

# NUSSRAH

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**THE WEAPONS OF  
FEAR AND FORCE  
FAIL BEFORE  
IMAAN**

**HANIFI ULEMA  
ON KHILAFAH  
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**SHEIKH ATA IBN KHALIL ABU AL-RASHTA  
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## **Nussrah Magazine Issue 33**

**November/ December 2016 CE- Safar 1438/ Rabi ul-Awwal 1438**

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## Bow Before None But Allah (swt)

Fear is an emotion that is powerful and if unchecked, it freezes society and creates paralysis. And once a society freezes it starts to stagnate and rot, eventually losing everything. Fear paralyzes and renders ineffective all convictions about what is right and wrong. Action depends not only on knowing what is right and wrong, but having the will to stand for the truth. Fear can have many forms. Fear of our interests getting compromised, the fear of taking a risk by aiming for a high knowing that failure can result in losing not just what we aimed for but what we had.

The rights and wrongs of the Kashmir issue are clear. The Hindu state is brutally oppressing the Muslim Majority in the valley. The crisis has deep roots in the idea of Pakistan. Muslims of the subcontinent feared the animosity of the Hindu majority. They politically emphasized their unique cultural identity. Kashmir is 1947 in 2016. It is the reminder of the moral case for Pakistan. Muslims need a state to live according to Islam and free from oppression. With such a powerful moral case, how can Muslims of Pakistan decide on two different solutions to essentially the same problem? Kashmir today is Pakistan in 1947.

What is hindering the solution to the Kashmir problem is fear spread by Pakistan's incompetent, insincere and treacherous political and military leadership. It is the arguments of fear which is resulting in paralysis and inaction with respect to Kashmir. War is nothing but destruction. The Muslim World is disintegrating, in this era of chaos confrontation is dangerous. There can be no

war between nuclear powers. Supporting armed freedom struggle against occupation will lead to international isolation. Pakistan is weak and cannot support Kashmir without international support especially that of the super power America. India's conventional weapons strength is far superior.

One can easily judge that all of these arguments are false by a simple test. Replace Kashmir with Lahore or Sialkot and suddenly everything is possible. War is a must. One does not care about the international community or what it thinks. Everyone can fight, both state and non-state actors. And one realizes that the other side also fears nuclear strikes as well.

Muslims have a powerful emotion which cuts through the emotion of fear and defeats it. It is the fear of Allah (swt) that overrides fear of anything else. We bow before none but Allah, we are dictated by none but Allah and we care for nothing but Allah's commands. Kashmir is crying for help and the solution is war by Pakistan's armed forces. Kashmir will never bow, will never be dictated

and will never rest till Islam is established in authority. And Kashmir will be liberated when we remind ourselves of Islam's ruling, Kashmir is Lahore and Lahore is Kashmir. The Ummah is one and there is no distinction of nationalism between her. Kashmir will be liberated when the Ummah adopts Islam's rulings both in word and action and when her armed forces support the project of the return of Islam's state, the Khilafah, to Pakistan.

The rights and wrongs of the Kashmir issue are clear. The Hindu state is brutally oppressing the Muslim Majority in the valley. The crisis has deep roots in the idea of Pakistan. Muslims of the subcontinent feared the animosity of the Hindu majority. They politically emphasized their unique cultural identity. Kashmir is 1947 in 2016.

## Tafseer Al-Baqarah: 146-150

Sheikh Ata Bin Khalil Abu Al-Rashtah:

﴿الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ \* الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ \* وَلِكُلِّ وِجْهَةٍ هُوَ مُوَلِّيَهَا فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ \* وَمَنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ \* وَمَنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي وَلَا تَمَّ نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ﴾

“(146. Those to whom We gave the Book (Jews and Christians) recognise him (Muhammad) as they recognize their sons. But verily, a party of them conceal the truth while they know it i.e., the descriptions of Muhammad which are written in the Tawrah and the Injil).

(147. This is the truth from your Lord. So be you not one of those who doubt).

(148. For every nation there is a direction to which they face (in their prayers). So hasten towards all that is good. Wheresoever you may be, Allah will bring you together (on the Day of Resurrection). Truly, Allah is able to do all things.)

(149. And from wheresoever you start forth (for prayers), turn your face in the direction of Al-Masjid Al-Haram (at Makkah), that is indeed the truth from your Lord. And Allah is not unaware of what you do.)

(150. And from wheresoever you start forth (for prayers), turn your face in the direction of Al-Masjid Al-Haram (at Makkah), and wheresoever you are, turn your faces towards it (when you pray) so that men may have no argument against you except those of them that are oppressors, so fear them not, but fear Me!

And so that I may complete My blessings on you and that you may be guided.)”  
[Surah Al-Baqarah 2: 146-150]

Allah (swt) clarifies in these verses the following:

1. The Jewish rabbis and the Christian priests know that Muhammad (saaw) is the Prophet promised in their Books. They know that as surely as they know their own sons. However, a group of them conceal the truth, through stubbornness and obstinacy. (آتَيْنَاهُمْ) means their rabbis and their priests i.e. their scholars with the Contextualization (قرينة Qareenah) of (يَعْرِفُونَهُ) “they know him” because knowing is confirmed by what is in their books. This is a Contextualization about what is meant by (آتَيْنَاهُمْ الْكِتَابَ) “Those to whom We gave the Book”. Those that know of him are their scholars, for these have real knowledge, whereas their public have knowledge by imitation of their rabbis and their priests.

2. Here Allah (swt) mentions in an address to RasulAllah (saaw) that what they conceal is the Truth from your Lord i.e. of they know of you as they know their children - and this is what they conceal - though it is the truth from your Lord. So continue with this Truth because they disbelieve in you through stubbornness and obstinacy, not because they do not know of you, for this is established in their Books.

As for (فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ) “So be you not one of those who doubt” which continues on from your being a non-doubter and that is because Forbidding (نهى Na’hee) from a matter linguistically does not at all mean that its possessor is so. This means the continuity of the state that he was in, for the sake of affirmation and confirmation. So, if it is said to the learned “Do not be illiterate” this means that you have confirmed that he continues in

being learned. It does not mean that he is illiterate and so you are inviting him to learn.

So, the state of RasulAllah (saaw) before the Forbidding is **“that he is not of the doubters,”** so the Forbidding confirms that RasulAllah (saaw) continues on the state upon which he was in i.e. not of the doubters i.e. not from those who doubt.

This is similar to the saying of Allah (swt) addressing RasulAllah (saaw) **ظَهِيْرًا** (فَلَا تَكُوْنَنَّ لِلْكَافِرِيْنَ) **“So do not be an assistant to the disbelievers.”** [Surah al-Qasas 28:86] as well as **وَلَا تَكُوْنَنَّ مِنَ الْمُشْرِكِيْنَ** (وَلَا تَكُوْنَنَّ مِنَ الْمُشْرِكِيْنَ) **“And do not be from the mushrikeen”** [Al-Qasas 28:87] i.e. continue in your being not an assistant to the disbelievers and continue in your being not of the mushrikeen, because the state in which RasulAllah (saaw) was in before the Forbidding was that he was not an assistant to the disbelievers and he not from the mushrikeen.

3. Then Allah (swt) tells us that each of the Jews, Christians and Muslims have a Qiblah to which they face. Allah (swt) calls us to compete in good works. The verse thus shows that no one is beyond Allah's capability. Everyone, wherever they may be, Allah (swt) brings them together on the Day of Judgment, rewarding them according to what they endured, so Allah (swt) is not incapable of anything, for He is able to do all things.

**“Wheresoever you may be, Allah will bring you together”** (أَيْنَ مَا تَكُوْنُوا يَأْتِ بِكُمْ اللهُ جَمِيْعًا) "Where" is the case of locality implying the meaning of condition, **“you may be, Allah will bring”** is the action of obliging the condition with the meaning that Allah brings you from any place whatsoever in which you are and He is not incapable of anything.

4. Then Allah swt confirms in the last two verses to face the new Qiblah - Al-Bayt ul-Haram - during residence and travel.

As for **“Wheresoever you may be”** and **“And from wheresoever you start forth”** this repeated confirmation is to remove what effect there

could be in the soul through abrogation of the First Qiblah after Salah towards it for a time, so it reassures the should and directs it to wherein is the command of Allah (swt) and you know that it is the Truth right and that Allah swt compensate for every act. Thus, He (swt) is not neglectful on anything rather he takes account of everything **يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيْدًا** **“The Day every soul will find what it has done of good present [before it] and what it has done of evil, it will wish that between itself and that [evil] was a great distance.”** [Surah Aali-Imran 3: 30]. Thus Allah (swt) does not overlook any thing. **وَمَا اللهُ بِغَافِلٍ عَمَّا تَعْمَلُوْنَ** **“And Allah is not unaware of what you do”** [Surah Al-Baqarah 2:74]

5. As we stated regarding the previous Ayah **فَقَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ** [Surah 2:144]. RasulAllah (saaw) made Dua to Allah (swt) that he directed him to face the Kaaba instead of Baytul Maqdis to eradicate the effects of the Arab mushrikeen, particularly the people of Makkah, and the false pretensions of the Jews. The Arabs had been saying that this Prophet contradicts the Qiblah of both his father Abraham and his people. The Jews were saying that the promised Prophet accepted the Kaaba and not Baytul Maqdis. Allah (swt) accepted the Dua of His Messenger (saaw) and made the Kaaba the Qiblah **فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا** **“Surely, We shall turn you to a Qiblah (prayer direction) that shall please you”** [Surah Al-Baqarah 2:144].

Allah (swt) obliged the First Qiblah towards Baytul Maqdis and then after some years made the Kaaba as the Qiblah, according to the wisdom that Allah (swt) knows. It is possible that we can see something of the wisdom from reflecting upon these noble verses, particularly **وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا** **“We made the Qiblah which you used to face, only so We know those who followed the Messenger (Muhammad) from those who would turn on their heels”** [Surah al-Baqarah 2:143] as well as the Ayah **لِنَلَّا يَكُوْنُ لِلنَّاسِ عَلَيْنِمْ** **“so that men may have**

**no argument against you except those of them that are oppressors.”** Thus, we notice from reflecting upon these two Ayahs, two matters from this wisdom.

As for the first matter, it is: on the one hand, exposing the weakness of Imaan of those over whom Shaytaan found a way into them by suggesting to them that this change in Qiblah is evidence of the lack of sincerity of the this Prophet (saaw), so Shaytaan made the Imaan of these people confused and Allah (swt) exposed their state. On the other hand, it distinguished true believers, for they obeyed the command of Allah (swt), assured by both the honesty of RasulAllah (saaw) and that Allah (swt) is the Master of the command and He ordered him in Truth. So their being directed to Baytul Maqdis and then the Ka'abah is according to the command of Allah (swt) and his command is Truth without doubt or suspicion.

And this is the first matter we notice of the wisdom.

As for the second matter, it is to show the reality of those words of the disbelievers from the mushrikeen and the Jews, that they are saying nothing but controversy and stubbornness, and not appealing to Truth, as evidenced by their continued fabrications even after the change to the Kaaba. This is mentioned in the Ayah **(لِنَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ)** **“so that men may have no argument against you except those of them that are oppressors.”** These oppressors from the Jews and the Arab mushrikeen who brought the first false pretensions went back to searching for other flimsy arguments in downright stubbornness. So the Jews went back after the change in Qiblah to saying **ما تحول للكعبة إلا ميلاً لدين قومه وحباً لبلده وليس طاعةً لربه** "Nothing brought the change towards the Kaaba but inclination to the religion of his people and the love for his land and not obedience to his Lord." And the Arabs went back to saying **إنه علم أن قبلته الأولى خطأ وها هو عاد إلى قبلة آبائه** "Indeed he that his first Qiblah is a mistake and we went back to the Qiblah of his fathers."

These are the aspects of the wisdom that we notice upon reflecting on the Ayaat of changing the Qiblah from Baytul Maqdis to the Kaaba and the other great aspects are in the knowledge of Allah (swt).

And **(الظالمون)“The oppressors”** are the ones who are putting things out of place, so accordingly they are arguing without an affirmative argument, only for the sake or prolonging argument and quarrel. Argument **(حجة Hujjah)** is the name given to all that conveys adversarial disagreement in the way of argument, whether the argument is valid or invalid as in the saying of Allah (swt) **(وَالَّذِينَ يُحَاجُّونَ فِي اللَّهِ مِنْ بَعْدِ مَا اسْتُجِيبَ لَهُ حُجَّتُهُمْ دَاحِضَةٌ عِنْدَ رَبِّهِمْ وَعَلَيْهِمْ عَذَابٌ شَدِيدٌ)** **“And those who argue concerning Allah after He has been responded to - their argument is invalid with their Lord, and upon them is [His] wrath, and for them is a severe punishment.”** [Surah ash-Shura 42:16] and similarly in the saying of Allah (swt) **(يَا أَهْلَ الْكِتَابِ لِمَ تَحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنزِلَتِ التَّوْرَةُ وَالْإِنْجِيلَ إِلَّا الْكِتَابِ لِمَ تَحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنزِلَتِ التَّوْرَةُ وَالْإِنْجِيلَ إِلَّا مِنْ بَعْدِهِ أَفَلَا تَعْقِلُونَ)** **“O People of the Scripture, why do you argue about Abraham while the Torah and the Gospel were not revealed until after him? Then will you not reason?”** [Surah Aali Imran 3:65] so their flimsy speech was admitted within the ambit of argument because they conveyed it in the way of argument.

Then Allah (swt) concluded by saying that we must not be afraid of those who are looking for flimsy arguments to convey in rigid stubbornness, rather we must fear Allah (swt) alone for He is the master of virtue and grace. So we have put on the Clear Truth on both our Deen and our Qiblah and He (swt) silenced the tongues speaking against Islam and its Qiblah and He completed His grace on us and guided us to the right path **(وَلَا تَمَّ نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ)** **“And so that I may complete My blessings on you and that you may be guided.”**

# The Weapons of Fear and Force Fail Before Imaan

## Musab Umair

Today, the Muslims are facing tyrannical rulers who are armed with the weapons of fear and force. In Syria, Washington is orchestrating a war that is a world war in all but name, mobilizing all the forces it can muster, from Russia, to its regional agents that include Iran and Turkey. It is a barbaric war which has employed barrel bombs, sieges, toxic chlorine gas and white phosphorous. The Muslim World, from Jordan to Pakistan, is awakening to its true purpose on this earth, which is the cause of Islam. As a result the current rulers have mobilized their thugs as never before against the callers to Islam and its Khilafah. In a last ditch bid to halt the inevitable return of Islam as a state, the tyrants are implementing new oppressive laws that extend to even Islamic expression on the internet, surveillance, arrest, interrogation and torture.

Yet, despite all their wielding of the weapons of force and fear, the current rulers and their masters from the people of Kufr will fail to prevent the rise of the Ummah. The tyrants believe that using force and spreading fear will dissuade or even stop the Muslims in their powerful movement for Islam. However, they are deluding themselves, estimating the Ummah as if she were of their own lowly disposition, that of clinging to this fleeting life, fearing any loss of comfort, luxury or life. Indeed, the weapons of fear and force are ineffective before men and women of Imaan, who through their love of Allah (swt) and His Messenger (saaw) will not be overwhelmed by either.

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

As for facing the Kuffar on the battlefield, the Muslim armed forces throughout the ages overwhelmed forces far greater in number, propelled by the promise of martyrdom or victory. **(قُلْ هَلْ تَتَرَبَّصُونَ بِنَا إِلَّا إِحْدَى الْأُسْتَشْيِيقِ وَالْوَحْنِ تَتَرَبَّصُ بِكُمْ أَنْ يُصِيبَكُمْ اللَّهُ بِعَذَابٍ مِنْ عِنْدِهِ أَوْ بِأَيْدِينَا فَتَرَبَّصُوا) Say, "Do you await for us except one of the two best things (victory or martyrdom) while we await for you that Allah will afflict you with punishment from Himself or at our hands? So wait; indeed we, along with you, are waiting.”** [Surah At-Tawba 9:52] Allah (swt) exhorted the believers to fight the disbelievers whilst emphasizing, **“(أَتَخْشَوْنَهُمْ فَاللَّهُ أَحَقُّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ) Do you fear them, Allah is more worthy to be fearful of, if you are Believers.”** [Surah At-Tawba

9:13]. And RasulAllah (saaw) clarified that even the entire world is not enough wealth for the one who has felt the pleasure of martyrdom, saying, «مَا أَحَدٌ يَدْخُلُ الْجَنَّةَ، يُحِبُّ أَنْ يَرْجِعَ إِلَى الدُّنْيَا وَلَهُ، مَا عَلَى الْأَرْضِ مِنْ شَيْءٍ، إِلَّا الشَّهِيدُ، يَتَمَنَّى أَنْ يَرْجِعَ إِلَى الدُّنْيَا فَيُقْتَلَ عَشْرَ مَرَّاتٍ، لِمَا يَرَى مِنَ الْكَرَامَةِ» “Nobody who enters Paradise likes to go back to the world even if he got everything on the earth, except a Mujahid who wishes to return to the world so that he may be martyred ten times because of the dignity he receives (from Allah).” [Bukhari]

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

Such a fearless disposition before force is clarified by Allah (swt) and His Messenger (saaw) in the numerous accounts of the previous Prophets (as), facing the tyrants of their time. As for RasulAllah (saaw) himself, he (saaw) personally marched onwards despite the pelting and wounding by stones, the strangulation and the attempted assassination. And following his (saaw) example we remember how noble Sahaba (ra) bravely stood against Yazeed for his violation of Islam. Yazeed did not come to power with a legitimate Bayah of consent and choice and so they moved fearlessly against the one who usurped

the authority, for that is the right of the Ummah granted by Allah (swt) and His Messenger (saaw). Seeing this brave and righteous stand, the Muslims rallied around the Sahaba (ra), enduring hardship, giving sacrifices and embracing martyrdom in a manner that has been praised throughout the ages. So how must we be at a time when the current rulers have not only usurped the authority, they rule openly by Kufr, collaborate unreservedly with our enemies and fight all those who raise the Dawah to Islam?

No, the advocates of the Khilafah do not yield through fear or force, for they are the ones who raise their hands in Dua for protection from cowardice and being overwhelmed by mere mortal men. RasulAllah (saaw) said, «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَالْعَجْزِ وَالْكَسَلِ، وَالْجُبْنِ وَالنُّبُولِ، وَضَلَعِ الدِّينِ، وَغَلْبَةِ الرَّجَالِ» “O Allah! I seek refuge with You from worry and grief, from incapacity and laziness, from cowardice and miserliness, from being heavily in debt and from being overpowered by (other) men.” [Bukhari]. No, they do not yield for they are men and women who are able to act with reason and will not allow it to be clouded by fear. They are ever mindful that fear plays on the mind and cripples its capability, as the Arabic wisdom states “الذي تلدغه الأفعى يخشى من الحبل” “The one bitten by a snake, fears the rope.” So, they do not allow fear to make the plea for caution an excuse for inaction. They know that caution is to prevent unnecessary harm but it is not to stop action altogether. They know well that RasulAllah (saaw) did not ever deviate from his call or lessen its ferocity through caution. This was despite all the force that the Quraysh used against him (saaw) and his noble Companions (ra). Caution was used only in its place and can be seen in how RasulAllah (saaw) meticulously planned the Hijrah to Madinah. He used caution and secrecy in securing the Second Bayah from the Ansaar of Madinah,



which secured Nussrah (Material Support) for the implementation of Islam, such that the matter was hidden from the Quraysh. As for his Hijrah towards Madinah once the Nussrah had been secured, caution was exercised to conceal his movement from the Quraysh, to the point of leaving someone in his bed, changing directions and covering tracks. So, today the Dawa Carrier that is seeking to establish the Khilafah (Caliphate) on the Method of the Prophethood must follow his (saaw) footsteps exactly, using caution to progress wisely and with sure-footedness and never as an excuse to retreat.

