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The Noble Quran, The Permanent Miracle of Allah

America Leads West's Decline: An Opportunity Muslims
Must Take Advantage Of

Burying Kashmir and Moving Forwards with Surrender to
the Hindu State is Rejected



**Pakistan's Rulers Mercilessly Tax
the Poor and the Indebted to Fill
the Pockets of Those Who Peddle
in the Sin of Interest**

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Editorial

There is justified frustration within the Muslims of Pakistan at the neglect of their rulers regarding economy and security. The neglect of the rulers is not due to incompetence, but due to their efficient adherence to the world order created by the Western colonialist states.

Regarding the economy, the rulers of Pakistan have committed to making three trillion rupees of interest payments, when the entire taxation target is six trillion rupees. Rather than pleading the case that Islam forbids interest and stopping all interest payments, the rulers will bridge the gaping fiscal deficit of 3.5 trillion rupees with yet more loans on interest. By doing so they are adhering to the economic world order that the colonialists that has ensured that with each passing decade, Pakistan is dug deeper into the scourge of interest-based debt. In 1971, Pakistan's debt was 30 billion rupees, but is now approaching 40 trillion rupees, which is well over a thousand-fold increase.

Through adhering to the current economic order, Pakistan's rulers have doomed Pakistan to sinking into further debt, more interest payments and steep taxation burdens to meet interest payments. The current economic order is by design a continuation of direct colonialism, with military occupation. It is neo-colonialism where Western supremacy is maintained through economic enslavement.

Regarding security, the rulers of Pakistan have woefully neglected the sanctities of Islam. Having abandoned Occupied Kashmir to Modi, they pleaded fear of European sanctions to resist the demand to expel the French ambassador over the honor of the Prophet (saw). Having abandoned the issue of the honor of the Prophet (saw), they then pleaded the obstacle of distance over the demand to send the Pakistan Army to liberate Al-Aqsa Masjid.

Their neglect is due to their efficient adherence to the Western international order which is a legacy of the crusader conflict with the Khilafah. By design, the international security order is to ensure Western supremacy, ensuring that the Muslims abandon their sanctities. This is why Pakistan's rulers exercise restraint as Occupied Kashmir is seized by Modi, but they are striving now to assist the US maintain a security footprint in the region, after its humiliating withdrawal. This is why Pakistan's rulers plead the obstacle of distance and territorial limits in the case of Al-Aqsa Masjid, whilst the liberation

of Occupied Kashmir is eminently within reach, both with respect to territorial claim, distance, capability and opportunity.

The Muslims can only expect humiliation and misery whilst they are burdened by rulers that play by the unjust rules of the Western colonialists. Their situation will only improve once they install rulers that govern them by their Deen. It is the Khilafah alone that will reject the interest payments, emerging from the colonialist debt trap to establish revenue streams that enabled the Khilafah to ensure that Islam was supreme for centuries. It sit the Khilafah that will free the Muslim armed forces of the shackles of international law, resuming Dawah and Jihad to spread Islam throughout the earth.

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Tafseer Al-Baqarah (2: 216-218)

From the book, Introduction to the Tafseer of the Quran, by the Ameer of Hizb ut Tahrir, the eminent jurist and statesman, Ata Bin Khalil Abu Al-Rashtah

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ (216) يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ فِتَالٍ فِيهِ قِتَالٌ فِيهِ كَبِيرٌ - وَصَدَّ عَنْ سَبِيلِ اللَّهِ وَكَفَرَ بِهِ وَالْمَسْجِدَ الْحَرَامِ وَإِخْرَاجِ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ - وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ. وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنْ اسْتَطَاعُوا - وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ قُتِلَ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ - وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (217) إِنْ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ رَحِيمٌ (218)

“Battle has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not. (216). they ask you about the sacred month - about fighting therein. Say, "Fighting therein is great [sin], but averting [people] from the way of Allah and disbelief in Him and [preventing access to] al-Masjid al-Harām and the expulsion of its people therefrom are greater [evil] in the sight of Allah. And fitnah is greater than killing." And they will continue to fight you until they turn you back from your religion if they are able. And whoever of you apostatizes and dies while he is a disbeliever - for those, their deeds have become worthless in this world and the Hereafter, and those are the companions of the Fire; they will abide therein eternally. (217). Indeed, those who have believed and those who have emigrated and fought in the cause of Allah - those expect the mercy of Allah. And Allah is Forgiving and Merciful. (218)”

Allah (swt) clarifies in these verses number of ahkam sharia in the same context as we have mentioned previously:

1. Jihad is an obligation. This verse is an indication (دلالة) for that in addition to the detailed evidence in the subject of jihad.

As for the indication of this verse, it is as follows:

a. (كُتِبَ عَلَيْكُمُ الْقِتَالُ) “fighting has been prescribed upon you”. This is a command of Allah (swt) for Muslims to fight and it is a request (طلب) for the fighting.

b. And He (swt) mentioned (وَهُوَ كَرِهٌ لَّكُمْ) “**Whilst it is hateful to you**”. This is a qareena (indication) for the request to be decisive (طلب جازم) and it is an obligation. This is because the word (الكره) “hateful” means (المشقة) ‘hardship’.

And the request with the hardship is an evidence (daleel) of decisiveness (jazm) of the request and this is only upon the mention of the hardship as an evidencing (dalaalah). This is because the mukallaf (legally responsible) does not have to perform the action if it is not a decisive request. Consequently he would simply avoid hardship i.e. if it hardship was not mentioned as an evidencing.

As the mentioning of hardship is indicated with the request to do the action, this is an indication (qareena) for decisiveness. Thus the decisive request is an obligation (farD) as clarified in the Usool of jurisprudence.

Then Allah (swt) clarifies that the human soul may hate what is heavy upon it, although it is of great reward so the soul gets affected by the current reality more than it is affected by its consequence later. Also the human soul may love what is easy for it, although it carries evil on its end.

The meaning is: perhaps, you may hate hardships in jihad whilst it is good for you, as jihad is the way to victory, dignity and spreading of Islam. And it is the way of the two goodnesses i.e. victory or martyrdom. Perhaps, you may love gentleness and abandoning of the fighting, whilst it is evil for you, as it is the way for humiliation, indignity and making your enemy to be daring and avaricious over you.

If you abandon the command, your whims will misguide you. However, if you follow the obligation of Allah (swt), you will be victorious as Allah (swt) is the All-Knower of the Unseen. (وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ) “**And Allah knows, while you know not.**”

2- The second verse is an answer to a question: is fighting permitted during the sacred month? Allah (swt) clarifies that the sin of fighting during the sacred month is great, however, this sin is not greater than the sin committed by the polytheists who disbelieved Allah (swt), averted (the people) from the way of Allah and from the Sacred Masjid, who expelled the Messenger (saw) and the believers from the Sacred Masjid (i.e Mecca), who exerted the effort to deceive

the believers from their religion. All these are greater sins and are heavier than fighting during the sacred month.

Then Allah (swt) clarifies in the noble verse that the disbelievers will not give up fighting against the believers, until they turn the believers away from their religion, if they could. And they will not be able to do that, with the permission of Allah.

Allah (swt) concludes the verse by saying that those who turn away from their religion and die upon it, then their deeds will become void in this world and the hereafter and they will be amongst the people of Hellfire who will remain there forever.

(يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ) **“They ask you ‘O Prophet’ about the sacred months”** i.e. they ask you about fighting in the sacred months. Thus (قِتَالٍ فِيهِ) **“fighting in it”** is the ‘Badl Ishtimal’ (inclusive replacement) of sacred month. (Badl Ishtimal is a replacement word (badl) to substitute the whole by a part)

As for the questioners, they are the delegates of disbelieving Quraish as Zuhri reported from Urwa. The delegates stepped onto the Messenger of Allah (saw) and asked him: “Is it allowed to fight during the sacred months?” [Tafsir al-Tabari: 2/347, Ibn Hisham: 2/252, 254, Durr al-Manthur: 2/602]. The question was asked about the expedition (سرية) of Abdullah bin jahsh (ra). The Messenger of Allah (saw) sent Abdullah bin Jahsh for an expedition to Nakhlah and He (saw) said: (كن حتى تأتينا بخبر من أخبار قريش، ولم يأمره بقتال) **“Be there to bring the news of Quraish”**.

And the Prophet (saw) did not order to fight according to the report of Ibn Ishaq, Bayhaqi and others narrated from Zaid ibn Rouman from Urwa bin Zubair (ra): ومعه ثمانية رجال من المهاجرين وذلك في t قد بعث عبد الله بن جحش r "أن رسول الله رجب - الشهر الحرام - ولم يأمره بقتال وكتب له كتابا قبل أن يعلمه أين يسير، فقال: اخرج أنت وأصحابك حتى إذا سرت يومين فافتح كتابك وانظر فيه فما أمرتك به فامض له ولا تستكره أحداً من أصحابك على الذهاب معك، فلما سار يومين فتح الكتاب فإذا فيه "أن امض حتى تنزل نخلة فأتنا "The Messenger of Allah (saw) sent Abdullah bin jahsh (ra) and eight Muhajiroon for an expedition. It was during Rajab, the sacred month. The Prophet (saw) did not order to fight and he (saw) gave a letter to Abdullah bin jahsh before informing him of where to go. The prophet (saw) said: **“march forth you and your companions until you travel for two days and then open the letter and read what I have ordered you. Then**

proceed the instruction and do not enforce it upon any of your companions to come with you". When Abdullah bin Jahsh travelled for two days, he opened the letter which read as **"go forth until you reach Nakhla and bring the news of Quraish what you have attained from them"**.

Abdullah bin Jahsh (ra) implemented the order of the Messenger of Allah (saw). When he arrived at Nakhla, Amr bin Hadrami passed by them with few men and they had the caravan of Quraysh carrying raisins and trade. The Muslims confronted them and killed Amr bin Hadrami and captivated two prisoners with them. This was during the last day of Rajab month. And the Muslims gave the caravans and two prisoners to the Messenger of Allah (saw). The Prophet (saw) said, **والله ما أمرتكم بقتال في الشهر الحرام. وأوقف رسول الله الأسيرين** **"By Allah, I have not ordered you to fight during the Sacred Month"** And the Messenger of Allah (saw) abstained from taking the two prisoners and the caravan and he (saw) did not take anything from it.

Then the spoils fell into the hands of the people of expeditions. They thought that they had ruined themselves. Other Muslim brothers were angry at them. The Quraish said when the news reached, 'Muhammed has spilled the noble blood, taken the wealth and captivated the men and he permitted himself the sacred month.' So the noble verse was revealed.

Zuhri reported from Urwa that the delegates of disbelieving Quraish went to the Messenger of Allah (saw), after the news of the incident had reached them. They asked the messenger of Allah (saw): "Is it permitted to fight during the sacred month?" rebuking Muslims for what they had done. Thus the noble verse was revealed.

The Messenger of Allah (saw) took the caravan and accepted the ransom for the two prisoners after the revelation of the noble verse.

According to other narrations, confrontation of the caravan and killing happened on the first day of Rajab month and the expedition was sent during the month of Jumadal Akhir. As such this does not change the cause of the revelation (سبب النزول), since in both cases the incident occurred on Rajab month which is the sacred month, either on the first or last day.

3- It is clear from the noble verse that fighting in the sacred month is prohibited and whose sin is big (قُلْ قِتَالٌ فِيهِ كَبِيرٌ) **"Say (Oh! Muhammed),**

Fighting therein is a great [sin],” However, Allah (swt) clarifies to the Quraish disbelievers what they had done in terms of disbelieving Allah (swt), preventing (the people) from His path and Sacred Masjid, expelling the Messenger (saw) and believers and the attempts of the polytheists who exerted enormous efforts to seduce Muslims, all these are the greatest sins amongst Allah (swt). Therefore, it is upon the polytheists to consider what they had committed in terms of crimes over the rights of Allah, His Messenger, believers and the sacred place (haram), before rebuking the Muslims for their fighting during the sacred month. They would find much more predominance of their crimes, than fighting during the sacred months.

(وَصَدُّ عَنِ سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ ۗ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ)

“Averting [people] from the way of Allah and disbelief in Him and [preventing access to] al-Masjid al-Harām and the expulsion of its people therefrom are greater [evil] in the sight of Allah. And fitnah is greater than killing.” i.e. the disbelieving Quraish objected to the fighting in the sacred month, whilst they did not object to what they had done as crimes that surpassed the sin of fighting in the sacred month.

“(وَالْمَسْجِدِ الْحَرَامِ)” **“And Masjid Al-Haram”** is a (معطوف) conjunct to the word (سَبِيلِ اللَّهِ) **“in the path of Allah”** and it is not a conjunct to the majroor (genitive) of the word (بِهِ) **“(disbelief) in Him”**. This is because conjunction to the genitive pronoun is outweighed, whenever there is no repetition of the genitive particle (حرف الجرّ). Therefore, it should not be said that “مررت به وزيد” (means ‘I passed by him and Zaid’, rather it should be said as ‘مررت به وبزيد’ (means ‘I passed by him and by zaid’). This is one aspect.

As for the other aspect, the connotative meaning is preponderant for making the word ‘Masjid Al-Haram’ to be in conjunction with the word (سَبِيلِ اللَّهِ) **“in the path of Allah.”** This is such that the meaning with such conjunction becomes: ‘Preventing from the path of Allah and Masjid Al-Haram’ i.e. preventing from Masjid Al-Haram. This is preponderant over the conjunction to the genitive pronoun, for then the meaning would be ‘preventing from the path of Allah, and disbelief in Allah and disbelief in Masjid Al-Haram.’ Thus the relation of disbelief to Masjid Al-Haram is outweighed by the relation of preventing from Masjid Al-Haram.

Thus the verse has evidence for the prohibition of fighting in the sacred month. However, what the disbelievers had done in terms of disbelief, prevention and fitnah is the greatest sin and the most terrible crime.

The Messenger of Allah (saw) paid blood money for the death of Ibn Hadrami. He (saw) gave the blood money to the heirs of Ibn Hadrami as he was killed during the sacred month, when initiating the fighting was not correct. The prohibition of fighting during the sacred month remained until it was abrogated as we will clarify later insha Allah.

4- Allah (swt) clarifies the severe enmity of the disbelievers towards Muslims as they will not abandon fighting the Muslims until they turn the Muslims away from their Deen, if they can. Then Allah (swt) clarifies the destiny of those who turn away from their Deen from amongst Muslims and die upon that. Their deeds are in vain and their sins are greater and they will permanently be in the hellfire.

(حَتَّى يَرُدُّوكُمْ) “Until they turn you (away from)” the word ‘حَتَّى’ here is for legal reasoning (Ta’leel (تعلييل) i.e. they will fight you in order to turn you away from your Deen.

(إِنْ اسْتَطَاعُوا) “If they can” it rules out their ability like you say to your enemy (إِنْ ظَفَرْتَ بِي فَلَا تَبِقْ عَلَيَّ) ‘if you win over me, do not remain upon me,’ while you are confident that he will not win over you.

This is the indication that whatever be the plots, conspiracies and war waged by the disbelievers, they will not be victorious in turning away the Muslims from their Deen. It also has an indication for the severe enmity of disbelievers towards Muslims.

وَمَنْ يَزِدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

“Whoever of you reverts from his religion [to disbelief] and dies while he is a disbeliever - for those, their deeds have become worthless in this world and the Hereafter, and those are the companions of the Fire; they will abide therein eternally.”

This verse has clarified the condition of those who apostatize and die upon disbelief. The verse has two things:

a- His deeds are void. Any of his deeds before his apostasy will be as if he has done nothing. If the apostate performed Hajj before the apostasy, then his Hajj becomes invalid.

b- He will be in the Hellfire permanently, since he dies as a disbeliever.

It should not be said here that Allah (swt) has made death upon apostasy being restricted to the invalidation of deeds alone. This is because the verse is not just saying, “Whoever of you apostatizes and dies while he is a disbeliever, for those, their deeds have become worthless in this world and the Hereafter”. If it were so, then the death upon apostasy would have led to the invalidation of deeds. However, the verse adds by saying, **“And those are the companions of the Fire; they will abide therein eternally.”** i.e. the verse connects two matters with two matters: “One’s apostasy and his death upon apostasy” is connected to “invalidation of his deeds and permanent stay in the hellfire”.

If he apostatised before dying upon that apostasy, in this case, Allah (swt) has clarified it in other verses: **“And whoever denies the belief - his work has become worthless,”** [TMQ Surah Al-Maida: 5]

“If you should associate [anything] with Allah, your work would surely become worthless,” [TMQ Surah Zumar: 69]. This means that whoever apostatises alone, his deeds become worthless. If he performed Hajj before his apostasy and then he returned to Islam, it is upon him perform Hajj again.

If he apostatised and died upon the apostasy, in this case, his deeds will be worthless and he will be in the hellfire eternally.

