسول الله ﷺ: «بسم الله»، فعجب عداس، فقال له رسول الله ﷺ: «من أي أرض أنت يا عداس؟» فقال أنا من أهل نينوى. فقال النبي ﷺ: «من أهل مدينة الرجل الصالح يونس بن متى؟» فقال له عداس: وما يدريك من يونس بن متى؟ فأخبره رسول الله ﷺ من شأن يونس ما عرف، وكان رسول الله ﷺ لا يحقر أحداً، يبلغه رسالات الله تعالى. فقال عداس: يا رسول الله! أخبرني خبر يونس بن متى. فلما أخبره رسول الله ﷺ من شأن يونس بن متى ما أوجي إليه من شأنه خَرَّ ساجداً للرسول ﷺ، ثم جعل يقبل قدميه وهما تسيلان الدماء. فلما أبصر عتبة وأخوه شيبة ما فعل غلامهما سكتا. فلما أتاهما قالا له: ما شأنك سجدت لمحمد وقبلت قدميه ولم نرك فعلت هذا بأحد منا. قال: هذا رجل صالح حدثني عن أشياء عرفتها من شأن رسول بعثه الله تعالى إلينا يُدعى يونس بن متى، فأخبرني أنه رسول الله، فضحكا وقالوا: لا يفتنك عن نصرانيتك، إنه رجل يَخْدع، ثم رجع رسول الله ﷺ إلى مكة. [أخرجه أبو نعيم في الدلائل].

On the authority of Urwah ibn al-Zubayr (ra) he said: Abu Talib died and the affliction on the Messenger of Allah, Muhammad (saw), became more severe, so he went to Thaqeef hoping that they would shelter him and support him. He found three men among them, the leaders of Thaqeef, who were brothers: Abd Ya Lail ibn Amr, Khubayb ibn Amr, and Masoud

ibn Amr. He presented himself to them and complained to them about the affliction and what his people had done to him. One of them said, "I would steal the cloths of the Kaaba if Allah had ever sent you with anything." The other said, "By Allah! I will never speak to you a single word after this meeting of yours. If you are a messenger, then you are more honorable and deserving than for me to speak to you." The other said, "Was Allah unable to send anyone other than you?" They spread this among Thaqeef, what he had told them, and they gathered to mock the Messenger of Allah, Muhammad (saw) and sat in two rows on his way. They took stones in their hands, and he would not raise his foot or put it down without them crushing it with stones while they were mocking and ridiculing him. When he was free from their two rows and his feet were dripping with blood, he went to one of their vineyards and came to the shade of a vineyard and sat at its base, distressed and in pain, with his feet dripping with blood. There in the vineyard were Utbah ibn Rabi'ah and Shaibah ibn Rabi'ah. When he saw them, he was reluctant to go to them because he knew of their enmity towards Allah and His Messenger and what he had done to them. So they sent to him a young boy, Addas, with grapes. He was a Christian from Nineveh. When he came to him, he placed the grapes in front of him and the Messenger of Allah, Muhammad (saw) said: "In the name of Allah." Addas was amazed, so the Messenger of Allah, Muhammad (saw) said to him: "From which land are you, O Addas?" He said: I am from Nineveh. The Prophet (saw) said: "Who are the people of the city of the righteous man Yunus ibn Matta?" Addas said to him: "How do you know who Yunus ibn Matta is?" The Messenger of Allah, Muhammad (saw) told him about Yunus as he knew. The Messenger of Allah, Muhammad (saw) did not look down on

anyone. He conveyed to him the messages of Allah Almighty. Addas said: "O Messenger of Allah! Tell me about Yunus ibn Matta (Dhul Noon) (as)." When the Messenger of Allah, Muhammad (saw) told him about Yunus ibn Matta (as) as he had been inspired to, he prostrated before the Messenger of Allah, Muhammad (saw). Then he began to kiss his feet while they were bleeding. When Utbah and his brother Shaybah saw what their servant had done, they remained silent. When he came to them, they said to him: "What is the matter with you? You prostrated before Muhammad and kissed his feet, and we have never seen you do this to any of us." He said: This is a righteous man who told me about things I knew about a messenger whom Allah Almighty sent to us called Yunus bin Matta (as). He told me that he was the Messenger of Allah. They laughed and said: Do not let him tempt you away from your Christianity. He is a man who deceives. Then the Messenger of Allah, Muhammad (saw), returned to Mecca. [Narrated by Abu Na'im in Al-Dala'il].