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

Be assured, O Muslims, those who employ the weapon of fear will fail, because they are dealing with an Ummah that believes in the promise of Allah (swt) that after their fear, they will be given security, should they believe and do righteous deeds. (وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ

«خَوْفِهِمْ أَمْنًا») Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security.” [Surah An Nur 24:55]. Ibn Kathir in his Tafsir said that, هذا وعد من الله لرسوله صلى الله عليه وسلم. بأنه سيجعل أمته خلفاء الأرض، أي: أئمة الناس والولاية عليهم، وبهم تصلح البلاد، وتخضع لهم العباد، وليبدلن بعد خوفهم من الناس أمنا وحكما فيهم وقد فعل تبارك وتعالى ذلك *This is a promise from Allah - the Most High - to His Messenger, may the prayers of Allah and the peace be upon him, that He will make his Ummah the khulafa' (successors) upon the earth. Meaning that they will be the leaders and rulers over mankind, by which nations will be corrected and to whom mankind will submit. And that He will replace their state of fear in which they lived, to one of security and dominion.*

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

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

# Hanafi Ulema on Khilafah and its Fiqh

Usman Badr

Ulama of the Hanafi madhhab, like those of the other madhahib, emphasised the role and importance of the Khilafah throughout the ages. In many respects, they had more to say about issues of ruling and governance than other ulama since many khulafa – the Abbasids and Uthmanis in particular – adopted the Hanafi madhhab and sought advice and rulings from the Hanafi ulama of their times. For example, the Abbasid Khalifah Harun al-Rashid wrote to Abu Yusuf (rh), the student and companion of Abu Hanifa (rh), asking him questions about how to manage the finances of the state. Abu Yusuf wrote back with his famous and excellent treatise entitled *al-Kharaj* detailing many of the Shari'ah rules regarding state finances.

In this article we have a look at some of what the Hanafi ulama said about the Khilafah, noting that this should be of particular interest to the ulama, students of shar'i knowledge and activists of Pakistan, who predominantly follow the Hanafi madhhab.

Imam al-Nasafi (d. 537 AH) highlights the importance of the Khilafah in his famous treatise on aqa'id (creed) entitled *Aqa'id al-Nasafiyya* (p. 354): *والمسلمون لا بد لهم من إمام يقوم بتنفيذ أحكامهم وإقامة حدودهم وسد ثغورهم وتجهيز جيوشهم وأخذ صدقاتهم وقهر المتغلبة والمتلصصة وقطاع الطريق وإقامة الجمع والأعياد وقطع المنازعات الواقعة بين العباد وقبول الشهادات القائمة على الحقوق وتزويج الصغار* *“The Muslims must have an Imam, who carries out the implementation of their ahkam, the maintaining of their hudud, the guarding of their frontiers, the equipping of their armies, the receiving of their alms [zakat], the subjugation of those who rebel, thieves and highway robbers, the establishment of jumu'a*

*and the two 'Eids, the settlement of disputes which take place amongst people, the receiving of evidence based on legal rights, the facilitation of the marriage of the young men and women who have no guardians, and the distribution of the booty.”* He emphasises here how important the Khilafah (Caliphate) is in Islam, showing that so many of the fundamental Islamic obligations depend on it and cannot be fulfilled properly without it.

In commenting on this statement of Nasafi (rh), Imam Sa'd al-Din al-Taftazani (rh)- a Shafi'i scholar but one who wrote the most renowned commentary on *Aqa'id al-Nasafiyya* and also a prolific author of brilliant works widely studied in the madaris of Pakistan, such as his *Mukhtasar al-Ma'ani* in balagha – says, *ثم الإجماع على أن نصب الإمام واجب وإنما الخلاف في أنه هل يجب على الله تعالى أو على الخلق بدليل سمعي أو عقلي. والمذهب أنه يجب على الخلق سمعاً، لقوله عليه السلام: ((من مات ولم يعرف إمام زمانه مات ميتة جاهلية)) ولأن الأمة قد جعلوا أهم المهمات بعد وفاة النبي عليه السلام نصب الإمام حتى قدموه على الدفن، وكذا بعد موت كل إمام، ولأن كثيراً من الواجبات الشرعية يتوقف عليه *“There is (scholarly) consensus on the appointment of an imam being obligatory. The difference of opinion is only on the question of whether the obligation is on Allah or man, and whether is it by textual or rational evidence. The correct position is that it is obligatory upon man by the text, due to his saying (saw), ‘Whosoever dies not knowing the Imam of his time dies the death of jahilliyah’, and because the Ummah (the companions) made the appointing of the Imam the most concerning of important matters after the death of the Prophet (saw) to the extent that they gave it priority over the burial; similarly after the death of every imam, and also because many of the other shari'a obligations depend upon it.”* (Sharh al- Aqa'id al-Nasafiyyah, p.353-354)*

Imam al-Taftazani (rh) mentions a number of important points here. First, he notes that there is *ijma'* of the ulama that the Khilafah is an obligation on the Ummah. As for the difference he alludes to, he is referring to the disagreement of the Shi'a, who held that it was obligatory but on Allah (based on their belief that Allah appoints the imams) and the Mu'tazila, who held that it was an obligation based on the mind (based on their *usul* in which the mind can establish certain obligations). However, he notes the correct position held by all the scholars of the four madhhabs that it is an obligation on man based on the text.

Second, he cites one narration of the hadith in Sahih Muslim in the chapter of Imamah (governance) whereby the noble Prophet (saw) said, «مَنْ مَاتَ وَلَيْسَ فِي عُنُقِهِ بَيْعَةٌ مَاتَ مِيتَةً جَاهِلِيَّةً» **“Whosoever dies without having a pledge of allegiance (to a Khalifah) on his neck, dies a death of Jahilliyah.”** Dying a death of *jahilliyah* here denotes prohibition, as noted by Ibn Hajr in *Fath al-Bari*.

Third, he mentions the well-known fact that the noble Sahaba considered the Khilafah of such utmost importance that they delayed the burial of the noble Prophet (saw) for it, giving it priority. Fourth, he explains its importance above other obligations in that it is not just an obligation but one on which other obligations (such as the ones mentioned by Nasafi (rh)) depend, therefore of the highest priority.

It is also relevant to note here that all this discussion about the Khilafah is taking place in a book on Aqeedah, even though the Khilafah is a matter of fiqh, not belief per se. This is because the Khilafah was a matter on which certain Islamic madhhabs with wrong beliefs held wrong positions. Therefore the matter entered debates that had their origin in creedal matters, and since it was a matter of great

importance in Islam, scholars discussed it in books of Aqeedah.

This is also why many scholars referred to it as the Imamah, since this was the popular term used in debates with some of these madhhabs, like the Shi'a. It should be noted, however, that *Imamah* and *Khilafah* are synonymous terms, both referring to the political leadership of all Muslims entrusted with the duty of implementing Islam. *Imam* and *Khalifah* are also synonymous, referring to the person in whom this leadership is manifest, or in modern parlance, the head of state in the *Khilafah*. The noble Prophet (saw) also used both words in when speaking about the matter. For example, in the hadith of Muslim which underscores the importance of the Khilafah's unity he (saw) said, «إِذَا بُوِيعَ لِخَلِيفَتَيْنِ فَأَقْتُلُوا الْآخَرَ مِنْهُمَا» **“If the pledge of allegiance is given to two Khalifah's, kill the latter of them,”** while in the hadith of the Khalifah being a shield, also in Muslim, he (saw) said, «إِنَّمَا الْإِمَامُ جُنَّةٌ يُقَاتَلُ مِنْ وَرَائِهِ وَيَتَّقَى بِهِ» **“Indeed, the Imam is a shield...”**.

Shah Waliullah al-Dehlawi (d. 1152 AH), a renowned authority in the subcontinent also emphasises the fard of Khilafah, "اعلم أنه يجب أن يكون في جماعة المسلمين خليفة لمصالح لا تتم إلا بوجوده" **“Know that it is obligatory for there to be in the *jama'a* of the Muslims a *khalifah* for interests that simply cannot be fulfilled except with his presence...”** (*Hujjat Allahi al-Baligha*, 2:229)

Of course, the issue is also mentioned in many books of Hanafi fiqh. One of these is the *magnum opus* of the great Shami scholar of the 12 century Hijri, Muhammad Amin Ibn Abidin (d. 1252 AH) of Damascus, who is perhaps the most renowned of the latter Hanafi fuqaha, particularly in the Subcontinent. He is known as the final verifier (*khatimat al-muhaqqiqin*) of the Hanafi madhhab. His work, *Radd al-Muhtar* [Reply to the Perplexed], also known

as *Hashiyat Ibn Abidin*, is taken as the final word on most issues in Hanafi madhhab. It is an elaborate commentary on the excellent treatise of the erudite Hanafi faqih of the 11 century hijri, Ala'-Din al-Hasaki (d. 1088 AH), *Durr al-Mukhtar* [The Choice Pearl], which itself is a commentary on the work of al-Turtumashi of Gaza (d. 1004 AH), *Tanwir al-Absar* [Illumination of the Eyes].

In *Durr al-Mukhtar*, Imam al-Haskafi writes (Ibn Abidin's commentary in brackets), "فالكبرى استحقاق تصرف عام على الأنام، وتحقيقه في علم الكلام، ونصبه أهم الواجبات (أي من أهمها لتوقف كثير من الواجبات الشرعية عليه)، فلذا قدموه على دفن صاحب المعجزات (فإنه - صلى الله عليه وسلم - توفي يوم الاثنين ودفن يوم الثلاثاء أو ليلة الأربعاء أو يوم الأربعاء ح عن المواهب، وهذه السنة باقية إلى الآن لم يدفن خليفة حتى "The major *imamah* (*khilafah*) is the right of general disposal over the people. Its study is in 'ilm al-kalam and establishing it is the most important of obligations [it is of the most important obligations because the fulfillment of so many other *shari'a* obligations depends on it]. For this reason did they (the *sahaba*) give it priority over the burial of the Prophet (saw) [He (saw) passed away on Monday and was buried on the day of Tuesday or the night of Wednesday or its day (according to the different narrations), and this *sunnah* remains till this day such that the *khalifah* is not buried until another is appointed]." *Radd al-Muhtar 'ala al-Durr al-Mukhtar*, 1: 548.

Al-Haskafi thus defines the Khilafah as the right of general disposal over the people. By this he means it is the right to manage the affairs of the people and is an absolutely general right, that is, it encompasses all the people in the lands of the Khilafah in all their public affairs. This is as opposed to the particular right of governors and judges, whose right of authority is in over some people in some areas to the exclusion of others.

In commenting on this, Ibn Abidin (rh) cites the definition of Taftazani in *Sharh al-Maqasid*, where he defines the Khilafah as, "رياسة عامة في الدين والدنيا خلافة عن النبي" "The general leadership in the deen and worldly affairs in succession of the Prophet (saw)."

This latter part of the definition indicates that the Khilafah is a position in succession of the Prophet (saw). This means that the role of the Khilafah is to succeed the Prophet (saw) in implementing the Shari'ah. This is why he is called a Khalifah, which linguistically means successor.

Al-Haskafi then goes on to mention the conditions of the Khalifah, noting those which are agreed upon such as his being Muslim, free, male, sane, baligh, and able and some which are differed upon such as his being from Quraysh, a mujtahid and brave. He also negates some of the conditions claimed by other sects like that he be Hashimi, Alawi or infallible.

More generally with reference to the fiqh of matters of ruling and governance, many Hanafi works have been written dealing with the subject matter from various angles, starting with the *Kitab al-Kharaj* of Abu Yusuf (d. 162) and *al-Siyar al-Saghir* and *al-Siyar al-Kabeer* of Imam Muhammad ibn al-Hasan al-Shaybani (d. 189), the two students of Abu Hanifa. Imam al-Sarkhasi (d. 483 AH) then wrote a commentary of *al-Siyar al-Kabeer*. Many later works were also written.

All of this shows the absolute importance attached to the Khilafah by the ulama of the Hanafi madhhab. This should serve as motivation for today's ulama and students of Shar'i knowledge to pay due attention to this matter and indeed to be at the forefront of working for the re-establishment of the Khilafah (Caliphate) upon the method of the Prophethood.

# The Nussrah is the Shariah Manner to Attain Ruling by Islam

## And It is a Duty for the People of Power and A Great Reward

### **Bilal Al-Muhajir**

Whenever the word of Nussrah (Support) is mentioned it comes to our mind as Muslims that its related actions were carried out by RasulAllah (saaw) himself with respect to the Arab tribes, asking them for protection, strength and support, as stated in his (saaw) Seerah (biography). So, what exactly is the meaning of Nussrah? Who requests it? From whom is it requested? And why is it requested?

The word 'Nussrah' linguistically means help, assistance, support and protection, such as the support of the oppressed. It is not requested from anyone but the people of power and strength, who alone are capable of providing assistance, help, protection and support for the one who appealed for Nussrah. The Nussrah comes into being through the declaration of the people of power and strength by their standing up for the caller who requested support in most cases, such as the help of the oppressed, as an example. However, as for the case of the Nussrah required from people of power and strength for the sake of the Islamic thought, for its propagation and protection by creating the appropriate atmosphere that assists the spreading of the Thought (fikir), in contrast, this Nussrah comes into being as soon as the people of power and strength have Iman in the Thought and Method of the Dawah (Invitation (to Islam)) and the Nussrah remains requested continuously until the Dawah reaches its goal and protects itself by itself. Indeed, the people of the Nussrah in this case embraced the same Thought and become part of it completely, as happened with the tribes of Aws and Khazraj, who are the

people of Nussrah to the Dawah of RasulAllah (saaw). In the beginning of this matter, they were called the Ansar (Supporters) distinctly, whereas the Companions of RasulAllah (saaw) who migrated with him from Makkah were called Muhajiroon (Migrants), such that the constitution of the Dawah was strengthened and became a powerful Dawah in the form of an Islamic State and subsequently the Khilafah. Today, there is no need for using this distinction, except from the historical and documentation aspect, for today there are no Ansaar or Muhaajiroon, instead there are Muslims who have embraced the Islamic Thought, just as other tribes of the Arabs and the Persians integrated completely into it.

Through derivation from the Seerah of our noble RasulAllah (saaw) Ka'aba for the carrying of the Dawah, we find that he proceeded through three stages in the Dawah, until he (saaw), by the permission of Allah (swt) was capable of establishing the ruling by all that Allah (swt) has revealed. Since we believe that the ruling by all that Allah (swt) has revealed is Obligatory (Fard) on Muslims, the undertaking of this Fard must be taken from the Method of the Prophet (saaw) completely, just as we undertake any Fard that Allah (swt) has obliged upon us. So Allah (swt) has obliged Jihad and the establishing of the Hudood punishments, and we know from our noble RasulAllah (saaw) how to wage Jihad and how to establish the Hudood, and the Divine Texts in these are many. So the Fard is that which Allah (swt) obliged and the Method of performing the Fard is clarified to us by Muhammad RasulAllah (saaw). It is not

allowed for anyone to invent another method for performing the Fard, other than that which is derived from the Method that RasulAllah (saaw) clarified, so how indeed do we perform the Fard of ruling by all that Allah (swt) revealed, in the reality where there is no ruling by all that Allah (swt) revealed?! Upon derivation from the Seerah of RasulAllah (saaw), we find that he (saaw) through three distinct stages, without any other, in the carrying of the Dawah to reach the threshold of ruling:

**Firstly**, the stage of culturing those who believe in his (saaw) Dawah, he (saaw) began with his call to the people in his immediate surroundings, individually, until some of the men and women began to believe in his message and his Dawah; so he (saaw) began to culture them with that which His Lord (swt) revealed upon him and this was undertaken in Dar ul-Arqam, to teach them this new Deen, in accordance to what Allah (swt) had commanded him.

**Secondly**, the stage of interaction with the Makkan society around him. This phase began when he (saaw) had a bloc that believed in this Dawah, wherein the bloc proceeded to work openly in Makkah. This was based on what Allah (swt) commanded for him (saaw); ( )  
“فَاَصْدَعْ بِمَا تُؤْمَرُونَ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ” ( )  
So, proclaim openly that which you are ordered and turn away from the Mushrikeen” [Surah Al-Hijr 15:94]. So the Companions (ra) proceeded in Makkah as two rows, proclaiming Takbir, announcing the birth of the structure that carries the Dawah to Islam. Thus began the stage of interaction and struggle with the Makkan society, with the culturing stage continuing alongside it. The requesting of Nussrah began at the end of this stage of interaction, upon the order of the Allah (swt) when it was sensed that the Makkan society became rigid in front of the Dawah. So RasulAllah (saaw) presented himself to the tribes in the season of Hajj, seeking Nussrah, protection and strength until he (saaw) achieved it for his Lord (swt).

**Thirdly**, attaining ruling and establishing of the state; and that was after Allah (swt) bestowed upon to His Messenger (saaw) the acceptance of the Ansaar to give Nussrah to RasulAllah (saaw) and his Deen, when they (ra) pledged to RasulAllah (saaw) the Second Pledge of Aqabah, subsequent to which RasulAllah (saaw) migrated to Madinah and established the state.

