

UQAB

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**REAL CHANGE IS ONLY THROUGH
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Press Release

The Rotten Capitalist Social System is the Root Cause of Immorality

A new government survey has exposed the extent of extramarital affairs in the country, revealing that Kenyan men have an average of seven sexual partners whereas women have two sexual partners in their lifetime, as well as the various counties with the most cheating.

In this regard, we in Hizb ut Tahrir in Kenya wish to expound the following:

Under the framework of secular liberal system, adultery, fornication and prostitution including other immoral acts as socially and culturally acceptable and legally valid. Secularism upholds the corrupt concepts of personal freedom and freedom of association thus driving individuals to interact with the opposite sex without feeling any single cell of modesty. Therefore, extramarital affairs are a crisis of the families under this corrupt environment.

The social system of Capitalism has systematically ruined marriage, deconstructed motherhood, and fuelled the disintegration of the family bond. Secular constitutions have too failed to clearly declare criminality of adultery and prostitution which are an open air business within the secular regimes. In addition, international human rights laws give activists such as feminists a conceptual framework to fully champion these evils thus attacking Islam which has forbidden unlawful sexual intercourse and regard it as an evil way.

The Islamic social system has laid out foundations toward organizing the society based upon the correct view of the relationship between men and women that achieves cooperation between the sexes while also protecting her status. Consequently with comprehensive implementation and enforcement of the values and laws of the Islamic social system, the community's view towards the relationship between men and women are far from the obsession with the sexual aspect and pleasure.

Furthermore, Islam has forbidden extramarital, adultery, fornication and all immoral acts. Allah (swt) says:

(وَلَا تَقْرَبُوا الزَّوْجَ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا)

“And do not approach unlawful sexual intercourse Indeed, it is ever an immorality and is evil as a way”. [Al Isra: 32].

It is Islam which has made Taqwa as a driving force of an individual to abstain from not only adultery but from all immoral acts. Men and women are obliged to observe the high standard of modesty to abide by all the Islamic social laws in their social life. Marriage is sought to protect chastity and the sexual aspect and pleasure to that which is in line with the true purpose of the sexual instinct and beneficial for the society according to Islam.

To prevent these social evils, people should reject this secular-liberal values championed by Capitalism and its political frame of Democracy, instead they should work to establish Islam and its political system of Khilafah (Caliphate) upon the methodology of the Prophethood.

**Shabani Mwalimu
Media Representative of Hizb ut Tahrir in Kenya**

Press Release

The Women's Section in the Central Media Office of Hizb ut Tahrir Launch an International Campaign:

“Real Change is ONLY Through the Call for Khilafah”

Today, the world is in chaos and darkness, near and far. Human suffering and misery deepens by the day as nations plunge from crisis to crisis. Poverty, financial insecurity, starvation, genocides, brutal occupations, dictatorships, senseless wars, family breakdown, destructive lifestyles, crime epidemics, violence against women, health and education crises and other crippling problems afflict lands across the globe, under defunct man-made systems and incompetent leaderships that are clueless about how to effectively take care of the affairs of their people and fulfil their needs. Rather their policies, laws and actions only worsen the suffering of their people.

The Muslim lands and the world do not have to be in this seemingly never-ending state of darkness, devastation, disasters and crises. However, real change cannot be achieved by making a few minor changes to flawed systems which are currently implemented, or gradual partial change – just chipping away at the edges of problems, or providing sticking plaster solutions, or recycling failed secular democratic systems with new faces at the helm - systems that have proven time and again, incapable of solving the problems of humankind, protecting the oppressed or providing justice – and only hold the promise of prolonging the pain and suffering of the Muslim Ummah and humanity.

Real change requires for us as Muslims to embrace a vision beyond the current status quo, the current capitalist world order, the current man-made systems. It requires for us to raise our sight above the dilapidated and disastrous ways of governing and running our affairs that we see around us. It requires radical, fundamental and comprehensive change. It requires the birth of an alternative system that hold real solutions to humanity's problems. It requires for us as Muslims to return to what Allah (swt) has called us to – His Laws, His System, and to adopt our Islamic message, to establish the true leadership for humankind: the Khilafah (Caliphate) based upon the Method of the Prophethood. It is the System of Allah (swt) alone that will bring success to this Ummah and to humanity. Allah (swt) says:

[فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى * وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى]

“Whoever follows My Guidance shall neither go astray, nor fall into distress and misery. But whoever turns away from My Reminder (That is, neither believes in the Qur'an nor acts on its orders) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection.” [Ta-Ha: 123-124].

This Rajab, the month that marks the 102nd anniversary of the loss of Khilafah, the Women's Section in the Central Media Office of Hizb ut Tahrir will launch an international campaign entitled: “Real Change is ONLY Through the Call for Khilafah”. It will examine current views regarding how a brighter future can be achieved for the Muslim lands; how the Khilafah will transform chaos into revival for the region and how it holds real solutions to humanity's problems; and will also discuss the role of Muslims in creating real change in the Muslim world and globally; and whether radical change and the establishment of the Khilafah upon the method of the Prophethood is a pipedream or truly feasible. The campaign can be followed at: www.hizb-ut-tahrir.info or the Facebook page: <https://www.facebook.com/womenscmoht>. Link to campaign introduction video: <https://youtu.be/zRk5dx2t1ew>

Dr. Nazreen Nawaz

Director of the Women's Section in The Central Media Office of Hizb ut Tahrir

NEWS & COMMENTS

During the Era of Villainous Rulers, the Sanctities of Islam Are Violated

News:

The Turkish Foreign Minister, Mevlüt Çavuşoğlu, stated that the summoning of the Swedish ambassador to Ankara on 22 January 2023, came as a protest against the burning of the Noble Qur'an in front of the Turkish embassy building in Stockholm. Çavuşoğlu added that the Turkish ambassador to Stockholm met with the Swedish Foreign Minister, Tobias Billström, and informed him of Turkey's dissatisfaction, and rejection of the Swedish government allowing the demonstrators to burn the Holy Quran in front of the Turkish embassy building.