5- Narrations have come about the abrogation of this verse and its non-abrogation. The preponderance is that this verse (يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ) **“They ask you about the sacred month - about fighting therein.”** is abrogated by what has come in Surah Tawba.

These verses were revealed early during the migration to Medina and before the battle of Badr. Fighting in the sacred months continued to be prohibited except for two situations:

a- If the disbelievers begin the fighting during the sacred months. This is from the verse: **“[Fighting in] the sacred**

month is for [aggression committed in] the sacred month, and for [all] violations is legal retribution.” [TMQ Surah Al-Baqarah: 194]. We have previously clarified the meaning of this verse.

b- If the fighting begins in months other than the sacred months and it does not end before the arrival of sacred months. Thus it is allowed to continue the fighting in the sacred months, if the war policy requires it.

And the evidence is the siege of Taif by the Messenger of Allah (saw) after the Conquest of Mecca and the Battle of Hunain, where the people of Thaqeef took side with Taif and fortified it. So the Messenger of Allah (saw) besieged the fort, whilst he was entering the sacred month and the blockade continued. We have clarified this in the Tafsir of the previous verse: **الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ** “**[Fighting in] the sacred month is for [aggression committed in] the sacred month, and for [all] violations is legal retribution**” [TMQ Surah Al-Baqarah: 194]

As for other than these two situations, beginning the fighting during the sacred months or in the sacred place (Haram) was prohibited, due to the texts of two verses; **وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ فِيهِ** “**And do not fight them at al-Masjid al-Harām until they fight you there.**” [TMQ Surah Al-Baqarah: 191] and **يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ** “**They ask you about the sacred month - about fighting therein.**” [TMQ Surah Al-Baqarah: 217]

This continued until the revelation of Surah at-Tawba upon the Messenger of Allah (saw). After that, fighting is allowed in the sacred place (Haram) and during the sacred months as long as the war policy necessitates it.

As for the evidence, it is as follows: **بَرَاءَةٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ (1) فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَعَلِمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَأَنَّ اللَّهَ مُخْزِي الْكَافِرِينَ** “**This is a declaration of] disassociation, from Allah and His Messenger, to those with whom you had made a treaty among the polytheists. So travel freely, [O disbelievers], throughout the land [during] four months but know that you cannot cause failure to Allah and that Allah will disgrace the disbelievers.**” [TMQ Surah Tawba: 1-2]

The polytheists were given respite for four months without fighting i.e. they were safe during these four months. Adherence to these months means

killing them is permissible after the passage of these four months, as Allah (swt) says: **فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرْمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ** **“And when the sacred months have passed, then kill the polytheists wherever you find them”** [TMQ Surah Tawba: 5] The sacred months here in this verse are not the sacred months of every year, rather it is the expiration period set for the disbelievers i.e. after the four months that were mentioned in the previous verse (Surah Tawba: verse 2). The evidence for this is that they were given respite for four months and there are no consecutive four sacred months in each year. Therefore, the intended meaning here is the four month time limit. These four months could be either Shawwal, Dhul Qadha, Dhul Hajj and Muharram as came in some narrations, or it could be Dhul Qadha, Dhul Hajj, Muharram and Safar or any other consecutive months. It is not the known months (الأشهر المعروفة) of the year which are three consecutive months: Dhul Qadha, Dhul Hajj, Muharram and one separate month, Rajab Month. These known months are discontinuous and they are not four continuous months. Consequently, the meaning of the verse is, if the time limit that was set for four months expires, when such a time limit expires, kill the polytheists wherever you find them. And this means fighting them became permissible for all times and all places after the expiration of such time limit.

As for the permissibility of fighting for all time, it comes from the restriction of the time limit to the duration of (أَرْبَعَةَ أَشْهُرٍ) ‘four months’. If that restriction ends, then your time duration of (أَرْبَعَةَ أَشْهُرٍ) ‘four months’ expires and fighting them becomes permissible for all time, after the expiration of such time restriction that is cited in the verse.

As for the permissibility of fighting for all places, the word ‘حيث’ ‘wherever’ mentions the place. Consequently, after the expiration of the time limit, polytheists will be fought in all the places. (حيث وجدتموهم) ‘Wherever you find them’ i.e. in any places where you find them.

As for the saying, **وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ فِيهِ**, **“And do not fight them at al-Masjid al-haram until they fight you there.”** [TMQ Surah Al-Baqara: 191], the verse is particular (khas) to Al-Haram. As for the saying, **يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ فُلْ قِتَالٍ فِيهِ كَبِيرٌ** **“They ask you about the sacred month - about fighting therein. Say, “Fighting during these months is a great sin.”** [TMQ Al-Baqara: 217], the verse is particular (khas) to the sacred month. As for the saying, **فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرْمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ** **“And when**

the sacred months have passed, then kill the polytheists wherever you find them" [TMQ Surah Tawba: 5], the verse is general (A'am) for places and times. And the generality does not abrogate the particularity.

This is correct if the divine texts are inconclusive general evidential meaning (Dalalatul A'am Dhaneeyah) and conclusive particular evidential meaning (Dalalatul Khaas Qata'iyyah). However, here the verse is general meaning with conclusiveness, in places (حَيْثُ وَجَدْتُمُوهُمْ) **"Wherever you find them"** i.e. in all the places wherever you find them. It is also conclusive for the time in the saying (فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرْمُ فَاقْتُلُوا الْمُشْرِكِينَ) **"And when the sacred months have passed, then kill the polytheists"** i.e. after the expiration of time limit, as we have mentioned previously which is four months, kill them at all times. This is because (تحديد مهلة يمنع القتال فيها) **"setting the time limit prohibits the fighting therein"** means (جواز القتال بعدها) **"permissibility of fighting after the set time."**

This is because this is the implied meaning (mafهوم) of the verse. Thus, both two conclusive evidential meanings of the verses, one with generality and one with particularity, contradict each other. If it is known that the particularity is precedent and the generality is later, it cannot be said that the previous text particularises the general text, as the general text was not revealed before or at that time. In fact, the general text was revealed later. Thus, the only thing left to say is that as long as the generality was revealed after the particularity and is conclusive in evidential meaning, then the generality abrogates the previous particularity which was revealed before it. Accordingly, saying that abrogation of the verse is correct and preponderant.

As for the hadith of the Messenger of Allah (saw) narrated by Ibn Abbas (ra), the Messenger of Allah (saw) said, إن هذا البلد حرمه الله تعالى يوم خلق السموات والأرض فهو حرام بحرمه الله إلى يوم القيامة وإنه لم يحل القتال فيه لأحد قبلي ولم يحل لي إلا ساعة من نهار، فهو حرام بحرمه الله إلى يوم القيامة لا يعضد شوكه ولا ينفر صيده ولا تلتقط لقطته إلا من عرفها ولا يختلى خلاه. فقال العباس: إلا الإذخر فإنه لقينهم ولبيوتهم. قال: إلا الإذخر **"Allah has made this town sacred since the day He created the Heavens and the Earth. So, it is sacred by Allah's Decree till the Day of Resurrection. Fighting in it was not legal for anyone before me, and it was made legal for me only for an hour by daytime. So, it (i.e. Mecca) is sacred by Allah's Decree till the Day of Resurrection. Its thorny bushes should not be cut, and its game should not be chased, its fallen property (i.e. Luqata) should not be picked up**

except by one who will announce it publicly; and its grass should not be uprooted," On that Al-`Abbas said, "O Allah's Messenger (saw)! Except the Idhkhir, because it is used by the goldsmiths and by the people for their houses." On that the Prophet (saw) said, "Except the Idhkhir." [Bukhari: 2951, Muslim: 2412]

The Messenger of Allah (saw) said this hadith on the day of the Conquest of Mecca in the eight year after Hijra i.e. before the verse of at-Tawba which was revealed in the ninth year of Hijra. Thus, the hadith does not influence the action upon the definite abrogating verse of Surah at-Tawba as we have clarified.

Then the Hadith carries the meaning that Mecca, after its conquest, had become Dar Al-Islam and polytheism and its authority ceased to exist there. And thus it becomes prohibited to fight therein with this consideration, similar to the saying of the prophet (saw) during the conquest of Mecca: (لا هجرة بعد) (الفتح) **"There is no Migration after the conquest (of Mecca)"** [Bukhari: 2575, Muslim: 3468]. This is because Mecca had become Dar al-Islam after the conquest and so it was the same as Medina and thus there was no Migration from Mecca to Medina after the conquest. When the reality changes, it is no longer considered as Dar Al Islam. Thus, when the Khilafah is established with the permission of Allah in a place other than Mecca, then the migration will be from Mecca to Dar Al-Islam, as it was once before.

And it is the case here as well, because the Messenger of Allah (saw) prohibited fighting in Mecca, after the Conquest since it became Dar Al Islam and its people became Muslims. With this consideration, the hadith prohibited fighting in Mecca until the Day of Judgement. Accordingly, when the reality of Mecca changes and when it is no longer considered to be Dar Al Islam, nor their people as Muslims, then the hadith of Prohibition does not apply at that time, due to the difference of reality in applying the Hadith.

The verse is not about the subject of Sacredness (Hurmah) as Dar Al Islam and its people to be Muslims, as it is prohibited (Haraam) from this consideration. However, the subject is about fighting the polytheists in the place of Haram and during the sacred months. Thus, there is no contradiction between the verse and Hadith in terms of the abrogation of the verse in at-Tawba over the verse in Baqarah, as we have clarified before.

6- Fighting the Polytheists which Allah (swt) has made lawful in the sacred place and sacred months, is restricted by the conditional understanding (مفهوم) of the verse: **فَإِذَا انسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ** (الشرط) **وَاحْصُرُوهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ فَإِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ** “And when the sacred months have passed, then kill the polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush. But if they should repent, establish prayer, and give zakah, let them [go] on their way. Indeed, Allah is Forgiving and Merciful.” [TMQ Surah Tawba : 5]

a- i.e. Permissibility of Fighting is to enter the people into Islam and raise the Word of Allah (swt) as the highest (إعلاء كلمة الله). This is because, the saying of the verse **(فَإِن تَابُوا)** “If they repent” means ‘if they leave the disbelief’, and the saying **(وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ)** “establish prayer, and give zakah” means ‘if they enter into Islam’ based on the subject of ‘calling by a part to denote the whole’ (إطلاق الجزء للدلالة على الكل), whilst the saying **(فَخَلُّوا سَبِيلَهُمْ)** “let them [go] on their way” means ‘do not fight them’. This is also because the conditional opposite understanding (مفهوم المخالفة للشرط) is applied to the verse. Accordingly, the verse means that they will be fought, if they do not repent, establish prayer and giving Zakah i.e. if they remain in their disbelief and do not enter Islam, whether they are early disbelievers, or Muslims who apostatised to become disbelievers.

Accordingly, fighting to spread Islam and raising the Word of Allah (swt) as the highest is valid in this aspect for every month of the year, be it sacred months or other than that. This is with respect to the time. Also ifighting to spread Islam and raising the Word of Allah (swt) as the highest is valid for all places even in the place of Haram, if the reality of raising the Word of Allah (swt) and entering the people to Islam exists in Mecca, when the disbelief spreads in Mecca by apostasy or others and if the disbelievers controlled it such that its authority belongs to them. In this case, Muslims must fight to eliminate the disbelievers and return the authority of Mecca to Islam, even if the disbelievers fortify themselves in Haram and even if it is during the sacred months.

b- It is worth mentioning that the Islamic State must fight the disbelievers and apostates who fortified themselves in the place of Haram, if they are groups who challenge its power i.e. the reality of fighting is applied to them. If

they are those who fortify themselves in the place of Haram as individuals or groups who do not challenge its power, then the reality of fighting does not apply to them and thus they will not be fought, rather they will be punished and the Khalifah will tighten the noose on them until they surrender or they are arrested.

All these are pertaining to our initiative to fight the disbelievers in the place of Haram or during the sacred months. If they fight us or the battle continues whilst entering the sacred month, the divine texts are clear to fight them as we have mentioned it previously.

c- Therefore, it is not permissible to initiate fighting in the sacred months and in the place of Haram, except to enter the disbelievers into Islam or to eliminate them and prevent from their enmity or to fight the apostates. This is the conditional understanding (mafهوم Shart) of the verse. (فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ) **“But if they should repent, establish prayer, and give zakah, let them [go] on their way.”** [TMQ Surah Tawba: 5]

It is not permissible to fight other than them in the place of Haram or during the sacred months. Thus it is prohibited to fight the Muslims therein, nor shall they be made terrified or wronged. It is a great sin and severe crime in the Shariah of Allah. And the punishment for that is severe in Islam and is more severe than its occurrence in a place other than Haram or during a month other than sacred month.

Thus violating the sanctity of Haram and Masjid Al-Haram is a great sin in the Deen of Allah (swt), **“Whoever intends [a deed] therein of deviation [in religion] or wrongdoing - We will make him taste of a painful punishment.”** [TMQ Surah Hajj: 25] **مِنْهَا أَرْبَعَةٌ حُرْمٌ ۗ ذَٰلِكَ الدِّينُ الْقَيِّمُ ۗ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ** **“of these, four are sacred. That is the correct religion, so do not wrong yourselves during them.”** [TMQ Surah Tawba: 36]

Thus what is prohibited is also prohibited in places and months other than that. However, committing the prohibition in Haram and sacred month is a severe prohibition.

So what is crime is also a crime in places and months other than that. However, committing a crime in Haram and sacred month is a severe crime.

So what is wrongdoing is also wrongdoing in places and months other than that. However, committing the wrongdoings in Haram and sacred month is more severe and great.

7- Allah (swt) had forgiven Abdullah bin Jahsh and his expeditions for what they did in that expedition during the sacred month. Allah (swt) established an argument against the disbelieving Quraish for what they were doing in terms of disbelief, preventing from the Path of Allah (swt) and Masjid Al-Haram and fitnah that extensively surpassed what the expedition did to them.

As for the evidence for the forgiveness of Abdullah bin Jahsh and the people who were with him, the evidence is as follows:

a- The Saying of Allah (swt): **إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَٰئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ رَّحِيمٌ** “Indeed, those who have believed and those who have emigrated and fought in the cause of Allah - those expect the mercy of Allah. And Allah is Forgiving and Merciful. (218)” This verse was revealed about them and Allah (swt) praised them with the description of belief, migration and Jihad in the Path of Allah (swt). Allah (swt) praised them that they expect the mercy of Allah for what they have done. Allah (swt) concluded the praise with forgiveness and mercy for them.

b- Acceptance of the spoils of caravan and two prisoners by the Messenger of Allah (saw), after he (saw) had refrained from that, whilst denouncing their fight during the sacred month, until the revelation of the noble verse.

The acceptance of what they brought as spoils of war by the Messenger of Allah (saw) is an evidence for the forgiveness of Allah (swt) for them, for what they did. Also it is an evidence for the acceptance of their deeds.

Allah (swt) concluded the noble verse by denoting His forgiveness and His praise towards them. **أُولَٰئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ رَّحِيمٌ** “They are those who expect the mercy of Allah. And Allah is Forgiving and Merciful.”

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The Speech of Allah (swt) regarding the Evidences All around us for the Act of Creation

Musab Umair, Pakistan

Allah (swt) has revealed many noble Ayaat directing the human beings to consider all that is around them, reflecting and considering their nature, as an act of Creation. Many such Ayaat were revealed within the first three years of Revelation. It was with these Ayaat that the Messenger of Allah (saw) cultured the great Companions (ra) within the Halaqaat (study circles) that took place in Dar ul Arqam. It is these Ayaat about the act of Creation that firmly established the deeply rooted Iman of the Companions (ra), such that they tower above all generations until the end of time, the best of all generations.

Since deep study of Revelation was the foundation of the education policy of the Khilafah (Caliphate), the Muslim population was aware of the Quranic commentary upon Creation. It is these Ayaat that were the basis for the consolidation of the conquests. They were used for culturing legions of people and convincing them to embrace Islam. It was to a level that the common citizens were able to convince the non-Muslims. As an example, Indonesia is Ushri lands as Islam entered through the Da'wah of the Muslims who traded with its population.

It is vital to scrutinize such Ayaat, benefitting of their abundant wisdom, at a time that there are many in the world that are being misguided by the atheists. Yet many are searching for the truthful and convincing answer regarding all that they see around them of Creation. It is opportunity for the Muslims in the West who live amongst the non-Muslims. It is also an opportunity for the Muslims in the Muslim World as the social media has made communication over long distances possible. All this is before the return of the Khilafah, where such good individual activity will be supported by the states Dawah to Islam.

