

## Why Take Risks to Ensure the Mobilization of the Armies of Muslims in support of Gaza?

A tough one to answer, in the atmosphere of fear and threats, but bismillah....so to begin...

I am so inspired by Sister Ibtihal who recently stood up to Microsoft for its support of the genocide in Gaza. It was brave, bold and defiant. Now, I am the blessed father of three daughters, and blessed uncle of five nieces, so I felt that brave stand, in places that men without such blessings, simply cannot. It is a daughter taking risk to speak, when a father cannot bear even a scratch on her hand, and will lay down his life without hesitation to protect her.

Ibtihal inspired us all, fathers or not, because her speaking up reminds us of a lioness protecting her cubs, from the worst of all beasts, with no lion in sight. Where does that come from?

Love of Allah (swt), love for Jannah and a decent dose of fear of Hell.

It is what keeps us right within the Hudood of Allah (swt). In fasting Ramadan, paying Zakah and praying Salah. In abstaining from drinking alcohol, repelling adultery, and avoiding Riba (interest).

Now, if that is how our daughters must be, who we are obliged to protect, how must our fathers be, their protectors? If that is how lionesses are, how must lions be? If that is how citizens are, then how must their rulers be? If that is how civilians are, then how must military officers be? Do these officers and rulers not expose themselves to the risk of entering Hellfire, even for a few moments? The punishment for neglecting a Shariah obligation, or indulging in a Shariah Haram is Hellfire, in fact. Even if it were for moments. To the point that some in Jannah will bear signs of their time in Hellfire.

This is the basis of why we do what we do what we do, as Muslims. We avert the Wrath of Allah (swt). We strive and struggle, and earn, really earn, His Pleasure (swt), if it pleases Him (swt) to grant that recompense. O Allah! Have Mercy on us and favor us. Aameen.

Now, we do not assume that Forgiveness is a given. Yes, we depend on the Mercy of Allah (swt) to enter Jannah, and avoid even a few moments in Hell. However, that does not mean we could drink alcohol, commit sin, remain silent over a munkar and commit adultery, constantly, assuming that good deeds would somehow compel Allah (swt) to forgive us. An umrah, an act of charity and feeding of an orphan may, or may not, compensate for our neglect of a Shariah obligation, or indulgence in a sin. Do consider that even an atom's weight of evil could lead to time in the Fire.

I am now in my mid-fifties. So I have many fond memories of Muhammad Ali, the inspiring boxing world champion. In particular, I love one thing, above all the good Muhammad Ali used to do, as an ambassador for Islam. He used to carry a match with him, and light it and put his hand over it, if he ever thought of giving in to any one of the many temptations around him.

Hope in the Mercy of Allah (swt) and fear of His Wrath (swt) are apparently contradictory matters that coexist in a believing heart.

Allah (swt) said, ﴿اعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾ **“Know that Allah is severe in punishment and that He is All-Forgiving, Most Merciful.”** [TMQ Surah Al-Maidah 98].

Anas (ra) narrated that the Prophet (saw) visited a youth while he was dying. He said, «كَيْفَ تَجِدُكَ» **“How do you feel?”** The youth replied, أَرْجُو اللَّهَ يَا رَسُولَ اللَّهِ وَأَخَافُ ذُنُوبِي, “I have hope in Allah, O Messenger of Allah, but I fear my sins.” Then the Prophet (saw) said, لَا يَجْتَمِعَانِ فِي قَلْبِ عَبْدٍ فِي مِثْلِ هَذَا الْمَوْطِنِ إِلَّا أَعْطَاهُ اللَّهُ مَا يَرْجُو وَأَمَنَهُ مِمَّا يَخَافُ **“These two matters, hope and fear, do not coexist in the heart of a person in a situation like this, but Allah will give him that which he hopes for and keep him safe from that which he fears.”** This blessed Hadith is reported by at-Tirmidhi and Ibn Maajah. Hafiz al-Mundhiri said the isnad is hasan.

I remember my respected mother used to pour ice cold water on me, from a generously sized jug, as a ten-year-old, in winter, in England, to discipline me, if I asked for “five more minutes” for Fajr. She would say cheerfully, with a broad smile, “Its putting out the fire of Hell. Now get up, my son.” To discipline me about Hellfire for missing a single Salah, I would get a reminder in the form of a good, cold soaking. It is a reason why I am an early-to-bed and early-to-rise person to this day, and insufferably active at Fajr, as my patient wife of thirty years will endorse, emphatically.

My mother is a reminder, as the daughter of a Pushtun mother, about the goodness of the Pushtun, and the entire Ummah, in all its many wonderful races. May Allah (swt) give my mother a long life in the obedience of Allah (swt). Aameen.

What of my father? Well, my father, may Allah (swt) have abundant mercy on him, used to just turn on the gas stove, and ask me how close I can bring my hand to it. They call that tough love now. They call that old school. But its Shariah disciplining, even if we do not know it is so. A father will discipline his son, protecting him from Hellfire, even if his son hates him for it. The love of a father for his son is like that.