He explained that burning the Holy Qur'an and hostility to Islam and Muslims does not fall within personal freedoms. Western governments do not allow the burning of sacred books of other religions. As for Muslims and their sanctities, they quickly justify that with freedom of expression. Çavuşoğlu pointed out that there are no texts in the Swedish constitution, nor within the laws of the European Union, indicating that burning the Holy Qur'an falls under freedom of expression. He continued, "Despite all our warnings, the Swedish authorities granted permission to burn the Holy Qur'an, and this is considered a crime against Islam and Muslims all over the world."

He also indicated that the Turkish community in Stockholm will organize a protest gathering, in front of the Turkish embassy building, pointing out the need for the Swedish government to take the necessary measures, to prevent the recurrence of such a crime.

Comment:

During the era of Erdogan and Çavuşoğlu, the Noble Qur'an has been burned repeatedly, whilst insults against the Messenger of Allah (saw) and Islam have increased. Yet, we only hear protests and condemnations from these rulers! Do you think this is the correct response to such actions?! If Suleiman the Magnificent were alive, what would the response be? If Muawiyah bin Abi Sufyan were alive, what would be the response? If Omar bin Abdul Aziz were alive, what would be the response? If al-Hajjaj were alive, what would the response be?

During the time of Messenger of Allah (saw), a Jew assaulted a Muslim woman, and the response was the exile of the Jews of Banu Qaynuqa' from Medina. During the time of Al-Mu'tasim, a Muslim woman was assaulted, so Amorium was conquered. During the time of Hajjaj, Muslim women were assaulted, and some of them were captured, so Sindh and Hind were conquered.

As for the era of these current, despicable rulers, Palestine was lost, and the rulers rushed to normalize with the Jews, whilst the martyrdom of Muslims is routine, with no shame. Every day, Jews are martyring the youth of Islam, whilst no ruler lifts a finger, not even to the level of expressions of denunciation, condemnation and protest.

During the time of Suleiman the Magnificent, Suleiman sent an envoy to the King of Hungary, and the King of Hungary martyred his envoy. Suleiman the Magnificent led the army personally and conquered Belgrade, the capital of Hungary, in one of the fiercest battles in history, the Battle of Mohács.

As for the time of Muawiyah bin Abi Sufyan, when the Muslim army was besieging Constantinople, Abu Ayyub al-Ansari requested that he be buried next to the wall of Constantinople, and indeed he was buried at the nearest point at the wall. The Caesar of Rome was informed of that, so he declared to Muawiyah that he would exhume the grave and remove the corpse, for the dogs. So Muawiyah declared to the Caesar of Rome, "أقسم بالله لو أن يدا امتدت إلى القبر لما تركت نصرانيا في بلاد المسلمين إلا قتلته، وما تركت كنيسة إلا هدمتها" "I swear by Allah, if a hand had extended to the grave, I will not leave a single Christian in Muslim countries without having killed him, and I will not leave a single church, without having demolished it." The Caesar of the Romans then ordered his men to protect the grave themselves, out of fear that one of the Roman public may exhume the grave!

This is how the earth shattering response must be, not with protests, but with armies that subdue the enemies!

In conclusion, we say that the Khilafah (Caliphate) is the shield of Islam and Muslims. When the Khilafah was demolished, the most despicable of people attacked Islam and Muslims. If the rulers of kufr knew that there is a ruler in Muslim Lands who seizes the right by his own hands, they would place the Noble Qur'an on a plate of gold, and raise it over their heads...

Written for the Central Media Office of
Hizb ut Tahrir by

Muhammad Salim – The Blessed Land (Palestine)

Where are the Men?

Written for the Central Media Office of Hizb ut Tahrir by

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The Scholar Sayyid Qutb, in his book entitled, “**In the Shade of Qur’an**” on this verse:

“**Your Lord said to the angels, ‘I am appointing a vicegerent on earth.’**” [Al-Baqarah: 2:30] He said that there are two fundamental concepts and considerations in relation to man as a master of the earth, which are as follows:

In addition, the scholar and the founder of Hizb ut Tahrir, Sheikh Taqiuddin an-Nabahani, states in his book, Thinking (At-tafkir): “Man is absolutely the most favoured creature; even to the point that it was said – which is true – that he is favoured over the angels. The preference of man lies in his intellect (‘aql). The intellect (‘aql) of man is what raised his status, and made him superior to all creatures.

First – man is the master over this earth; everything has been created for his benefit and pleasure. This elevates man above all other beings and forbids his subjugation and humiliation for the sake of material achievement. Man’s humanity must be respected and safeguarded; none of his fundamental rights or values should for any reason be violated or abused. Material things are meant to serve man and are made to promote his humanity and enhance his existence. It therefore, stands to reason that achievements must not come at a price to that would undermine fundamental human values, or at the expense of man’s dignity or integrity.

Second – man’s role on earth is of the highest importance. Man, rather than means of production or distribution, is the force of change on this earth; he influences and alters the course of all life on it. Contrary to the materialistic view, man is the master, not the slave, of the machine.