﴿إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاجْتِذَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَّاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ يَدَيْهِ لِقَوْمٍ يَعْقِلُونَ﴾
Behold! In the creation of the Heavens and the Earth, in the alteration of the Night and the Day, the ship which sails upon the

sea with that which is of use to man, the water which Allah sends down from the sky, thereby reviving the earth after its death, and dispersing all kinds of beasts therein, and (in) the ordinance of the winds, and the clouds obedient between Heaven and Earth: are signs for people who have sense.” [TMQ Baqarah: 164].

The mother of the believers, Aisha (ra), said that the Messenger of Allah (saw) when he read this verse, said, «وَيْلٌ لِّمَنْ قَرَأَهَا وَلَمْ يَتَفَكَّرْ فِيهَا» **“Woe to those who read it and did not think about it.”** [ad-Dar al-Manthur]. Thus, Allah (swt) and His Messenger (saw) ask humanity to reflect upon all that is around them. When the human beings consider the Creation, what do they find? They find a precise system (niZaam) which governs all the entities that we sense. All the entities that we sense around us, large and small, light and heavy, have precise limitations (Hudood) that govern them. There are laws that are imposed upon them that they do not transgress and a sunnah (way) that they consistently adhere to. Indeed, they are limited (meHdood) and that is clear in all of the entities and not some.

Consider the movements of the stars and planets. There are heavens and the earth, including the stars and planets that are each in an orbit in a precise system. In spite of their mass and motion, they do not deviate from their course. Is this not a precise system, of determined relationships and magnitudes? Consider the night and the day. There is the night and day, their succession and the differences in their lengths, conditions, darkness, light and illumination, their impact upon the sleep and activity of the living. Is there not a precise system governing the night and day? Consider the ships and the seas. Imam Qurtubi commentated in his Tafseer: السفن: البحر الفلك: السفن “Fulk’ (ships) are those that travel on seas: watercraft (generically).” He adds that, “تجري على وجه الماء ووقوفها فوقه مع ثقلها” “so that they move on the surface of the water and float in spite of their weight.” Indeed, there is a precise organization regarding the water and the ship, in which one form of watercraft whilst another object of the same mass will sink.

Then, there is the water that descends as rain from the heavens to the earth, reviving the earth is revived after being barren and becomes covered with lush greenery, after having become withered, yellow. Then there are animals that spread on the earth, which multiply, reproduce and live off that which the earth gives forth, through the water that falls upon it. Then there are

winds that flow moving clouds, delivering rain here or there according to a certain system and arrangement that is not violated. Imam Qurtubi stated that, فسأله ابن عباس: هل سمعت كعب الأحبار يقول في السحاب شيئاً؟ قال: نعم، قال: السحاب غربال المطر، لولا السحاب حين ينزل الماء من السماء لأفسد ما يقع عليه من الأرض (Tubay’), “Did you hear Ka’b al-Ahbar say anything about clouds?” “Yes,” he replied, “he said, ‘The clouds are like sieves for the rain. Were it not for the clouds, when water descended from heaven, it would ruin the earth on which it fell.’”

When we sense and perceive all the entities around us, it is evident that there is a system (niZaam). Within that system, there is no chaos or disruption, no breaking out from the orbit, no greenery without water, no sea in the wrong place nor wind at the wrong time. It is a consistent and determined system. Allah (swt) said, ﴿مَا تَرَىٰ فِي خَلْقِ الرَّحْمَنِ مِن تَفَٰوُتٍ﴾ **“[And] who created seven heavens in layers. You do not see in the creation of the Most Merciful any inconsistency.”** [Surah al-Mulk 67:3]. Ibn Kathir commentated, بل هو مصطحب، أي: بل هو مستو، ليس فيه اختلاف، ولا تنافر، ولا مخالفة، ولا نقص، ولا عيب، ولا خلل in a flawless manner, and these are connected with each other so as to form a levelled form, having no disunion, conflict, inconsistency, deficiency, flaw or defect.”

So we see that all the entities around us adhere to a perfect, flawless system. Entities are subject to an intricate system in both formation (takayyuf) and proportioning (taqdeer). Regarding formation (takayyuf), each entity is dependent on one or many entities. So greenery is dependent (moHtaaj) on water and sunlight to grow. Greenery is weak in itself for it is needy for water and sunlight. The form of dependency (iHtiyaaaj) is not of any measure, but of a specific proportion (qadar) and amount (nasbah). The proportioning (taqdeer) is evident in all cases that we sense. If the sunlight is of a certain amount, the plant will thrive. If it is less, it will wither. Moreover, if it were intensified through a lens or by other means, it can damage the plant, leading to crop burning and bush fires. Regarding water, we find that some crops will thrive with a lot of it and ripen, such that flash flooding suits them, whereas for other crops the same amount will be a damaging flood that ruins the entire harvest. In a single crop, at a certain time the rain will be beneficial, causing ripening, whilst at another time, the rain will cause the ripened crop to collapse. Regarding water, formation is such that its boiling is dependent on heat.

However, the dependency is such that water boils only according a certain proportioning of heat. Thus the system has both a specific formation and proportioning.

It is clear that the entities are themselves are subject to the system imposed upon them and they are not the initiators and organizers of the system. Had they been, they would be able to change the system at will, which is never the case. Consider that water that boils at a certain pressure with an exact amount of heat. Neither the governing law nor the amount are in the control of the water or the heat. Water cannot initiate boiling itself without heat, or at any heat, and the exact amount of heat does not change, as it is organized in a specific manner. Indeed, contemplating all the entities we sense establishes with certainty that they do not initiate and organize the system that they are subject to. Thus, there is indeed One that is not sensed by us directly, Who organized and originated the system for the entities. Allah (swt) said, ﴿وَمَنْ أَلْبَسَهُ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَالاخْتِلافُ اَلْسِنَتِكُمْ وَاللّوَانِكُمْ ؕ اِنَّ فِي ذٰلِكَ لآيَاتٍ لِّلْعَالَمِيْنَ﴾ **“And of His signs is the creation of the heavens and the earth, and the difference of your languages and colours. Behold! Herein indeed are signs for men of knowledge.”** [Ar-Rum: 22].

At-Qurtubi in his Tafseer said, “فهذا من أدل دليل على المدبر البارئ، These are evidences establishing al-Mudabbir, al-Baaree’.” In the language, Al-Mudabbir (the Organizer) is one of the names of Allah (swt) and it means, الذي يُجري الأمور، the Who conducts matters with His Wisdom and disposes of them according to His Will and according to what necessitates their good consequences.” In the language, Al-Baaree’ (the Initiator) is also one of the names of Allah (swt) and it means، واهب الحياة للأحياء، The One Who gives life to the living and the Flawless (as-Saalim) free from any flaw.”

Thus Imam Abu Hanifa (rh) remarked about the Tadbeer (Organization) of the world. Ibn Abi al-‘Izz reported: وَيُحْكِي عَنْ أَبِي حَنِيفَةَ رَحِمَهُ اللهُ أَنَّ قَوْمًا مِنْ أَهْلِ الْكَلَامِ أَرَادُوا الْبَحْثَ مَعَهُ فِي تَفْهِيمِ تَوْجِيدِ الرُّبُوبِيَّةِ فَقَالَ لَهُمْ أَخْبِرُونِي قَبْلَ أَنْ نَتَكَلَّمَ فِي هَذِهِ الْمَسْأَلَةِ عَنْ سَفِينَةٍ فِي دَجَلَةٍ تَذْهَبُ فَتَمْتَلِي مِنَ الطَّعَامِ وَالْمَتَاعِ وَعَيْرِهِ بِنَفْسِهَا وَتَعُودُ بِنَفْسِهَا فَتُرْسِي بِنَفْسِهَا وَتَتَفَرَّغُ وَتَرْجِعُ كُلُّ ذَلِكَ مِنْ غَيْرِ أَنْ يُدَبِّرَهَا أَحَدٌ فَقَالُوا هَذَا مُحَالٌ لَا يُمَكِّنُ أَبَدًا فَقَالَ لَهُمْ إِذَا كَانَ هَذَا مُحَالًا فِي سَفِينَةٍ (شرح العقيدة الطحاوية) It is said that Abu Hanifa, may Allah have mercy on him, was approached by some philosophers who intended to discuss with him the oneness of Allah’s Lordship. Abu Hanifa said, “Before we

discuss this question, tell me what you think about a boat in the Euphrates, which goes to shore, loads itself with food and other things, then returns, anchors and unloads all by itself, without anyone organizing it?" They said, "This is absurd and never possible." Abu Hanifa said, "If it is absurd regarding a boat, then how is it for the world, in all its vastness and depth?" [Source: Sharḥ al-'Aqīdah al-Ṭaḥāwīyah 1/35]

Thus Imam bin Hanbal (rh) spoke of As-Saania (the Designer), wherein As-Saania comes from the Arabic word for design or manufacture. Allah (swt) said, ﴿صُنِعَ اللَّهُ الَّذِي أَتَقَنَ كُلَّ شَيْءٍ﴾ **"That is the design of Allah, Who has perfected everything."** [Surah an Naml 27:88]. Ibn Kathir narrated, عَنْ الْإِمَامِ أَحْمَدَ بْنِ حَنْبَلٍ رَحِمَهُ اللَّهُ أَنَّهُ سُئِلَ وَجُودَ الصَّانِعِ فَقَالَ هَاهُنَا حِصْنٌ حَصِينٌ أَمْلَسُ لَيْسَ لَهُ بَابٌ وَلَا مَقْعَدٌ ظَاهِرُهُ كَالْبَيْضَةِ الْبَيْضَاءِ وَبَاطِنُهُ كَالذَّهَبِ الْإِبْرِينِ فَبَيْنَمَا هُوَ كَذَلِكَ إِذْ انْصَدَعَ جِدَارُهُ فَخَرَجَ مِنْهُ حَيَوَانٌ سَمِيعٌ بَصِيرٌ ذُو شَكْلِ الْبَيْضَاءِ وَصَوْتٍ مَلِيحٍ يَعْنِي بِذَلِكَ الْبَيْضَةُ إِذَا خَرَجَ مِنْهَا الدَّجَاجَةُ Imam Ahmad ibn Hanbal, may Allah have mercy on him, was asked about the existence of the Maker. Ahmad said, "Consider an impenetrable fortress without any doors or exits. The outside is like white silver and the inside is like shimmering gold. It is built like this until its walls crack and out comes an animal hearing and seeing with a beautiful shape and a pleasant voice." Ahmad meant by that an egg when the chick comes out of it." [Source: Tafsiṛ Ibn Kathīr 2:21]

Thus Imam Shafi'ee (rh) said of the Existence of the Designer (swt), as narrated by Ibn Kathir, هَذَا وَرَقَ الثَّوْتِ طَعْمُهُ وَاحِدٌ تَأْكُلُهُ الدُّودُ فَيَخْرُجُ مِنْهُ الْإِبْرِيمِسْمُ وَتَأْكُلُهُ النَّحْلُ فَيَخْرُجُ مِنْهُ الْعَسَلُ وَتَأْكُلُهُ الشَّاةُ وَالْبَقَرُ وَالْأَنْعَامُ فَتُلْقِيهِ بَعْرًا وَرَوْثًا وَتَأْكُلُهُ الطَّيَاءُ فَيَخْرُجُ مِنْهَا الْمِسْكُ وَهُوَ شَيْءٌ وَاحِدٌ "Here is the leaf of the mulberry tree which is one food. When eaten by the silk worm, silk comes from it. When eaten by the bee, honey comes from it. When eaten by the sheep, cows and cattle, dung and manure issues from it. When eaten by the musk deer, musk comes from it. Yet it's one thing." [Source: Tafseer of Ibn Kathir]

As for those who attributed the design and organization to nature itself, Ibn al-Qayyim asserted, اخبريني عن هذه الطبيعة اهي ذات قائمة بنفسها لها علم وقدره على هذه الافعال العجيبة ام ليست كذلك بل عرض وصفة قائمة بالمطبوع تابعة له محمولة فيه فان قالت لك بل هي ذات قائمة بنفسها لها العلم التام والقدرة والارادة والحكمة فقل لها هذا هو الخالق البارئ بتسمينه طبيعية Tell me about this nature: Does it sustain itself? Does it have knowledge and power over these wondrous actions? Or is it not like that but rather it only appears to inherently sustain itself? If they say it surely sustains itself and has complete knowledge, power, will, and wisdom, then say

to them that this is the Creator, the Designer, the Fashioner, so why do you refer to Him as nature?" [Source: Miftāḥ Dār al-Sa'ādah 1/261]

That which has the features of design must have a designer. Ibn al-Qayyim said, *وَأَنَّ قَالَتْ تِلْكَ بِلِ الطَّبِيعَةِ عَرْضَ مَحْمُولٍ مَفْتَقِرٍ إِلَى حَامِلٍ وَهَذَا كُلُّهُ فَعَلَهَا بِغَيْرِ عِلْمٍ مِنْهَا وَلَا إِرَادَةٍ وَلَا قُدْرَةٍ وَلَا شُعُورٍ أَصْلًا وَقَدْ شُوهِدَ مِنْ آثَارِهَا مَا شُوهِدَ فَقُلْنَا لَهَا هَذَا مَا لَا يَصْدُقُهُ ذُو عَقْلِ سَلِيمٍ كَيْفَ تَصْدُرُ هَذِهِ الْأَفْعَالُ الْعَجِيبَةُ وَالْحُكْمُ الدَّقِيقَةُ الَّتِي تَعْجَزُ عَقُولُ الْعُقَلَاءِ عَنِ مَعْرِفَتِهَا وَعَنِ الْقُدْرَةِ عَلَيْهَا* "If they say no, rather nature is a quality lacking agency and all of its actions are without knowledge, will, power, or awareness at its source and only its effects can be witnessed, then say to them that this cannot be believed by any person of sound reason. How do these wondrous actions and perfect subtleties, which cannot be fully known or measured by the brightest of minds, proceed from One without sense, power, wisdom, or awareness?" [Source: Miftāḥ Dār al-Sa'ādah 1/261]

Indeed the entities and the system that govern them are all initiated and originated by other than that which can be sensed. So how do those who claim that material reasons in a dialectic materialism, say so?

Moreover, Allah (swt) said, **﴿أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمْ الْخَالِقُونَ﴾** **"Were they created from nothing, or are they themselves the Creators?"** [TMQ At-Tur 52: 35].

Ibn Kathir commentated, *أي: أوجدوا من غير موجد؟ أم هم أوجدوا أنفسهم؟ أي: لا هذا، بل الله هو الذي خلقهم وأنشأهم بعد أن لم يكونوا شيئاً مذكوراً* "that is, did they come into being from a state of not being (ghayr mawjood)? Or did they being themselves into existence. Neither is true. Indeed Allah is the One Who created them and brought them into existence after they were nothing." So in the language, it is said, *﴿خَلَقَ اللَّهُ الْإِنْسَانَ: أَوْجَدَهُ مِنَ الْعَدَمِ، أَنْشَأَهُ، صَوَّرَهُ﴾* "Allah (swt) created the human-beings: He (swt) brought them into being from nothing, made them existent and fashioned them."

Allah (swt) created Creation and Creation is unlike Him. He (swt) is greater than the universe and not dependent upon anything to sustain Himself. Allah (swt) is Azzalee, the Uncreated. In the language, it is said of Azzalee, *الْأَزَلِيُّ مَا لَا أَوَّلَ لَهُ* "The uncreated is that which has no primordial for it." Thus, there is no organizer or initiator for the Azzalee. It is also said of Azzalee, *الْخَالِدُ الدَّائِمُ الْوُجُودِ* "The always being in existence, with no origination for it." Whilst Allah (swt) is Azzalee, existing without having been created, all sensed entities are

created, subject to a system. The action of creation (khalq) is that of bringing into being from nothing. Entities that exist in this world do not have the capability of creating or originating any entity from nothing (إبداع من عدم), whether individually or collectively. Any individual entity is incapable of creating or originating from nothing. Even when entities complement each other collectively, they all remain incapable of creating or originating from nothing. So how do those who claim that the universe itself is eternal, say so?

Indeed, evidence for the existence of Allah (swt) is exhibited in every entity that is sensed. All entities are dependent (moHtaaj) on other entities, other than themselves. Their dependencies are in a precise formation (takayyuf) that is imposed upon the entities. Their dependencies are also found to have specific proportion (taqdeer), with specific amounts and magnitudes. So creation of the entities that we sense is a certainty, because their being dependent means that they are created by some other, not by themselves. Thus, all of the multitudes of entities that we sense are clear signs of the existence of Allah (swt), without Whom they could not come into being, whilst He (swt) is unlike all that He (swt) created.