Since our subject is the Nussrah that was followed by Hijrah (Migration), it is essential to refer to the Seerah of Mustafa (saaw) to establish evidence that what we say is according to how he (saaw) worked. For he (saaw) is the one to be followed, the role model and example. He (saaw) received the command of Allah to seek Nussrah, in the tenth year of Prophethood, which is three years before Hijrah, after the death of his uncle Abu Talib, who had provided him with some measure of Nussrah and protection, through which he performed the carrying of the Dawah in safety and when the society of Makkah became rigid against him (saaw), such that the Dawah to Islam did not effect it, and there was not to be found a public opinion for Islam and its thoughts. Within the chapter entitled: “Efforts of the Prophet (saaw) to seek Nussrah from the tribe of Thaqeef” in Seerat ibn Hisham, it is reported: قَالَ ابْنُ إِسْحَاقَ : وَلَمَّا هَلَكَ أَبُو طَالِبٍ، نَأَلَتْ قُرَيْشٌ مِنْ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) مِنَ الْأَذَى مَا لَمْ تَكُنْ تَنَالُ مِنْهُ فِي حَيَاةِ عَمِّهِ أَبِي طَالِبٍ، فَخَرَجَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) إِلَى الطَّائِفِ يَلْتَمِسُ النَّصْرَةَ مِنْ تَقِيفِ، وَالْمَنْعَةَ بِهِمْ مِنْ قَوْمِهِ، وَرَجَاءً أَنْ يَقْبَلُوا مِنْهُ مَا جَاءَهُمْ بِهِ مِنَ اللَّهِ عَزَّ، وَجَلَّ فخرَجَ إِلَى يَوْمِ وَحْدَةٍ“ Ibn Ishaq says: when Abu Talib died, the Quraysh inflicted persecuted the Prophet (saaw) so much which they could not during the time of his (saaw) uncle. The Prophet (saaw) left for Ta'if in order to seek their support and protection and asked them to accept what was revealed to him from Allah (swt). He went alone to Ta'if.” It is narrated on the authority of Ibn Abbas (ra) in Ibn Hajar's Fat'h ul-Bari, Tuhaf ul-Ahwadhi and al-Kalam as well as Hakim, Abu Nua'im and Baihaqi in Dala'il with sound narrations, Ibn Abbas (ra) quotes Ali ibn Abi Talib (ra) who said: لَمَّا أَمَرَ

اللَّهُ نَبِيِّهِ أَنْ يَعْرِضَ نَفْسَهُ عَلَى قَبَائِلِ الْعَرَبِ، خَرَجَ وَأَنَّ امِنْ هُوَ أَبُو بَكْرٍ إِلَى مَنَى، حَتَّى دَفَعْنَا إِلَى مَجْلِسٍ مِنْ مَجَالِسِ الْعَرَبِ  
“When Allah (swt) ordered the Prophet to approach the Arab tribes, I and Abu Bakr accompanied the Prophet (saaw) to Mina until the court of the Arab tribes.”

The command and its timing for the seeking of Nussrah came from Allah (swt) Himself as clarified in the abovementioned words of Ali (ra), and this confers the great importance of seeking Nussrah. It is one of the greatest Legal Rulings for its consequence is the establishment of the Islamic State after its absence and the raising the waving banners of Allah, as well as the elimination of darkness upon darkness- the rule by other than all that Allah has revealed- the dominance of capitalism and its subsequent monumental tragedies, horrors and misfortunes. Since seeking of Nussrah is linked with a specific group that have the power and strength for change and Nussrah for the Dawah, the responsibility will be of great significance upon those whose response the change depends. So their reward is great if they respond, for indeed there is no reward greater than Jannah (Paradise).

Indeed the Nussrah for Islam is not fulfilled by the donation of blood and money, or by expressing regretful feelings, or by heartbroken weeping or even by cursing the Jews, Americans, Indians and others. No, certainly not. The Nussrah for Islam is by mobilizing the armies currently chained by luxury and comfort. Moreover, the mobilization of the armies needs these armies to be actual armies for the Islamic system, founded for the protection of the Muslims' Lands.

**And this is a warm call from us all to the honest of the commanders, officers and soldiers in our armies:**

We know that within you there is to be found men and manhood, heroes and heroism, chivalry and gallantry. You are from the honoured legacy of men that taught the entire

world how to rise to heroism, through being heroic champions over men in battlefields, with history bearing testimony of your upholding the sanctity of innocent women, children and the elderly even during the heat of battle. We know well all of that and more, O progeny of Khalid, Saad, Amr ibn al-Aas and Salahuddin. Within you there is sufficient capability to stand up for the oppressed Muslims, if you are sincere to Allah (swt), truthful to the Messenger of Allah (saaw) and supportive of your Deen ... Indeed if you did so, the Islamic Ummah will find nothing but good for you, as protectors of Islam and its people, guardians of its Aqeedah ... For Allah (swt), O heroes, support the Deen of Allah (swt) so that you are victorious with a great victory in the world and the Hereafter, you are Aws and Khazraj, you are our hope and our weapon, after depending on Allah (swt) ... So support as the Ansar of the Deen of Allah (swt) and RasulAllah (saaw) supported, for whom the doors of paradise were opened before the land of Allah (swt) was opened to them ... Support and may Allah (swt) bestow mercy upon you with the reward of Allah (swt), unleash yourselves upon these fragmenting rulers that have brought us only shame and destruction ... Support for the pride of your Ummah, which is wounded by these foolish rulers, and for the bleeding body of your Ummah ... Support and may Allah (swt) bestow mercy upon you with the reward of Allah (swt), so that there is for you, inshaAllah, the reward of Aws and Khazraj, the Ansaar of RasulAllah (saaw) and above all the Jannah of Allah (swt) and His pleasure. And when you have decided, have dependence only upon Allah (swt) for He is the best of guardians and supporters.

And Hizb ut Tahrir is the one marching upon the Method of Mustafa (saaw) when it calls upon you to return to Islam as a system of life, laying clear for you the Method upon which it marches, a Method derived from the Method of our noble RasulAllah (saaw).

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## Betrayal of Occupied Kashmir

### Muhammad Atif

The murder of Burhan Wani in Kashmir, the 22-year-old young leader of Hizb ul Mujahideen, towards the end of Ramadan by Indian security forces has unleashed a new wave of Indian state violence. The Kashmiri Muslims' street protests have been met with a brutal Indian response; since the 8th July Wani killing more than 100 people have been killed and nearly 10,000 injured. Many young Kashmiris have been injured through the use of indiscriminate pellet shot guns that have led to terrible eye injuries; hundreds have either been partially or completely blinded.

The internet and social media has been cut by India in an attempt to limit the reporting of such news and curfews have been imposed in Srinagar and the rest of Indian held Kashmir. Yet as painful as this news is from Kashmir for many Muslims around the world, the truth is that Kashmir has been suffering for many years now under the brutality of India's occupation. This situation has been mostly ignored by the world's media and by governments around the world. In fact Kashmir remains unfinished business from the partition of 1947 that divided India into two after the end of British colonial rule.

During partition in 1947 millions of Muslims migrated from what is India today to what is now known as Pakistan; they sought safety with Islam as their way of life. The Hindu Maharajah of Kashmir, Hari Singh, did not own Muslim majority Kashmir when he decided to join India signing a supposed temporary Instrument of Accession with the last British viceroy Lord Mountbatten. India's first Prime Minister Jawaharlal Nehru declared on 3rd November 1947 in an All India Radio broadcast "We have declared that the fate of Kashmir is ultimately to be decided by its people.

That pledge we give not only to the people of Kashmir but to the world. We will not and cannot back out of it." This ploy that was supposed to be temporary, with the final status of Kashmir joining either India or Pakistan to be decided by a plebiscite (referendum) has never been honoured. Indian claims of sovereignty over Kashmir are simply illegitimate and a lie.

India though has never been able to suppress the Kashmiri Muslims who have been under a brutal occupation since 1947. Over a half million Indian forces comprising of the Central Reserve Police Force (CRPF), the Border Security Force (BSF) and the regular Indian army are deployed in Kashmir. The charade of India's supposed political process was torn away when it enacted the Armed Forces Special Power Act (AFSPA) of 1990 to try to suppress the Muslims of Kashmir. This act has allowed the Indian state to shoot on sight, arrest and detain without charge, impose curfews and permit house searches at anytime including the night. With Indian security forces' effectively immune from prosecution it has given the Indian security forces carte blanche for unbridled abuse.

The result has been disappearances, torture and extra-judicial killings with bodies being dumped. Houses have been burned and destroyed as collective punishment in an attempt to humiliate and break the resistance of the Muslims of Kashmir. Many tens of thousands of Kashmiris have been killed with more than 100,000 tortured. Under the pretext of fighting a few hundred armed mujahideen at any one time the Indian military has subjugated an entire 12 million people.

This statistical abuse is a fact acknowledged by many; the Indian journalist Arundhati Roy said in March 2013: "Today Kashmir is the most densely militarized zone in the world. India has something like 700,000 security forces there. And in the '90s, early



'90s, the fight became—turned into an armed struggle, and since then, something like 68,000 people have died, maybe 100,000 tortured, 10,000 disappeared, you know? I mean, we all talk a lot about Chile, Pinochet. These numbers are far greater.”

The most disturbing and particularly disgusting abuse by Indian forces has been the deliberate rape of thousands of Kashmiri women. Gang rapes by Indian soldiers as punishment for their resistance to Indian rule is the norm; in 2015 alone 3500 cases of rape were registered against Indian troops. The true number will never be known because most cases will go unreported because of family shame and honour. The use of rape by the Indian army is something that has been acknowledged long ago. Human Rights Watch in a report titled Rape in Kashmir: A Crime of War said back in 1993 “Rape is used as a means of targeting women whom the security forces accuse of being militant sympathizers; in raping them, the security forces are attempting to punish and humiliate the entire community.”

This abuse continues because Indian forces have a free hand to do as they please. Minar Pimple, Senior Director of Global Operations at Amnesty International said “5th July 2015 will mark 25 years since the AFSPA in effect came into force in Jammu and Kashmir. Till now, not a single member of the security forces deployed in the state has been tried for human rights violations in a civilian court. This lack of accountability has in turn facilitated other serious abuses.”

The fact is that life for a Muslim in Kashmir is one of oppression; in conditions resembling military rule there can be no economic prospects where a whole generation has grown up under violence. India attempts to mask this brutality with the veneer of state elections and handpicked puppet governments. Indian Prime Minister Narendra Modi parroted his predecessor Atal Bihari Vajpayee’s slogan of "insaniyat, jamhuriyat and Kashmiriyat

(humanity, democracy and Kashmiriyat)” after the latest Kashmir unrest as part of this continuing deceit.

Muslims in India have faced oppression and abuse not just in Kashmir. Discrimination against Muslims is widespread in India. The Babri Masjid demolition at Ayodhya in 1992 was led by the BJP party in power today. Its current heir and ruler Narendra Modi has his hands drenched with the blood of thousands of Muslims slaughtered in the riots he directly instigated in Gujarat in 2002. Yet the truth is that the Indian state has a history of suppression and abuse of not only against the Muslims in India but against other minorities as well. The Sikhs who seek an independent ‘Khalistan’ were brutally crushed in Indian Punjab which culminated in the storming of the Golden Temple in 1984. India today has up to 30 separate armed secessionist or insurgencies’ raging across many of its states including Maoist rebels from West Bengal in the north east including Assam, Arunachal Pradesh, Meghalaya, Manipur, Mizoram, Nagaland, Tripura to the Tamil Nadu movement in the South.

It’s not hard to understand the attitude of the Indian ruling elite towards Kashmir when one considers the failure of the Indian state to treat its minorities with dignity and ensure their rights. Indeed the caste system enforced by the top 5% Brahmin caste legitimises discrimination against the majority Dalits or ‘untouchable’ lower Hindu classes. This is coupled with the rampant corruption within India’s democratic system institutionalised by capitalist policies that have enriched the ruling elite with more than 100 billionaires whilst leaving over 800 million people grinding in abject poverty. India’s cultural and political ideology has cultivated socio-economic deprivation built on religious and class segmentation and is a recipe for uprisings and subsequent state repression. So how can any Muslim expect the Indian state to treat the Muslims in Kashmir fairly?

So as Indian forces blind the protesting Kashmiri youth with their pellet guns the world stares on silently.

Western governments, usually high on human rights rhetoric, ignore Kashmir's plight. Yet the most pathetic response has been by the Pakistani political and military leadership. Despite seeing the harsh and brutal oppression by India, Pakistan's leaders have nothing to offer but two-faced double talk. Nawaz Sharif's boldest gambit was to declare that Pakistan would pay the medical expenses of any Kashmiri wounded by Indian forces; he then simultaneously invited Narendra Modi to Islamabad for a SAARC summit huddle. How can the Indian leadership not interpret this as anything but a continued license for a brutal occupation of Kashmir?

The Pakistani army chief, General Raheel Sharif, who continued his predecessors' pro-American policy in the FATA tribal region by making war with zeal on the very tribes that liberated Azad Kashmir in 1947 also demonstrated his impotence as he gave the usual sound bites for media consumption. General Raheel's much vaunted courage in the Pakistani media deserts him when it comes to Kashmir and dealing with India resolutely. Instead it emerged that the Pakistan Air Force held joint exercises with Israel, an occupying entity that butchers Muslims in Palestine that also advises India tactically over Kashmir. Tomorrow under General Raheel's watch can we now also expect the Pakistan Air Force to hold joint exercises with the Indian Air Force as the Kashmiris continue to get raped and slaughtered?

With the Pakistan-Afghanistan trade transit agreement giving Afghanistan access to India through land routes in Pakistan the truth is that since the time of General Musharraf Pakistan has begun a process of abandoning the Muslims of Kashmir to their fate under US guidance. This is so that India can seemingly close the festering wound of Kashmir in order

to divert its resources into containing China. This is why Modi can shrill tongue in cheek standing at the Red Fort that India will now champion the issue of Balochistan; he does so as the Indian leadership fears no meaningful response from a defeatist Pakistani establishment which is more anxious about its own wellbeing and US aid dollars. Ashraf Jehangir Qazi, a former Pakistani diplomat, wrote recently in the Dawn saying "Pakistan has never cared to develop a longer-term policy or strategy towards Kashmir... support for the 'Kashmir cause' are all rhetorically and symbolically espoused, often with great passion, while our leaders ensure no organised and sustained popular movements for their achievement are allowed to develop.

Why? Because the power and class elites fear such movements would undermine the political status quo that sustains them."

It is clear after nearly 70 years that Pakistan's rulers are not going to do anything about Kashmir; any negotiations with India are a sham designed to implement the American agenda of helping India become a regional power by relegating Kashmir to irrelevance. The UN is also not going to do anything either; as it is a colonial institute which acts as a rubber stamp for Western foreign policy. Western countries such as the US and the UK are not going to help solve the Kashmir dispute as they are the leading colonial powers of the World and at the moment are engaged in a war against Islam. Moreover they remain more interested in trade deals, partnering with India to contain China and working together to contain any Islamic political revival in South East Asia. Kashmir's accession to Pakistan will strengthen Pakistan something which neither the US nor UK wants. John Kerry, US Secretary of State, on his recent visit to India endorsed India's position on Kashmir saying "We cannot and will not distinguish between good and bad terrorists... US stands with India on all matters of terrorism, no matter where it

comes from. It's crystal clear we are on the same view over it."

The Kashmiri groups fighting the brutal Indian occupation also cannot solve this problem. They do not have the resources or capability to do so. The fact remains the only real solution to this Indian occupation is liberation of Kashmir by a state through military action. Pakistan has the military ability and the obligation to help the Muslims in Kashmir but has no political will; India has lost the Muslims in Kashmir and is only tentatively holding on with brute force. It is a situation that draws some parallels with the formation of Bangladesh when India first covertly aided and then intervened openly in favour of the Bangladeshi independence movement to dismember Pakistan's eastern wing. A state that sanctions raping women and killing children in order to retain control over a territory as India does in Kashmir cannot be considered as anything but weak and cowardly.

Islam does not take the killing and abuse of Muslims lightly. It was narrated that 'Abdullah bin 'Amr said رَأَيْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَطُوفُ بِالْكَعْبَةِ وَيَقُولُ: «مَا أَطْيَبُكَ وَأَطْيَبَ رِيحَكَ مَا أَعْظَمَكَ وَأَعْظَمَ حُرْمَتَكَ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لِحُرْمَةِ الْمُؤْمِنِ أَعْظَمَ عِنْدَ اللَّهِ حُرْمَةً مِنْكَ مَالِهِ وَدَمِهِ وَأَنْ نَظُنَّ بِهِ إِلَّا خَيْرًا» (ﷺ) "I saw the Messenger of Allah (ﷺ) circumambulating the Ka'bah and saying: 'How good you are and how good your fragrance; how great you are and how great your sanctity. By the One in Whose Hand is the soul of Muhammad, the sanctity of the believer is greater before Allah than your sanctity, his blood and his wealth, and to think anything but good of him.'" [Ibn Majah] Today we see the blood, property and honour of Muslims in Kashmir being openly violated; yet we see that the so called Islamic leadership of Pakistan remain not only indifferent but seek co-operation with the very Indian leadership that is behind this murderous occupation. How much more shameless can one become than the sycophant Nawaz Sharif when he welcomed

Modi the right wing Hindutva zealot to his granddaughter's wedding in Raiwind, Lahore?

Contrast this reaction during the era of Khaleefah Mu'tasim Billah with that when a Muslim woman was attacked by the Romans and she shouted out, "O Mutasim" وا معتصماه. When these words reached the Khaleefah Mu'tasim, he asked, "أي بلاد الروم أمنع وأحصن؟" "What is the most insurmountable and most protected city of the Rome?" When the answer came as Amorium (عمورية Amuriyyah), he sent a jaw-breaking response in the form of a huge army that opened this city for Islam and shook the Roman Empire to its core.

Liberation of the weak and protection of both Muslims and non-Muslims as citizens of the Khilafah State is a legacy of Muslim rule in the World. The Prophet Muhammad (saw) also said «إِنَّمَا الْإِمَامُ جُنَّةٌ يُقَاتَلُ مِنْ وَرَائِهِ وَيَنْقَى بِهِ» "Behold, the Khaleefah is but a shield from behind which people fight and by which they protect themselves." A sincere Islamic leadership will not forget the Muslims of Kashmir. India should understand that the Khilafah state will not turn a blind eye to the issue of Kashmir as the current Pakistani leadership does today.

The real unity of Muslims globally is through their Aqeedah which bonds them irrespective of their ethnic origin, colour or wealth, signifying the immense potential that is present within the Ummah that is waiting to be harnessed by a righteous Khaleefah. However, in Pakistan's rulers today we find instead a divisive leadership determined to continue their disobedience to Allah (SWT) with no willingness to liberate Muslims of Kashmir. Only through the return of Khilafah to Muslim lands will the dream of Kashmiri Muslims of liberation from Hindu rule be realized. It is therefore obligatory upon Muslims in Pakistan to work to make Pakistan the starting point of the Second Khilafah Rashidah upon the method of the Prophethood especially by calling upon the armed forces to provide Nussrah to Hizb ut Tahrir for this purpose.

# Alliance with America is the Cause of Our Mounting Humiliation Before the Hindu State

In his address to the UN General Assembly session on 21 September 2016, Pakistan's Prime Minister, Nawaz Sharif, pleaded for talks with India, saying, "Talks are in the interest of both countries... Peace and normalization between Pakistan and India cannot be achieved without resolution of the Kashmir dispute." On the same day, during a press conference in the United States, Pakistan's Foreign Secretary pleaded for the US to play a role in talks with India, saying, "We believe that the US has a responsibility [to defuse the situation] and should play its role... We will keep asking US until they play that role." Both these emphatic pleas came only two days after Nawaz Sharif's extensive meeting with the US Secretary of State, to build upon the US-Pakistan Strategic Dialogue. The US State Department Spokesman stated that, "The Prime Minister and Secretary Kerry expressed strong concern with recent violence in Kashmir -- particularly the army base attack -- and the need for all sides to reduce tensions."