The world is currently languishing in total pandemonium. Everyone is pointing fingers and blaming women as perpetrators of social anarchy such as skyrocketing divorce rates, family breakdowns, and unruly children amongst other vices. On the economic front, women are accused to be prioritizing their careers and wreaking havoc on the employment sector by being cheap and readily available to offer their labour to egregious employers. On the other hand, women are now competing against their menfolk in their ascendance to political echelons of power. In brief, women are at the center of all blames emanating from men across the world.

Indeed, the truth is that women are victims of men’s failure to rise up to the occasion as anticipated by not only the Islamic Shari’ah, but also the masculine nature of man. Man in origin plays the role of a leader and an authority over other beings. Therefore, man must

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have a clear purpose / mission as to why he exists on this transient world. In addition, he must have the necessary knowledge in relation to his purpose and how to accomplish it. Man's mission in this transient world is encapsulated in the verse,

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ **“And I did not create the jinn and mankind except to worship Me.”** [Adh-Dhariyat: 51:56]. Worshipping Allah (swt) means submitting to His dictates i.e. adopting His commandments and avoiding His prohibitions irrespective of considering their outcome (harm or benefits) from them.

Consequently, when man proceeds in this life as a slave of his desires then automatically will envision a life full of tumult and people drowning in the lowest depths of decadence and irresponsibility. In today's society, we are NOT safe from political, socio-economic and educational debauchery. Man, as a leader, has failed to utilize his mind in seeking the correct path to his Creator; hence, he is ever engaged in the work of guesswork in the name of unlimited freedom! Subsequently, the entire ship (family and society) continues to sink deeper because man, as the captain, is purposeless and visionless!

Twenty first century men have lost their manhood i.e. their masculinity, period! They are slaves to their whims to an extent they have lost sight of the masculine role bestowed upon them by Allah (swt). In essence, they have abdicated their leadership role and instead have concentrated their intellect and time in chasing for the elusive, superficial and egregious pleasures of this transient world at the expense of languishing and disintegrating political, socio-economic and educational structures across the world.

Alas! It is unsurprising to witness men today who cannot deliberately provide for their family the basic needs. However, the same persons can afford to buy smartphones or latest digital gadgets that are worth two months' basic needs for purposes of social fitting. Instead of building a home library and stocking book gems that will empower their families, some men compete and find pride in buying huge television sets or latest PlayStation for their families! Men of our eon thrive in mediocrity and triviality because in them lies no mission or vision; they are ever yawning and hungry for the next adventurous pleasures. Men are busy minding their businesses while women, children and the elders are choking with tears of desperation after shouting for help that is not coming! Men have surrendered in their houses (ships) and so the family members (crew) are each for themselves!

Alas! It is inconceivable to see women rise up and take weapons to unshackle themselves from the clutches of tyrants such as Bashar al-Assad in Syria. On the other hand, men are busy plotting for the retention of the same regime! Men of our time have not only betrayed the society but also their own health! How is it possible for

a man to have a pot-belly stomach complemented with man-bobs all in the name of success as a social status symbol? Nowadays it has become almost impossible to differentiate between the husband and the wife, who between them is about to give birth? Because all of them are extremely fatty and ever fatigued! Alternatively, the men are thin outside and fat inside (TOFI). Something is wrong, and the men must rise up from their slumber and take charge. Otherwise, the way things stand if left unattended then the health crisis before us will be a drop in the ocean in comparison to what is upcoming!

The above is just a snapshot of the deplorable reality bedeviling the world today. It is due to the failure of nurturing genuine masculine men to take up their leadership role and steer the world. Society today is raising mamas' boys who grow up and take reins of leadership that perpetuate political, socio-economic and educational misery witnessed today!

Now is the moment to nurture and raise sincere masculine men who will in turn become Muslim scholars, rulers and soldiers in the cause of Allah (swt) and His Rasulullah (saw). Men who will not fear blame from any quarters: Men who will be ready to withstand any pressure emanating from those with weak minds among the masses: Men with no time to engage in gossips: Men whose mental acuity is at the optimum level to deliver justice to anyone irrespective of their tribe, colour, and political, socio-economic, educational background: Men who are ready to trade their lives in buying Jannah in the name of protecting the honour of Prophet Muhammad (saw) and his cause: Men who are ready to shove aside their comfort zones and plunge in deepest levels of abyss in responding to the call of Allah (swt) and His Rasulullah to that which gives life: Men who prioritize the seeking of Akhera and hastening towards all that will complement their efforts in realizing their object.

The fundamental question is where are the men? Indeed, men are there, but when we view and interpret the question from a myopic angle, it will mean men who are putting on trousers or Muslim robes etc. However, when we internalize and analyze the question deeply, it is provoking us to ponder at the current state of our men. If each one of us does, a sincere soul-searching will arrive at the conclusion that we are where we are because of secular ideas we carry. Our ideas give birth to our concepts and in turn, they give birth to our actions.

Therefore, in order to change the prevailing deplorable state of men across the world, we must adopt the following:

First, seek compulsory learning of the Islamic Shari'ah that involves reading, understanding and internalizing the Qur'an as a timeless guidance to humankind. In addition, We should acquaint ourselves with the Sunnah (Hadith) as a complement and clarifier to

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the Qur'an since our actions are subjected to conformity to the Islamic Shari'ah. As a result, when our actions conform, we ultimately confirm our enslavement to Allah (swt) and in return, we hope to receive His mercy, and pleasure. Allah (swt) says,

﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ﴾ **“Indeed, those who fear Allah from His servants are those who have knowledge.”**

[Fatir: 35:28]. In addition, Abu Harairah narrated that Rasulullah (saw) said,

«مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ» **“When Allah wills good for a person, He causes him to understand the religion.”**
[Sunan Ibn Majah].