Allah (swt) said, **﴿قُلْ هُوَ اللَّهُ أَحَدٌ * اللَّهُ الصَّمَدُ * لَمْ يَلِدْ وَلَمْ يُولَدْ * وَلَمْ يَكُنْ لَهُ كُفُوًا﴾** Say, “He is Allah—One” (1) Allah—the Sustainer (as-Samad) (needed by all) (2) He has never had offspring, nor was He born. (3) And there is none comparable to Him. (4)” [Surah al-Ikhlaas 112:1-4]

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Abdul Hamid II

In these days, the Muslim World recalls the 103rd anniversary of the death of Abdul Hamid II (rah) who is amongst the last rulers of the Khilafah, which was destroyed by the British. On this day, the exiled Khaleefah Abdul Hamid II who was ill, insisted on taking bath, contrary to medical advice. As he returned to his bed, the doctors called his sons to meet their father, who was taking his last breaths. However, he passed away before their arrival, folding the page of the last actual Khaleefah in the history of Islam.

Abdul Hamid II, (21 September 1842 to 10 February 1918), passed away at the age of 75. He spent three decades ruling the state by Islam, over vast areas. He was preoccupied during this period in saving the Muslim society, reviving the “sick man of Europe,” a title given by Western enemies, who were waiting for the Ottoman State to fall.

The Arab and Islamic poets had mourned him upon receiving the news of his death. Iraqi poet Jamil Sidky Al-Zahawi said, سلام على العهد الحميدي إنه لأسعد عهد في الزمان وأنعم ضجّت عليك مآذنٌ ومنابرٌ وبكت عليك ممالك “Peace be upon the Hamidian era, it is the most happiest and blessed era of the time.” The leader of poets, Ahmed Shawky summarized the tragedy on behalf of Ummah, by saying, “Minarets and pulpits roar on your behalf. Kingdoms and lamenters cried over you.” Before this lamentation and crying, there were situations and challenges that overburdened the Khaleefah, compelling a relentless effort from him. His historical legend still continues to inspire everyone until this day. Here we mention a summary:

Decision to Prevent the Settlement of Jews:

Upon the orders of Sultan Abdul Hamid II, an official memorandum was sent on January 21, 1883 CE, to the heads of diplomatic missions in Istanbul, with the text of the Ottoman Cabinet’s decision to prevent the settlement of Russian Jews in Palestine. The Sultan resisted severe European pressure. Against this background, the Sublime Porte, the Ottoman government, issued instructions in 1884 CE to allow Jews to enter Palestine only for visiting the holy places, on a condition that their stay does not exceed more than thirty days. Despite the increasing pressure of European capitals, sympathetic to Jews against the Sublime Porte, and after clarifying the objectives of the Zionist movement over Palestine, Sultan Abdul Hamid II changed the administrative

status of Jerusalem. In a way to shift the balance, he made Jerusalem as autonomous administrative unit under the direct control of the Sublime Porte. This was during the year 1887, for before that Jerusalem was Sanjak, the Ottoman Khilafah's administrative division, under the governor of Damascus.

With this decision, Jerusalem, upon which the Zionists eyes had ambition, became a standalone administrative division, directly under the Sublime Porte. The aim was to empower government departments in the capital of Istanbul, whilst tightening the controls on Jewish immigration.

Sultan Abdul Hamid II had appointed a stern man who was known for his love of Islam and his enmity towards Europeans. The man was Muhammad Sheriff Raouf Pasha. So the Pasha stayed in Jerusalem between 1877 and 1889 C.E. He was firmly opposed to Jewish settlement, constantly sending his forces to track down Jews who lived illegally in Jerusalem, and set obstacles for foreign Jews who became Ottoman citizens, trying to buy land and build settlements.

His policy and projects:

Abdul Hamid II saw the necessity of working to unify the Islamic forces to confront the colonialist states who coveted the Ottoman State. Therefore, he sought to put forward the slogan of the Islamic comity, Al-Jamiah al-Islamia, and made it as supreme policy of the Khilafah state. He worked to strengthen the bonds of brotherhood between Muslims in China, India and Africa. He saw in this slogan a means to unite the ranks behind him and behind his state, internally and externally. So he deployed various men, Dawah Carriers and means to achieve his purpose, whilst establishing colleges and schools. He connected regions of the state with 30,000 kilometers of telegraph and telephone, built submarines and devoted himself to empowering the army.

Perhaps, his greatest civil project was the Hejaz Railway, which he built to facilitate the performance of the Hajj obligation of Muslims, instead of using a caravan route that took forty days of travelling. With railway lines in place, the time duration was drastically reduced to four days. This giant project created a great religious fervor, after Abdul Hamid II sent a statement to the Muslims, inviting them to donate and opened the treasury for a large sum. Muslims from India, China and rest of the world rushed to donate with a consideration that this project was the project for all Muslims. The first train

arrived at Madina Munawara in Rajab, 1326 AH, August, 1908 CE, after eight years of fervor and hard work.

Abdul Hamid II and Major Powers:

Sultan was personally not overwhelmed by European states that had colonialist ambitions because he had millions of Christians under his charge, whilst as a Khaleefah of Muslims, he had interests and authority over the Muslim citizens of European nations. None of the European great powers were able to split the parts of the Islamic state in Europe, or the Balkans in particular, in the presence of Abdul Hamid II. Therefore, the idea of overthrowing Abdul Hamid II began to gain weight greatly in London and Paris.

Abdul Hamid II and Jews:

“If we want the Arab element to remain superior, we must dismiss the idea of settling the immigrants in Palestine. Otherwise, when the Jews occupy a land, they will possess all of its capabilities within a short period. In such a case, we would pass judgment upon our brothers in the Deen to an inevitable death;” this was the view of the Ottoman Sultan Abdul Hamid II over his Arab and Muslim brothers. It was his view over Jewish settlement in Palestine, which he wrote in his political diary. He also said, “Advise the pioneer of Zionist project in Palestine (Theodore Herzl) not to take new steps on this issue. I cannot give up a single inch of the blessed land because the land is not my right, but it belongs to the abode of Islam. My ancestors fought for this land and protected it with their blood. Let the Jews keep their millions. If the Khilafah is destroyed in the future, they can then take Palestine without a price. However, whilst I am alive I would rather push a sword into my body than see the land of Palestine taken away”

Many people think that this historical stance embodied the steadfastness of Sultan Abdul Hamid II in front of the tempting offers made to him by the leader of Zionism, Herzl. Many think today that he alone expresses his care over Palestine and its preservation from loss, without knowing that there were great efforts made by Abdul Hamid II before and after this stance, to preserve the Palestine. The important incident that stirred Europe against Sultan Abdul Hamid II was his refusal to accommodate and settle Jewish immigrants in Palestine. Christian Europe wanted to export the Jewish problem, which they suffered from, to the Muslim state. The first contact between Herzl,

the leader of the Zionist group, and Sultan Abdul Hamid II, after mediation by the Austrian ambassador to Istanbul, was on (Muharram 1319 AH, May 1901 C.E). Herzl offered the Sultan to settle the Jews in Palestine, in return for the Jews to immediately present several million golden Ottoman Liras as a huge gift to the Sultan, whilst filling the Ottoman Treasury with another two million Liras.

Abdul Hamid II realized that Herzl was bribing him in order to establish a national home for the Jews in Palestine. He also realized that the Jews will demand autonomy with the support of European nations, as soon as they attained a majority of the population. So the Sultan expelled Herzl from his presence in a humiliating manner. Sultan Abdul Hamid II stated in his diary the reason for not signing the decision, "Indeed, we would have signed the death sentence for our brothers in the Deen." As for Herzl, he emphasized that he must lose hope in realizing the Jewish aspirations over Palestine and that they would not enter Palestine as long as Sultan Abdul Hamid II continued to present in the ruling. It is therefore Abdul Hamid II's rigidity was a major reason for the postponing of establishing the Zionist state project by establishing a national home for the Jews in Palestine. Therefore, the Jews sought to overthrow the Sultan and distort his image during his reign. Likewise some of the Jews penetrated the Committee of Union and Progress that overthrew the Sultan in history. The chief amongst them was Emmanuel Krasso.

Assassination attempt:

As result of the Ottoman Khaleefah's stance to confront the Jewish settlement in Jerusalem, he was exposed to an assassination attempt. Carl Edward, the King of England, who was affiliated with the Masonic lodge and intimate friend of Jews, announced the payment of 13 thousand golden liras to Armenian organizations to bomb Yildiz Palace, kill the Sultan and destroy the Ottoman Bank. However, the Ottoman forces thwarted the conspiracy. Likewise, the Jews tried to assassinate him in Switzerland with funding from Edward, by trapping the carriage in which Sultan Abdul Hamid II was boarding. However he survived the incident, whilst many of the soldiers were killed. Also, his stance against the Zionist project was the prominent factor that contributed to his overthrow from the rule of the supreme state.

Abdul Hamid and Union progress:

The Union and Progress Party was the first political party in the Ottoman state. The party appeared in 1308 AH, 1890 CE, as a secret party aiming to overthrow the rule of Abdul Hamid II. Soon after the Sultan discovered the matter of the party in 1315 AH, 1897 CE, many of its members were exiled abroad and some of them fled to Paris. Then, the opponents to the reign of the Sultan convened in Paris on Dhul Qa'dah 1319 AH, February, 1902 CE, in a conference which they called the First Congress of Ottoman Opposition. Important decisions were made. Amongst those decisions was the establishment of independent local administrations on the basis of nationalities, which means fragmentation of the Ottoman state. However, such a decision was opposed by some of those who were present in the conference. Then the participants demanded European nations to intervene to end the rule of Sultan Abdul Hamid II and depose him from the throne.

The Union and Progress Party opened its branches within the Ottoman state, and a large number of young and low-ranking military officers joined it. Then the count of officers increased until it was said that all the officers of the Third Ottoman Army in the Balkans in the year, 1326 AH, 1908 AD, were joined to the Union and Progress Party. The association allied with rebellions in the Balkans. The Bulgarian and Greek groups spilled the blood of Muslims in agreement with Unionists, with an intention of destroying the Khilafah. The Unionists began to kill Ottoman employees who did not cooperate with them. After much turmoil, the Khalifah Abdul Hamid II decided to resume the implementation of the constitution on Jamadil Akhir 1326 AH, June 1908 CE. The Union and Progress Party assumed ruling and declared its implementation of the principles of French revolution.

With the Union and Progress Party assuming power, the system was changed to a one party dictatorship that contained all the elements required to tear apart the state. As one of the historians said, "If the second conditionality were the result of a populist movement, the first step to democracy would have been skipped." The officers of the Union and Progress Party were saying that the second conditionality was their loss alone, without others. The declaration of the constitution was accompanied with some of the painful incidents for the Ottoman state. Bulgaria and Crete declared their separation from the Ottoman state and joined Greece. Bosnia and Herzegovina became independent.

31 March Incident:

The Unionists saw it necessary to eliminate Abdul Hamid II, deposing his rule. This desire coincided with the desire of European major powers, particularly Britain, who saw it as the first step to tear apart the Ottoman state. The Jews and the Armenians felt that they were very close to achieving their goals. Thus, the incident of March 31 occurred. March is the first month of the Roman calendar which corresponds to the month of April of the Gregorian calendar, with 18 days separating the two months. The day corresponds to 21 Rabiul Awwal 1327 AH, 13th April 1909 CE. It was the day when great turmoil happened in Istanbul, where some soldiers of Union and Progress Party were killed.

As a result, forces loyal to the Union and Progress Party marched from Thessaloniki and moved to Istanbul. Some of the Bulgarian and Serbian groups joined them. These forces claimed that they came to save the Sultan from the rebellion of Istanbul. The commanders of the First Army loyal to Abdul Hamid II wanted to prevent these forces from entering Istanbul and eliminate them. However, the Sultan refused that and took an oath from the commander of the First Army not to use weapons against them. Then the forces entered Istanbul under the leadership of Mehmud Shawkat Pasha and declared martial law. They stormed into the palace of the Sultan and tried to obtain Fatwa from the Mufti of the state to remove the Sultan. However, the Mufti refused and so they obtained the Fatwa by threatening him with weapons. The rebellious conspirators accused the Sultan of being behind the March 31st incident, claiming that he burnt the Quran and incited Muslims to fight one another. It was a false accusation whose aim was to depose Sultan Abdul Hamid II. Thus, they announced his dismissal.

The rebellion assigned four employees to convey the decree of dismissal. They were a Jew, an Armenian, an Albanian and a Georgian. In this way, the Jews and Armenians took their revenge upon Abdul Hamid II. After that, the Unionists admitted that they had made a mistake in electing such a body. Sultan Abdul Hamid II abdicated the throne to his brother Muhammad Rashad on 6 Rabi` al-Akhir 1327 AH, April 27, 1909 CE. He moved with 38 people from his entourage to Thessaloniki in a low key manner, to reside in the Jewish-style city in a palace owned by a Jew, after all his property and money were confiscated. He spent his last terrible years in the palace, under very tight surveillance. He was not allowed even to read the newspaper.

Death:

Sultan Abdul Hamid II passed away on Rabi` al-Akhir 28, 1336 AH, February 10, 1918 CE, at the age of seventy-six. Many Muslims participated in his funeral and many poets mourned him including his greatest opponent Ridha Tawfik who wrote, "When history mentions your name, truth is on your side and with you, O Great Sultan! We were the ones who defamed the greatest politician of our time without shame, when we said, 'The Sultan is an oppressor and the Sultan is insane.' We said, 'There must be revolt against the Sultan.' Thus, we obeyed all that is said by the Shaytan"



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America Leads West's Decline: An Opportunity Muslims Must Take Advantage Of

Abdul Majeed Bhatti, Pakistan

A lot has been written about the decline of the West over the years but the topic has not been taken too seriously and in some cases even dismissed by eminent Western scholars like Robert Kagan in his book, "The world America made". [1] However, the present Covid-19 crisis has added renewed impetus to the debate. The coronavirus has not only struck at the heart of Western civilization revealing deep structural flaws—both in Western societies and the international system they preside over—but the virus threatens the very essence of Western dominance. Writing in the Observer the famous columnist Simon Tisdall raised the following question about the current Covid-19 crisis "is this one of those historic moments when the world changes permanently, when the balance of political and economic power shifts decisively?". [2]

Western civilization reaches a momentous turning point

Almost a year on from Tisdall posing the question about whether Covid-19 is a turning point for Western supremacy, Foreign Policy magazine interviewed some of the world's leading thinkers about their views. Opinion appears somewhat divided. Professor John Ikenberry of Princeton believes that the pandemic will increase the instability of the West and precipitate "the fragility of democratic institutions" and the "precariousness of Enlightenment-era civilization". [3] Robin Niblett, of Chatham House sees the West losing its economic dominance. According to Niblett, China's economic growth is "turbocharged" to become "the world's largest economy" and he readily accepts that "East Asia has become the epicenter of global economic growth". [4] Kishore Mahbubani of the National University of Singapore's Asia Research Institute is more forthright in his assessment that the crisis has shifted power from West to East. He argues "numbers [Covid-19 deaths] don't lie. Behind them lies the much bigger story of the shift of competence from West to East. Western societies were once known for their respect for science and rationality. Donald Trump has literally pulled the mask off that illusion." [5]

Stephen Walt, professor of international relations at the Harvard Kennedy School admits that Covid-19 "has accelerated the shift in power from

West to East” but does not believe this will profoundly alter Western dominance. [6] Richard Haass, the president of the Council on Foreign Relations argues in similar fashion “the pandemic will not fundamentally reshape international relations”. [7] These assessments are also echoed by Joseph Nye a professor at the Harvard Kennedy School. He thinks that globalization forged and administered by the West, especially America will continue—albeit the style will change. [8].

Whilst none of these thinkers is forecasting the collapse of Western civilization, there is a broad consensus that prevalent situation presents a major challenge to Western supremacy and some power has already shifted from West to East. Leaving aside, vested institutional interests that muzzles scholars for expressing their real opinions, the business of predicting fall of civilizations is fraught with difficulty. To mitigate such challenges, the best starting point is to assess the underlying trends eroding confidence in Western dominance prior to the pandemic. And the best approach in terms of evaluating West’s decline is to examine the response of America (the leading state of the West) to these trends. This will establish whether America—and indeed the West—is in decline.