وعن موسى بن عقبة قال: وقعد له أهل الطائف صَفَيْنَ على طريقه، فلما مرّ جعلوا لا يرفع رجله ولا يضعهما إلا رضخوهما بالحجارة حتى أدموه فخلص منهم وهما يسيلان الدماء. وفيما ذكر ابن إسحاق: فقام رسول الله ﷺ من عندهم وقد يئس من خير ثقيف، وقد قال لهم - فيما ذكر لي - إن فعلتم ما فعلتم فاكتموا عليّ وكره رسول الله ﷺ أن يبلغ قومه عنه فيؤذّروهم [يجرؤهم ويغريهم] ذلك عليه. فلم يفعلوا وأغروا به سفاههم وعبيدهم يسبونهم ويصيحون به حتى اجتمع عليه الناس وألجؤوه إلى حائط لعتبة بن ربيعة وشيبة ابن ربيعة وهما فيه، ورجع عنه من سفهاء ثقيف من كان يتبعه. فعمد إلى ظل حُبلة من عنب فجلس فيه وابنا ربيعة ينظران إليه ويريان ما يلقي من سفهاء أهل الطائف، وقد لقي رسول الله ﷺ - فيما ذكر لي - المرأة التي من بني جمح، فقال لها: ماذا لقينا من أحمائك!

On the authority of Musa bin Uqbah, he said: The people of Taif formed two rows for him on his way. When he passed by, they would not raise his feet or put them down except that they

would crush them with stones until they made him bleed. He escaped from them while they were bleeding. And as Ibn Ishaq mentioned: the Messenger of Allah, Muhammad (saw) rose from them, having despaired of any good from Thaqif. And he said to them - as I was told - If you do what you did, then conceal it from me. And the Messenger of Allah, Muhammad (saw) did not want his people to hear about him and that would embolden them [make them bold and incite them] against him. But they did not do that, and they incited their fools and slaves against him, cursing him and shouting at him until the people gathered around him and forced him into a garden belonging to Utbah bin Rabi'ah and Shaibah bin Rabi'ah while they were in it. And the fools of Thaqif who were following him turned away from him. So he went to the shade of a bunch of grapes and sat there while the two sons of Rabi'ah watched him and saw what he was suffering from the louts of the people of Taif. The Messenger of Allah, Muhammad (saw), met - as I was told - the woman from Banu Jumah and said to her: What have we suffered from your in-laws!

وعن عروة أن عائشة رضي الله عنها زوج النبي ﷺ حدثته أنها قالت للنبي ﷺ: هل أتى عليك يوم كان أشد عليك من يوم أحد؟ قال ﷺ: لقد لقيت من قومك ما لقيت، وكان أشد ما لقيت منهم يوم عرضت نفسي على ابن عبد يا ليل بن عبد كلال فلم يجبني إلى ما أردت، فانطلقت وأنا مهموم على وجهي فلم أستفق إلا وأنا بقرن الثعالب [موضع قريب من مكة] فرفعت رأسي فإذا أنا بسحابة قد أظلتني، فنظرت فإذا فيها جبرائيل عليه السلام فناداني فقال: إن الله قد سمع قول قومك لك وما ردوا عليك، وقد بعث الله إليك ملك الجبال لتأمره بما شئت فيهم، فما شئت؟ إن شئت أن أطبق عليهم الأخشبين. فقال النبي ﷺ: «بل أرجو أن يخرج الله عز وجل من أصلابهم من يعبد الله عز وجل وحده لا يشرك به شيئاً». [أخرجه البخاري ومسلم والنسائي]

On the authority of Urwah, that Aisha (ra) the wife of the Prophet (saw) told him that she said to the Prophet, Muhammad

(saw): Has there ever been a day more difficult for you than the day of Uhud? He (saw) said: I have encountered from your people what I encountered, and the most difficult thing I encountered from them was the day I presented myself to Ibn Abd Ya Lail ibn Abd Kulal, but he did not answer me as I wanted. So I set off, worried, and did not wake up until I was at Qarn ath-Tha'alib [a place near Mecca]. I raised my head and saw a cloud covering me. I looked and saw Jibreel, peace be upon him, in it. He called me and said: Allah has heard what your people said to you and how they responded to you. Allah has sent to you the Angel of the Mountains so that you may command him to do whatever you wish with them. What do you wish? If you wish, I will crush the two mountains on them. The Prophet, Muhammad (saw) said: « بل أرجو أن يُخرج الله عزَّ وجلَّ من أصلابهم من » «Rather, I hope that Allah, the Almighty, will bring forth from their loins those who will worship Allah, the Almighty, alone, and not associate anything with Him.» [Narrated by Al-Bukhari, Muslim and Al-Nasa'i]