Second, seek extra learning of the life prerequisites

that will assist us perform our day to day life activities such a learning how to drive a car, etc.

Third, we must regularly connect to our singularity or aloneness;

i.e. create private space far or distant from family or social activities or chaos. This space is for meditation, deeper introspection of our value and contribution to the state of living in our families, society, nation and world at large. We have to ask ourselves questions like: Are myself, my family, my society and humanity at large on the right track as envisioned by Allah (swt) or are we all just buffoonery-lackeys?

Fourth, practice minimalism; always strive to be a minimalist. A minimalist is someone who is contented with the little needed to push through this transient journey of life. Prophet Muhammad (saw) led by example, despite being a Prophet and a ruler, he lived the simplest of life, a minimalist per excellence. It must be clear that being a minimalist is not the same as creating misery on yourself, rather it means anything extra is invested (given out) as sadaqah to the cause of Allah (swt) and His Prophet (saw). This can only be possible by genuinely asking ourselves, how much is enough in terms of our material possessions?

Fifth, regular fasting; It means that we have to eat either one or two meals in a day (OMAD) or (2MADs). Besides, we can replicate Prophet Daud's (as) fasting by alternating the days i.e. fasting for one day and not fasting on the next day. On the other hand, when breaking the fast we must eat foods and not food products i.e. we must eat foods that benefit us with nutrients and NOT food products devoid of any nutritional value, but instead act as the root cause of maladies in our bodies. Regular extended fasting leads to autophagy. Autophagy allows our bodies to break down and reuse old cell parts so our cells can operate more efficiently. It is a natural cleaning out process that begins when your cells are stressed or deprived of nutrients.

Sixth, regular exercise; especially (gym) weight lifting exercise that involve the compound workouts that include

pull-ups, bench press, deadlifts, overhead (ovh) shoulder press, squats and rows. In addition, engage in HIITS (high intensity interval training) such as running short distances. In summary exercises should involve the tissues of the muscles, liver, pancreas and adipose to benefit the physical and mental health and well-being.

Seventh, non-stop extensive reading of books; it will assist you in thinking critically and creatively on each issue before you. In addition, your level of inquisitiveness will rise and it will lead to incremental thirsty for information that lead to further reading. Fortify your mental acuity by building a library that you will use as an intellectual oasis that you will be referring to when stuck on some issues or when you wish to get some inspiration or insights on any issue. REMEMBER the number one book to be in your library is the Qur'an Kareem then the rest.

Eighth, listen to audios and watch videos; that add value and contribute to your genuine masculine role as a man and a leader of a family, society and humanity at large.

Ninth, guard your mind and time; these are your TRUE resources that require you to be disciplined, ordered and competent in protecting and utilizing them to their maximum fruition. Remember that what (ideas) go into your mind determine who you are. As for our time, it is ever running against us i.e. cannot be replenished, once gone always gone, but every second will be accounted by Allah (swt) in Yaumul Nadama (Qiyama). Always we must analogize the world like a blackboard, and in our hands, we have our time-bound chalks that are ever writing for purposes of our later generations to read about us. Write gibberish and your generations will read exactly that!

Tenth, join a party or group of people focused on bringing about REAL and RADICAL REVOLUTION. Together with them diligent work towards a common goal of alleviating the living status of humanity across the world. The living status of humanity will improve on condition that the party will strive to resume the Islamic way of life based on the Islamic Shari'ah. Therefore, the main goal of the said party must be to reestablish the Islamic System of Governance, the Khilafah (Caliphate) on the method of Prophethood. This party or group is NONE OTHER than Hizb ut Tahrir, (the Party of Liberation). The party is working day and night to unshackle man from the enslavement to his whims and return him to the servitude of his Creator – Allah (swt). Hizb ut Tahrir yearns for healthy, intellectual upright and focused men amongst the peak performers to respond to its call for the reestablishment of the Khilafah.

The Khilafah will give a sense of purpose and mission to men, who will scorn wasting their time in betting, casinos, engaging in usurious transactions or neglecting

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their role for Jihad, the pinnacle of Islam. Men who are busy engaging gossips with their wives or women, who are crying because their national or club football teams have lost! Imagine such a father, a son, a daughter and a wife (wives) arguing on what type of food to eat or which football team to support or which vacation destination to visit or which fashion to put on for the next wedding or music concert?! Oh, Allah (swt) forgive us for our mistakes and misplaced priorities in this 21st generation identified for its materialist-mindset!

The Khilafah will bring about the gems in masculine men such as the likes of Khalid bin Walid (ra) the warrior of the highest caliber and matchless commander-in-chief in the Muslim Army in Syria under Khalifah (Caliph) Abu Bakr Siddiq (ra). Sa'd bin Abu Waqqas (ra) as the warrior of superb acumen and military commander-in-chief in Iraq under Khalifah Umar bin Khattab (ra). Fearless Muslim soldiers like Rib'i bin Amir (ra) who served under the command of Sa'd bin Abu Waqqas. Rib'i bin Amir was a diplomat to Rustam, the war minister for Persia. The following is what transpired:

'When he (Rib'i bin Amir) arrived at the court of Rustam, that was carpeted with cloth of gold, the pillows of rich silk, while a gem bedecked throne was placed in the center. Rib'i bin Amir (ra) came up to the richly carpeted floor and dismounting from his horse, attached the reins to a pillow. He then moved on supported by a spear piercing into the carpet and cutting it and making holes in it with its point and sat beside Rustam. The courtiers made an attempt to pull him down from the throne and disarm him. There upon Rib'i bin Amir (ra) thundered, "I have come on invitation and not of my own. Our religion strictly forbids anybody sitting like God and the rest standing before him with their hands folded." Rustam intervened and asked them not to do anything against the will of the envoy.