History provides a guide to understand the decline of nations

It is interesting to note that a few Western scholars have postulated innovative theories that envisage the end of Western dominance through America’s decline. Paul Kennedy theorizes that America’s overseas military commitments spurred by deficit spending is indicative of America’s impending decline. [9] Other scholars base their assessments on the cyclical nature of history. In 1997, two amateur historians William Strauss and Neil Howe, in their book “The Fourth Turning: An American prophecy” claimed that in about 2008 the US would enter a period of crisis that would peak in the 2020s. [10] According to Peter Turchin, an evolutionary anthropologist at the University of Connecticut, the world goes through bouts of a secular cycle every two to three hundred years. This is where labor supply outstrips demand, products become cheap, and wealth inequality increases between the very rich and the masses. Subsequently infighting ensues between the elites, and misery of the poor increases in magnitude. Society enters a destructive phase and finally collapses. Turchin, also spoke of a much shorter cycle of 50 years, which is just as destructive. Based on his study of US history, Turchin predicted in 2010 that the

next short cycle is due in 2020 but it will coincide with the longer cycle causing unprecedented chaos. [11]

The billionaire hedge fund owner Ray Dalio has developed a theory similar to Turchin, which he prefers to call the long-debt cycle. From Dalio's standpoint, this cycle occurs every 50 to 75 years and exhibits four notable features: upswing in innovation, a deeply divided political elite at home, abroad very little cooperation between nations, and a rising challenger. The last long-debt cycle ended in 1945, after the Great Depression had provoked Germany to challenge Britain's world order. Britain won the war, but lost its global position to America, which established a new political and economic order based on the Bretton Woods agreements. According to Dalio, 2020 is the end of the long-debt cycle and will produce a radical restructuring of the world economy with China on top. [12, 13] Decades before Turchin and Dalio, Oswald Spengler in 1922 boldly foretold the death of Western civilization and was adamant that the West had entered its final season i.e. winter.

Centuries before Western thinkers espoused theories to explain the birth and death of dynasties and civilizations, Ibn Khaldun in the 14th century described in his *Muqaddimah* four cyclical stages (establish, growth, decline, and collapse) that illuminated the forces behind the rise and fall of dynasties and civilizations. Khaldun expected the cycle to repeat every 120 years. The historian Arnold Toynbee was so impressed by Khaldun's *Muqaddimah* that he remarked "undoubtedly the greatest work of its kind". [14] An exhaustive explanation and application of the foregoing theories is beyond the scope of this paper, however, some parameters like political dysfunction, wealth inequality, and the rise of a challenger to the incumbent state will be loosely employed to evaluate the probability of America's displacement from world affairs.

America's leads the decline of the West

There are several reasons for choosing America over Europe as a case study to appraise the decline of the West. First, since 1945 America is the world's foremost state and after the demise of the Soviets in 1991, it is the only super power in the contemporary period. During the age of bipolarity—Soviet-US rivalry (cold war)—Europe was a mere bystander. Additionally, as a product of the detente between US and Soviet Union and American pressure, old

Europe— Britain, France Belgium and others—lost direct control over many colonies. Second, Europe’s economic strength and security has been exclusively moulded by America through the Marshall Plan, deployment of US troops on the continent, and the establishment of NATO. In other words, American military and economic power has subdued war on the continent, deterred Russia from venturing into Europe, and transformed Europe into a bastion of peace and stability. Table 1.0 shows the comparisons in nominal GDP and military expenditure amongst different powers in 2019. Clearly to this day, America leads Europe in both areas. With the occurrence of brexit and an increase in competition between UK and the EU, these indicators are likely to deteriorate underscoring EU’s weakness.

	US	China	Russia	EU	Germany	UK	France
Nominal GDP	\$21.4tn	\$14.1tn	\$1.7tn	\$15.6tn	\$3.8tn	\$2.8tn	\$2.7tn
Military spending	\$732bn	\$261bn	\$65.1bn	\$225bn	\$49.3bn	\$48.7bn	\$50.1bn

Table 1.0 Depicts nominal GDP and military spending amongst major powers in 2019 [15, 16 and 17]

Third, the absence of a common European foreign policy and the capacity to project global military power means Europe cannot compete with America on the world stage. Even when Europe as a whole or some European countries like Britain and France have acted on their own they are totally reliant upon America’s military might and political support to safeguard their interests. For instance, the liberation of Kosovo from Serbia in 1999 and intervention in Libya in 2011 could not have happened without US support. Fourth, for the resolution of global political problem the world turns towards American leadership and not Europe. Fifth, the pervasiveness of America’s popular culture across the globe—dwarfs anything Europe has to offer—and this has shaped the tastes and inclinations of millions of people. Hence, it is sufficient to illustrate weakness in American preponderance to make an assessment about the decline in Western dominance.

Ascertaining America’s decline is nothing new. It is a well-established discipline that scrutinizes America’s receding power in economy, military might,

domestic areas—like politics, education, healthcare, environment, and so forth—and also geopolitical primacy. Adherents of this discipline are typically known as declinists. Chomsky maintains that the US has been in perpetual decline, since 1945. [18] Others like Thomas Friedman and Michael Mandelbaum contend that America is experiencing its fifth bout of declinism. They claim that the first wave accompanied the Sputnik Shock of 1957, the second wave occurred with the Vietnam War, the third wave came with President Jimmy Carter’s policies and the rise of Japan, the fourth wave coincided with the ascendancy of China, and the fifth wave was triggered by the global financial crisis of 2008. [19] Those opposed to the declinist thesis suggest that after each wave, America recovered well enough to continue its global hegemony.

This paper examines the underlying trends that have diminished American primacy prior to Covid-19, what to expect in a post Covid-19 world, and why the Muslim world must seize this moment.

Dysfunctional politics at home

Conceivably the most recognizable development which compromises America’s ability to lead, project power and influence the global order is the political dysfunction at home. Not so long ago, American democracy was the envy of the world. Most people across the globe coveted America’s ruling system, the separation of powers and the rule of law. All of this has evaporated now. The polarization of American politics has revealed unbridgeable schisms between Democrats and Republicans, liberals and conservatives, blacks and whites, and haves and have nots. Since the turn of the century, these deep fissures constantly fed a broken political system that eventually culminated into an assault on American democracy by Americans under President Trump.

Notwithstanding Biden’s proclamation “America is back” there is little indication that these festering wounds will heal anytime soon. This is because in the recent US general election 74m people voted for Trump—the second highest count in the history of the US presidential election—only Biden secured more votes at 81m. Trump maintains approval ratings of 87% amongst Republican voters and 6% amongst Democrats. [20] Moreover, 85% of Republicans believe that the election was stolen and Biden is illegitimate. [21] Almost 50% of the electorate is opposed to its new President—an

unprecedented turn of events. The Republican Party is now officially Trump's Party. He and his supporters will cast a long shadow over American politics for the foreseeable future. It also means that Republican politicians will have to increasingly adopt Trump's rhetoric and policies to get the party nomination to stand, and garner the right amount of financial clout to succeed. This is likely to make the political environment even more caustic between Republicans and Democrats.

Another factor that is bound to paralyze American politics is the senate voting process. Biden will find it tough to get his key domestic reform agenda passed into law. Because of procedural guidelines, most legislation in Congress effectually requires 60 votes in the Senate. Reconciliation bills must tread a set of intricate requirements known as the "Byrd Rule." [22] Biden will find it hard to execute structural reforms regarding his main election pledges on health, education and other promises. Worse, any move against cherished Republican rubicons could result in violent street protests or challenges at the Supreme Court where conservative judges outnumber progressive 6 to 3. The most destructive aspect of American domestic politics is that allies and enemies are unlikely to sign-up to deals with the knowledge that a Trump like figure in the future may upend any agreement reached with Biden. This will curb America's ability to persuade nations to follow its lead. With the political elites constantly putting themselves ahead of ideology and public interest, America's entrenched political divisions will produce a protracted crisis as forecasted by Dalio.

Facing economic contraction

America's economy has fared better than its political system. America is the world's biggest economy by nominal GDP at \$21.4tn and enjoys the largest share of the global economy at 25%. [23] The dollar is the undisputed reserve currency of the world and is widely employed to settle transactions more than any other currency. American companies dominate top 20 Fortune Global list. [24]. America also has the highest disposal income per capita amongst the OECD countries. [25] Despite this economic dominance, America's economic power has contracted over the years.

In 1960 America's share of the global economy stood at 40% and over the years— as more nations sought the world's economic bounty—the US

economy fell to almost half this amount. [26] The dollar still remains robust because of the dollar system, but has suffered a notable deterioration in purchasing power due to the cumulative effects of inflation. One dollar in 1960 is equivalent in purchasing power to about \$8.84 today, an increase of \$7.84 over 61 years. According to the Bureau of Labor Statistics, today's prices are 884% higher than average prices in 1960. [27] It is anticipated that the dollar's purchasing power will decline further with the commencement of Biden's \$1.9tn stimulus plan. The Fortune Global 500 no more reflects the dominance of American companies. In 2020, the Global Fortune 500 boasted 133 Chinese Companies, and 121 American Companies—only 2 US companies made it to the Top 10. [28] Lastly, the concentration of wealth in the hands of a few in America casts fresh doubts on the validity of indices that measure US household incomes. For the first time, American median household income reached \$63,000 in 2019—but after adjusting for inflation it stood only at 1999 levels. [29] Meanwhile, America's top 1% have vastly enriched themselves by taking \$50 trillion from the bottom 90%. [30] If such trends continue—especially the usurpation of wealth by America's super-rich capitalists—US economic power will become less credible and effective, and will produce domestic upheaval as noted by Ibn Khaldun and Turchin.

The Costs of sustaining a huge military are growing

Despite 800 military bases in 70 countries and territories, and an annual military spend of \$734bn—almost 3 times that of its nearest rival China—US military power is fading. [31, 32]. In 2010, Pentagon officially deprioritized fighting two simultaneous wars in two different theaters of military operations from its war doctrine. In 2010, the Quadrennial Defense Review no longer viewed “the two-war requirement as the fundamental factor in determining the composition of the force.” [33] America's decades old military advantage over other states has also diminished, as well as its capacity to dissuade and defeat enemies. In 2018, an independent bipartisan commission about America's defence strategy noted “America's longstanding military advantages have diminished” and “doubts about America's ability to deter and, if necessary, defeat opponents and honour its global commitments have proliferated”. [34] An additional complication is America's ability to attract new recruits—interest amongst youth to serve in the US army has plummeted to an all-time low. The situation has become so awful that just to uphold US ground forces—the army

and Marine Corps—the two services have resorted to extraordinary pay raise and bonus schemes to attract youth. [35] There is little doubt that America's poor military performance in Afghanistan and Iraq contributed to the decline in US military power. If these trends persist, then war with non-minnow countries like Russia and China will severely test American military power, which could increase the improbability of victory. However, the more immediate threat stems from the economic and political costs required to sustain overseas military engagements as highlighted by Kennedy. The political dysfunction at home combined with receding economic clout is expected to impair America's military commitments abroad.

America's failings have emboldened some great powers and caused others to rise

It is evident that America faces relative decline in economic and military power and exacerbated by a broken political system. This has also affected America's capacity to persuade Europe on key issues and to discourage revisionist states like Russia and China. The transatlantic relationship has been the cornerstone of America's political order since the post war years. Europe has willingly towed America's line on a plethora of issues, and lent support to American actions when required. However, after the demise of the Soviet Union differences amongst the transatlantic partners surfaced on a number of important issues like the direction of EU's expansion, NATO's new mission, increased American unilateralism in international affairs, policies towards the global south and so forth. The wars of choice against Afghanistan and Iraq added to the simmering European disillusionment with America. In 2003, Dominique Moisi, deputy director of the Paris-based French Institute for International Relations expressed "what we are witnessing is the emergence of two Wests—an American West and a European West—with different sensitivities and different emotions". [36] The global financial crises proceeded by eurozone crisis, the Greek debt crises, currency wars and disagreements over austerity versus monetary stimulus compounded relations between the two. The Arab spring and Syrian refugee crisis further eroded confidence in the transatlantic relationship.

But it was not until the ascendancy of Trump that relations reached an all-time low. Trumps determination for Europe to increase its share of NATO's financial burden and his non-committal on Article 5 of the organization drew

sharp criticism from allies. Speaking about Trump's refusal to reaffirm America's pledge to protect Europe, Chancellor Merkel said, "The times in which we could completely depend on others are on the way out...We Europeans have to take our destiny into our own hands." [37] Trump unabashed continued his tirade against Europe. He openly supported Brexit and the disintegration of the EU, rebuked Macron for suggesting Europe needed an army to defend itself from America and ignited a trade war. [38] Europe reacted by disregarding US concerns and committed to signing a comprehensive trade deal with China knowing full well that Trump was exiting the Whitehouse. The badly damaged transatlantic relationship has made cooperation extremely problematic—a point emphasized by Dalio. Macron and Merkel reminded Biden—at his first public encounter—that the Franco-German alliance would safeguard Europe's autonomy and interests. At the meeting, Macro emphasized "strategic autonomy" from the US, while Merkel defended the trade agreement reached with China stating "our interests will not always converge". [39] There is little optimism that relations between continental Europe and America will improve anytime soon.

America's relationship with Russia has also plummeted to a new low—not seen since early stages of the Cold War—after encountering a number of stumbling blocks over the years. Undeterred by asymmetry in power, Russia has challenged America's primacy and pushed back America's influence in the Caucasus, Ukraine and Central Asia. In 2008, Russia invaded Georgia and occupied South Ossetia, in 2014 annexed Crimea and waged war in Ukraine to create its own sphere of influence in the Eastern part of the country. Russia was able to accomplish this, while facing stiff sanctions and penalties from the West. In Central Asia, Russia successfully rollbacked American influence in Uzbekistan and Kyrgyzstan. Writing in The Wall Street Journal former US Secretary of Defence Robert Gates had this to say about Russia's newfound ascendancy, "We want Russia to be a partner, but that is now self-evidently not possible under Mr. Putin's leadership. He has thrown down a gauntlet that is not limited to Crimea or even Ukraine. His actions challenge the entire post-Cold War order." [40] Russia further alarmed the West by cutting gas supplies to Europe during harsh winter months, carrying out brazen assassinations on foreign soil and interfering in American and European elections. Russia's display of sophisticated cyber weaponry and advanced military hardware in the Syrian

conflict and elsewhere revealed to American policy makers that Russia possessed the propensity to challenge American hegemony in specific areas.

How did America allow this to happen? Arguably in the 90s America was at the apex of its economic and military power and enjoyed global supremacy as the world's sole super-power. Russia was in a midst of a deep economic and political crisis. Hemorrhaging under IMF loans, Russia was in no position to stop EU and NATO expansion into former Eastern Europe. Neither could the Kremlin prevent America displacing Russian influence in the Balkans. The loss of Kursk (K-141) submarine in the Barents Sea in 2000, and the Kremlin's inability to save the crew epitomized how far Russia had fallen from its super power status. [41] Yet, in a matter of two decades, Russia with an aging population and a weak economy was able reassert itself and challenge America. The narrow ascendancy (military power only) of Russia demonstrates that the US preoccupied by the disastrous wars in Afghanistan and Iraq, as well as the global financial crisis was unable to counter Russia's belligerence in specific areas of the world. For sure Russia cannot dislocate America's global leadership, but it can definitely disrupt American plans and nibble away at America's primacy in Eurasia.

Equally questionable are US efforts to contain China's rise in the Asian Pacific. Since the mid-nineties, Washington regarded China as America's biggest enemy. Successive US governments worked meticulously to try and keep China hamstrung within its borders through a variety of measures. The US embroiled China with protracted on and off North Korean nuclear talks—deliberately avoiding a permanent settlement. At the same time, America exploited China's human right abuses in Tibet, Xinjiang and the treatment of the religious Falun Gong group to discredit the Chinese leadership and keep it inward focused. America made India a bulwark to oppose China's Westward expansion. Washington laid the groundwork for a future war between the two countries by spurring India to overhaul its military and nuclear capabilities. In a bid to forestall China's naval expansion, US inducted India into Quadrilateral Security Dialogue (QSD). In the past decade, QSD—America, India, China and Japan—have conducted numerous naval exercise to send ominous messages to Beijing not to venture outside the first and second island chains—the aim is to amputate China's sea legs before they grow. Washington also encouraged Vietnam, Philippines and Japan to engage China in futile territorial disputes in

the East and the South China Sea. However, the mainstay of America's leverage over China is Taiwan—American strategists views the island as an unsinkable aircraft carrier—which the US bolstered with military equipment to thwart any attempt of annexation from the main land. On the other hand, China considers Taiwan an inseparable part of one China, and a source of enormous humiliation as long the island remains in America's orbit.

In spite of America's strenuous initiatives intended to buttress China's containment, Beijing was able to set the country on a meteoric path to regional preponderance. China quickly rose to become the World's second largest economy in 2010 overtaking Japan, and presently enjoys 17% of the global GDP—second to the US. [42, 43]. In the span of three decades, China's economy as a percentage of US nominal GDP grew from 6% in 1990 to 67% in 2019. [44, 45] The GDP of Soviet Union at its peak was only 50% of the US, and it effectively competed with America for global supremacy.

Besides, the stellar economic growth, China's technological prowess increased substantially, especially in 5G and artificial intelligence. Alphabet chairman Eric Schmidt warned persistently about China surpassing the US in AI. [46] On the military front, China made extraordinary progress in reducing the gap with America. In 2000, the US Department of Defence (DoD) noted "the PLA's ground, air, and naval forces were sizable but mostly obsolete". [47]. Twenty years later, the DOD observed "[China] has marshalled the resources, technology, and political will over the past two decades to strengthen and modernize the PLA in nearly every respect. China is already ahead of the United States in certain areas". [48] The extensive improvement in China's military capabilities is really worrisome for US military strategists.