Now, my paternal side is from Lucknow, in present day India, before partition and their migration to Karachi, Pakistan. They were part of the “Reshmi Rumal” mujahideen, fighting the British occupation. Their women used to defiantly pluck and cook leaves from trees, when the British colonialists used to besiege them as collective punishment, for what their men did. I still see that defiance, that glare, that edge, in my sister and my other womenfolk.

Lionesses are not less than lions, as Sister Ibtihal reminded me, recently.

Mum is frail now. However, even in her frailty, with her shaking hands, she would willingly pour a big jug of water over any army officer, of any rank, to remind him that they dare not ask for “five more minutes.” It has been eighteen months after all without armies moving for Gaza.

Dad is gone now, to the abundant Mercy of His Lord, may Allah (swt) give him the eternal company of the Prophet (saw). His gas stove is now unlit, but it still blazes in my head... But, if he were around today, I am sure he would grab one of his sons from Pakistan Army and put on that stove, even if that officer hated him for it. It's the tough love that's needed now.

The blazing fire of Hell that that stove fire represents, reminds his own son, to speak up and act, perhaps, without fear, or at least after overcoming some of his fear. Some of what his son is now doing for Gaza may bring him a little trouble. Some of what his son is now doing may bring him quiet a lot of trouble, actually. There is a risk and a reward. The reward makes the risk worth it.

Moreover, he has a mother to make Dua for protection for him, and perhaps some of the mothers of his patients will also make Dua for him. Moreover, he desperately wants to leave a good inheritance for his daughters and nieces, a better situation for the Ummah, than the painful one he has seen all his life, until the severest pain of Gaza.

And above all that, Allah (swt) said, **قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ** “Say, “Nothing will ever befall us except what Allah has destined for us. He is our Protector.” So in Allah let the believers put their trust.” [TMQ Surah At-Tawbah 51].

And with the Speech of Allah (swt), I remember the Hadith of the Messenger of Allah (saw) who (saw) said, **«الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ وَفِي كُلِّ خَيْرٍ احْرَصْ عَلَى مَا يَنْفَعُكَ وَاسْتَعِنَ بِاللَّهِ وَلَا تَعْجزْ فَإِنْ أَصَابَكَ شَيْءٌ فَلَا تَقُلْ لَوْ أَنِّي فَعَلْتُ كَذَا وَكَذَا، وَلَكِنْ قُلْ قَدَرَ اللَّهُ وَمَا شَاءَ فَعَلَ فَإِنَّ "لَوْ" تَفْتَحُ عَمَلَ الشَّيْطَانِ»** “The strong believer is better and more beloved to Allah than the weak believer, although both are good. Strive for that which will benefit you, seek the help of Allah, and do not feel helpless. If anything befalls you, do not say, “if only I had done such and such” rather say “Allah has decreed and whatever He wills, He does.” For saying “If” opens to the deeds of Satan.” [Ibn Majah].

A coward dies a thousand deaths, before his Rizq (Sustenance) and Ajl (Lifespan) ends, which are fixed by Allah (swt) no matter what he or she does. Allah (swt) showed us some of that, right around the world, through the defiance of Sister Ibtihal.

All this is some of what stirred within me, when I saw our lioness, Sister Ibtihal, stand.

Indeed, the defiance of the people of Gaza, and the support of their protective lioness, the Islamic Ummah, is embedded in a deep love of Allah (swt), His Messenger (saw) and the believers, a hope for the reward of Jannah, and yes, a healthy dose of fear of Hell.

The Muslims of Gaza have done their Shariah obligation. It’s time for the Ummah and its armies to do theirs, and remove anyone, anyone, who gets in their way, with the fearlessness of a lioness protecting her cubs, amidst the beasts, with no lion in sight.

**O officers of the armed forces of Muslims!** The Ummah has arisen and calls for your support. Be the lions of your pride, the Ummah of Muhammad (saw), and maul the tormenting beasts for the sake of Allah (swt)! And don’t any of you dare ask for even “five more minutes” before you do, because the mothers within the Ummah still carry large jugs of cold water to remind you, in case you have forgotten, or made yourself forget.

Allah (swt) said,

**إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوُا الْعَذَابَ وَتَقَطَعَتْ بِهِمُ الْأَسْبَابُ \* وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّا كُنَّا نَدْرَأُ فَنَتَّبَرَّأُ مِنْهُمْ كَمَا تَبَرَّأُوا مِنَّا كَذَلِكَ يَرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ**

“Consider the Day when those who misled others will disown their followers, when they face the torment, and the bonds that united them will be cut off \* The misled followers will cry, “If only we could have a second chance, we would disown them as they disowned us.” And so Allah will make them remorseful of their misdeeds. And they will never be able to leave the Fire.” [TMQ Surah Al-Baqarah 2:166-167].

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