However, on second thought Rib'i bin Amir (ra) dismounted from the throne, slit a portion of the carpet with his dagger and sat on the earth and said addressing Rustam, "We are not at all in need of your carpet. The earth spread by Allah (swt) is enough for us." Rustam then asked Rib'i bin Amir (ra) through the interpreter, "What is your object in waging war against us?" Rib'i bin Amir (ra), "We intend to bring the slaves of Allah (swt) to the expanse of the next world from the narrowness of this world and promote justice and Islam in place of atrocities and false religions. Anyone who adopts justice and Islam will find us non-interfering in regard to his wealth, property, and country. But we shall fight with whoever stands in our way until we go either to Paradise or attain victory. If you seek to pay the Jizyah, we shall accept it and will cease to go against you and you will find us standing by you if and when you need us for the safety of your life and property." Having hard this Rustam inquired, "Are you the chief of the Muslims?" Rib'i bin Amir (ra) replied, "No, I am an ordinary soldier. But each one of

us, even the most ordinary can speak on behalf of the most powerful person, and every person has full power in every matter."

The utterances of Rib'i bin Amir (ra) left and his courtiers dumbfounded. Rustam then said, "The scabbard of your sword is quite rotten." Rib'i bin Amir (ra) drew his sword out of the sheathe and said, "But it has been tempered with very recently." Rustam then said, "The blade of your spear is very small. How can it be of any use in battles?" Rib'i bin Amir (ra) replied, "This blade pierces deep into the chest of the enemy and goes across it. Have you not seen that a spark is enough to burn down an entire city." After this war of words, Rustam said, "Well, I shall ponder over your utterances and hold consultation with my men of sound judgement." Rib'i bin Amir (ra) got up and rode to Sa'd bin Abu Waqqas.

Next day, Rustam sent a fresh to Sa'd (ra) and requesting him to send an emissary to him. Sa'd (ra) sent Hudhaifah bin Mihsan (ra). He also entered the court riding his horse giving an air of stubbornness, which Rib'i bin Amir (ra) had displayed previously. He drew close to the throne on horseback. Rustam said, "What is the reason that you have been sent today instead of the one who had come to me last time?" Hudhaifah bin Mihsan (ra) replied, "Our commander does justice to one and all and gives everyone an opportunity to do everything. It was his turn yesterday and it is my turn today." Rustam then asked him, "How much respite could you give me?" Hudhaifah bin Mihsan (ra) said, "For three days only from this day." Rustam kept silent, and Hudhaifah bin Mihsan (ra) rode back straight to the Muslim camp. The stubbornness and presence of mind of Hudhaifah bin Mihsan (ra) left Rustam and courtiers astonished.

Next day again Rustam requested an envoy from the Muslim camp and Mughirah bin Shu'bah (ra) was sent to play his role. Rustam tried both temptation and terror but Mughirah bin Shu'bah (ra) remained unmoved and paid him the same coin. Helpless and embarrassed Rustam said in a fit of anger, "I shall never enter into any peace agreement with you and I will kill all of you." Mughirah bin Shu'bah (ra) got up and left peacefully for his camp.'

The above is a glimpse of the state of genuine masculine Muslims that this world is yearning for. Men who strived to live and die for the sake of Allah (swt) by responding to his call when He said,

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَأَعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ

"O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life. And know that Allah intervenes between a man and his heart and that to Him you will be gathered." [Al-Anfal: 8:24]. Men with a clear mission on this fleeting whom Allah (swt) has spoken about, when

He said,

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ ۖ وَمِنْهُمْ
مَّن يَنْتَظِرُ ۖ وَمَا بَدَّلُوا تَبْدِيلًا

“Among the believers are men true to what they promised Allāh. Among them is he who has fulfilled his vow [to the death], and among them is he who awaits [his chance]. And they did not alter [the terms of their commitment] by any alteration.” [Al-Ahzab: 33:23].

Such propitious men of purpose will be given birth, raised and nurtured under the true shield, protector and guardian of humanity, the Khilafah. Until its establishment, we shall continue to witness crises across the world. The moment is now to join the reverberating calls for bringing TRUE CHANGE as encapsulated by the Hizb ut Tahrir in its fathomable published literature. Do not lag behind; our life is a matter of microseconds.

Working with Hizb ut Tahrir is an opportunity to rise above the rat race and mediocrity mindset that has engulfed the majority of the masses, who thrive in deceptive and trivialities in the name of bringing about change. However, who in reality are just nothing but a bunch of secular democratic political gatekeepers who are hell bent to retain the status-quo at whatever cost and means. Indeed, working in Hizb ut Tahrir is not a walk in the park to those aware of the immense responsibility and nature of its work on their shoulder. However, the immeasurable salvation when the goal is achieved in this transient world and Akhera is inconceivable.

O Men! lets wake up, tighten our belts and rise up to the occasion by both joining and giving our best in the process of realizing fundamental change. Our rizq and lifespan are NOT in our hands, and so our calculations and utmost efforts be geared towards the call for the Da'wah. Let us take charge of leading of our family, society and humanity in all spheres of life by working diligently and unwaveringly for the cause of Allah (swt) espoused by His Prophet (saw). Let us be men who are present and full of keenness and valor in words and actions.