The flaw in America's China containment strategy lay in the mistaken belief that by restricting China's territorial ambitions and simultaneously integrating China's economy into the Western dominated global economic system would allow the US to democratize and manage China's rise. In 2000, President Clinton made the explicit link between economic growth and democracy promotion while supporting China's entry into the WTO. He said, "By joining the W.T.O... [China] is agreeing to import one of democracy's most cherished values: economic freedom. The more China liberalizes its economy, the more fully it will liberate the potential of its people. [49]. China adroitly opened up its economy according to its own playbook—spectacular economic

growth without the CCP ceding control. It took America a good decade or so, before it could respond to the errors in its China containment policy. In 2012, President Obama announced the long awaited US to Asia pivot strategy, which chiefly consisted of repositioning 60% of America's naval fleet from Europe to the Asian Pacific. President Trump followed his predecessor and commenced a trade war with China specifically targeting China high tech industry. Hitherto, none of these measures have tampered China's ascendancy.

Some observers like Dalio view the failure of America to contain China, as evidence that China will supplant America to lead the world in the not too distant future. Others like CNN's Fareed Zakaria foresee the US and China settling on a bipolarity arrangement similar to US-Soviet one. [50] These opinions are based on the reassessment of American power and its perceived decline. In fact, some of America's prominent foreign policy thinkers predicted America's decline two decades ago, but described it as relative rather than absolute. In 1997, at the height of American power, Brzezinski foresaw America's unavoidable demise. He wrote in "The Grand Chessboard" "once America's leadership begins to fade...what America will bequeath to the world ..." [51] Writing in Foreign Affairs in 1999, Haass predicted "US superiority will not last" as " America's position relative to others will inevitably erode." [52]

There is no doubt that prior to Covid-19 the polarization of America's political system and the weakness of its national power—in particular economic and military power—contributed to the decline of the world's leading state. Deterioration in America's relations with Europe, and push back from Russia and China receded America's superiority even further. Moreover, a weakened America also implies a weakened West. The poor handling of the coronavirus in the West has severely undermined confidence in American and European leadership. Vaccine nationalism has put another unfavorable stigma on Western competence to lead. This is in marked contrast to the vaccine diplomacy conducted by Russia and China to improve their image amongst the world's poorer countries.

An opportunity for Muslims to displace the great powers

As the world emerges from the pandemic it is pretty obvious that West's global dominance will never be the same. Allah says: **وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ** **"And for every nation is a [specified] term. So when**

their time has come, they will not remain behind an hour, nor will they precede [it].” [TMQ: Al-A’raf-7:34]. Here lies the opportunity for the Muslim world to liberate itself from Western dominance.

The life messenger of Allah (saw) is replete with examples on how he (saw) diligently observed the international situation of his time, followed up the great power struggles between the Romans and Persians, and was acutely aware of their capabilities. There is a lot Muslims can learn and apply to their situation today.

The messenger of Allah (saw) was brought up in a strong political environment, where the Quraysh would observe the power politics between the Romans and Persians. This is because Quraysh had trade agreements with both powers, and pursued events to ensure neutrality in any dispute between the two great powers lest it should impact their trade. In one incident, Abu Bakr entered a wager with Quraysh predicting a Roman victory over Persia. The messenger of Allah (saw) was keenly aware about the relative decline of Romans in comparison to the Persians, and knew that Romans would reverse this decline to defeat the Persian in a certain period of time. Hence, he (saw) instructed Abu Bakr to increase the length of time and the number camels as part of a wager with Quraysh. On other occasions the messenger of Allah (saw) would go into the minutest of details to assess whether those giving nusrah had enough power not only to establish the Islamic state but to expand it and displace Roman and Persian dominance. Even when the messenger of Allah (saw) was in the process of physically establishing the first Islamic state in Medina, he (saw) would keenly observe the Romans and Persians to minimize any impact on the establishment of the Islamic state.

The messenger of Allah (saw) never ignored the international situation, or what the Romans and Persian were planning. In 629, the messenger of Allah (saw) perceived that the security of Medina was threatened by the hostile Quraysh to the South and the belligerent Jews of Khaybar to the North. To make the situation even more dangerous for nascent Islamic state, the Romans were searching for a base in Arabia and Khaybar was an obvious candidate. However, the signing of the treaty of Hudaibiyyah enabled the messenger Allah (saw) to neutralize the Jewish threat and prevent the Romans from expanding their dominion. The companions of the Messenger of Allah (saw) carried on this tradition after his (saw) death. When Abu Bakr (ra) and Omar bin Al Khattab (ra)

fought both the Romans and the Persians simultaneously they were well aware that after twenty six years of war both powers had entered a relative period of decline, and capitalized on this weakness to deliver a devastating blow to both powers.

Therefore, it is incumbent upon Muslims to methodically follow the international situation, assess the decline and rise of great powers, and constantly look for opportunities to re-establish the Islamic state and then to expand it. Is there anyone bold and sincere enough to carry out this task today? Allah says **يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ** **“O you who have believed, if you support Allah, He will support you and plant firmly your feet.”** [TMQ: Muhammad-47:7].

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Burying Kashmir and Moving Forwards with Surrender to the Hindu State is Rejected

Ali Tariq, Pakistan

The terms and conditions of Bajwa's tenure extension have been surfacing one after the other in a shameful manner, essentially compromising interests of Muslims of Pakistan.

The first was the forceful implementation of the destructive IMF program in the garb of improving the country's economic situation. However, in essence it was to safeguard the interest-based money lending business of international donors, supervised by the IMF, as well as to ensure Western control over the financial affairs of the country. New financial policies and measures were quickly rolled out to guarantee timely foreign debt payments, at the cost of crippling the local economy, back breaking taxation and price hikes for the general public. This was followed by taking on additional interest-based loans to further pile up the debt burden to ensure that the country remains hostage to Western control over our financial matters. All of this was done in clear opposition to the commands of Allah (SWT) and His Messenger (SAW), who have forbidden interest-based money transactions and making of contracts that give non-Muslims control over the affairs of Muslims.

The second was the unstinted support for the US lead Afghan reconciliation process, by pressurizing the Afghan Muslims, led by Taliban, to abandon jihad against occupying US and Western forces and for joining the US sponsored Afghan government. The main objective is to ensure perpetual US military presence and control of the region enabling the US to keep a check on the resurgence of the political expression of Islam in the region, as well as to curb increasing Chinese regional influence. This was again done in clear opposition to the commands of Allah (SWT) and His Messenger (SAW), which demand organizing jihad against occupying non-Muslim forces, whilst forbidding any support to non-Muslims for gaining control over affairs of Muslims.

The third and latest in this series is the abandonment of the Kashmir cause and explicit acceptance of Indian occupation of Jammu and Kashmir. The objective here is to serve the US interest of strangling Chinese regional

influence through a low intensity Indian military engagement against China over the Ladakh border. This matter could never materialize without a guarantee from Pakistan's military leadership that it will not antagonize India over the issue of Jammu and Kashmir. This guarantee finally came in the form of a ceasefire pact at the Line of Control, followed by Bajwa's recent "Bury the past and move forward" speech at the "Islamabad Security Dialogue," to officially recognize the Indian move to make occupied Jammu and Kashmir part of the Indian Union. This was once again done in clear opposition to commands of Allah (SWT) and His Messenger (SAW), which forbid acceptance of non-Muslim occupation of any Muslim Land and abandonment of jihad to protect Muslims against oppression of non-Muslims.

Bajwa has certainly repaid his benefactors who helped him secure an extension in his tenure, by making all efforts to deliver as per his commitment. However, he is surely violating the oath and promise he gave in the name of Allah (SWT) when he was commissioned at the Pakistan Military Academy. A solemn promise to remain loyal to Allah Almighty and to serve Allah's commands and to protect the interests of Muslims and his country. While Bajwa through his actions has forsaken his oath, the bulk of the military, comprising of troops and regimental officer ranks, is absolutely clear as to why they signed up for military service in the first place. For them, Jammu and Kashmir is their jugular vein. For them the people living in Jammu and Kashmir are their own people, their brothers and their sisters in Imaan. Their brothers in arms have embraced martyrdom while fighting for the Kashmir cause starting from the early days of 1948 till today. They clearly recognize India as their enemy for being an oppressive occupying force. They have fought multiple wars and skirmishes with the Hindu State. For them the notion of "bury the past and move forward" is synonymous to defying their conscience and identity and wasting all their past sacrifices.

Bajwa's U-turn on Kashmir issue and his neglect of the immense sacrifices of military men in the Kashmir cause and his shameful acceptance of the Indian occupation of Kashmir, may serve the US regional interest. Bajwa may also win the apparent support of the military leadership, by ruthlessly exploiting the military institutional discipline and chain of command. However, this will weaken the institution of the military by creating a deep fracture between the military leadership and its rank and file on the issue of Kashmir.

The military men in Pakistan Army's rank and file cannot forget the sacrifices they have given through sweat and blood for the Kashmir cause. They cannot forget or ignore the suffering of Kashmiri Muslims due to continuous oppression of Indian security forces. They cannot forget the precious lives, both civilian and military, lost due to continuous Indian firing across the Line of Control. Even though they temporarily show restraint out of military discipline and code of conduct, in their hearts they feel immense pain for their Kashmiri brothers and sisters who have been left helpless at the mercy of oppressive Indian security forces. For them the empty speeches on solidarity with Kashmir by those in authority and the release of ISPR songs simply add insult to injury. They have been giving sacrifices in the past for the liberation of Kashmir and even today they wait impatiently for a capable military leadership to lead them in their march towards Srinagar. They dream of the day when they will liberate Kashmir and raise the flag of "There is no god but Allah (swt) and Muhammad (saw) is His Messenger" across the length and breadth of Kashmir.

The sincere officers in the military leadership who fear accountability by Allah (swt) on the Day of Judgment, must realize that it is the existing nation state framework and the evil network of international financial and security institutions, led and managed by the West, which is keeping them subjugated and their capabilities compromised. Rather than getting poisoned by the Westphalian and similar pro-Western concepts, it is time to reject the fraud called democracy and embrace the Islamic political system, the Khilafah. The Khilafah State raised the Muslims to the position of the leading global power in the past and it will be the Khilafah State once again that will raise us to the same position.

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The Noble Quran, the Permanent Miracle of Allah (swt), of Inimitability (إعجاز) and Challenge (تحدي)

(Translated from Al-Waie Magazine Issue-231)

The Noble Quran represents the basis for the confirmation (ithbaat) of the validity of the Message of Islam. Invalidating its evidence of miraculous Inimitability ('ijaz), would mean the collapse of the entire Islamic edifice, which has been causing sleeplessness to the East and West, since its blessed emergence. Apart from the details of the miraculous aspects of the Quran, elaborated by experts in the 'Uloom ul-Quran (Quranic Knowledge), I will confine discourse only to the miraculous aspect which is the most simple, most powerful and most easy for the common man to understand, as well as being compatible with the clear and direct Quranic address in this regard. Before addressing the heart of the subject, it is necessary to review the basis of perceptions upon which the subject is based.

Since the tangible, natural components of creation lack the faculty of reasoning, characterized by limitations in their form, existence and organization, such that they are in need of a greater power, if they are ever to come together like glittering pearls arranged in an intricate necklace. That greater power must have the ability of creation from nothing (khulq min adam), the ability to precisely control things and to supremely organize the ordered existence of the created. This cannot occur from nature itself, as it does not have the faculty of reasoning to do so. The system that directs the universe is according to wisdom and observable laws that cannot be violated. It is not correct to deny the need of the creation for a Creator, the Wise Organizer.

Man cannot be excluded from the above principle upon the premise that he enjoys of intellectual capacity and free will. This is because he confirms his limitation and incapability before the compelling laws of the universe, which he strives to understand and must conform to, even during innovation, discovery and invention. If this is the case with man, who colonizes the earth and explores space, then it is the case with the rest of the creatures, which man senses are more incapable than himself. Therefore, He (swt) is the Creator Who determines the laws of nature, controlling them beyond the limited paradigm of creation. Accordingly, the philosophers and thinkers have agreed to define the One Who has this limitless ability of creation and organization of the

universe, man and life, as indispensable for existence (wajibul wujud) i.e. the Creator who is eternal (azali) upon Whom all the creations depend on for their existence.

Driven by several tendencies to understand his role in life, man looks around him, searching for answers to his many questions about the nature of his worldly life. Man was neither consulted about his arrival to the world, nor was he given choice over many of its details, besides from the fact that he does not possess the ability for immortality in this world. Man is forced to adopt a philosophy that answers his questions, though he neither feels relief nor does his heart receive tranquility, remaining in a permanent confusion, anxiousness and bewilderment, no matter how concise the adopted philosophy were, unless this philosophy provides him an enlightened view that addresses the causes for his existence and forced departure, in a complete and comprehensive manner, convincing his mind and complying with his human nature (fitrah).

Allah (swt), the indispensable for existence (wajib ul-wujud), reveals the Message (risalah) to whomsoever He (swt) chooses from amongst humankind. He (saw) chooses a Messenger to guide man towards the purpose of his creation, determining for him the nature of his role in life, providing for him the method to advance upon, in order to elevate himself by it, to the level that Allah (swt) has created mankind for, with respect to honor and favor over the rest of all creations. There arises the need of verification (tawtheeq) of the source of this Message, as it is mandatory for the Messenger to be provided with evidence (daleel) that verifies what he carries, such that it is not merely pretense, otherwise there would be claims to Prophethood by anyone who desires, leaving the people lost in a dilemma.

The evidence (daleel), the miracle (mu'jizah), comes at a level befitting with the Message that seeks to connect the people of the Earth with the Creator (swt), such that this evidence overwhelms humankind by breaching the prevailing laws of nature, that are controlled by the Creator (swt) alone. The evidence (daleel) thus poses a challenge that people, with all their capabilities, collectively and individually, fail to bring the like of it. Thus, it affirms the validity of the Prophethood (nabuwwah) of the one who carries the Message (risalah). The evidence becomes a clear evidence (burhaan), distinguishing disbelief from Imaan.

So, the law of burning was removed from fire, such that it did not harm Ibrahim (as), Khaleelullah (Confidante of Allah). The staff of Moosa (as), Kaleemullah (Converser with Allah), was transformed into a snake. Thus, Isa ibn Maryam (as) revived the dead with the permission of Allah (swt). The divine will intervenes in the laws of nature, effecting them such that these testimonial evidences are miracles for those associated with them, verifying the validity of their Prophethoods to everyone who witnessed and was informed of them. However, these miracles have ceased to be conclusive evidences beyond their specific eras and peoples. As for our Iman about the truthfulness of their occurrence, we believe in them because they are narrated in the Book of Allah (swt), the permanent miracle, whose conclusive evidence neither ceases over time, nor is confined to any one people within all peoples.

The Noble Quran was revealed to the Noble Prophet, Muhammad (saw). He (saw) never claimed that he was the author of the Quran. However, even if we assume that was the case, for the sake of argument, no one during his time or after was able to bring the like of it, let alone that which is better, by virtue of the inviolable constraints of human nature and laws governing existence. This never happened. Also, no one else claimed to be the author of the Quran. Even if someone did claim so, the same ruling would apply to them. That is, as long as someone was able to compose the Quran, others would soon bring the like of it, or better than it. This also has never happened. We will now elaborate the impossibility of such an occurrence, to establish with certainty that the Quran is from Allah (swt).

The Quran is composed in a pure Arabic language morphologically, with its principles and definitions that are subjected upon Arabic letters from 'Alif' to 'Yaa.' The Quran is embodied with thirty parts (Juz), divided into one hundred and fourteen chapters (surah), composed of six thousand two hundred thirty-six verses. Most of its verses (ayahs) are larger than its shortest surahs.