## **O Muslims of Pakistan!**

Far from being a source of strength by which to counter India's regional mischief, alliance with America is the root cause of our being progressively weakened before India. During the era of the Musharraf-Aziz regime, the US exploited Pakistan to ensure its invasion and subsequent occupation of Afghanistan. Then the US promptly opened the doors of Afghanistan to India to grant it an unprecedented presence and influence there, which the Hindu State began using as a base to

destabilize Pakistan, igniting the fires of chaos and Fitna throughout Pakistan. Then, the Musharraf-Aziz regime declared Jihad in Kashmir as "terrorism," an American demand that granted great relief to India, whose cowardly troops were shaken by small groups of poorly armed, yet highly motivated Muslims. Then the Kayani-Zardari regime fully engaged our armed forces on the Western border in defense of America's occupying forces in Afghanistan, an American demand which granted India on the Eastern border even greater relief, further bolstering its regional ambitions. Moreover, in the era of Kayani, General Raheel personally revised Pakistan Army's military doctrine, as embodied in its "Green Book," to remove Army's India centric focus as America demanded, thereby removing the Ummah's most powerful and capable armed forces as an obstacle to the rise of India.

And now during the Raheel-Nawaz regime, traitors in the military and political leadership are hurtling towards US sponsored talks with India to bury any hope of a liberated Kashmir being unified with Pakistan forever. This American demand is to grant the Hindu State a victory through the maze of diplomatic talks that it could never secure for itself on the battlefield. This is why General Raheel echoes the American demands for diplomatic measures only over Kashmir when he proclaimed on 6 September 2016, "Kashmir is our lifeline, and we shall continue our diplomatic and moral support to the freedom movement at all levels." And as for the "normalization" of relations, it represents even

greater dangers for the Ummah as it is an American demand to further remove Pakistan as an obstacle to India as the dominant regional power. "Normalization" includes forceful suppression of Islam under the cover of "fighting extremism," stabbing the Muslim resistance in Kashmir in the back under the cover of "ending cross border terrorism" and falling on the sword of self-inflicted nuclear disarmament under the banner of "restraint."

No doubt, alliance with the United States is an illusion of strength but in reality represents our greatest cause of weakness. America is the foremost in ensuring that the Muslim Lands burn in the fires of chaos, occupied and savaged with impunity by both its own forces and those of the Jewish and Hindu states. An alliance with any openly belligerent enemy guarantees nothing other than repeated betrayal. And as for referring our affairs, including Kashmir, to the United Nations, it is as futile because the five permanent veto-yielding members of its Security Council are all belligerent enemies of Muslims and it is haraam because it is a non-Islamic authority (Taghut), ruling by Kufr. Allah (swt) said, **أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ** **Have you seen those who pretend to believe in what has been revealed to you and what has been revealed before you, how they go in their judgement to the Taghut, though they have been ordered to disbelieve in it. But Shaytan's wish is to lead them astray.**" [Surah An-Nisa'a 4: 60]

### **O Muslim Officers of Pakistan's Armed Forces!**

In blind obedience to the United States, the Raheel-Nawaz regime is now gathering momentum in betraying our brothers and

sisters in Occupied Kashmir, as well as ensuring our humiliation and subjugation before the Hindu State. Whilst taking care to avoid provoking your anger, the Raheel-Nawaz regime is steadily advancing along the path of surrender, even though it is upon any truly sincere and strong ruler to mobilize you in a Jihad to end the humiliation, grant respite to the Muslims, energize their tired limbs and heal their broken hearts with sweet victory. True, indeed are the words of RasuAllah (saw), **«مَا تَرَكَ قَوْمَ الْجِهَادِ إِلَّا ذُلًّا»** **"No people abandon Jihad except that they are humiliated"** [Ahmad]. And we ask you, if our enemies are shaken by pitifully small bands of poorly-armed, yet extremely brave and determined Muslims, so how will they be when they face an organized Jihad by a fully-prepared and motivated Muslim Armed Forces?!

In such a situation it is not enough for you to support the Khilafah project with word alone for it is the only true means of strength and security from our enemies. We say this even though knowing very well that this support through words of yours has made the regime lose its mind in trying to stop the call for the Khilafah from ever reaching your ears by all means of force, abduction and torture that are available to it. No, the word is not good enough, when the deed is required. Answer the call of Hizb ut-Tahrir to fulfill your duty to grant Nussrah for the Khilafah (Caliphate) on the Method of the Prophethood.

Then and only then will you be lead by an Imaam who will unify the entire Ummah on one platform as the most resourceful state in the world. Then and only then will you be led by an Imaam whose foremost priority will be to forge us into the leading state that will determine the international scenario for the sake of making Islam the dominant way of life.

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# India Murders Kashmir’s Muslims while Pakistan’s Regime Outsources its Army for America’s Use Rather than Protecting Muslims!

**Dr. Nazreen Nawaz**

**Director of the Women’s Section in the Central Media Office of Hizb ut Tahrir**

On Friday 16th September, the dead body of 11 year old Nasir Shafi was found on the outskirts of Kashmir’s capital Srinagar, riddled with metal pellets, after Indian security forces used pellet guns to break up protests of Muslims demonstrating against decades of subjugation and brutal violence under Hindu occupation. According to his father, the body of Nasir also showed signs of torture, including a broken arm and hair that had been pulled out. Over the last 2 months, the brutality of Indian forces against the Muslims of Kashmir has claimed the lives of over 80 people. This is since mass protests erupted following the extrajudicial killing by Indian soldiers of Burhan Wani, a 22 year old rebel commander, who called for the Muslims of Kashmir to resist the criminal occupation. Many of those demonstrating and many of those murdered and maimed by Indian forces have been youth. Since July 9th, over 8500 Muslims have been injured, with around 500, including children as young as 4, sustaining serious eye injuries including being blinded by metal pellets fired by Indian police and soldiers. 14 year old Insha Malik was blinded in both her eyes by pellets; 13 year old Mir Arafat was injured in his heart and intestines by pellets; and 4 year old Zuhra Majeed was hit by pellets in her abdomen and legs when Indian police targeted her family while they were outside their home. Infact, the

Central Reserve Police Force, an Indian paramilitary unit admitted to the Jammu and Kashmir High Court that it had used 1.3 million pellets in just 32 days of unrest. According to a consultant ophthalmologist at Srinagar’s Shri Maharaja Hari Sing Hospital, 14% of pellet gun victims in Kashmir are below 15 years of age. Alongside this brutal violence, the Indian government has imposed a media blackout in Kashmir, closing down local media, and cutting off mobile and internet communications in order to prevent reports of its horrific crimes reaching the outside world.

Life is intolerable for the Muslims of Kashmir who have lived in a state of terror for decades under repressive Indian occupation. The murderous Indian regime has stationed over 600,000 troops on this Muslim-majority land – equivalent to 1 soldier for every 20 or so citizens – and its forces have a notorious history of engaging in abductions, torture, rape, and extra-judicial killings with impunity. More than 68,000 people, mostly civilians have been killed since 1989 due to violent Indian military crackdowns. Despite all this, Pakistan’s Prime Minister Nawaz Sharif, who presides over the 6th largest army in the world which undoubtedly could crush this occupation, stood shamelessly at this week’s UN General Assembly, and resorted to asking the redundant and hopeless UN to stop the bloodshed in Kashmir. Rather than mobilizing the Pakistani army to liberate the Muslims in Kashmir, the Raheel-Nawaz regime, chooses to utilize the

army in the service of their American master to fight their colonial war against the Mujahideen and also abdicate responsibility for protecting Kashmir’s Muslims to an international community that itself has the blood of hundreds of thousands of Muslims on its hands. Furthermore, this is the same international community that has for decades turned a blind eye to the flagrant violation of their so-called human rights by the Hindu government against Kashmir’s Muslims, including mass-murder, and erected a wall of silence to the media blackout imposed by India in Kashmir, despite claiming that freedom of expression is one of their fundamental principles. This international community has served as nothing but an instrument that prolongs the suffering of this Ummah through offering false hopes of protection and change. It stands as a graveyard of broken promises and pledges to the Muslims.

We call those with Imaan in the Pakistani army, who love Allah and wish to secure honour in this world and a high station in Jannah, to sever their allegiance to these shameless, cowardly regimes and to liberate Kashmir from the clutches of its evil occupiers and to give their Nusrah to Hizb ut Tahrir under the leadership of eminent scholar Ata Bin Khalil Abu al-Rashtah for the establishment of the righteous Khilafah (Caliphate) upon the methodology of the Prophethood, to serve for Islam and the Muslims under its Rayah, and not the agendas of Western governments. The Prophet (saw) said, « الْمُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ، وَلَا «  
يَخَذُلُهُ» “A Muslim is the brother of a Muslim: he does not oppress him, nor does he abandon him.”

### Continued from Page 13

So hold fast to that Method, adopt it and support according to it, requesting from Allah

(swt) alone to bless us with victory from Him, and that He bestows for you, and enriches us by you, as people of Nusrah to protect this Deen and its Dawah, for He Alone is capable of all that and more. In the intensity of our belief in the imminent victory of the Deen of Allah (swt) by Him (swt), at a time when the fragrance of the dawn of the Islamic Khilafah abounds on all our horizons, we invite you O soldiers and vanguards, do not miss the opportunity of supporting the Deen of Allah (swt) and its Dawah, so stand firm and proclaim the greatness of Allah (swt) and live for the real success, that of the Hereafter. Allah (swt) said, ( إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ) “If Allah supports you, none can overwhelm you, but if He forsook you, who is there that can aid you after Him? So let the believers depend on Allah (swt).” [Surah Aali Imran 3:160]

### Continued from Page 19

Then and only then will you be led by a righteous Imaam to liberate the Muslim Lands from occupation in a glorious Jihad, whether it were Kashmir, Afghanistan, Palestine or Iraq. We call you to that which we love for you most, above all of the worldly possessions and pleasures that are to be found in this temporary and fleeting life, the reward and pleasure of Allah (swt) for your fire, steel and souls in His Way. RasulAllah (saaw) said, «مَا أَحَدٌ يَدْخُلُ الْجَنَّةَ يُحِبُّ أَنْ يَرْجِعَ إِلَى الدُّنْيَا وَلَهُ مَا عَلَى الْأَرْضِ مِنْ شَيْءٍ، إِلَّا الشَّهِيدُ، يَتَمَنَّى أَنْ يَرْجِعَ إِلَى الدُّنْيَا فَيُقْتَلَ عَشْرَ مَرَّاتٍ، لِمَا يَرَى مِنَ الْكِرَامَةِ» “Nobody who enters Paradise likes to go back to the world even if he got everything on the earth, except a Mujahid who wishes to return to the world so that he may be martyred ten times because of the dignity he receives (from Allah).” [Bukhari]

### Hizb ut-Tahrir/ Wilayah Pakistan

28 Dhul Hijjah 1437/ 30 September 2016

# In the Ongoing Massacres and Destroyed Hospitals ... Aleppo Raises Its Hands Praying to Allah that the Muslim Armies Move to its Rescue... And that Allah Curses the Agent Traitor Rulers

Fresh Syrian and Russian air strikes were carried out on several neighborhoods in the city of Aleppo early Tuesday morning. One of these raids targeted As-Sakhur Hospital, killing seven people, including two medical personnel (Al-Jazeera, 4/10/2016). On Monday, air strikes targeted the largest hospital in the eastern neighborhoods in the besieged Syrian city of Aleppo, which led to the destruction and the killing of at least three maintenance workers inside... (France 24 / AFP, 3/10/2016.)

Thus, Aleppo is being subjected to brutal attacks by Russian and Syrian air strikes with all kinds of weapons, some of them not used before, which the Russians are testing in Syria, like the silent missiles that can be heard only when they explode. The repeated massacres and destroyed houses over the residents, even hospitals and mosques have been reduced to rubble, taking place in front of the eyes of the world: locally, regionally, and globally... And all this is happening to deceive the people that America and Russia are in conflict and tension with each other, as if Russia and its intervention in Syria was not approved, and even commissioned since the

Thus, Aleppo is being subjected to brutal attacks by Russian and Syrian air strikes with all kinds of weapons, some of them not used before, which the Russians are testing in Syria, like the silent missiles that can be heard only when they explode.

Obama-Putin meeting in Washington on 29/9/2015; after which the Russian aerial bombardment began at dawn the next day, 30/09/2015. America tried to deceive the opposition that it is standing on their side, and that Russia is on the regime's side! America

often repeated in its statements that there is no place for Bashar in the future solution in Syria, but today after its deception is exposed by (the events in) Aleppo, it is asking the opposition to accept the participation of Bashar!

Kerry expressed his belief that the opposition must accept to run in elections that includes the Syrian President Bashar Al-Assad's participation, Kerry's view that it's the best hope for the Syrians for a political solution... (Russia Today, 01/10/2016). The Secretary of State suggested during the

meeting, that the opposition take part in the elections that include Assad, in contradiction to the call maintained by the US administration for Assad's resignation. (Al-Jazeera, 1/10/2016) The Syrian crisis truly exposes and reveals the deception of the Kaffir colonists, agents, and hypocrites, to the believers. وَمَا يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ) "They [think to]



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deceive Allah and those who believe, but they deceive not except themselves and perceive [it] not” [Al-Baqara: 9]

America’s deception is used in two folds: In solutions that were political, they were managed publically, and, if it desired military actions, it was sufficed by the operations of the international coalition. After which it commissioned Russia, Iran and its supporters and followers to strike the opposition, but every politically conscious person knows well that America has influence over the Syrian regime since the appointment of dictators of Ash-Sham, Hafiz and his son Bashar.

America has established the tyrannical regime, of the father and the son, for decades and was committed to protect and maintain it for its own interests and the interests of the Jews; the results was that the Golan Heights was lost, and that front was calm and lived peacefully with the Jewish entity in safety and security. Then the tyrant Hafiz perished and his miserable successor was appointed by (former) US Secretary of State Madeleine Albright, since the first visit to console him for his father’s loss “Albright held a meeting with Bashar Al-Assad when offering condolences yesterday for the death of the late President Hafiz Al-Assad. The Syrian television showed Bashar and Albright exchanging talk while they emerged from a side room in the palace. The meeting was the first between Albright and Bashar Al-Assad. .. and the Secretary of State announced at the conclusion of the meeting, that she "sensed encouraging signs" about the peace process in the Middle East ...” (Albayan.ae agencies,14/6/2000).

Therefore, Bashar marched on the path of the deceased, in protecting the interests of America and the Jews; transgressing and oppressing, till his tyranny overflowed and reached the people, so they moved demanding their basic rights, but he oppressed them: the

children, the elderly and women before the men, with murder and destruction, and heinous massacres to subjugate them. When he failed, America supported him with Iran and its party and its militias, and when they failed America sent Russia, and then Russia entered the conflict with extreme brutality, and started roaming in its bases on the ground, and striking with its missile launchers in the air and even the sea. In all that America pretends to be with the opposition, and Russia is with the regime, as if they were on opposite sides, while there is complete harmony and coordination between the American launchers and Russian launchers, that fly mid-air bombing the ground. (هُمُ الْعَدُوُّ) (فَاَحْذَرُ هُمْ فَاتَلَّهُمُ اللهُ اَنَّى يُؤْفِكُونَ) “They are the enemy, so beware of them. May Allah destroy them; how are they deluded?” [Al-Munaffiqun: 4]

Then the truce agreement came on 12/09/2016, which was prepared to be announced after the regime was able to impose a siege on Aleppo, they supplied him with all that enabled him to achieve that. The revolutionaries were able to break the siege early in the month of August 2016 imposed by the regime on 26/07/2016, on Aleppo, and because the United States wanted the truce during the siege of Aleppo this is why America exerted all efforts through Russia, and Iran through its militias by intensifying the raids and troops, in addition to what was carried out by Turkey to withdraw its loyal factions from the Aleppo’s battle front to the Jarablos front, which weakened the Aleppo front. All this contributed towards the return of the regime to impose the siege on Aleppo again on 04/09/2016 “and the Syrian regime forces, re-imposed a full siege on the opposition controlled areas in Aleppo, bringing back the scene on the field to how it was before the sixth of last month ...” (Al-Arabi Al- Jadeed 04/09/2016

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America and Russia thought that the people of Syria will be subjugated, and agree to the truce's conditions, those declared and the hidden ones, by sharing governance with the tyrant Bashar and his regime, and when they did not succeed in subjugating the people of Ash-Sham and their resistance, they took a more murderous and brutal step. Previously America was softening Russia's brutality a little in deception to the opposition by claiming it is on their side. But this time because the urgency from America to do something noteworthy for Obama before the end of his term at the end of January 2017, it left the field to Russia to increase its crimes, and America stood aside even from the little it was showing to the opposition, and fabricated its tension between Russia, but it was uncovered! After the end of the truce was announced on 19/9/2016, and the suspension of talks with Russia was announced on a solution for the Syrian crisis. "For his part, the White House spokesman Josh Earnest said, "everybody's patience with Russia has run out ... there is nothing more for the United States and Russia to talk "on Syria, saying that the situation is tragic .." (Middle East Online, 3/10/2016)

After the Russians and the Americans bickering exchange, and the exchange of the charge of causing the cessation of the truce, they were stating at the same time that they are coordinating together. "Kirby said the Russian and US militaries will keep a communications channel set up to ensure their forces do not get in each other's way during "counterterrorism operations in Syria." (Middle East Online 3/10/2016), and he added, "as in the past we will continue to seek a permanent cessation of hostilities across all parts of the country including keeping the Russian and Syrian fighters on the ground in certain areas" (AFP Arabic, 04/10/2016).

Amidst all this, Kerry and Lavrov are visiting each other and chatting in intimate friendship "Lavrov went on to say: "We are seeking to remove obstacles on the road of implementation of what we agreed on the Syrian settlement", stressing that he is talking with his US counterpart daily, and he said that they had three calls last Saturday in one day." (RussiaToday, 3/10/2016). Therefore they exchange roles and perform in accordance to the American management of the conflict; to intensify the brutal raids, and the bloody shells in Syria and the people of Syria, to subjugate them to the American solutions, to negotiate with Bashar and establish a shared government under his wing, and that the crimes become forgotten.

A full war is raged in Syria, the massacres are frequent, hospitals and even homes are destroyed, and it is difficult to account for the number of martyrs and wounded, and the stench of death is everywhere in many parts of Syria, and today in Aleppo on top of this there is the stench of burnt bodies. This is taking place in front of the sight and hearing of rulers in Muslim countries, the neighboring and non-neighboring countries. Their armies are stationed in their barracks, and if they move, it is to protect these agent traitor rulers, who are not ashamed of Allah (swt) and His Messenger (saw) and the believers ... and if there are many more to protect them, they divert the fighters from the main battle fronts to less important fronts, as the action of the Turkish regime when it mobilized its army at a time when the conflict intensified in Aleppo. It moved its army into northern Syria and it drew its loyal factions from the Aleppo front to the Jarablus front, this led to the re-imposing of the siege of Aleppo by the regime on 04/09/2016.

The Turkish regime continues the fighting in the northern Syria front with its

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borders, weakening the Aleppo front; if it is wise, it will be aware that there is no doubt that the fall of Aleppo will lead to the downfall of northern Syria, and that the survival of liberated Aleppo will lead to the liberation of northern Syria. But it is proceeding according to US plans to put pressure on the people of Ash-Sham to form a shared government with the regime, and remain under its control after all the blood that was spilled, and the sanctities that were violated.

