

## “...And incumbent upon Us was support of the believers” [Ar-Rum: 47]

(Translated)

The painful condition of Muslims and their miserable living in all parts of the earth are not hidden from anyone. Wherever you turn your eyes, you see nations fighting against them and their countries and their capabilities, and their criminal rulers dominating them, and you see wars, poverty, hunger, insecurity and restrictions on them in performing their worship and adhering to the rituals of their religion. Many Muslims, in light of this bitter reality, are in despair and frustration, and have lost hope that the situation will change, that the darkness of the night will pass, and that the dawn will break. Indeed, some have despaired of people and denied good and righteousness from them, so they were discouraged and stopped working to change this painful reality, and even began to mock the workers for change and their efforts.

The basic rule for a Muslim, despite this painful reality, is that he does not lose his hope and despair of Allah's mercy. Allah (swt) has forbidden despair and hopelessness; Allah (swt) says: ﴿إِنَّهُ﴾ **“Indeed, no one despairs of relief from Allah except the disbelieving people.”** [Yusuf: 87]. Despair is bad manners with Allah (swt): ﴿وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ﴾ **“And when We bestow favor upon man [i.e., the disbeliever], he turns away and distances himself; and when evil touches him, he is ever despairing”** [Al-Isra: 83]. And just as a Muslim should not despair of Allah's mercy and relief, he should not despair of people and think that he is bidding farewell to them, for the Ummah of Islam is an Ummah of goodness; goodness and hope are not lacking from its sons, as he (saw) says **«إِذَا قَالَ الرَّجُلُ هَلْكَ النَّاسُ فَهُوَ أَهْلَكُهُمْ»** **“When you hear a man say, 'The people are ruined,' he himself is the most ruined of them all.”** And it means the most perishable of them, and it was narrated that “destroyed them” with the accusative, and its meaning is to make them perish, not that they perished in reality.

The Muslim has to bear in mind that the power and might of Allah (swt) exceed the power of all tyrants and oppressors, and that what we see as difficult or impossible is easy to Allah. This confidence is at the core of his creed, which obliges him to believe in that with a firm belief that is untainted by doubt, and is not mixed with doubt. The Muslims in the battle of Al-Ahzab, despite the kuffar uniting and fighting against them and their lack of power, were confident in Allah's victory. Allah (swt): ﴿وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَوَعَدْنَا اللَّهُ﴾ **“And when the believers saw the companies, they said, 'This is what Allah and His Messenger had promised us, and Allah and His Messenger spoke the truth.' And it increased them only in faith and acceptance.”** [Al-Ahzab: 22]. Contrary to the position of the hypocrites and the slanderers, which Allah (swt) clarified in His saying: ﴿وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ مَا وَعَدَنَا اللَّهُ﴾ **“And [remember] when the hypocrites and those in whose hearts is disease said, 'Allah and His Messenger did not promise us except delusion,’”** [Al-Ahzab: 12]. I remember here what is narrated about Umar al-Mukhtar, that he was told: “Italy owns planes, but we do not.” He said: “Do they fly above or below the Throne?” They said: “Under it, O Omar.” He said: “He Who is above the Throne is with us, so let not what is under it frightens us.”

Testing and scrutiny are one of Allah's Ahkaam (laws) in the Universe to distinguish the bad from the good, and supports those who support Him (His Deen). Allah (swt) says: ﴿أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا﴾ **“Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship and were shaken until [even their] messenger and those who believed with him said, 'When is the help of Allah?' Unquestionably, the help of Allah is near”** [Al-Baqara: 214]. Amidst the trials and tribulations, the believer's confidence in his Lord and His victory for His servants appears; our master Musa, when he and those with him went out and Pharaoh followed

them until he ended at the sea, he did not have anywhere to escape to, but he was certain of Allah's victory, Allah (swt) says: ﴿فَلَمَّا تَرَأَى الْجُمُعَانَ قَالَ أَصْحَابُ مُوسَى إِنَّا لَمُدْرِكُونَ قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ﴾ **“And when the two companies saw one another, the companions of Musa said, "Indeed, we are to be overtaken! \* [Musa] said, "No! Indeed, with me is my Lord; He will guide me.”** [Ash-Shu'ara: 61-62]. While our master Muhammad (saw) was being pursued by the Quraysh, he promised Suraqa with the bangles of Chosroes, and reassured Abu Bakr while they were in the cave that Allah was with them and that He will support them. On the authority of Abu Bakr As-Siddiq (ra), he said: “I looked at the feet of the polytheists while we were in the cave, and they were on our heads. I said: O Messenger of Allah, if one of them looked under his feet, he would see us. He (saw) said: يَا ﴿O Abu Bakr! What do you think of two whose third is Allah?”

Throughout their history, Muslims have gone through times of hardship and bitter reality, like ours, until it was thought that Islam and Muslims would no longer exist, such as the Crusaders' occupation of Jerusalem and the invasion of the Mongols and Tartars into Muslim countries, but Allah facilitated for this Ummah men who were true to Allah and His Messenger and protected His limits, so He gave them victory and gave them dominance over their enemy. Allah (swt) says: ﴿وَكَانَ ﴿...And incumbent upon Us was support of the believers” [Ar-Rum: 47].

Man by nature loves good news, and his soul is reassured by it, and it gives him a strong motive for action, and the glad tidings of victory for Islam and Muslims and their dominion over the world are many, including Allah's saying: ﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ﴾ **“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, [for] they worship Me, not associating anything with Me. But whoever disbelieves<sup>1</sup> after that - then those are the defiantly disobedient”** [An-Nur :55]. And the glad tidings of the Messenger (saw), of the return of the Khilafah (Caliphate) after the oppressive rule: ﴿تَكُونُ النَّبُوءَةُ فِيكُمْ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ خِلَافَةٌ عَلَىٰ مَنَاجِجِ النَّبُوءَةِ فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ مُلْكًا عَاضًا فَيَكُونُ مَا شَاءَ اللَّهُ أَنْ يَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ إِذَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ خِلَافَةٌ عَلَىٰ مَنَاجِجِ النَّبُوءَةِ﴾ **“There will be Prophethood for as long as Allah wills it to be, then He will remove it when He wills, then there will be Khilafah on the Prophetic method and it will be for as long as Allah wills, then He will remove it when He wills, then there will be biting Kingship for as long as Allah Wills, then He will remove it when He wills, then there will be oppressive kingship for as long as Allah wills, then he will remove it when He wills, and then there will be Khilafah upon the Prophetic method” and then he remained silent.** And we have his glad-tidings of the spread of Islam and its entry into every home ﴿لَيَبْلُغَنَّ هَذَا الْأَمْرُ مَا بَلَغَ اللَّيْلُ وَالنَّهَارُ، وَلَا يَتْرُكُ اللَّهُ بَيْتَ مَدْرٍ وَلَا وَبِرٍ إِلَّا أَدْخَلَهُ اللَّهُ هَذَا الدِّينَ، بَعْرَ عَرِيضٍ أَوْ بِذُلِّ ذَلِيلٍ؛﴾ **“This matter will certainly reach every place touched by the night and day. Allah will not leave a house or residence but that Allah will cause this religion to enter it, by which the honorable will be honored and the disgraceful will be disgraced. Allah will honor the honorable with Islam and he will disgrace the disgraceful with unbelief.”** Allah and His Messenger will not break what they promised, and we ask Him (swt) that this will be soon, and that we will be among the witnesses of those days.

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