The Noble Prophet Muhammad (saw) confronted his opponents who had mastered the Arabic language, excelling in its poetry and prose prominently, by which the Arabs reached its heights, in manner similar to how the conjurers of Firaun, mastered the art of conjuring, or how the people of Isa (as), mastered medicine. The Prophet (saw) challenged the Arabs to bring the like of Noble Quran. Allah (swt) said, **قُلْ لَئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا فَلْيَأْتُوا بِمِثْلِهِ وَلَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا** “Say: ‘Surely, if mankind and jinn

were to get together to produce the like of this Qur'an, they will never be able to produce the like of it, howsoever they might help one another.” [Surah Isra 17: 88]. He (swt) asked them to bring the like of some of the Surahs at least, persisting in the challenge, showing its strength. He then asked, **أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِثْلِهِ مُفْتَرِيَاتٍ وَاذْعُوا مَنِ اسْتَضَعْتُمْ مِنْ دُونِ اللّٰهِ اِنْ كُنْتُمْ صَادِقِيْنَ** “Or do they say, ‘He invented it?’ Say, ‘Then bring ten surahs like it that have been invented and call upon [for assistance] whomever you can besides Allah, if you should be truthful.” [Surah Hud: 13]. He (swt) then asked them to bring the least of the challenge i.e. to bring one Surah, **أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُوْرَةٍ مِثْلِهِ** “Or do they say [about the Prophet], ‘He invented it?’ Say, ‘Then bring forth a surah like it and call upon [for assistance] whomever you can besides Allah, if you should be truthful.” [Surah Yunus: 38]. He emphasized this challenge and repeated it again by saying, **وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُوْرَةٍ مِثْلِهِ وَاذْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللّٰهِ اِنْ كُنْتُمْ صَادِقِيْنَ** “And if you are in doubt about what We have sent down upon Our Servant [Muhammad], then produce a Surah the like thereof and call upon your witnesses other than Allah, if you should be truthful.” [Surah al-Baqara 2:23]

The Quraysh could not ignore the challenge in any way, because the Noble Qur’an is the main pillar of establishing the validity of the Prophethood of Muhammad (saw) and the truthfulness of the Message of Islam. It included doctrines and laws representing the new way of life that clashed with the Jahiliyah society in its fundamentals, sharply striking at its core in a manner that turned matters upside down ideologically, politically, economically and socially. The leaders of Makkah rose to challenge, trying in vain and failing miserably. This led to the abandoning of verbal argument, transitioning to the fierce and aggressive resistance of the Islamic call.

They tried to crush the call of Islam. They practiced killing, torture, exile and siege to eliminate the call that was only restricted to words and the challenge of the Quran, in thirteen years of discord, when there was neither weapon nor revolution nor violence. This was how the revered words of the Noble Quran overwhelmed them, although the words of the Quran were formed from the very alphabetic letters and the language which they were so familiar with. They glorified and marveled at the status of the Quran, whilst being awestruck of the intricacies of the Quran, such that they adorned the

Kaaba itself with its unmatched compositions. The Islamic call became stronger and gained new supporters, until it was struck by the hands of the tyrants of Makkah, who increased their aggression. They conspired against the Noble Prophet (saw) and devised a plan to kill him. They increased their persecutions against his (saw) followers, even though they were sufficient to make an attempt to bring one surah. Had they done so, they could have stopped the mission of Islam forever. However it was far away from them as (تَنْزِيلُ الْكِتَابِ مِنْ) (اللَّهِ الْعَزِيزِ الْحَكِيمِ) **“The revelation of this Book is from Allah—the Almighty, All-Wise.”** [Surah Al-Ahqaf: 2]

Simply, it was sufficient to bring one surah as was written in the Noble Quran in order to invalidate the call to Islam. It is worth mentioning that there is no need for anyone who takes up the challenge to bring a surah like Surah Al-Baqarah, that has 6144 words. Instead, it is enough to bring a surah like Surah Al-Kawthar, that has only three verses, composed of no more than ten words only. Yes, one sentence, less than one line, which was, and is still is, sufficient for the Arabic writers of prose and poetry amongst the opponents of this Deen to permanently close the chapter of Islam.

However, it never happened and will not happen for an essential reason, the Noble Quran is the Word of Allah (swt) and it is not from any of humankind. Its pearls are composed in a unique and wonderful manner that made Walid bin Mughirah, the chief enemy of the Noble Prophet (saw), exclaim: “By Allah, I have heard once the words of Muhammad which are not from amongst the words of humans, nor amongst the words of Jinn. It has beautiful and eloquent words, (like a tree) with rich fruits and solid roots.”

One may argue here that if we assumed that the miracle of Quran is true, its appreciation would be limited to Arabs alone, as only they can sense the language and are aware of its intricacies. So it may be argued that only the Arabs can comprehend the miraculous aspect of the Quran, so it is not applicable to non-Arabs. It may then be argued that how can the Quran be considered as conclusive argument (Hujjah) before all men, obliging them to adopt Islam?!

The one who argues such has overlooked that believing in the Qur’an and embracing Islam does not require expert proficiency in the Arabic language, let alone acquaintance. This requirement is not achieved by many Muslims, as

most of them do not understand Arabic. Also acquaintance of the language in order to appreciate the Quran, plunging its depths and basking in its radiance, has even become difficult for most Arabs these days. As for what must be comprehended by those who adopt Islam, it is that the Quranic miracle is based and focused on challenging anyone amongst humankind the like of a single surah of the Quran. In short, the Quran challenges all of humankind to bring something similar to the surah of the Quran, consisting of ten words that do not exceed a sentence, not more than that, in order to invalidate the Message of Islam. This is something that no one has ever been able to do, although the Arabic language is still in use with its grammar, spoken by hundreds of millions of people, which confirms that the Quran is from the Creator (swt) of humankind.

What must be understood, which Muslims are aware of, both Arabs and Non-Arabs, is that all the nations, collectively or individually, have failed to bring the like of one single surah of the Noble Quran. The knowledge of Muslims about this inability to bring such a small surah of Quran over all of time, despite their knowledge of the mastery of many non-Muslims in the Arabic Language and the existence of the means to accept the challenge. This is what made Muslims, not their linguistic skills, accept the fact that the Noble Quran is from Allah (swt).

Some of those who argue repeat the same question in another form, by asking, non-Arabs, who are not Muslims, will not be able to judge the Quranic texts and comprehend its miracle, as long as they do not know Arabic, so, how could they be asked to comprehend the conclusive argument (Hujja) of the Quran and its miracle?!

We reaffirm that what is required is to comprehend that the miracle lies in the failure of human beings to bring a surah like that in the Holy Quran, even if it is of the size of one sentence of ten words. This has never happened. Thus, this conclusive argument of the Quran is binding upon all those who relates this miraculous aspect to its claim.

In order to remove confusion, we add that it is true that the surah is composed only in the Arabic language, so accordingly it is necessary to master the Arabic language in order to make an attempt at the challenge. However, what requires appreciation is that those who possessed such superior skills

have failed, even though they were the original people of the language and its masters. Also, there are still those who possess such skills, bent upon destroying Islam altogether, yet they also failed. Therefore, this is what obliges belief in the validity of the miracle of the Noble Qur'an.

Moreover, the door for the challenge is still left wide open. There is no doubt that Islam is advancing all over the world. Amongst other nations, major powers are interested in the thwarting Islam. Understanding and learning Arabic language is possible for every person who is bent upon this purpose. How is it not possible, whilst learning other languages that have been in practice since ancient times?! Moreover, many remarkably possess superior skills in many of the languages, simultaneously. In fact, such people, who are fluent in more than one language, strengthen the reality of the Quranic miracle. More than others, polyglots are aware of the meaning of the impossibility of bringing one single sentence, which does not exceed one single line in the language, despite the availability of all the composing elements of the language.

In our subject, the matter is related to mastery in the language. It would be enough to establish the error in the claim of the miracle of the Quran for the depraved enemies of Islam, yet they resorted instead to successive campaigns to eliminate Islam, in crusade wars that continued for centuries, in the contemporary bloody civilizational conflict and in various campaigns to eliminate the roots of "terrorism"! This is not new. Islam has represented the most important factor for conflict for many centuries that is ongoing today and will continue. Islam has always been the focus of attention for major powers and empires, because of the challenge and threat that it embodies, which cannot be ignored in any way. Islam has caused sleeplessness to the leaders of the West and East, ever since it graced the world with its presence.

The opponents of Islam have made strenuous efforts to eliminate the factor of Deen in their conflict with the Islamic Ummah, particularly what we have witnessed of the West in recent centuries. The activities of the neo-Orientalists intensify, trying to undermine Islam in various ways and arousing suspicion, misgivings and misconceptions about its rulings. It is not acceptable for anyone to think that they have would have somehow missed or overlooked the Quranic challenge of bringing the like of one surah from the Qur'an, consisting of one sentence with ten words, to invalidate Islam from its very foundation.

Moreover, the West has scholars and skilled experts in the centers specialized in the study of Islam and Arabic, such that they have access to the minutia of our subject. It is a well-known matter that they have a long history of study, embodied in a plethora of voluminous studies. One who visits specialized institutions in London, Moscow, Washington and Paris will find non-Muslim experts who are uniquely proficient in Arabic, such that one would think these people to be contemporaries of Shafi'i, Maalik and Abu Aswad Ad-Dauli. As long as the experts and specialists have failed to present that which invalidates the miracle of the Qur'an, despite the presence of compelling motives to do so and the absence of obstacles that prevent them from doing so, all must acknowledge the great status of the Noble Quran, admitting its miracle and the validity of the Message of Islam.

What increases the strength of the Quranic miracle, in its overwhelming and confounding, in addition to the low requirement to meet the challenge, the availability of linguistic elements to undertake the challenge and the enormous capabilities of its fervent opponents, is that the door of challenge will remain wide open, until the Day of Judgment. There is no other limiting deadline to end this challenge. Thus the Quranic challenge remains ever present before all of humanity to completely invalidate Islam. However, it is impossible as it is the miraculous Word of Allah (swt), protected until the Day of Judgment. Thus, the Quran is the permanent miracle that obliges believing in the Message of Islam, and consequently the Noble Messenger Muhammad (saw), the one who carried and conveyed it from Allah (swt).

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Islam, Muslims and Science

Adeel Faiq, Pakistan

One of the criticisms that the West has on Muslims is their lack of progress in science. In contrast, the West has made, and continues to make, significant contributions to science. Drawing upon its own experiences, the West believes that the primary reason for the failure of Muslims in science is because of their insistence on bringing religion into public life. Therefore, if Muslims are to progress in science, they must relegate religion to the private sphere, as the West has done.

The West's criticism is correct, though not its reasoning of the cause. For example, only two Muslim scientists have been awarded Nobel Prizes to date. Aziz Sancar was awarded the Nobel prize in Chemistry in the field of molecular biology in 2015. The 1999 Nobel Prize in Chemistry was awarded to Ahmed Zewail "for his studies of the transition states of chemical reactions using femtosecond spectroscopy." A more current example is that none of the fifty-plus Muslim status have been able to develop any kind of endogenous vaccine for COVID-19, though Muslim scientists did contribute.

However, the Western proposed solution, which some in the Muslim world also believe to be correct, needs to be examined in more detail. The current secular way of thinking in the West first became dominant in Europe in the late sixteenth and early seventeenth centuries. Before this period, European emperors and rulers used the Church to exploit their people and maintain their authority over them. As a result, the people began developing a feeling of resentment towards the Church and started speaking out against its interference in public matters. This ultimately culminated in the West adopting the Capitalist ideology, which is based upon the separation of the Church and the State.

When a group of people adopts a certain ideology, it strives to protect and spread it across the world. Colonialism, neocolonialism and liberal interventionism, for example, are some of the ways through which Western states have spread their own ideology elsewhere. Similarly, when Russia adopted Communism and became the Soviet Union, it too tried to spread its own ideology through invasions and various economic aid programs.

One of the most important tools that a state can use to protect and spread its ideology is technology. Technology, among having other benefits, allows the state to build a strong military to defend its border and carry its ideology elsewhere. So, for example, the nuclear bomb helped the United States and its allies win World War II. However, the nuclear bomb could not have been possible without significant advances in physics. Hence, in order to develop new and better military technologies, a state must produce scientists of extraordinary caliber. This essentially translates into developing and implementing effective and efficient educational policies that result in better institutions of learning, such as schools and universities.

Therefore, because of their expansionist tendencies, ideological states end up investing heavily in science and technology, primarily for military purposes. Technologies developed for military use then end up finding applications elsewhere. For example, the United States began the Defense Advanced Research Projects Agency (DARPA) to develop emerging technologies for use by the military. However, projects funded by DARPA have resulted in many non-military applications including the internet and graphical user interfaces in information technology.

Similarly, satellites were originally meant for reconnaissance and to track enemy movements. However, these satellites have now resulted in so many other applications such as communications, navigation and broadcasting.

But perhaps the best example is that of the first moon landing by humans, which, arguably, is one of the greatest technological breakthroughs of the past century. The Apollo-11 mission – as it is called – was a result of a space race between the United States and the Soviet Union. Each state hoped to show the superiority of its own ideology by winning this race.

Thus, progress in science and technology follows naturally when a state adopts a certain ideology. The same is true for Muslims. When Islam was implemented as an ideology by the Khilafah, Muslims made significant contributions to science and technology. For example, Muslims pioneered the invention of flying machines, glass mirrors, mechanical clocks and printing presses. Muslims also made significant contributions to mathematics including algebra, decimals, negative numbers, trigonometry and logarithms. They also laid the foundations of various fields of science such as optics and modern

medicine. Furthermore, Muslims made fundamental contributions to astronomy, including developing models about the solar system that directly influenced Copernicus' heliocentric model.

Muslims, in fact, continued to make advances in science and technology till as late as the eighteenth century. For example, Tipu Sultan in India made significant improvements to the missile technology. Lieutenant general Thomas Desaguliers, colonel commandant of the Royal Artillery at Woolwich, was impressed by reports of their effectiveness in the Mysorean Wars. He undertook several unsuccessful experiments to produce his own rocket weapons. After martyring him in battle, the British took several of his rockets back to Britain where William Congreve essentially reverse-engineered them to develop the so-called Congreve rockets. These rockets were then used in World War I. The same technology was later used by the United States to develop its own rocket technology, which ultimately resulted in NASA's Apollo 11 mission. Indeed, the reception lobby of NASA's Wallops Flight Facility has a display of a painting depicting the Mysorean rockets being fired by Tipu Sultan's Army at the British Cavalry.

It is clear from the above discussion that progress in science and technology is neither unique to the West nor to its ideology. Rather, any state that adopts any ideology, ultimately ends up making significant contributions to science and technology. Muslims, however, have been without a practically implemented ideology since the fall of the Khilafah in 1924, corresponding to 1342 AH, a hundred hijri years ago. Therefore, the lack of recent contributions of Muslims to science and technology is not a result of them not adopting the Western ideology, but rather a result of them not adopting any ideology comprehensively at all.

The West and some in the Muslim world believe that Muslims must leave the Islamic ideology and adopt Capitalism. They further argue that doing so will result in scientific and technological advancement in the Muslim world. However, adopting Capitalism will also mean adopting secularism and letting go of the Islamic aqeedah. Furthermore, we know that Capitalism is based on falsehood. Therefore, any progress which is derived by adopting it is ephemeral and short-sighted, since Allah (swt) says in the Noble Quran, **وَقُلْ جَاءَ الْحَقُّ وَرَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا** "And say: "The truth has come, and falsehood has vanished. Surely falsehood is ever bound to vanish by its very nature." (17.81).

We must, therefore, strive for the revival of the Islamic ideology, since only then will we be able to lead the world in science and technology again, as the Khilafah did for centuries previously. Indeed, the restoration of the Khilafah (Caliphate) on the Method of the Prophethood will trigger a reverse brain drain. Then, our ablest sons and daughters, currently in the West, will return with their experience to fuel a technological revolution in the Muslim Lands, patronized by a state with a vision to lead the world by the guidance of Islam.

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Pakistan's Rulers Mercilessly Tax the Poor and the Indebted to Fill the Pockets of Those Who Peddle in the Sin of Interest

Hizb-ut-Tahrir, Wilayah Pakistan

On 11 June 2021, in their budget announcement, Pakistan's rulers made great fanfare of reducing taxation on certain sectors and increasing the salaries of government employees. Then, within days, the mouthpieces of the rulers made an even greater fanfare, through every platform available to them.

However, in the same budget, Pakistan's rulers increased overall taxation to a historic high of nearly six trillion rupees, which means the budget is akin to putting in one pocket, only to take out even more from the other. Moreover, Pakistan's rulers intend to take tax from everyone without regard for Islam, which does not take Zakah revenues from the poor and indebted, rather Zakah is their right. Worse still, these rulers will spend over three trillion rupees upon making payments of interest, even though interest is a major sin in Islam and an invitation of war from Allah (swt) and His Messenger (saw). So why the great fanfare?!

Rather than refusing to pay the 3 trillion rupees in interest as Islam mandates, Pakistan's rulers will be taking even more interest-based loans, to help cover the 3.5 trillion rupees federal fiscal deficit. Thus, the current government is plunging Pakistan deeper into interest-based debt, as every previous government has done. In 1971, Pakistan's debt was 30 billion rupees, but by 1991, it rose to 825 billion rupees. By 2011, Pakistan's debt soared to 10 trillion rupees and now it has quadrupled, approaching 40 trillion rupees, just ten years later! So why the great fanfare?!