This is the action of the Turkish regime after its rhetoric filled the space that the Syrian regime is a tyrant and a traitor, and that Turkey will not allow a second Hama, yet a third and a fourth occurred. After Aleppo was its national core, the place where Suleyman Shah is buried, and that it is a red line. "Turkey could sound the drums of war and intervene if it was subjected to a military attack "because it is a piece of its land abroad" and it is present there for more than eight centuries ... The Turkish newspaper "Sabah" stated regarding this red line "that it represents the Turkish government and one of the most sensitive issues," according to the expression of the shrine ..." (Al-Arabiya, 8/10/2012). Rather it transferred it (the shrine) from its location in the Aleppo area so as not to be embarrassed by having to come to the defense of Aleppo. "Ankara conducted a military intelligence operation inside Syrian territory, which transferred the remains of Suleyman Shah, the grandfather of the founder of the Ottoman Empire Osman bin Ertogrul, smoothly and successfully ... and transferred the remains from the Kara Kozak in Aleppo's countryside, to a temporary shrine inside one of its barracks in Sanliurfa province, 24/2/2015".

When the Turkish regime mobilized its army, it did so to open another front to occupy the factions to weaken the Aleppo front. It did not move the army to support Aleppo, although the Turkish army is powerful in number and

material capability and it can solve the problem of Syria, and save the people from the tyrant of Ash-Sham and topple him, and bring the life back to Ash-Sham the abode of Islam. This is recognized by the politicians. "The former British Foreign Minister, Lord David Owen, said that Turkey currently can create an important balance factor in Syria, through the implementation of an urgent humanitarian step through its forces on the ground and air to lift the siege of Aleppo, being the only country that has a favorable political and military position for intervention in order to save the city ..." (Al-Watan site, 03/10/2016). But the Turkish regime loyal to America did not want to support the people of Ash-Sham, but wants them to be up for grabs for the regime to implement the US solution of establishing a secular state in Syria under American influence.

The same is with Jordan, it halted its military that watches and sees and hears how Dar'a and its surroundings is bombard with all means of mass destruction, and does not mobilize its army except in protection of the regime. If it had extended beyond the protection of the army, it will mobilize it into the Syria borders not for the support and rescue of the people from the oppression of the regime, but to prevent the Syrians oppressed and stranded on the Syrian border, "Ar-Rukban (riders)" who are prevented from seeking refuge in Jordan. Ar-Rukban (riders) are illegal gatherings of Syrian refugees located inside Syrian territory on the border with Jordan, featuring tens of thousands of displaced families, which had hoped to seek refuge in the Kingdom, which has refused out to fears of the presence of terrorist elements among the refugees! The situation of the stranded has deteriorated in Ar-Rukban area after declaring it a closed military zone ..." (24.ae site, 4/10/2016)

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These are the moves by the neighboring countries in accordance to the Kaffir colonists' instructions, instead of supporting their brothers in Ash-Sham they conspire against them, they even ignore being neutral between the oppressor and the oppressed! This is with regards to Jordan and Turkey. As for the other neighboring countries: Iraq and Lebanon form two corridors to the Iranian guards, Iran's Hezb, militias, and the supporters and followers. They enter Syria to support the tyrant, and ignite massacres and maintain them. Even the surrounding nearby states are also harmful and are of no benefit; the Saudi regime opened the Yemen front to satisfy America so it occupied the Saudi army in that front instead of supporting the people of Syria via Jordan, but how can it, when it is in the same niche with the other, an American agent? The neighboring countries, and even some neighboring countries, could have saved the people of Syria from the tyrant of Ash-Sham, if they were true to Allah and His Messenger, and it does not require five years, only five months are sufficient and more than enough, but they didn't do that... And if the non-neighboring state have cut ties with America, Russia, and Iran, they would have helped to stop the aggression on Ash-Sham, the Kaffir colonial states would have taken this into account, but they didn't do that... As for the Arab League, they meet and discuss the subject of Aleppo, and instead of calling for the declaration of war and mobilization to save Aleppo, it is asking for the intervention of the international community. 'The Arab League confirmed that the latest developments in the Syrian city of Aleppo, requiring "urgent stance" from the part of the Arab states and the international community, including through the Security Council ... the spokesman for the Secretary-General of the Arab League Mahmoud Afifi, in a press statement the need for the speed of movement of the actors in the international

community to stop the blood bath in Aleppo ..." (Sky News Arabia, 02/10/2016).

The Arab League is asking the international community to stop the bloodshed, and is not asking its states to move their armies to intervene to save Aleppo, the league stressed on an "urgent stance"! Really now "If you feel no shame, then do as you wish!" As for the Organization of Islamic Cooperation, it seems that it is not in a hurry, it has called for an emergency meeting next Sunday! It emphasized studying the humanitarian situation in Aleppo, as if it requires to be studied! "The Organization of Islamic Cooperation called on Member States to attend the emergency meeting of the Executive Committee on the level of delegates in the General Secretariat headquarters in Jeddah next Sunday to discuss the deteriorating humanitarian situation in the Syrian city of Aleppo ..." (Quds Press, 4/10/2016).

These are the rulers in Muslim countries, and this is their betrayal and their loyalty as agents, they have even lost the feelings that produce shame! It is known that the first fall of a person is the intellectual downfall, and after that is the emotional downfall, if the feeling is lost, i.e. of shame, it is the end of the human, and what remains is the flesh on the bone that has no value and weight, and so they became: **لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْعَاغِلُونَ** "They have hearts with which they do not understand, they have eyes with which they do not see, and they have ears with which they do not hear. Those are like livestock; rather, they are more astray. It is they who are the heedless" Al-A'raf: 179]

The Ummah has no way out, unless sincere men in its armies are moved by the ideas of Islam, and the pinnacle of Islam, Jihad, in sincerity to Allah (swt) the Strong and Mighty, and being true to the Messenger (saw).

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The Islamic sentiments move them, and the blood boils in their veins when they see the blood that is shed, and the sanctities that are violated, and mosques with bombed minarets, and destroyed minbars (podiums), and their stones are pulled out, and hospitals, with destroyed structures, and damaged contents, and houses destroyed over their inhabitants ... They will be moved by the feelings of Islam and the ideas of Islam, then there will be in them: Saad and Usaid, As'ad and Khalid, Uqbah and Tariq, Al-Mutassim and Salahuddin, Suleiman Al-Qanooni and Abdul Hamid and many other heroes of Islam ... They will answer the call of Jihad, and their Takbeer will be magnified. Then the Kaffir colonialist and their puppets and the hypocrites will witness the strength of force of the Soldiers of Islam towards the transgressors and tyrants, and disperse by them those behind them (فَأَمَّا) "So if you, [O Muhammad], gain dominance over them in war, disperse by [means of] them those behind them that perhaps they will be reminded" [Al-Anfal: 57]

The Ummah only has its hope in its soldiers, the sincere and honest ones, O armies, O soldiers, O factions, to all the people of power: Aleppo is calling and crying for your help and support, and it raises its head to Allah out of the rubble and through massacres. It raises its head praying to Allah that it will be rescued by soldiers of the people of Haq, who will bring back its past glory, at the same time they raise their heads to Allah to send down His indignation and curses on those rulers who prevented the Muslim armies from supporting them. (وَإِنْ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمُ النَّصْرُ) "And if they seek help of you for the religion, then you must help," [Al-Anfal: 72]

**O Armies in Muslim countries:** this is a serious matter, it is not a joke, Aleppo is crying for help, so move quickly and do not delay!

(انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ) "Go forth, whether light or heavy, and strive with your wealth and your lives in the cause of Allah. That is better for you, if you only knew." [At-Tawba: 41]

You have no excuse to say that you are obeying your rulers, Allah, the Strong and Wise, warned from such excuses: (يَوْمَ نُقَلِّبُ) \* (وَجُوهَهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ) "The Day their faces will be turned about in the Fire, they will say, "How we wish we had obeyed Allah and obeyed the Messenger. And they will say, "Our Lord, indeed we obeyed our masters and our dignitaries, and they led us astray from the [right] way" [Al-Ahzab: 66-67]

**O Armies, O the people of power and protection:** Aleppo will remain standing and will only bow down to Allah (swt), if you do not come to its rescue, it will be rescued by the hands of other people than you, Allah willing.

(إِلَّا تَنْفَرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ) "If you do not go forth, He will punish you with a painful punishment and will replace you with another people, and you will not harm Him at all. And Allah is over all things competent" [At-Tawba: 39]

### Hizb ut Tahrir

4th Muharram (Al-Haraam) 1438 AH

5 October 2016 CE

# Pakistan-Russia Joint Military Exercises: Alliance with the Enemies of Islam and Muslims will only bring Humiliation not Strength

## Media Office of Hizb ut-Tahrir in the Wilayah of Pakistan

To take part in exercises with the Pakistan Army until 10 October 2016 a “contingent of Russian ground forces” arrived in Pakistan on 23<sup>rd</sup> September 2016 according Pakistan’s military spokesman, Lieutenant General Asim Bajwa. 000 000 Wilayah Pakistan strongly condemns military exercises with Russia, a staunch enemy of Islam and Muslims which is currently supporting the tyrant Bashaar in his open massacre of the Muslims of Aleppo (حلب). It further clarified that if decades of political, economic and military relations with America failed to protect the borders of Pakistan and the interests of Islam and Muslims, then how will any sort of alliance with another belligerently hostile state such as Russia bring anything other than further pain and humiliation?

The traitors in the political and military leadership of Pakistan have been propagating that in order to face India, Pakistan must have a support of a major world power and America is best suited for this purpose. However, relations with America that began substantially in the era of General Ayub Khan have always been a relation of that of a master and his slave. Until today such alliance has failed to protect the interests of Pakistan, Muslims and Islam because such alliances are always to secure the interest of the more powerful state. Within military circles it is often lamented that both in

the 1965 war with India and the 1971 division of Pakistan, despite its alliance America did not come to the rescue. Instead America exploited the capability of Pakistan with the help of traitors in Pakistan's political and military leadership, first against USSR in Afghanistan and then to attack and consolidate America's own occupation of Afghanistan and to counter the resistance of Pushtoon Muslims within the tribal regions either side of the Pak-Afghan borders. And now in order to counter the rising power of China and the Islamic revival of the Muslims in the region, America is openly supporting the arch rival of Pakistan, India, politically, economically and militarily. All this confirms that alliance with the enemy of Islam and Muslims has only brought disaster and humiliation to Pakistan.

Whilst traitors in the political and military leadership continue their slavery to America, they deceive the Ummah by establishing military relations with Russia to convey the impression that we are going to take the support of Russia against India. If America has placed all his support in India’s favor after decades of friendship with Pakistan, then how Russia will go against India in favor of Pakistan whilst Russia has had decades of relations with India, particularly during the Cold War and the invasion of Afghanistan? The traitors in the political and military leadership are still agents of America and a recent proof of this fact is the

visit of General Raheel Sharif to Germany to participate in a conference of armed forces chiefs being held under auspices of US CENTCOM. So regardless of continuous betrayal by America, the traitors in the political and military leadership are still using Pakistan's capabilities for fulfilling American interests.

The Muslims of Pakistan and armed forces must know that alliance with the open enemies of Islam and Muslims, no matter whether it is America, Russia or whoever else, will never result in enhancing Pakistan political, economic and military strength nor will it secure us against India. The Muslims of Pakistan can only increase their strength many folds through the immediate re-establishment of the Khilafah (Caliphate) on the method of Prophethood because only Khilafah will gather all the Muslims and their armies under a single state and will transform them into a strong unbreakable chain. RasulAllah (saaw) said, «إِنَّمَا الْإِمَامُ جُنَّةٌ يُقَاتِلُ مِنْ وِرَائِهِ وَيَتَّقِي بِهِ» **“Indeed the Imam is a shield, from whose behind (one) would fight, and by whom one would protect oneself”** (Muslim). And Allah (swt) informed us that His Help is with us and even the combined power of all the people of Kufr will never be enough against us,

(إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرْكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ)

**“If Allah helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allah (Alone) let believers put their trust”** [Surah Aali-Imran 3:160]. There is no doubt that the way for strength is the Khilafah project and not alliances with the enemies of Islam and Muslims.

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He also said:“... Not every weakness in the Hadith is eliminated by the hadith coming from different lines of transmission. Rather the situation varies: one weakness which the passage of the hadith through different lines of transmission eliminates the weakness which arises from some deficiency in the retention of its transmitter, when he is otherwise veracious and pious. When we saw the hadith he related also came from another line of transmission, we realize that it is one of the hadith that he had retained properly, and that his accuracy in it was not impaired ...”

Accordingly, one should not rush to judge weakness on Ahadith merely by the presence in the Sanad of a Mastur person or a man with deficiency in retention... but other narrations should be studied to find out Shawahid (Witnesses) and Mutabaat (Follow-ups)

However, it should be pointed out that the strengthening of the Ahadith via (Witnesses) and Mutabaat (Follow-ups) is a delicate matter that lack knowledge and comprehension of the science of Hadith and the details of narrations and of invalidation and attestation of reliability (al-Jarh wa Ta'dil). Because not all follow-ups or witnesses are sufficient to strengthen the Hadith, but it must exist in them conditions to be considerable and appropriate to mend the impairment and to judge on the Hadith as acceptable.

I hope this subject has become clear Bi'ithnillah.

**Your brother,  
Ata Bin Khalil Abu Al-Rashtah  
23rd Shawwal 1437 AH  
28/07/2016 CE**

## Q&A: Do those who Hold the Opinion of At-Tadarruj (gradualism) have any Evidence or even a Semblance of an Evidence (Shubhat Ad-Daleel)?

**Question:** As-Salaamu Alaikum, To begin with, may Allah bless you all for your great efforts and we would like for you to answer the following question for us:

Do those who hold the opinion of At-Tadarruj (gradualism) have any evidence or any semblance of an evidence (Shubhat Ad-Daleel). That is in the case where many of those who hold the view of gradualism say: This issue is one of difference of opinion and so each side should not seek fault in the other, so we will not denounce your view and we will not denounce yours. They make their deduction based on some evidences which include: The statement of ‘Aa’ishah (ra) about Al-Khamr, the statement of ‘Umar Ibn Abdul Aziz to his son, the suspected suspension of the Hadd (prescribed set punishment) for theft in the year of the famine at the time of ‘Umar (ra), the story of ‘Umar Ibn Abdul Aziz with his son, likewise the story of Abdul Malik Bin ‘Umar Bin Abdul Aziz also with his son... That is because it was related that his son Abdul Malik said: O father, why do you not implement (certain) matters? For verily by Allah, I do not care, in respect to the Haqq (the truth), if me and you were to have been boiled in pots! And so ‘Umar said to him: “Don’t be hasty my son, for verily Allah censured Al-Khamr in the Qur’aan two times and made it Haraam on the third time (of mention) and I fear that if I was to burden the Ummah with the Haqq (all of it) in one go that they would repel it and that there

would be Fitnah” (‘Al-Aqd Al-Fareed’ 30/1, Al-Muwafaqat 94/2). And there is another Daleel from the Sunnah: It was related from Wahb who said: I asked Jaabir Bin Abdullah about the matter of Thaqeef when they gave the Bai’ah (pledge). He said: They made it a condition upon the Prophet (saw) that there would be no Sadaqah (i.e. Zakaah) upon them and no Jihaad and that he (Jaabir) heard the Prophet (saw) saying after that: “They will give Sadaqah and they will perform Jihaad when they embrace Islam” (Hadeeth Saheeh).

Summation of the question: Is the issue of At-Tadarruj a Qat’iy (definite) issue “i.e. it is definite in its Hurmah (prohibition)” or is an Ijtihaadi issue that can be differed in regards to it? May Allah bless you all and I am sorry for the length.

**Answer:** Wa Alaikum us Salaam Wa Rahmatullahi Wa Barakaatuhu,

We have previously answered the issue of At-Tadarruj (gradualism) in the application of Islam with a long and ample answer on 11/02/2006 but it may be that you not have come across it because the answer was provided before the launching of the Facebook page... In any case, your question has included some new issues which our previous answer did not cover and so we will attempt to give a full and exhaustive answer and Allah is Glorified and Exalted Be He, the Protector the Guardian.



**Firstly:** The discussion of gradualism in respect to the application of the Ahkaam of Islam is a very serious (dangerous) matter. That is because the meaning that is spread by the callers to gradualism is that the application of the rulings of Islam does not happen in one go and consequently it is necessary to apply the rulings bit by bit. In other words, it means the application of the rulings of Kufr (disbelief) in some issues and the application of Islam in some issues...! That is whilst the great sin and corruption of such a matter is clearly evident...

**Secondly:** It is apparent in respect to the evidences used by the proponents of gradualism that most of them have been brought and crammed in upon the subject of At-Tadarruj. That is because they did not deduce that gradualism is permissible from the Islamic evidences after studying them, rather it is clear from their usage of the evidences that they had decided that gradualism is necessary and then went about seeking evidences for its permissibility. And so they gathered the evidences without ascertaining their applicability or conformity to the reality of the issue that was being deduced... This is in contravention and violation to the correct and valid manner of Al-Istinbaat (deduction) which is as follows:

1 – When deducing a Hukm Shar’i for an issue, its reality is studied thoroughly, then all of the evidences related to this reality are brought together; the evidences are studied in an Usooli manner in order to deduce the Hukm Ash-Shar’i.

2 – Effort is expended first to bring together the evidences (i.e. to not neglect any of them) because making to evidences work together (Al-Jam’u) is better and more appropriate (Awlaa) than neglecting one of them.

3 – If bringing them all together is not possible then outweighing (At-Tarjeeh) is sought in accordance to the following Usool: So the Muhkaam overrides the Mutashaabih, the Qat’i overrides the Zhanni. If the Zhanni and Zhanni are brought together then the strength of the

Daleel is studied in respect to its Sanad (chain of transmission) and in respect to the ‘Umoom (generality)... And so the stronger Sanad outweighs the one of lesser strength, the Khaass (specific) outweighs the ‘Aamm (general), the Muqayyad (restricted) outweighs the Mutlaq (unrestricted) and the Mantooq (explicit) outweighs the Mafhoom (implicit)... and so on, as has been explained and detailed in its section (of study).

**Thirdly:** By studying the Shar’iah evidences it becomes clearly evident that gradualism (At-Tadarruj) in respect to the application of Islam, which occurs through the application of a part whilst leaving a part, is not permitted... The evidences for that are Qat’iyah Ath-Thuboot (definite in transmission) and Qat’iyah Ad-Dalaalah (definite in meaning/import).

We will now mention some of them:

1 – Allah Ta’Aalaa said:

(وَأَنِ احْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ)

“And so rule between them by what Allah has revealed and do not follow their desires and beware of them lest they tempt you away from some of what Allah has revealed to you” [Al-Maa’idah: 49].

This is a decisive command from Allah to His Messenger and to the rulers of the Muslims after him, with the obligation to rule by all that Allah revealed in terms of Ahkaam (rulings), whether it was a command or forbiddance. That is because the Lafzh (worded expression ‘ مَا ’ (maa) mentioned in the Aayah is from the forms of generality and as such it encompasses all of the revealed Ahkaam (rulings). Allah has forbidden His Messenger and the rulers of the Muslims after him to follow the desires of the people and to listen to their wishes, when He ‘Azza wa Jalla said: “(وَلَا تَتَّبِعْ أَهْوَاءَهُمْ) And do not follow their desires” ... Similarly, Allah warned His Messenger and the rulers of the Muslims after him from the people who seduce or tempt them so as to divert them from the application of some of what Allah has revealed to them in terms of the Ahkaam. Rather, it is

obligatory upon him (and the rulers) to implement all of the Ahkaam that Allah revealed upon him, whether they were commands or forbiddance, without paying any regard or attention to what the people want. That is when Allah Subhaanahu said: (وَاحْذَرُوهُمْ) “And beware of them lest they tempt you away from some of what Allah has revealed to you”.