ANSWER TO QUESTION

We do not say that Khabar Al-Ahad (Single-Chain Narration) is Rejected Rather we say that it must be acted upon

Question:

Assalam Alaikum

The greatest Hadith of Aqeedah is an Ahad (single chain narration) Hadith. It is the Hadith in which Jibreel (as) came asking the Messenger of Allah (saw); where the Prophet said: Do you know who the questioner is? They said Allah and His Messenger know best. He said: This is Jibreel who came to teach you your Deen. This is Ahad Hadith (single chain narration) on the Aqeedah, so why do we reject it?

Answer:

Wa Alaikum Assalam Wa Rahmatullah Wa Barakatuh

First: It seems that you did not understand the answer that we issued on 9/10/2022 regarding taking the Hadith as evidence for the Shariah rulings; you misunderstood it. We do not say that the Ahad (single chain narration) is rejected, rather we say that it must be acted upon, but it is not considered conclusive evidence (daleel qat'i) to be taken in Aqeedah. That is, the Ahad Hadith is not used as evidence for Aqeedah because Ahad Hadiths are indefinite. Not taking Aqeedah by conjecture is not an innovation, rather it is written in the Book of Allah, for there are many verses in which Allah (swt) condemns those who take the belief by conjecture. Allah (swt) says:

إِنَّ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمْ الْهُدَى

“They are not but [mere] names you have named them - you and your forefathers - for which Allah has sent down no authority. They follow not except assumption and what [their] souls desire, and there has already come to them from their Lord guidance” [An-Najm: 23]. Allah (swt) says:

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيَسْمُونَ الْمَلَائِكَةَ تَسْمِيَةَ الْأُنثَى * وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئاً

“Indeed, those who do not believe in the Hereafter name the angels female names * And they have thereof no knowledge. They follow not except assumption, and indeed, assumption avails not against the truth at all” [An-Najm: 27-28]. Allah (swt) says:

وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنّاً إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئاً

“And most of them follow not except assumption. Indeed, assumption avails not against the truth at all.” [Yunus: 36]. Allah (swt) says:

الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَاهُمْ كُفْرًا مَقْتاً عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ آمَنُوا

“Those who dispute concerning the signs of Allah without an authority having come to them - great is hatred [of them] in the sight of Allah and in the sight of

those who have believed.” [Ghafir: 35].

Allah (swt) says;

وَكَيْفَ أَخَافُ مَا أَشْرَكْتُكُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُمْ بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ عَلَيْكُمْ سُلْطَاناً
“And how should I fear what you associate while you do not fear that you have associated with Allah that for which He has not sent down to you any authority?” [Al-An'am: 81]. And in many more verses.

These verses are clear in condemning those who follow conjecture, and in condemning those who follow without authority, i.e., without conclusive evidence, and their censure and denunciation is evidence of the definitive prohibition of following conjecture, and of the definitive prohibition of following what is not based on definitive evidence. And because these verses are regarding the creed (Aqeedah), they are specific to the creed. All of this indicates with definitive evidence that the creed (Aqeeda) must be based on definitive evidence; otherwise, it is not valid. It is not permissible for its evidence to be indefinite. What is indicated by the verses of conjecture indicates two things: one of them is the impermissibility of taking the creed (Aqeeda) based on indefinite evidence; this is indicated by the verses of conjecture. The second: the obligation to establish definitive evidence for the creed (Aqeeda) in order for it to be a creed, and that is indicated by the verses of the clear authority. This is with regard to creed.

As for Shariah rulings, it is permissible for its evidence to be indefinite, and it is not required that it is definite; rather, it may be speculative, as it has been proven in the text of the Noble Qur'an that the judgement can be by the testimony of two witnesses, and the Messenger of Allah (saw) judged by the testimony of one witness and the oath of the owner of the right, and he (saw) accepted the testimony of one woman in breastfeeding. All of this is Ahad (single chain of narration). Passing a judgement is obligatory, and this obligation is acting upon Ahad (a single chain narration). Using the Ahad (single chain narration) to issue the ruling is like accepting the testimony and ruling according to it; all of this is in action, i.e., in the Shariah ruling. The Companions, may Allah be pleased with them, accepted the saying of the one messenger in informing them of a Shariah ruling, such as the order to face the Kaaba. Muslim narrated, he said, Abdullah Bin Yusuf said, he said, Malik Bin Anas from Abdullah Bin Dinar from Abdullah Bin Ummar, he said:

بَيْنَمَا النَّاسُ بِغُبَاءٍ فِي صَلَاةِ الصُّبْحِ إِذْ جَاءَهُمْ آتٍ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ أَنْزَلَ عَلَيْهِ اللَّيْلَةَ قُرْآنًا، وَقَدْ أَمَرَ أَنْ يَسْتَقْبَلَ الْعُجْبَةَ فَاسْتَقْبَلُوهَا، وَكَانَتْ وُجُوهُهُمْ إِلَى الشَّامِ،
“While the people were offering the Fajr prayer at Quba' (near Medina), someone came to them and said: "It has been revealed to Allah's Messenger (saw) tonight, and he has been ordered to pray facing the Ka'ba." So turn your faces to the Ka'ba. Those people

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were facing Sham (Jerusalem) so they turned their faces towards Ka'ba (at Mecca).”