When he was reassured (saw), he said his famous supplication: اللهم إليك أشكو ضعف قوتي وقلة حيلتي وهواني على الناس، يا أرحم الراحمين! أنت رب المستضعفين، وأنت ربي، إلى من تكلني؟ إلى بعيد يتجهمني؟ أم إلى عدو ملكته أمري؟ إن لم يكن بك غضب عليّ فلا أبالي، ولكن عافيتك هي أوسع لي، أعوذ بنور وجهك الذي أشرقت له الظلمات، وصلح عليه أمر الدنيا والآخرة من أن ينزل بي غضبك، أو يحلّ عليّ سخطك، لك العتبى حتى ترضى ولا حول ولا قوة إلا بك "O Allah! To You I complain of my weakness, my lack of resources, and my insignificance among people. O Most Merciful of the Merciful! You are the Lord of the weak, and You are my Lord. To whom will You entrust me? To a distant one who will treat me harshly? Or to an enemy to whom You have given control over my affairs? If You are not angry with me, I do not care, but Your well-being is more expensive

for me. I seek refuge in the light of Your face by which the darkness is illuminated, and by which the affairs of this world and the hereafter are set right, lest Your anger descend upon me, or Your wrath befall me. To You is the reproach until You are pleased, and there is no power or strength except with You."

وعن عائشة رضي الله عنها قالت: قال أبو بكر: لو رأيته ورسول الله ﷺ إذ صعدنا الغار. فأما قدما رسول الله ﷺ فتقطرتا دمًا. وأما قدماي فعادت كأنها صَفْوَان [الحجر الصلد الذي لا ينبت] قالت عائشة رضي الله عنها: إن رسول الله ﷺ لم يتعوّد الحفّية [أخرجه ابن مردويه، كذا في كنز العمال].

On the authority of Aisha (ra), she said: Abu Bakr said: "If you had seen me and the Messenger of Allah, Muhammad (saw), when we climbed the cave. As for the feet of the Messenger of Allah, Muhammad (saw), they were dripping with blood. As for my feet, they became like a solid rock. Aisha (ra), said: The Messenger of Allah, Muhammad (saw), was not accustomed to being barefoot." [Narrated by Ibn Mardawayh, as stated in Kanz al-Ummal].

This is some of what the Messenger of Allah, Muhammad (saw), encountered from his people. As for his noble Companions (ra), they also encountered what they encountered of torment and harm.

Arab Support for “Israel” and Betrayal of the People of Gaza

<https://www.al-waie.org/archives/article/19636>

While the Zionist army was committing daily massacres, brutal siege, systematic starvation and genocide against innocent civilians in the Gaza Strip, some irresponsible Arab regimes were secretly supporting “Israel” and its army with food supplies, that were in severe shortage. Then these regimes announced that they were unable to provide relief to Gaza. with food aid and medicine, and called on the international community to stand up to “Israel”, in order to prevent genocide, lift the siege and provide relief to the oppressed. Arab support for “Israel” became an undeniable fact. It became even more clear after the “Israeli” Ministry of Health issued a decision to stop importing fruits and vegetables from Jordan, due to the discovery of cholera bacteria in the waters of the Yarmouk River, and in agricultural products imported from there. This reinforced the belief in those news about Arab support for “Israel” during the aggression, and exposed the regimes that support “Israel” in secret, and fail Gaza in public.