2 – And Allah Ta’Aalaa said: (وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ) “And whosoever does not rule by what Allah has revealed then they are the disbelievers” [Al-Maa’idah: 44] and in a second Aayah (وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ) “Then they are the oppressors/transgressors” and in a third Aayah (وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ) “Then they are the rebelliously disobedient”. And so Allah, in these three Aayaat, has made the one who does not rule by all that Allah has revealed in terms of Ahkaam, whether they are commands or forbiddances, a Kaafir (disbeliever) if he denies them and a Zhaalim (oppressor) and Faasiq (rebelliously disobedient) if he does not deny them but does not rule by them... That is because the ‘ما’ (maa) mentioned within the three Aayaat is from the form of generality and as such it encompasses and includes all of the Ahkaam Ash-Shar’iah that Allah revealed whether they are commands or forbiddances.

3 – This is what the rightly guided Khulafaa’ were upon in respect to the application of the Ahkaam of Islam upon the lands which had been opened (to Islam) and they were the most knowledgeable of people in respect to the Book of Allah Exalted and the manner of how the Messenger of Allah (saw) applied the Ahkaam. Their application of Islam (May Allah be pleased with them) was as a whole in one go without delay, procrastination or gradualism. So they did not allow the one who entered into Islam to drink alcohol or commit Zinaa (fornication) for a year for example and then after that prevent and forbid that... Rather all of the Ahkaam were applied and this matter is Mutawaatir and thorough proven in respect to

the application of the Ahkaam upon the opened lands.

**Fourthly:** Consequently, no Zhanni (indefinite) Daleel has been reported in respect to this Hukm (ruling). Therefore, the prohibition of the Tadarruj (gradualism) and the obligation to apply the Ahkaam of Islam, all of that is established by the Qat’i Nass (definite text). That means that any Zhanni (indefinite) evidence which has a Shubhah Dalaalah (semblance of an indicative meaning) is in contradiction to the Qat’i (definite) in the case where the Qat’i overrides it. That means that the Zhanni must be understood in accordance to that which does not contradict or oppose the Qat’i. Expressed differently, it means making the two evidences work is sought with the Zhanni in accordance to that which does not conflict with and contradict the Qat’i if that is possible. If it is not possible then the process of At-Tarjeeh (outweighing) is sought which means taking the Qat’i and discarding the Zhanni.

**Fifthly:** And now, is it possible to make the two evidences work together, meaning is it possible to understand the Zhanni in a manner that does not contradict the Qat’ii within the issue of gradualism in respect to the application of Islam? So let us examine the evidences that were presented within the question:

1 – The Hadeeth of ‘Aa’ishah (ra) about Khamr (intoxicants):

Al-Bukhari reported in his Saheeh from Yousuf Bin Mahak who said: I was in the presence of ‘Aa’ishah the Mother of the Believers (ra) when an Iraqi approached her. And so he said: What type of shroud is the best? She replied: What is the matter with you, what does it matter? He said: Mother of the believers, show me your Mus’haf (copy of Qur’an)? She asked: Why? He said: So that I can compile the Qur’an and order it because it is being recited in an unordered manner. She said: And what is the problem to you which Aayah you recite first? The first that was revealed were from the Mufassal, mentioning paradise and the fire.

That was until when the people came to Islam and the Halal and the Haram were revealed and had the first thing to be revealed been: And do not drink Al-Khamr, they (the people) would have said: We will never leave alcohol. And if it had been revealed: Do not fornicate, then they (the people) would have said: We will never leave Zinaa (fornication). It was revealed to Muhammad (saw) in Makkah whilst I was a little girl who still played: (بَلِ السَّاعَةِ مَوْعِدُهُمْ وَالسَّاعَةُ أَذْهَى وَأَمْرٌ) “Nay but the hour is their appointment [for due punishment] and the hour will be more grievous and bitter” [Al-Qamar: 46], whilst Surah Al-Baqarah and An-Nisaa’ were not revealed until I was his with him. He (Yousuf the narrator) said: Then she took out for him the Mus’haf and dictated to him the verses of the Surah.

So where is the Dalaalah (indicated meaning) in the statement of ‘Aa’ishah (ra) for gradualism in respect to the application of the Ahkaam Ash-Shar’iah?! Verily, ‘Aa’ishah (ra) explained to the Iraqi questioning about the first or early revelation of the Qur’an that they are the Suwar (chapters of Quran) discussing the Islamic Aqeedah and that was until the people believed in Islam. Then when the people believed the Suwar which discussed the Halal and the Haram were revealed i.e. the Ahkaam Ash-Shar’iah. There is nothing within it suggesting that gradualism took place in respect to application of the Halal and the Haram. Rather, it is the opposite of that, indicating to the complete application of the Halal and the Haram... All that is indicated in this matter, is that Allah Subhaanahu did not reveal the Ahkaam of the Halal and the Haram at the beginning of the revelation until the people had first believed in Islam. Then when they had believed He Subhaanahu revealed upon them the Aayaat of the Ahkaam and then they applied and implemented them... The following was mentioned in Fat’h ul-Baari’ in respect to the explanation of this Hadeeth: (Its statement: Until the people came (to Islaam) ... (Then) its statement: Then the Halal and the Haram were revealed... guides to the divine

Hikmah (wisdom) in respect to the ordering or the revelation and that the first to be revealed of the Qur’aan was the call to Tawheed and giving tidings to the obedient believer of Jannah (paradise) and the disobedient disbeliever of the Hellfire). Then when the souls were at peace and assured upon that then the Ahkaam (rulings) were revealed...) End.

Consequently, this ordering of the revelation of the Suwar of the Aqeedah first and then followed by the Suwar of the Ahkaam (legal rulings) conforms to the true reality of the matters. That is because those who do not believe in Allah, His Messenger and the Day of Judgment will never respond affirmatively to the command of Allah Subhaanahu. As such, it was necessary to first invite them to Iman and Tawheed and then after their positive response and acceptance, the Takleef (legal responsibility) in respect to the Ahkaam would follow... So what is the relationship between this and to the gradual application of the Ahkaam Ash-Shar’i upon the Muslims within the lands of the Muslims?!

2 – The subject of the suspension of the Hadd (prescribed punishment) of theft in the time of ‘Umar (ra):

Verily, ‘Umar (ra) did not undertake any action from amongst the acts of gradualism regarding the application of the Hadd (prescribed punishment) of theft. That is because the Hadd of theft was applied immediately upon its revelation in the time of the Prophet (saw) and remained applied in the time of Abu Bakr (ra) and ‘Umar and the times of the remaining Khulafaa’... As for what ‘Umar (ra) did, then he applied the Hukm Ash-Shar’i as has been stated in Islam, meaning that he didn’t suspend any Shar’i Hukm (ruling). Rather, he applied it as it is must be done. That is because there are circumstances or situations in which it is not permitted for the hand to be cut in them and one of those is the situation of the famine in which it is not permitted to cut the hand within it. I will now mention some of the evidences for the non-permissibility of cutting the hand in the year of the famine:

- As-Sarkhasi mentioned in Al-Mabsoot that he said that it was related from Mak'hoor (ra) that the Prophet (saw) said: « لَا قَطْعَ فِي مَجَاعَةٍ » «مُضْطَرًّا» "There is no amputation in the compelling famine".

- It was also mentioned in Al-Mabsoot of As-Sarkhasi that it was narrated from Al-Hasan from a man who said: I saw two men who were tied up and meat. So I went with them to 'Umar (ra). Then the one possessing the meat said: "We had an 'Usharaa' (pregnant she-camel) that we were waiting for (its delivery) just as the fertile spring is waited for. But then I found that these two men had slaughtered it". So 'Umar said: "Would you be content to accept two similar 'Usharaa' (pregnant) camels in place of it? That is because we do not cut the hands at the time of Al-Ithq and not in the year of the famine".

The 'Usharaa' is the pregnant she-camel that has reached ten months of its pregnancy and is approaching her birth and as such it is the dearest thing to its people whilst they await its fertility and abundance in respect to its milk just like they await the coming of spring. And in respect to his statement: 'For verily we do not cut in the 'Al-Idhq'...', which some have related it as 'Al-Irq' although 'Al-Idhq' is the most common, refers to meat. Its meaning is therefore that there is no cutting (amputation of the hand) in the year of the famine due to the Daroorah (necessity) and dire need i.e. the hunger and the famine (drought).

- Ibn Shaibah extracted in his Musannaf from Ma'mar who said: Yahya Bin Abi Katheer said: 'Umar said: "The (hand) is not cut in regards to the 'Idhq (meat) and not in the year of the famine".

Therefore, the non-occurrence of the Hadd of theft in the year of the drought "i.e. the year of the famine" returns to the Hukm Ash-Shar'i in respect to the non-occurrence of the Hadd of theft in the year of the famine... That means that 'Umar (ra) did not go beyond working in accordance to the Hukm Ash-Shar'i by not applying the Hadd of theft upon the one who stole in the year of the famine ... That is

because that is the Hukm Ash-Shar'i in this case and circumstance... So where does this fit into gradualism in respect to the application of the Ahkaam Ash-Shar'iah?!

3 – The story of 'Umar Ibn Abdul Aziz with his son:

It is well-known that the Umayyad State was the Khilafah State and that it did not implement anything other than Islam although some violations and injustices took place by some of the Khulafaa' and Wulaah (governors). So when 'Umar Ibn Abdul Aziz assumed the role he continued the application of Islam upon the people completely as it is and he did not undertake a gradual approach in respect to the application of the Ahkaam Ash-Shar'iah upon the people at all in the case where for instance he would apply Islamic rulings whilst leaving others... However, he, may Allah be pleased with him, was eager to lift the injustices and return the rights to their people. This had been related to the Khulafaa' who has preceded him from Bani Umayyah and it required verification, thorough examination and a great effort. That was because some of the properties that some of the assistances of the Khulafaa' had many hands that had passed over them whilst some of the wealth or properties had been spent or turned into other types of commodities of trade, buying and selling. There were people whom rights belonged to who had passed away or had gone off to other parts of the world... All of that required effort and hardship in respect to the thorough examination, verification and ascertaining matters... 'Umar thought to compel the sons of the Khulafaa', their assistants and likes to return those injustices without problems or annoyance... And as such he began to demand that from them to put an end to the Mazhaalim (injustices) and to place the rights in the deserving places and there is no doubt that this demands both time and effort... And when Abdul Malik entered and saw his father dealing with this equation or problem he was driven by the zealous concern of youth saying to his father that he should end and deal with this

matter quickly. Then came the response of ‘Umar to him as was mentioned in the sources related to this issue... There is nothing, under any circumstances, anything within it indicating gradualism but rather it relates to applying the Hukm as it is after taking the necessary examination and thorough investigation in order to acquire knowledge of the injustices, all of that takes its right. In order to make this clear we will make mention of this issue from its sources.

It is important to note that the historical narrations and Hikaayaat (accounts) (With the form Haka An.. i.e. He reported that) can be looked at and examined if there are no Ahaadeeth mentioned in that subject area. If there are however then these Ahaadeeth are taken (and referred to) ... I say this because in the question, historical narrations and accounts were mentioned about the story of ‘Umar ibn Abdul Aziz (ra) which mention the subject of Khamrah (alcohol) whilst the narrations in the Ahaadeeth about the story of ‘Umar and his son do not contain the subject area of Al-Khamrah (alcohol). As such, what is mentioned in the Hadeeth is taken whilst the historical narrations and accounts are left...

The following are some of the Ahadeeth that relate the story of ‘Umar Ibn Abdul Aziz and his son Abdul Malik:

- ‘Huliyat ul-Awliyya’ and *Tabaqat Al-Asfiyya*’ by Abu Na’eem Ahmad Bin Abdullah Bin Ahmad Bin Ishaq Bin Mousa Bin Mahran Al-Asbahaani (deceased 430 AH):

Abdullah Bin Muhammad Bin Ja’far relayed, Ahmad Bin Al-Husein Al-Hadhaa’ relayed, Ahmad Bin Ibrahim told us, Mansoor told us, Shu’aib told us, Muhaddith told us: That Abdul Malik Bin ‘Umar Bin Abdul-Aziz entered upon ‘Umar and then said: “O Ameer of the believers, I have a need to speak to you, so provide me with privacy” and Maslamah Bin Abdul Malik was there with him and so he (Maslamah) said to him (Abdul-Malik): “Is there a secret that your paternal uncle is not privy to?” He replied: “Yes” and so Maslamah stood up and left and then he sat in front of him

(‘Umar) and said to him: “O Ameer of the believers, what are you going to say to your Lord tomorrow when He questions you? You have witnessed innovation which you have eliminated or a Sunnah that you have not revived? So he (‘Umar) said to him: “O son, is this a matter that you have been made to bring up to me from the subjects or is this an opinion that has come from yourself?” He replied: “No, by Allah, it is a matter that I have seen from myself whilst I have known that you will be held to account for, so what are you saying?” And so his father said to him: “May Allah have mercy upon you and reward you with good on behalf of your father, because by Allah, I have hoped for you to be from amongst those who assist upon goodness. O son verily your people, have consolidated this matter knot by knot and bind by bind and when I wish to challenge them head on to take away that which is in their hands I am not assured that it will not open a fissure or wound from which a lot of blood will be spilled, and by Allah the perishing of the world is lighter to me than the spilling of even a small amount of blood. Or would you be content, that there does not come a day upon your father from amongst the days of the Dunyaa except that he has eliminated within it an innovation and revived a Sunnah, until Allah passes judgement between us and our people upon the truth, and He is the best of Judges?”).

- ‘Huliyat ul-Awliyya’ and *Tabaqat Al-Asfiyya*’ by Abu Na’eem Ahmad Bin Abdullah Bin Ahmad Bin Ishaq Bin Mousa Bin Mahran Al-Asbahaani (deceased 430 AH):

“Al-Hasan Ibn Kaysan told us... Isma’eel Ibn Ishaq Al-Qaadi told us, Muhammad Ibn Abi Bakr told us, Sa’eed Ibn ‘Aamir told us, related from Juwairiyah Bin Asmaa who said: Abdul Malik Bin Umar Bin Abdul Aziz said to his father Umar: “What prevents you from seeing through your opinion in this matter, for by Allah I do not care that we are boiled in pots of water as a result of seeing through this matter?” So Umar said: “I am preparing the people in a process of taming that is difficult, and so if Allah wills for me to live on I will continue and

persevere upon my opinion and my death is brought forward, then Allah is aware of my intention. I fear that if I confront the people head on unexpectedly with that which you are saying, that it will compel me to resort to the sword, and there is no good in a matter that is only dealt with by the sword””. End.

- ‘Al-Amru Bil-Ma’rouf Wan-Nahyi ‘An il-Munkar Lil-Khallaal’ by Abu Bakr Ahmad Bin Muhammad Bin Haroon Bin Yazeed Al-Khallaal Al-Baghdadi Al-Hanbali (deceased 311 AH):

“Abdul Malik Al-Maimuni informed me...Ahmad Bin Hanbal told us, from Mu’tamir Bin Suleyman, from Furaat Bin Suleyman, from Maymoon Bin Mihraan, from Abdul Malik Bin Umar Ibn Abdul Aziz, that he said to his father: “O father, what prevents you to stay the course upon that which you want in terms of justice? For by Allah, I do not care that I and you are to be boiled in pots as a result”. He said: “O my son, I am only taming (preparing) the people is a difficult process of taming. Verily, I wish to revive the matter of justice but am delaying that until I am able to take out the coveting of the covetousness of the Dunyaa, so that they flee from this (i.e. injustice or corruption) and find tranquillity upon this (i.e. justice)”.”

It is clear from these Ahadeeth that the matter does not relate to the application of the Islam upon the people and taking a gradual approach in respect to that. Rather, it is related only to the restoration of the rights to their rightful people and lifting the injustices that had taken place in the times of the Khulafaa’ who preceded ‘Umar Ibn Abdul Aziz... So where is the link to Tadarruj (gradualism) concerning the application of the Ahkaam of Islam where Islam is mixed with Kufr within this?

4 – Ahadeeth of the Prophet (saw) about the delegation of Thaqeef:

A – ‘Uthman Ibn Abi Al-‘Aas related that when a delegation from Thaqeef came to the Messenger of Allah (saw) they were set down by the Masjid so that it would be softer to their hearts. Then they stipulated upon him that they

would not Yuhsharoo (be gathered) and not Yu’sharoo (give the Ushr) and not Yujabbaw (pray). So the Messenger of Allah (saw) said to them: « لَكُمْ أَنْ لَا تُحْشَرُوا، وَلَا تُعْشَرُوا، وَلَا خَيْرَ فِي دِينٍ » “You don’t have to Tuhsharoo and not Tu’sharoo, and there is no good in a Deen that does not have in it a Rukoo’ (i.e. prayer)” This is the worded version recorded by Abu Dawud. Not Yujabbaw (لا يُجَبَّوْا) is from At-Tajbiyah (التجبية) which means the Rukoo’ and it has been expressed as Majaaz (metaphorically) to mean the Salaah (prayer).

B – In another Riwaayah (report) from Abu Dawud also related from Wahb he said: I asked Jaabir about the affair of Thaqeef when they gave the Bai’ah (pledge)? He said: They stipulated upon the Prophet (saw) that there would be no Sadaqah upon them and no Jihaad and that he heard the Prophet (saw) saying after that: «سَيَنْصَدُّونَ، وَيُجَاهِدُونَ إِذَا أَسْلَمُوا» “They will give Sadaqah and undertake Jihaad when they have become Muslim”.

- The first Hadeeth related from ‘Uthman Bin Abi Al-‘Aas is taken even though Al-Mundhiri did say about him (And it was said that Al-Hasan Al-Basri had not heard of ‘Uthman Bin Abi Al-‘Aas) although the statement here is in the form (Seeghah) of the Majhool (unknown) and as such it is possible to use it as evidence. And the second Hadeeth narrated from Wahb is a Saheeh Hadeeth.

- It is not valid to understand from the two Hadeeths the permissibility of the gradualism manifested in the application of a part of the Ahkaam and leaving a part. That is because the definite Adillah (evidences) establish the prohibition of At-Tadarruj (gradualism) in respect to the application of the Ahkaam (rulings).

- As such, either the two Hadeeth are understood in accordance to that which does not contradict the Qat’i (definite) evidences where both evidences are worked with and utilised, the Qat’i and the Zhanni, or the Qat’i evidences are worked with and the Zhanni (indefinite) are discarded, in the case where it is not possible to work with both of them

together. This means that Al-Jam'u (bringing the evidences together) is attempted if that is possible and if not then At-Tarjeeh (outweighing) is resorted to, in which case it is known that the Qat'i (definite) overrides the Zhanni (indefinite).