This similar to the prohibition of alcohol, Bukhari narrated, he said:

(Yaqoub Bin Ibrahim said Ibn Uliya said Abdul Aziz Bin Suhaib said: Anas Bin Malik, may Allah be pleased with him, said:

مَا كَانَ لَنَا خَمْرٌ غَيْرَ فَضِيحِكُمْ هَذَا الَّذِي تَسْمُونَهُ الْفَضِيحَ، فَإِنِّي لَقَائِمٌ أَسْقِي أَبَا طَلْحَةَ وَفُلَانًا وَفُلَانًا إِذْ جَاءَ رَجُلٌ فَقَالَ: وَهَلْ بَلَغْتُمْ الْخَبْرَ؟ فَقَالُوا: وَمَا ذَاكَ؟ قَالَ: حَرِمَتْ الْخَمْرُ. قَالُوا: أَهْرَقَ هَذِهِ الْفِئَالِ يَا أُنَسُ. قَالَ: فَمَا سَأَلُوا عَنْهَا وَلَا رَاجِعُوهَا بَعْدَ “We had no alcoholic drink except that which was produced from dates and which you call Fadikh.

While I was standing offering drinks to Abu Talh and so-and-so and so-and-so, a man came and said, "Has the news reached you? They said, "What is that?" He said. "Alcoholic drinks have been prohibited. They said, "Spill (the contents of these pots, O Anas! "Then they neither asked about it (alcoholic drinks) nor returned it after the news from that man”.

All of this does leave any suspicion that the indefinite evidence may be used for the Shariah ruling.

One of Allah's blessings upon us is that He (swt) has forbidden us from taking the creed (Aqeeda) by conjecture; instead, to take it as definitive evidence so that the Ummah unites upon it without disagreement. This is so that the creed (Aqeeda) is pure and clear, without a Muslim calling his Muslim brother a kafir because of their differences are in an indefinite Hadith in the Aqeeda, because difference in Aqeeda is a way of disbelief; unlike the Shariah ruling which is based on Ahad (single chain) Hadith, so the difference in the Shariah ruling is not necessarily a path to disbelief.

Whoever says that sharecropping is permissible because he has authentic Ahad Hadiths does not classify the one who says that sharecropping is forbidden as kafir, because he has authentic Hadiths, and so on. Therefore, from this, it is permissible to work with the definitive and speculative in the Shariah ruling and not taking indefinite evidence in creed (Aqeeda) because creeds are taken with certainty.

Secondly: Then, the non-acceptance of the Ahad Hadith in beliefs was mentioned by the masters of jurists, as Imam Abd al-Rahim bin al-Hasan bin Ali al-Asnawi al-Shafi'i, Abu Muhammad, Jamal al-Din “died: 772 AH” mentioned in his book “Nihaayat al-Soul Sharh Minhaj al-Wasul”: (And know that expression with evidence is a way out for many of the principles of jurisprudence, such as Umumiyat (generalities), Ahad narrations, Qiyas and Istishab, and so on. The scholars of Jurisprudence, even if they accept acting upon them, do not have evidence for jurisprudence, but signs for it. To them the definite evidence is the only evidence considered) The scholars of Jurisprudence do not consider the fiqh evidences i.e., Shariah rulings evidence as evidences but rather they consider them signs of Shariah rulings, that is because the indefinite evidence is not considered evidence for them, but rather it is considered a sign, since the evidence to them is only applied to the one that is certain. The evidence for the fundamentals of the Deen must be definitive, and this is how Ibrahim ibn Musa ibn Muhammad al-Lakhmi al-Gharnati, famously known as al-Shatibi “deceased: 790 AH” said in his

book “Al-Muwafaqat”: (The fundamentals of jurisprudence in the Deen are definitive, not presumptive, and the evidence for that is that they refer to the faculties of Shariah, and what it was like that, it is definitive... And if it is permissible to make the presumptive a principle in the principles of jurisprudence, it would have been permissible to make it an origin in the principles of the Deen, and it is not like that by agreement. So, the same is here, because the ratio of the principles of jurisprudence to the Shariah is like the ratio of the principles of religion), so he infers that the principles of jurisprudence are definitive, from its being as the fundamentals of the Deen, and the fundamentals of the Deen by agreement are definitive. The foundations of the Deen are the creeds, so the creeds are the foundations of the Deen...etc

Third: However, there is a matter that must be emphasized, which is that the meaning of not believing in indefinite (evidence) does not mean rejecting what is in these Hadiths and not believing what came in them, but rather not taking them as a belief that a Muslim considers his Muslim brother to be a disbeliever by conjecture, which leads to division. It came in the Kurrasa, page 12 Word file: [...the prohibition of indecisive belief does not mean rejecting what is in these Hadiths and not believing what is stated in them. Rather, it only means not being certain of what is in these Hadiths, but they are accepted and believed, and what is stated in them is believed but an indefinite belief. What is forbidden is belief in them i.e., with assertion. On the authority of Abu Hurairah, he said: the Messenger of Allah (saw) said:

إِذَا فَرَعَ أَحَدُكُمْ مِنَ التَّشَهُدِ الْأَخِيرِ فَلْيَتَوَدَّ بِاللَّهِ مِنْ أَرْبَعٍ، مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ «الْقَبْرِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ»

“When one of you finishes the last tashahhud he should seek refuge in Allah from four things: the punishment in jahannam, the punishment in the grave, the trial of life and death, and the evil of the antichrist.” Narrated by Ibn Majah, and on the authority of Aisha, that the Prophet (saw) used to supplicate during prayer with:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ، وَأَعُوذُ بِكَ «مِنْ فِتْنَةِ الْمَحْيَا وَفِتْنَةِ الْمَمَاتِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْتَمِ وَالْمَغْرَمِ»