In a report by the Abraham Accords Peace Institute, a pro-“Israel” organization based in the United States, it praised the strength of trade support from some Arab countries for “Israel” since the start of the war on Gaza. It said that exports from “Western” countries to “Israel” fell by 18% in the last three months of 2023. However, exports from “Arab” countries fell by only 4%. According to the report, Egypt’s exports to Israel increased by 168%, and “Israel’s” imports from Morocco doubled, by more than 200%, since the start of the aggression on

Gaza. Recently, data from the "Israeli" Central Bureau of Statistics revealed the exports of Egypt, the Emirates, Jordan and Morocco to the Jewish entity, amidst its aggression on Gaza. The value of exports from Egypt to "Israel" in May alone amounted to about \$25 million, and during the first five months of this year, they amounted to about \$1.2 billion from the Emirates, about \$129.1 million from Jordan, and \$7.4 million from Morocco. The Hebrew website Walla confirmed that the UAE has established a land bridge across Saudi Arabia and Jordan, reaching the port of Haifa, with a length of 2,000 kilometers, carrying commercial shipments to thwart the Houthi attempts to besiege "Israel" so that it stops its aggression on Gaza.

To understand the extent of support and services provided by some irresponsible Arab governments to "Israel," in light of the "Israeli" government's strict secrecy regarding information related to the repercussions of the war on the domestic front, the "Times of Israel" published a dangerous article last April entitled "Israeli" relief organizations intervene before Passover to address food crisis due to repercussions of the war." The article reveals the suffering of "Israelis" from food shortages, and rising prices after the Palestinian resistance's attack on the Gaza Envelope settlements. The newspaper says that the Hamas attack paralyzed agriculture in "Israel," and the newspaper revealed for the first time that the agricultural sector in "Israel" lost nearly 40% of its workforce, and 30% of its agricultural land on October 7, when the country's agricultural center, meaning the Gaza zone, became a war zone, death, and total destruction. About 20% of "Israel's" agricultural land is located in the Gazar region. According to an article published in Globes in mid-October, quoting the head of the "Israeli" Farmers Union, 75% of the vegetables consumed in "Israel," 20% of the fruits and 6.5% of

the milk come from the Gaza area, all of which stopped production after October 7. All of these losses could have dissuaded Netanyahu from continuing to destroy Gaza and kill civilians, if it weren't for the support of irresponsible Arab governments in providing alternative food supplies.

At the same time, the occupied area in northern Israel, which has been subject to Hezbollah rocket attacks in Lebanon, constitutes a third of the agricultural land of the entity, according to the Ministry of Agriculture and Rural Development in "Israel." the Galilee and Golan regions provide about 73% of the local production of eggs and chickens. This production has also stopped, and could have been an additional deterrent to Netanyahu to stop the war, had it not been for the irresponsible Arab support. As for the farms whose infrastructure was not damaged or destroyed, they have almost stopped production due to the lack of available labor. About 10,000 foreign workers fled the country after October 7, and 20,000 Palestinian workers are no longer allowed to enter "Israel," according to data from the Ministry of Agriculture and Rural Development. This means that agricultural production has almost stopped within the entity. All this is dangerous information, rarely published by the "Israeli" media. It reveals the extent to which food security within "Israel" has been damaged by the war, and the possibility of it stopping its war, had it not been for the support of those irresponsible Arab governments.

Amidst the Egyptian government allowing the export of vegetables and fruits to "Israel," the Egyptian citizen suffers from high food prices. President Abdel Fattah El-Sisi said that Egypt needs one billion dollars per month to import basic foodstuffs. The World Bank announced that food prices in Egypt, which imports 65% of its food needs, have been the highest in the

world since the middle of last year. The UAE, which launched a land bridge to supply "Israel" with food supplies during the war on Gaza, imports more than 90% of its food needs, according to the US Department of Agriculture in 2024. Jordan is not among the rich countries that have a food surplus. The World Trade Organization classified Jordan, in 2022, as a country suffering from a food deficit, as it imports about 70% of its basic food needs, according to the Carnegie Institute, on 2021, and imported products worth \$2.7 billion, according to a report by the US Department of Agriculture in 2022. So why does the government risk supporting "Israel" at the expense of its citizens? Although Israel's losses due to the war do not compare to what children, women and 2.3 million civilians in Gaza are suffering from, sometimes by starvation, and sometimes by bombing, the irresponsible Arab governments are striving to compensate "Israel" and its army for the food supplies they lack, and claim their inability to provide relief to the oppressed in Gaza.

Al-Waie: The provision of food by Arab governments to "Israel" is unjustifiable support, complicity and participation in the aggression, and a betrayal of the oppressed in Gaza. It reveals the extent to which food security inside "Israel" has been damaged by the war, and the possibility of it stopping without the support of those irresponsible Arab governments.