- In the Hadeeth of 'Uthman Bin Abi Al-'Aas the Messenger of Allah (saw) accepted from the Thaqeef delegation ( لا تحشروا ولا تعشروا ولا يستعمل عليكم غيركم ) (That they don't gather (Laa Tahsharoo), they don't give 'Ushr (Laa Ta'sharoo) and that other than them will not be appointed over them) however he did not accept from them the leaving of the Salaah. As for not appointing someone over them in the case where the Wali over their Wilayah is from amongst the people of the Wilayah, then there is no problem in that as this is permissible in origin if someone of capability is found amongst them. However, what is the meaning of 'Laa Tahsharoo' and Laa Ta'sharoo' that came in the Hadeeth? It is said in 'Al-Lisaan' (dictionary) that the meaning of 'Laa yahsharoon' (لا يحشرون): (Meaning they are not assigned to military expeditions and they are not compelled to undertake missions ... and it is said that they will not gather for the Zakaah collector to take the Sadaqah of their properties/wealth). It was also mentioned in 'Al-Lisaan' about the meaning of 'Laa Ya'sharoon' (لا يعشرون): (That it means not to take the 'Ushr (tenth) of their wealth/properties and it is said that the meaning of the obligatory Sadaqah is meant by it). Consequently, it is possible to understand the Hadeeth for (Laa Tahsharoo) to take the meaning that they will not gather for the Zakaah collector and pay their Zakaah to him but rather they will pay in their own places, meaning that it is the collector who goes to their places and takes the Zakaah from them, which is in line with one of the meanings of 'Yahsharoon' (يحشرون). And it is possible to take the meaning of 'Laa Ta'sharoo' as meaning that the tenth of their wealth is not taken and this is one of the meanings of 'Ya'sharoon' (يعشرون).

Therefore, what they stipulated as conditions and what the Messenger of Allah (saw) agreed to was that they pay the Zakaah of their wealth in their own places and that the tenth is not taken from them but rather only the Zakaah. So it is permitted for the one who wishes for Islam to stipulate the paying of his Zakaah in his place and that the 'Ushr is not taken from him but rather only the Zakaah and this is permissible and there is nothing in that. In this way the Jam'u (bringing together) of the Ahaadeeth has been accomplished between the Hadeeth and the Adillah Al-Qat'iyah (the definite evidences).

However, the second narration of Abu Dawud related by Wahb states: I asked Jabir about the affair of Thaqeef when they gave the Bai'ah (pledge)? He said: They stipulated upon the Prophet (saw) that there would be no Sadaqah upon them and no Jihaad and that he heard the Prophet (saw) saying after that: « سَيَبْصَدُّونَ، » « وَيُجَاهِدُونَ إِذَا أَسْلَمُوا » "They will give Sadaqah and undertake Jihaad when they have become Muslim". This then would outweigh the meaning of 'La Yahsharoo' to mean not to be assigned for military expeditions (i.e. not undertake Jihaad) and the meaning of 'La Ya'sharoo' would mean not to give Zakaah. In such a case the Hadeeth would be Khaass (specific) to the delegation of Thaqeef and that the acceptance of them not undertaking Jihaad or not giving Zakaah represents a specific text (Nass Khaass) in respect to them (alone) and it does not apply beyond them to other than them. That is because the Hukm Khaass (specific ruling) does not extend beyond the one that it is for. The Hukm Al-Khaass requires a Qareenah (linking indication) for its specificity so that it does not extend beyond it and the Qareenah here is the informing of the Messenger (saw) that they will give Zakaah and they will undertake Jihaad if they become Muslim and that their condition would have no reality to it. That is whilst the 'Ilm ul-Ghaib (Knowledge of the Unseen) does not occur to other than the Messenger (saw) and so it represents a Qareenah for this Hukm being

Khaass. Specific rulings (Ahkaam Al-Khaassah) are known in the Sharee'ah like for example: The testimony of Khuzaimah which the Messenger (saw) considered to be equal to the testimony of two men and this is specific to him alone and does not extend beyond him to anyone else. Another example is the sacrifice of Abu Bardah of the goat which had reached six months and this was specific to him and did not extend to other than him and that is because the sacrifice of the goat obliges the reaching of a year.

In this way the two evidences are worked with: Gradualism in respect to the application of the Ahkaam is prohibited in accordance to the definite evidences whilst the gradualism in respect to the Jihaad and the Zakaah is specific to the delegation of Tahqeef due to the knowledge of the Messenger (saw) that if they become Muslim that they will undertake Jihaad and give the Zakaah.

### **Sixthly:** Summary Conclusion:

Gradualism by applying a part of the Ahkaam and leaving another part is Haraam due to the definite evidences related to that.

The Hadeeth of 'Aa'ishah (ra) does not contain any indication of gradualism in respect to the application of the Ahkaam Ash-Shar'iah but rather only discusses that the Aqeedah preceded the Ahkaam in regards to the chapters of the Qur'an that were revealed.

'Umar Ibn Al-Khattaab (ra) did not suspend the Hadd (prescribed set punishment) of theft and did not apply gradualism in respect to its application. Rather, he acted in accordance to the Hukm Ash-Shar'i by not applying the Hadd for theft upon the one who steals in the time of the famine.

'Umar Ibn Abdul Aziz did not utilise gradualism in respect to the application of the Ahkaam Ash-Shar'iah and that is because that which was being applied within the Ummayyad state was the Shar'a alone and there was not within the state any other Ahkaam other than the rulings of Islam. What was related about him is related to the lifting of the injustices and the restoring of the rights to their people...

The Hadeeth of Abu Dawoud with its two narrations where the Messenger (saw) did not agree for them to leave the Salaah and accepted their condition of not performing Jihaad and giving the Zakaah, represents a Hukm Khaass (specific ruling) attached to that delegation, and that was because the Messenger (saw) knew by way of the Wahi (Divine Inspiration) that their condition would never have a reality attached to it because when they become Muslim they will partake in Jihaad and give the Zakaah. That means that the two Hadeeth are not discarded but rather they are brought together (Al-Jam'u) with the definite evidences (Al-Adillah Al-Qat'iyah) which guide to the prohibition of At-Tadarruj (gradualism) in regards to applying a part and leaving a part of the Ahkaam. And that is according to how we have explained it (above).

Therefore, the study of all of the evidences that the proponents of gradualism present for gradualism in the application of the Shar'a makes clear and evident that they do not indicate or guide to gradualism but rather they guide to other matters that have no relationship with gradualism or they are specific evidences for specific circumstances... It is not possible to oppose the definite evidences that indicate to the prohibition of gradualism in relation to the application of the Shar'a as has been explained in detail above... Consequently, those who advocate the view of gradualism do not have any Daleel or Shubhat Daleel (semblance of an evidence) that makes it permissible to rule by a part of Islam and to rule by a part of Kufr (disbelief). This a major (serious) matter and a great Munkar that is in opposition to the definite evidences related to the obligation to rule by all that came in Islam in terms of Ahkaam (rulings). Alhamdu Lillahi Rabbil 'Aalameen.

Your brother,  
Ata Bin Khalil Abu Al-Rashtah  
19th Ramadan 1437 AH  
24 June 2016 CE



## Q&A: Shawahid (Witnesses) and Mutabaat (Follow-ups) in the Science of Hadith

### Question:

Assalamu Alaikum wa Rahmatullahi wa Barakatuh,

There is a question I would like to ask you which is related to the science of Hadith:

Scholars defined Hadith Sahih as that: “The Isnad [chain of transmission] of the hadith continues through the transmission of a trustworthy (‘adl) and accurate (dhabit) narrator from someone similar to him from the beginning of the Sanad [chain of transmission] to its end. And the hadith should not be Shadh

(irregular) nor mu’allal (defective)”. These are the

restricting conditions for a narration to be accepted as Sahih hadith. But I find a lot of scholars strengthen weak reports by Shawahid (Witnesses) and Mutabaat (Follow-ups); for example, a hadith may come via a certain chain, and the hadith was a da’eef (weak) hadith, then this hadith has Shawahid or Mutabaat, but these Shawahid and Mutabaat are weak. However, scholars would

authenticate the hadith via these Shawahid and Mutabaat. What is the extent to which these Shawahid and Mutabaat can be considered? And when they have an impact in the tashih (authentication) of Ahadith?

Please answer the question, may Allah bless you....

From Osama Ay’yaat

### Answer:

Wa Alaikum Assalam wa Rahmatullahi wa Barakatuh,

Before answering the question, it is necessary to clarify some of the relevant terminology

such as “Shawahid and Mutabaat, and Matn and Sanad“, which are terms used in the science of Hadith, and we will explain them through citing examples:

– It came in Musnad Al-Shafei: Malik informed us from Abdullah ibn Dinar from Abdullah ibn Umar that the Messenger of Allah (saaw) said: «الشَّهْرُ تِسْعَ وَعِشْرُونَ، فَلَا تَصُومُوا حَتَّى تَرَوْا الْهَالَ، وَلَا تُفْطِرُوا حَتَّى تَرَوْهُ، فَإِنْ غَمَّ عَلَيْكُمْ فَأَكْمِلُوا الْعِدَّةَ ثَلَاثِينَ» “The month of Ramadan may consist of twenty-nine days. So do not fast till you have sighted it (the new moon) and do not break fast, till you have sighted it (the new moon of Shawwal), and if the sky is cloudy for you, then complete thirty (days).”

What is the extent to which these Shawahid and Mutabaat can be considered? And when they have an impact in the tashih (authentication) of Ahadith?

– Matn is the speech which comes at the end of the Sanad, which in this Hadith the words of the Prophet (saaw): «الشَّهْرُ تِسْعَ وَعِشْرُونَ، فَلَا تَصُومُوا حَتَّى تَرَوْا الْهَالَ، وَلَا تُفْطِرُوا حَتَّى تَرَوْهُ، فَإِنْ غَمَّ عَلَيْكُمْ فَأَكْمِلُوا الْعِدَّةَ ثَلَاثِينَ» “The month of Ramadan may consist of twenty-nine days. So do not fast till you have sighted it (the new moon) and do not break fast, till you have sighted it (the new moon of Shawwal), and if the sky is cloudy for you, then complete thirty (days).”

– Sanad is the chain of men who link the Matn of the hadith to the one who said it. Thus the Sanad in this hadith is: Shafei from Malik from Abdullah ibn Dinar from Abdullah ibn Umar from the Messenger of Allah (saaw).

– This Hadith was not only narrated by al-Shafei from Malik, but was also narrated from Malik by Abdullah bin Maslama by the same Isnad from Abdullah ibn Umar. Bukhari reported in his Sahih: Abdullah bin Maslama told us that Malik narrated from Abdullah ibn

Dinar from Abdullah ibn Umar that the Messenger of Allah (saaw), said: «السَّهْرُ تِسْعٌ وَعِشْرُونَ لَيْلَةً، فَلَا تَصُومُوا حَتَّى تَرَوْهُ، فَإِنْ غَمَّ عَلَيْكُمْ فَأَكْمَلُوا الْعِدَّةَ ثَلَاثِينَ» The month (can be) 29 nights (i.e. days), and do not fast till you see the moon, and if the sky is overcast, then complete (the month of Sha'ban) thirty (days)”.

Abdullah bin Maslama followed al-Shafi'i in the narration of this Hadith, that is he narrated the Hadith from the Sheikh (teacher) of al-Shafei who is Malik through the mentioned Sanad, and therefore the narration of Abdullah bin Maslama is given the term “follow-up” (Mutaba'h), which in this case is called “full follow-up” (Mutaba'ah tammah).

– As well as Muslim narrated this Hadith in his Saheeh from Abdullah bin Omar as following: Abu Bakr ibn Abi Shaybah told us, Abu Osama told us, Obaidullah told us, from Nafi, from Ibn Umar (Allah be pleased with both of them) that Allah's Messenger (saaw) made a mention of Ramadan and he with the gesture of his hand said: «السَّهْرُ هَكَذَا، وَهَكَذَا – ثُمَّ عَقَدَ إِبْهَامَهُ فِي الثَّلَاثَةِ» – فَصُومُوا لِرُؤْيَيْهِ، وَأَفْطِرُوا لِرُؤْيَيْهِ، فَإِنْ أَعْمِيَ عَلَيْكُمْ فَأَقْدِرُوا – لَهُ ثَلَاثِينَ» “The month is thus and thus. (He then withdrew his thumb at the third time). He then said: Fast when you see it, and break your fast when you see it, and if the weather is cloudy calculate it (the months of Sha'ban and Shawwal) as thirty days.”

In this narration of the Hadith, Nafi followed Abdullah ibn Dinar in narration from Abdullah bin Omar, and this is called Mutaba'ah qasirah (incomplete follow-up) because it was not a follow up from the starting of the Sanad.

– An-Nasai narrated in his Sunan this Hadith as following: Mohammed bin Abdullah bin Yazeed informed us, he said: Sufian told us, from Amr ibn Dinar, from Mohammed bin Hunain, from Ibn Abbas, who said: I am surprised at those who anticipate the month, when the Messenger of Allah said: «إِذَا رَأَيْتُمُ الْهَيْلَالَ فَصُومُوا، وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا، فَإِنْ غَمَّ عَلَيْكُمْ فَأَكْمَلُوا الْعِدَّةَ ثَلَاثِينَ» “When you see the new crescent then fast, and when you see it, then stop fasting,

and if it is obscured from you (too cloudy), then complete thirty days”.

It is clear that this narration of the Hadith is through another chain from another Sahabi, who is Ibn Abbas, and is not from Abdullah bin Omar. The Hadith narrated by An-Nasai is called the “witness” (Shahid) to the earlier mentioned Hadith narrated by Al-Shafi', as well as to the Ahadith narrated by Al-Bukhari and Muslim ... Also each of the above mentioned Ahadith of Al-Shafi'I, Bukhari and Muslim are called “Shawahid” for the Hadith of An-Nasai, ... And if the Matn of the Shahid Hadith has differences in wording but similarity in the meaning, then it is called “shahid bil ma'ana” witness by meaning, such as in the hadith of Al-Bukhari in his Sahih: Adam told us, Sho'aba told us, Muhammad ibn Ziyad said: I heard Abu Huraira may Allah be pleased with him, he said: The Prophet (saaw) said, or he said: Abu al-Qasim (saaw) said: «صُومُوا لِرُؤْيَيْهِ وَأَفْطِرُوا لِرُؤْيَيْهِ، فَإِنْ غُبِّيَ عَلَيْكُمْ فَأَكْمَلُوا الْعِدَّةَ شَعْبَانَ ثَلَاثِينَ» “Fast on its sighting and break the fast on its sighting, if its covered to you then complete the period of Sha'ban with thirty days.”

Thus the Matn in this Hadith is similar to the Matn in the Hadith of Al-Shafei in meaning, but not in wording, because here it mentions the month of Shaaban...

And now we come to the answer to the question:

– The Ahadith which their weakness is on account of the narrator being Fasiq (commits transgression) or being accused of lying or so, they are not strengthened by other Ahadith, instead they are rejected and not acted upon. The following was mentioned in the book, The Islamic Personality Vol.1: “... It is a mistake to say that when a da'eef hadith [weak hadith] comes via numerous lines of transmission then it rises to the level of hasan or Sahih. For when the hadith is weak this means the narrators have actually committed transgressions or have been accused of lying. When the hadith has come

through other lines of transmission which are of this type, then it has increased in its weakness....”

Ibn al-Salah said in his Muqaddimah: “Not every weakness in the Hadith is eliminated by the hadith coming from different lines of transmission. Rather the situation varies:... there are also types of weakness which are not eliminated by something similar to that, on account of severity of the weakness and the failure of this Jaber (consoler) to console it and mend it. An example of this is the weakness which arises from the transmitter being accused of lying, or the fact that the hadith is Shadh (irregular).”

– There are some narrations of Ahadith where one of its transmitters or more have deficiency in retention or is a narrator with a blameless record (Mastur) or so, but he is not accused of lying or fisq (transgression) ... That is, the reason for weakness (da’af) was due to deficiency in retention or so and not in truth or pious... These narrations of Ahadith if taken alone will be judged as da’eef (weak), due to the weakness of some of the men in the chain of transmission. ... But when following the narrations, it appears that these narrations have reliable Shawahid and Mutabaat, that is they are suitable to strengthen the related narration and mend the deficiency in retention and removes the matn of the hadith from being Shadh (irregular) or Munkar (rejected)... In this case, we do not judge the hadith as da’eef (weak), but rather the hadith becomes a Hasan Hadith, because it was narrated in another form that mends the impairment, due to which it will not be included as Shadh (irregular) or Munkar (rejected). The following came in the book, the Islamic Personality vol.1: “Hasan: It is a report that is known by the one who reported it and its transmitters became well known and

consequently it is the core of most of the hadith. It is a hadith most scholars accept and it is used by the fuqaha generally i.e. that in the Isnad there are no narrators that have been charged with lying and it is not a Shadh (irregular) hadith. These are two types: First: a hadith whose Isnad is not free from transmitters who are Mastur (of hidden condition) and whose capacity is not realized. However, they are not negligent and are not prone to make mistakes and nor are they charged with mendacity. The matn of the hadith may have been narrated by

someone at a similar level to him due to which it will not be included as Shadh (irregular) or Munkar (rejected)....”

Also the following came in Muqaddimah Ibn al-Salah: “It became abundantly clear that there are two subcategories of Hadith-Hassan: One: the hadith, the isnad of which includes an outwardly acceptable individual (Mastur) whose suitability has not been confirmed, yet this individual is not careless, prone

to make mistakes in what he transmits, nor is accused of lying in hadith; that is, he manifests neither the practice of deliberately lying in Hadith nor any other reason for vitiating his integrity. In addition, it has become known that a text like that of the hadith or one similar to it has been transmitted through one or more different lines of transmissions. In this way the hadith is reinforced by parallelism of someone else being in conformity with its transmitter with something like it or by another witness to it; that is the appearance of another hadith with a similar text. This way the possibility that it Shadh (irregular) or Munkar (rejected) is excluded. The remarks of Tirmidhi on this subcategory descends

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the hadith is reinforced by parallelism of someone else being in conformity with its transmitter with something like it or by another witness to it;

## Q&A: Turkish-Russian Summit

**Question:** The Turkish president Erdogan visited Russia on 09/08/2016 and the "repercussions" of the failed coup attempt in Turkey have yet to be over, so why the haste? Thus what is the purpose of it, especially that the foreign, military and intelligence representatives have also visited Russia? Is this visit related to the Syrian crisis? Or is it for the "restoration" of the Syrian-Turkish relations after the crisis of shooting down the Russian aircraft? Jazaka Allahu Khairan.