“O Allah, I seek refuge in You from the punishment of the grave, and I seek refuge in You from the trial of the False Messiah, and I seek refuge in You from the trials of life and death. O Allah, I seek refuge in You from sin and from debt.Reference” Narrated by Al-Bukhari. These two Hadiths are Ahad (single chain narrations), and in them there is a request for an action, i.e., a request to perform this supplication after completing the tashahhud, so to do this supplication is recommended after completing the tashahhud, and what is stated in them is believed and acted upon, but it is not taken in Aqeeda as long as it came in an Ahad Hadith, i.e., with speculative evidence. If it came through mutawatir (multiple chain narration), then it must be believed decisively...] End

Fourth: Now we come to the Hadith of Jibreel (as), mentioned in the question, and it is the Hadith that was narrated by Al-Bukhari on the authority of Abu Hurairah and narrated by Muslim and others on the authority of Abu Hurairah and on the authority of Umar bin Al-Khattab, in which Jibreel asks the Messenger of Allah (saw) about Islam, and the Messenger of Allah (saw), said:

الإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ﷺ وَتَقِيمَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ وَتَصُومَ رَمَضَانَ وَتَحْجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا قَالَ: صَدَقْتَ، قَالَ: فَعَجِبْنَا لَهُ يَسْأَلُهُ وَيَصَدِّقُهُ! قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ قَالَ: «أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ» قَالَ: صَدَقْتَ... قَالَ: ثُمَّ انْطَلَقَ فَلَبِثْتُ مَلِيًّا ثُمَّ قَالَ لِي: «يَا عُمَرُ أَتَدْرِي مِنَ السَّائِلِ» قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «فَاتَهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ».

"Umar bin Al-Khattab told me: "While we were with the Messenger of Allah (saw) one day, a man appeared before us whose clothes were exceedingly white and whose hair was exceedingly black. We could see no signs of travel on him, but none of us knew him. He came and sat before the Messenger of Allah (saw), putting his knees against his, and placing his hands on his thighs, then he said: "O Muhammad, tell me about Islam." He said: "It is to bear witness that there is none worthy of worship except Allah (swt) and that Muhammad (saw) is the Messenger of Allah, to establish the Salah, to give Zakah, to fast Ramadan, and to perform Hajj to the House if you are able to bear the journey." He said: "You have spoken the truth." And we were amazed by his asking him, and then saying, "You have spoken the truth". Then he said: "Tell me about Faith." He said: "It is to believe in Allah (swt), His Angels, His Books, His Messengers, the Last Day, and in the Divine Decree, its good and its bad." He said: "You have spoken the truth." ... " 'Umar said: 'Three (days) passed, then the Messenger of Allah (saw) said to me: "O 'Umar, do you know who the questioner was?" I said: "Allah and His Messenger know best." He said: "That was Jibril, peace be upon him, who came to you to teach you your religion."

This is an authentic Hadith that cannot be rejected; it does not contradict a definite text, but it is not sufficient evidence on its own to be taken as Aqeeda. Nevertheless, the totality of the doctrinal matters contained in it came in other conclusive evidence; the pillars of belief were mentioned in the noble Quranic verses, as well as the pillars of Islam. So, in general of what is mentioned in the Hadith are matters that are definite by conclusive evidences other than this Hadith, so it is taken in belief for its definitive evidences, such as the saying of Allah (swt):

يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ مِنْ قَبْلُ وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا
"O you who have believed, believe in Allah and His Messenger and the Book that He sent down upon His Messenger and the Scripture which He sent down before. And whoever disbelieves in Allah, His angels, His books, His messengers, and the Last Day has certainly gone far astray" [An-Nisa: 136].

Like His saying (swt):

آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

"The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah and His angels and His books and His messengers, [saying], "We make no distinction between any of His messengers." And they say, "We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination." [Al-Baqara: 285]

Likewise, belief in Qadar (destiny), in terms of Allah's knowledge and writing in (Al-Lawh Al-Mahfoodh) the Preserved Tablet. Allah (swt) says: وَقَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا "And ever is the command of Allah accomplished" [Al-Ahzab: 37] فَذَرْنَاهُمْ فِي الْكِتَابِ مَا فَرَّطْنَا فِي الْكِتَابِ "We have not neglected in the Register a thing" [Al-An'am: 38] كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا "That has ever been in the Register inscribed" [Al-Isra: 58] There is nothing that happens except that it was predestined by Allah (swt), and recorded in the Book, that is, it did not precede Allah's Knowledge, so Qadar (destiny) is a metaphor for Allah's Knowledge, just as the Book is a metaphor for Allah's Knowledge. Accordingly, Qadar in Shariah means what is previously predestined in the knowledge of Allah. This is its meaning as stated in the texts of the Qur'an and the texts of the Sunnah.

Likewise, the pillars of Islam are in the Book of Allah:

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ
"So know, [O Muhammad], that there is no deity except Allah and ask forgiveness for your sin and for the believing men and believing women. And Allah knows of your movement and your resting place" [Muhammad: 19]

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا

"Muhammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allah and [His] pleasure." [Al-Fath: 29]

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ
"O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous" [Al-Baqara: 183]

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ

"And establish prayer and give zakah and bow with those who bow [in worship and obedience]" [Al-Baqara: 43].

وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا

"And [due] to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way. But whoever disbelieves - then indeed, Allah is free from need of the worlds" [Aal-i-Imran: 97]

Thus, the Hadith is not rejected, rather it is understood in its accurate meaning as has been explained above. I hope that the matter is clarified.

Your Brother,
Ata Bin Khail Abu Al-Rashtah

11 Jumada Al-Awwal 1444 AH
5/12/2022 CE