**Answer:** To find out the reasons for the haste and its purpose, we shall examine the following matters:

1. There had been talk regarding the visit before the attempted coup on 15/07/2016, where a summit between the two presidents, was originally set to be held during the G20 Summit convened in China on September 2016. But the convening of the summit between the two presidents, Putin of Russia and Erdogan of Turkey, was hastened during August because America was interested to hastily involve Turkey in the settlement plan as an effective tool, after the other tools (Iran, Russia, etc.) have failed. The Turkish foreign minister announced that the summit between the two presidents will take place earlier and that it could be held during August in Russia. "Interfax news agency attributed to the minister – the Turkish Foreign Minister – the statement that Russian president Vladimir Putin and Turkish president Recep Erdogan will meet during August in Sochi...." (Al-Arabiya.net, 02/07/2016). The subject of the visit was discussed within the "reconciliation" atmosphere, so that Turkey is to play a role in solving the Syrian crisis according to the US policy. And we have explained this in the Answer to Question that we issued on 14/7/2016 CE, where we said:

"America wants the current Turkish role to apply pressure forcefully upon the Syrian opposition to bring it back to the Geneva path

and peaceful solution... And accompanied by the threat to abandon the Syrian opposition if they refuse to fall in line with the negotiating path through manifesting the Turkish-Russian cooperation: "The Russian foreign minister said: We hope for communications to be undertaken between the Russian and Turkish armies in respect to Syria." (Al-Arabiya.net, 02/07/2016) ... And that Turkey will no longer oppose the Russian intervention in Syria ... And it is not inconceivable for Turkey, within its pressurising styles, to go beyond the political means to utilise military means under the pretext that it is fighting the terrorism of the IS organisation whilst it is not separated and distinguishable from the other armed opposition groups i.e. the very same argument and pretext utilised by Russia when it bombs the opposition! The statement of the Russian foreign minister about communications between the Russian and Turkish armies indicates to this potential possibility..." Furthermore, "Obama wants to act just as his Democrat predecessor Clinton acted when he expended his effort in the last year of his tenure to gather the PLO and the Jews for a decisive negotiated solution for the Palestinian issue. Even though he failed in that he was nevertheless able to bring together Abu Ammar and Ehud Barack... And now Obama is expending effort to bring together the opposition and the regime for a negotiated solution with the regime so it can be said that he accomplished something worthwhile at the end of his tenure. The difference between Clinton's attempt and Obama's is that in the first his efforts were manifest ahead of his agents whilst Obama works with his agents and tools whilst his efforts are concealed behind them! America, in his time in office has shown more of a reliance upon its subordinates; and so after Iran and its followers and after Russia.... So after the Iranian and Russian interventions led to its dilemma in respect to Syria, America rushed to push Turkey towards the Iranian and

Russian side in order to preserve and safeguard the American intrigue and influence in Syria in addition to eliminating the Islamic nature of the Syrian revolution... And in this way, Russia which bombs Syria night and day has come to be in cooperation with Turkey in “The war against terrorism” and discussions are now taking place within “extremely warm (friendly) atmospheres”. Indeed, the Russian foreign minister has requested communications between the Russian and Turkish armies in respect to Syria!!” End of the quote from our previous answer dated 14/7/2016....

2. It was expected that the Turkish role to start rapidly, but the coup attempt perpetrated by Kemalists officers, loyal to the British, froze the Turkish role and preoccupied the regime with internal problems. It was possible to continue the freeze of this role pending Turkey is over from the after effects of the failed coup earthquake, as Erdogan said. But what happened at the beginning of August 2016, of the militants campaign to lift the siege of Aleppo (Halab), and their success to some extent, made America to exploit this campaign to hasten the Turkish role. Hence the visit to Russia and the normalization of relations with it, and the departure for the American political solution with an active Turkish role... America wanted this powerful campaign to lose its fruit. Therefore, instead of being a prelude to victory it wants to make it a prelude to negotiation. It made it a matter of importance carried by Turkey to promote the balanced negotiation as mentioned by Erdogan; thinking that Turkey, through its different means, can make parties to meet for the US negotiating solution, during the few remaining days of Obama, utilizing a balanced negotiation!! “Turkish president, Recep Tayyip Erdogan called today to hold a regional meeting for Syria, his statement came during a lengthy interview with the Qatari channel Al Jazeera, aired on Saturday evening ... Erdogan added that the situation in Aleppo is sad but the opposition has restored the

balance recently.” (Syrian Net, the New Gulf, 06/08/2016).

And so it was, and thus the visit ensued. Therefore this haste from Obama for Erdogan in order to take action to bring the parties in a new "fourth" round of negotiations, for Obama to end his term with it. This round is what the Turkish Foreign Minister referred to: “Reuters Istanbul - Turkish Foreign Minister Mevlut Cavusoglu said on Friday negotiations over the future of Syria should resume and he called for a fourth round of peace talks in Geneva. (Reuters Arabic 05/08/2016) ... And so this was the visit, and the summit...

3. This summit is considered the final step in the process of normalization of relations between Russia and Turkey, after the great dilemma in relations between them following the downing of the Russian fighter. The march to normalization has been directed in a humiliating way for Turkey. In submission to Putin’s conditions, Erdogan apologized for the shooting down of the Russian aircraft on 27/6/2016. Erdogan initiated immediately on 29/06/2016 contact with Russian President in an atmosphere described as friendly. He was followed by his Foreign Minister, who held a meeting with Russian Foreign Minister, Lavrov, on 01/07/2016 in the Russian city of Sochi. That meeting in which the two ministers also discussed the date for the Putin-Erdogan summit, in Petersburg. Then the hint of Turkey's foreign minister of the possibility of giving Russia military bases in Turkey to carry out strikes in Syria. That decay in the positions of Turkey on the Russian side was not because Turkey was suffering from the economic sanctions imposed by Russia on Ankara, but exclusively due to the depth of the American dilemma in Syria, and that America also wants to push Turkey besides Russia and Iran to resolve the Syrian crisis. For all this was the humiliating picture of Turkish concessions to the Russians, i.e. because of Turkey’s link with America and its implementation of US policy, and so was this Turkish impulsivity ...

4. Erdogan insisted on the accomplishment of his visit to Russia, scheduled before the failed coup attempt on 15/07/2016, in spite of his preoccupation with the severe domestic situation in Turkey, his treatment of what he described as “earthquake”, and his fear of what he described as “its aftershocks”. In spite of his request of the masses in Turkey during the massive rally in Istanbul, on Sunday 7/8/2016, to stay in the public squares until Wednesday, that is after his return from Russia for fear of new moves by the military loyal to the English, and despite the escalation of Russian brutal crimes in Aleppo (Halab) ... Despite all that, he insisted on holding a meeting with Putin and not to postpone it, due to his intense desire to turn the page on the past with Russia, as well as the strength of the American push to Turkey towards the Russian direction. Putin hinted at this insistence by saying “The Turkish president found the opportunity to visit Russia despite the difficult situation in Turkey after the failed coup attempt of the night of 15 and 16 July.” (Russia Today, 8/9/2016).

5. It was clear that the Syrian crisis is the central subject in the Erdogan Putin summit. The two Presidents did not discuss the subject of the Syrian crisis through talks with the participation of delegates, but delayed the meeting on Syria to the evening with the participation of foreign ministers and representatives of the intelligence services to discuss ways for the Syrian settlement. Putin said, commenting on the upcoming meeting: “We will exchange information and we will look for a solution”. The postponement of the meeting regarding Syria into the evening, and the exclusion of members of the delegations from it except the foreign affairs and the intelligence indicates the secrecy and the great importance attached by the two parties to the issue of Syria. Consequently, after removing the previous obstacles, the issue of the issues for both sides, and that what is required from America is to gather the parties; the regime and

the opposition, at the negotiating table as the conclusion to the Obama era!

6. During the summit, and afterwards, the Turkish role began to show effectively:

a. Reuters Istanbul - Turkish Foreign Minister Mevlut Cavusoglu said on Friday negotiations over the future of Syria should resume and he called for a fourth round of peace talks in Geneva. (Reuters Arabic, 05/08/2016)

b. Turkish president, Recep Tayyip Erdogan called today to hold a regional meeting for Syria, his statement came during a lengthy interview with the Qatari channel Al Jazeera, aired on Saturday evening ... Erdogan added that the situation in Aleppo is sad but the opposition has restored the balance recently.” (Syrian Net, the New Gulf, 06/08/2016).

c. RIA news agency reported Umit Yardim, Turkey's ambassador to Russia, yesterday as saying that the Turkish government believes that the current Syrian leadership could potentially take part in talks aimed at resolving the Syria crisis. Tass news agency attributed to Yardim as saying that Ankara was not opposed to the current Syrian leadership playing some kind of a role in a possible political transition.” (Al-Sabah, 12/08/2016).

d. Whereas the Prime Minister was in the forefront of the issue for a political solution with the Syrian regime since the start of the reconciliation with Russia ahead of the coup. Al-Arabia.net reported on 13/07/2016 under the title: “Surprise ... Turkey speaks of normalization “with the Syrian regime””: Turkish Prime Minister Ben Ali Yildirim stated that: “Ankara, Turkey (Reuters) - Turkish Prime Minister Ben Ali Yildirim said on Wednesday that he was confident that his country will restore normal relations with Syria.” (Arabia.net, 13/07/2016), as well as BBC quoted: “Turkish prime minister, Ben Ali Yildirim said that Turkey try to develop good relations with Syria, in its latest stage of its quest to improve its relations with its neighbors”. (BBC Arabic 13/07/2016).

7. Thus, Turkey has entered the midst of the Syrian crisis effectively, but not to support the people of Syria and save them from the brutality of Russia and Iran, but to be with Russia and Iran in a satanic triangle that facilitates for them their crimes and assists them to implement the American submissive solution via negotiation with the Ash-Sham tyrant regime ... This summit, which brought together Putin and Erdogan is all evil; the result was that Turkey has openly backed away from everything that it used to claim in support of the revolution in Syria. Rather, the decline reached the point that Turkey's Foreign Minister says that Russia asks Turkey to provide it with "coordinates" in Syria, which means sites of the revolutionaries that were compiled by the Turkish intelligence, in order for Russia to strike them. And because of the American insistence to give Russia what it wants, it was decided after the summit that a senior intelligence delegation travels from Turkey to Moscow the next day of the summit, which means immediately.

The Turkish foreign minister told Anadolu agency on 10/09/2016, "Turkey and Russia have similar views on the need for a ceasefire in Syria, the provision of humanitarian aid, and a political solution to end the crisis, and that Moscow and Ankara are building mechanisms of close cooperation on Syria settlement. Adding that the intelligence chief and a representative of the foreign affairs and another of the Turkish army will discuss these files in St. Petersburg the same evening". (AlJazeera.net, 11/08/2016).

What is mentioned by the Turkish Foreign Minister of a "ceasefire in Syria, the provision of humanitarian aid, and a political solution" is essentially the US position, which is also what is advocated by Russia and is fighting for it. The haste of sending intelligence, military and foreign affairs officials to Moscow soon after Erdogan left, indicates that Turkey has completed the sides of the Iranian Turkish Russian triangle! "Iran's Deputy Foreign

Minister has confirmed that the area needs good relations between his country and Russia and Turkey. Ibrahim Rahimpur called for new cooperation under the formula of "Turkey-Russia-Iran" and stressed that his country is ready to move in this direction". (AlJazeera.net, 08/08/2016). On Friday, 12/08/2016, Javad Zarif, the Iranian foreign minister met in Ankara with Turkish officials, who confirmed the agreement to intensify joint efforts with Iran over the Syrian crisis. Erdogan met the Iranian minister, Javad Zarif, at the presidential palace in a closed meeting for three hours and nothing was announced after that, which indicates the urgency and insistency of the American arrangements to engage Turkey in the Syrian theater and help Russia and Iran in the implementation of the US missions.

8. All this shows that Turkey has entered strongly in creating a political solution in Syria on the American way in a startling haste, despite the fact that Turkey is not yet reassured of its domestic situation after the coup attempt. All of which indicates the severity of urgency from Washington. And it seems that Turkey will proceed in accordance with this American plan along with Iran and Russia, as follows:

- Politically: it will unequivocally show the revolutionaries that Turkey has changed its policy, and is orienting towards the Syrian regime, Iran and Russia. And that it is calling for the revolutionaries and pushing them to accept the U.S. formula for the solution in Geneva, which is to negotiate with the regime and agree with it on the future of Syria, and to engage into a joint government between the revolutionaries and the regime. As well as it will be pressing the revolutionaries under the pretext of humanitarian aspects to prevent the revolutionaries from sieging regime-controlled areas in Aleppo. And promoting negotiating balance on the grounds that the revolutionaries have achieved victories in Aleppo which makes their negotiation from a position of strength, and combining this with the methods of pressure and then ceasefire preceding

management of a political process that achieves something of “victory” for Obama before the end of his term in late January next year. Perhaps this is what is referred to by the Turkish prime minister when he said “coming six months” in his statement “Turkish Prime Minister Binali Yildirim said on Friday, that very important developments are expected in Syria within next 6 months. Yildirim's remarks came after a joint press conference gathering on Friday, the Turkish Foreign Minister Mevlut Cavusoglu and his Iranian counterpart Mohammad Javad Zarif. The Iranian Foreign Minister Mohammad Javad Zarif, for his part, said his country was happy with Russian-Turkish rapprochement, stressing that a solution to the dispute with Turkey over Syria is possible through intensive dialogue. He pointed out that cooperation of Iran and Turkey on Syria strongly supports the chances for a peaceful solution.” (Arabiya.net, 13/08/2016).

- Militarily: Under the name, fight against ISIS, Turkey will enter battles in Syria in alliance with Russia, which soon will be transformed into a joint force to enforce the ceasefire. And that includes providing all facilities to Russia for bombarding the revolutionaries such as “coordinates of sites” that Russia does not know of and are owned by the Turkish intelligence. Turkey may also provide military bases for Russia to facilitate its criminal mission in slaughtering Muslims in Syria.

And Iran will act the same; it will provide bases for Russia to facilitate this goal. Coordination between these countries has actually been initiated: “Mevlut Cavusoglu, also said that Turkish planes will join the operations against ISIS, adding: “We will discuss all the details. We have always called on Russia to carry out anti-Daesh [IS] operations together.” (AlJazeera.net, 01/08/2016), and of course as it is the Russian argument it includes all the fighters because their sites are not separated!

This came in a statement issued today by the Russian Ministry of Defense, “Long-range Tu-22M3 bombers and Su-34 attack bombers took

off with full combat load from Hamadan Airport in Iran and delivered air strikes at facilities of terrorist groupings Islamic State and Al-Nusra Front in the provinces of Aleppo, Deir-ez-Zor and Idlib in Syria”... Earlier, media revealed that “Tu -22 M3” attack bombers of the Russian air force arrived at the Iranian Hamedan airport, to participate in the strike of the terrorist Islamic State "Daesh" sites in Syria. (Russia Today, 16/08/2016)

9. This is what America is planning to implement with its tools in Syria ... this is their plot, (وَمَكْرُ أُولَئِكَ هُوَ يَبُورُ) “And the plotting of those - it will perish.” [Fatir: 10]. For there are men in Ash-Sham whom neither commerce nor trade distract them from the remembrance of Allah, they are on an insight of their matter, and they will not enable, by Allah’s permission, evil to make from the victories of the revolutionaries a way to negotiations. It will not succeed, by Allah’s permission, that sunken tripartite in its crimes, nor the tripartite management from Washington, to get from the land of Ash-Sham what they desire. And as the former American tools failed, the following will also fail, by Allah’s permission... The dictators have learnt during the past five years that there are in Ash-Sham sincere truthful masses who their resolve is not weakened by the hordes of America, Iran, Russia, the subordinates, and the followers. And not even by those who betrayed those sincere masses in the land of Ash-Sham. They will remain, by Allah’s permission, solid, standing, not bowing down, until they establish the Law of Allah, the Khilafah Rashidah, the sincere to Allah Almighty, and the sincere with the Messenger of Allah (saw). Then they will cleanse the Islamic lands of all enemies of Islam, and the decree of Allah comes upon them from where they had not expected, (وَأَيُّضْرَنَّ اللَّهُ مَن يَنْصُرُهُ إِنَّ اللَّهَ لَلْقَوِيَّ عَزِيزٌ) “And Allah will most certainly aid those who aid His cause: for, verily, Allah is most Powerful, Almighty”. [Al-Hajj: 40]

13th Dhul Qi’dah 1437 AH/16/8/2016 CE



# Protest for Liberation of Occupied Kashmir: Armed Forces Mobilized in Jihad is the Only Befitting Response to Indian Aggression

Hizb ut-Tahrir Wilayah Pakistan has held demonstrations against Indian atrocities and aggression against the Muslims of Occupied Kashmir and Pakistan respectively. Demonstrators were carrying placards declaring: “**Armed Forces Mobilized in Jihad is the Only Befitting Response to Indian Aggression**” and “**Pakistan Army Must Mobilize to Liberate Kashmir**”.

For around three months, the Muslims of Kashmir are facing brutal oppression at the hands of Hindu security forces. They have sacrificed dozens of martyrs and suffered horrible injuries, yet they refuse to bow and accept submission before the Hindu State. Frustrated by the defiance of the Kashmiri Muslims, the Hindu State has started to mount attacks over the Line of Control. The Hindu State has the audacity for such aggression because it knows that traitors in the political and military leadership of Pakistan heed to Washington. Thus it knows that they will never ask their armed forces to wage Jihad in order to liberate Kashmir and end Hindu aggression, rather they will continue to follow the policy of restraint dictated by their US masters.

It is clear that the Indian army is incapable of defeating Pakistan as its cowardly troops are shaken by poorly armed small groups of motivated mujahideen, so what of facing a Muslim armed forces with the support and Dua of the Ummah? Moreover the Hindu State is itself internally severely weakened because of dozens of separatist movements that reject the Hindu elite's bigotry. It is an ideal opportunity for Pakistan's armed forces to mobilize for the liberation of Kashmir and

unification with Pakistan. The valiant struggle of the Muslims in these days has made clear to the whole world that they demand liberation from India. Today, demonstrations in Kashmir have Pakistani flags raised and the martyrs are draped in Pakistani flags to state before the world that the Muslims of Kashmir want unification with Pakistan. And the Hindu State oppression is unveiled in the whole world, including their use of blinding by pellet guns, earning the wrath of the entire Ummah against it.

Only Khilafah on the Method of Prophethood will unleash our armed forces for the liberation of Kashmir and end Indian aggression. Only then will the troops be led by a righteous Khaleefah who yearns for conquest of Hind (India). RasulAllah (saaw) said, **عَصَابَتَانِ مِنْ أُمَّتِي أَحْرَزَهُمَا اللَّهُ مِنَ النَّارِ عَصَابَةٌ تَغْزُو الْهِنْدَ وَعَصَابَةٌ تَكُونُ مَعَ عِيسَى ابْنِ مَرْيَمَ عَلَيْهِمَا السَّلَامُ** “Two groups of my ummah Allah has protected from the Hellfire: a group that will conquer India and a group that will be with ‘Isa ibnu Maryam.” [Ahmad, An-Nisa’i] Abu Hurayra (ra) narrated, **وَعَدَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَزْوَةَ الْهِنْدِ فَإِنْ أَدْرَكْتُهَا أَنْفَقَ فِيهَا نَفْسِي وَمَالِي فَإِنْ أَقْتَلْتُ كُنْتُ مِنَ الْأَفْضَلِ الشُّهَدَاءِ وَإِنْ أَرَجَعْتُ فَأَنَا أَبُو هُرَيْرَةَ الْمُحَرَّرُ** “The Messenger (saw) promised us the conquest of India. If I was to come across that I will spend my soul and my wealth. If I am killed then I am among the best of martyrs, and if I return then I am Abu Hurayra the freed (from sin)” [Ahmad, An-Nisa’i, Al-Hakim]

**Media Office of Hizb ut-Tahrir in Wilayah Pakistan**



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