Worse, in their great fanfare, Pakistan's rulers falsely claim that relief and riches are just around the corner. However, instead, Pakistan's rulers work with the IMF to ensure that Pakistan's struggling economy is bled dry, just to fill the pockets of those who peddle in the major sin of interest. Taxation was over one trillion rupees for the financial year of 2008-2009, but then was doubled to over two trillion rupees for 2013-2014. By 2018-2019, taxation was then doubled again to four trillion rupees, whilst Pakistan's rulers now target nearly six trillion for 2021-2022. This is whilst they are striving, from now, to meet the

IMF demand for taxation of ten trillion rupees, for the financial year of 2024-2025. If such increases in taxation were to ensure the defending the honour of the Prophet (saw), or liberating Al-Aqsa Masjid and Occupied Kashmir, the Muslims of Pakistan would empty their houses and tie stones to their bellies. However, to chase our poor and indebted mercilessly, in order to spend upon a major sin, is a heinous crime that must be denounced and rejected in every corner of Pakistan! So why the great fanfare?!

Worse still, pleading compulsion through the worsening interest-based debt crisis that they themselves caused, the rulers then submit to the destructive conditions of the IMF. Upon the IMF condition of devaluation, they weaken our currency to make our exports cheaper for Western states to buy, whilst imports become more expensive, as well as everything in Pakistan, including its interest-based debt. Thus, in January 2001, 59 Rupees bought one dollar but in June 2021, the Rupee has been weakened to the extent that 154 Rupees buys a single US dollar. The IMF also imposes the condition of privatization of the potential sources of large revenues for the state treasury, ensuring a continuous dependency on interest-based loans. Thus, the state treasury is deprived of huge revenues from energy, minerals and large scale manufacturing, which now fill the pockets of private owners, both local and foreign.

And then after having thoroughly impoverished us, the rulers then plead that we are too poor to resist the demands of the Western colonialists over Islam and its sanctities!

O Muslims of Pakistan!

Allah (swt) said, ﴿وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ﴾ **“And whoever turns away from My remembrance - indeed, he will have a miserable life, and We will gather [i.e., raise] him on the Day of Resurrection blind.”** [Surah Taha: 124]. Under the current economic system of disobedience of Allah (swt), there will be no end to our misery and hardship. Let us rid ourselves of this cruel system, O Muslims, by striving to re-establish the Khilafah (Caliphate) on the Method of Prophethood.

Allah (swt) said, ﴿وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيَعَةٍ يَحْسَبُهُ الظَّمْآنُ مَاءً حَتَّى إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا﴾ **“As for those who disbelieve, their deeds are like a mirage in the desert, which the thirsty supposes to be water until he comes to it only**

to find that it was nothing.” [An-Noor: 39]. Under the current rulers, who give preference to the instructions of the lying kuffar over the commands of Allah (swt) and His Messenger (saw), we will only ever starve, whilst being fed with false promises of the end of our starvation. Let us rid ourselves of these brazenly sinful rulers, O Muslims, by demanding that our fathers, brothers and sons in the armed forces grant their Nussrah to Hizb ut Tahrir for the immediate re-establishment of the Khilafah (Caliphate) on the Method of Prophethood.

It is the Khilafah alone that will end the merciless seizing of funds from our poor and indebted and spending on sinful interest payments. It is the Khilafah alone that will seize the actual principals of loans from the assets of the corrupt officials and rulers, as Islam forbids the wealth of misappropriation (ghalool). Thus, the Khilafah will finally close the continuously, enlarging, bleeding wound in the side of our body, so we can fully focus our efforts on striving for Allah (swt) and His Messenger (saw).

As for raising large revenues to spend on Islam’s obligations, such as preparing our armies for Jihad against our enemies or relieving the poor of their poverty and the indebted of their debt, the Khilafah will do so without burdening our poor and indebted. The Khilafah will collect substantial revenues from the financially capable, such as Kharaaj from the owners of agricultural land and Zakah from the owners of trading merchandise. The Khilafah will forbid the privatization of energy and minerals as in Islam it is a public property, whose revenue is to be spent on the needs of the public. The Khilafah will also efficiently run state-owned heavy industry to produce high value products, such as industrial machinery and vehicles, generating huge revenues from their sales. If revenues still remain short, the Khilafah will raise emergency taxation from the wealthiest amongst us.

And the Khilafah will end the continuous weakening of currency and the dollar hegemony, which has drowned us in a flood of inflation. The Khilafah will make gold and silver as the basis for currency, ensuring stable prices, as they were for the centuries under the Khilafah.

So is it still not clear to us, O Muslims, that nothing less than the re-establishment of the Khilafah (Caliphate) on the Method of Prophethood (saw) will end our perpetual economic agony?! Allah (swt) said, ﴿أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ﴾

﴿اللَّطِيفُ الْخَبِيرُ﴾“Does He who created not know, while He is the Subtle, the Acquainted?” [Surah al-Mulk 67:14].

#KhilafahEndsSlaveryToIMF

3 Dhul Qa’adah 1442 AH

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Hizb ut Tahrir

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The Dawah to Allah (swt)

(Translated from Al-Waie Magazine Issue-146)

Allah (swt) says, **ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ** "Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided." [TMQ Surah Nahl: 125]. And He (swt) says, **وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُ** "And do not argue with the People of the Scripture except in a way that is best, except for those who commit injustice among them," [TMQ Surah Ankabuth: 46]. Allah (swt) Addresses Musa and Harun (as), **إِذْهَبَا إِلَى فِرْعَوْنَ إِنَّهُ طَغَى فَقُولَا لَهُ قَوْلًا لَيِّنًا لَعَلَّهُ** "Go, both of you, to Pharaoh. Indeed, he has transgressed. And speak to him with gentle speech that perhaps he may be reminded or fear [Allah]." [TMQ Surah Taha: 43, 44]

These verses elucidate how to invite to Allah (swt), which is first and foremost the Dawah to Allah (swt). So, it is not the invitation to any person or people or any group or any party. Thus the Dawah Carrier performs the obligation which Allah (swt) ordained upon him. It is not for the sake of Dawah, nor is it for the sake of those who are guided through him, for his reward (ajr) is only from Allah (swt). Thus the Dawah Carrier is neither disheartened by the people who do not respond to him, nor is his heart broken with their plots against him and his call. Certainly Guidance (huda) and Misguidance (Dalaal) are from Allah (swt) alone. Allah (swt) says, **لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ** "Not upon you, [O Muhammad], is [responsibility for] their guidance, but Allah guides whom He wills" [TMQ Surah Baqarah: 272]. And he (swt) says, **وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِمَّا يَمْكُرُونَ** "And do not grieve over them and do not be in distress over what they conspire." [Surah Nahl: 127]. And the good end is for those who are pious, **إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ** "Indeed, Allah is with those who are pious and those who are doers of good." [Surah Nahl: 128]

Dawah is of Two Categories: The first category is inviting non-Muslims to adopt Islam, which is undertaken by individuals in all circumstances, and by the state by the practical method, which is to rule non-Muslims with the laws of Islam, in order for them to see the light of Islam and its grace, thereby entering Islam in droves. The second category is calling Muslims to implement Islam and

work for its implementation. In the case of the absence of authority to implement the Islamic laws, working for Islam must be aimed to combine the authority with Noble Quran, i.e. the authority has to be for the noble Quran, implementing its laws over the people, i.e. the authority must have a single reference, which is Islam. This necessitates the work to be collective i.e. through a structure (kutlah).

Both of these two Dawah categories are amongst the laws of Method (Tareeqah) that must be carried out to achieve tangible results (nataa'ij mahsoosah). It is neither carried out only to discharge the obligation nor is it for to be absolved by the Lord (swt). Instead, the Muslims must aim to achieve the tangible results, such as achieving the actual adoption of Islam by a person or others, or changing the specific concepts of a person or persons, or, in the case of Jihad in the Path of Allah (swt), opening the fortress or killing the enemy or controlling the area of enemy land. This intention is amongst the actions of the Method (Tareeqah), which must always remain in mind when performing any action.

Methods to Carry the Dawah are of Three Categories:

First: Calling with Wisdom (Hikmah): i.e. with rational evidences, irrefutable, conclusive arguments and convincing words by confronting the wrong thought with correct thought. Accordingly, this method is productive with the thinking people, which is why the disbelievers and atheists fear it, just as those who have gone astray and misguide others fear it. This is because it exposes the falsity of falsehood and illuminates the truth, as the truth is a burning fire for corruption and a guiding light for righteousness. The Noble Quran has come with conclusive evidences and irrefutable arguments, addressing the minds, in order to reflect upon the dominion of the heavens and the earth, in order to reach from this reflection that this universe has a Creator. Allah (swt) says, **أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ* وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ. وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ* وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ** **“Then do they not look at the camels - how they are created?. And at the sky - how it is raised? And at the mountains - how they are erected? And at the earth - how it is spread out?”** [TMQ Surah Ghasiya: 17-20]. He (swt) says, **وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ. حَتَّىٰ إِذَا أَقْلَّتْ سَحَابًا ثِقَالًا سُقْنَهُ لِبَلَدٍ مَّيِّتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ. كَذَٰلِكَ نُخْرِجُ الْمَوْتَى لَعَلَّكُمْ تَذَكَّرُونَ** **“And it is He who sends the winds as good tidings before His mercy until, when they have carried heavy rainclouds, We drive them to a dead land**

and We send down rain therein and bring forth thereby [some] of all the fruits. Thus will We bring forth the dead; perhaps you may be reminded.” [TMQ Surah Al Araf: 57].

Leniency, flattery, compromise and flexibility are neither wisdom, prudence and caution nor moderation and diplomacy. None of these constitute the meaning of wisdom. Wisdom is either putting things in their right place, or arguments and evidences. In the verse, there is no place for its interpretation as it puts things in its place, such that it is incumbent for its meaning to be conclusive argument and clear evidence.

The Messenger of Allah (saw) neither concede to the people of Makkah in his Dawah to Islam, nor did he (saw) flatter them or compromise with them. Rather, he (saw) only recited upon them the sayings of Allah (swt), **إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنْتُمْ لَهَا وَارِدُونَ** “Indeed, you [disbelievers] and what you worship other than Allah are the firewood of Hell. You will be coming to [enter] it.” [TMQ Surah Al-Anbiya: 98], and His (swt) saying, **تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ** “May the hands of Abu Lahab be ruined, and ruined is he.” [TMQ Surah Al-Masad:1], and His (swt) saying, **وَلَا تَطْعَمْ كُلَّ حَلَاْفٍ مَّهِينٍ* هَمَّازٍ مَشَاءٍ بِنَمِيمٍ* مَنَاعٍ لِلْخَيْرِ** “And do not obey every worthless habitual swearer. [And] scorner, going about with malicious gossip. A preventer of good, transgressing and sinful, Cruel, moreover, and an illegitimate pretender.” [Surah Al-Qalam: 10-13]

Second: Good Instruction (Advice): It is a beautiful reminder i.e. inciting the emotion, while addressing the minds, and inciting the thinking while addressing the emotion. In this way, the call enters into the heart gently and the emotion gets deepened, gently. Indeed, gentleness in the instruction often guides the rebelling hearts and puts affection in the rigid hearts. Allah (swt) addresses his Noble Messenger (sal) by saying, **فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ** “So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from you. So pardon them and ask forgiveness for them and consult them in the matter.” [TMQ Surah Al-Imran: 159]. He (swt) addresses Musa and Harun (as) by saying, **إِذْهَبَا إِلَى فِرْعَوْنَ إِنَّهُ طَغَىٰ فَقُولَا لَهُ قَوْلًا لَّيِّنًا لِّعَلَّهِ يَتَذَكَّرُ أَوْ يَخْشَىٰ** “Go, both of you, to Pharaoh. Indeed, he has transgressed. And speak to him with gentle

speech that perhaps he may be reminded or fear [Allah]. ” [TMQ Surah Taha: 43, 44]

Many of the verses of the wise reminder, the Quran, address the emotions, shocking the souls, in order to compel the review of previous stances and to sharpen the determination to work upon what convinces the mind. Allah (swt) says, **وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالإِنسِ لَهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ بِهَا وَلَهُمْ أُذُنٌ لَّا يَسْمَعُونَ بِهَا أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ** “And We have certainly created for Hell many of the jinn and mankind. 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.” [TMQ Surah A’raf : 179]

Third: “Argue with them in a way that is best” (وَجَادِلْهُمْ بَالَّتِي هِيَ أَحْسَنُ) i.e. in a method which is best for argumentation (mujaadalah). It is the discussion whose position is confined to thought alone, without going beyond other than that, in terms of personal or tangential issues. The discussion takes the role of opposition and contradiction, by giving truthful arguments, refuting false arguments, while investigating to reach the truth. Allah (swt) says, **لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ** “Had there been within the heavens and earth gods besides Allah, they both would have been ruined. So exalted is Allah, Lord of the Throne, above what they describe.” [TMQ Surah Al-Anbiya: 22]. And He (swt) exalts his wisdom by saying, **وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا** “If it (the Quran) had been from [any] other than Allah, they would have found within it much contradiction.” [TMQ Surah An-nisa: 82]

The intention must always be defined to carry the call to a certain person, to the extent to which you can interact with him and bring change within him. If he responds to the call, that must also be defined. Therefore, firstly, you can aim to discuss with the person vigorously to take the side of the thought. Secondly, you can aim to change his concept, so that he adopts what is right and truthful. Thirdly, you can aim for him to carry certain thoughts and convey to his surroundings and circles. Fourthly, you can aim that he supports you and helps you. Failing to define the extent that is expected from the one who is addressed, may lead the Dawah Carrier to become frustrated and despairing. Both frustration and despair are not correct.

Showing superiority in the discussion is not the intention of Dawah Carrier, nor is it to win the argument for the sake of winning. Instead, the intention is to persuade and grant access to the truth. The human being has his own characteristics and ways. It is not easy for him to admit defeat or to give up the opinion which he defends. Thus, the one who is addressed must feel himself inviolable and his values must be honored. Therefore, he should neither be provoked nor taken advantage of. He should neither be dismissed nor disgraced and vilified. This is because the purpose of discussion is to gain him and not to ensure his enmity. Care must be taken in the styles of discussion, such that he does neither feel distant from you, nor he thinks that you are someone alien to him. It is also necessary to take account of his dispositional state, when inviting him to the call, so that appropriate times and appropriate words are chosen, like the saying, *لِكُلِّ مَقَامٍ مَقَالٌ* “There is (appropriate) word for every situation.” If the one who is addressed does not open his heart, his mind will not open. The path to the minds is through the hearts. Thus affection of the heart is necessary before addressing the mind. When the Messenger of Allah (saw) met a group from Banu Abdillah, he addressed them by saying, *(إِنَّ اللَّهَ قَدْ أَحْسَنَ اسْمَ أَبِيكُمْ)* **“Indeed, Allah has given the best name for your father”** since their father name was not Abdul Lat (servant of Al-Lat) or Abdul Uzza (Servant of Al-Uzza). Thus it created affection in their hearts, inclining them to hear what he (saw) says and respond to him.

In all the circumstances, it is necessary to speak the truth and be patient upon the harm in a way the believing advocates to truth remain patient, but not like those who are subservient and submissive. It is reported from Bukhari that Ubada bin Samit (ra) said, *بَايَعْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى السَّمْعِ وَالطَّاعَةِ فِي* **الْمُنْشَطِ وَالْمَكْرَهِ وَأَنْ لَا نُنَازِعَ الْأَمْرَ أَهْلَهُ وَأَنْ نَقُومَ أَوْ نَقُولَ بِالْحَقِّ حَيْثُمَا كُنَّا لَا نَخَافُ فِي اللَّهِ لَوْمَةً لَائِمَةً **“We pledged allegiance to the Messenger of Allah (saw) to hear and obey in ease and hardship, enthusiasm and reluctance, and not to dispute with people in authority and to speak or establish the truth wherever we were without worrying about criticism.”****

Ruling on Insulting (sub) False Religions:

Allah (swt) says, *وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ* **“And do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge. Thus We have made pleasing to every community their deeds.**

Then to their Lord is their return, and He will inform them about what they used to do.” [TMQ Surah Al-Anam: 108]

Islam forbids its followers to insult the worshipped things of disbelievers as it may lead to the insulting of Allah (swt). Insulting the disbelief, polytheism and false deities who are worshipped other than Allah (swt) is in origin a permissible (mubah) matter. However, if this insulting is provocative, likely leading to the reaction of insulting Allah (swt) or any sanctity of Muslims, then it is forbidden (haraam) to insult the worshipped things of disbelievers.

From this verse, Usuli scholars derive the Shariah principle (qaa'idah), **الْوَسِيْلَةُ إِلَى الْحَرَامِ حَرَامٌ** "That which leads to Haram is also Haram." That is if the permissible action is most likely to lead Haraam, then it becomes Haraam as long as this speculation persists. Also the saying of Prophet (saw) as was narrated in Bukhari and Muslim: **مَنْ الْكَبَائِرِ سَتَمَ الرَّجُلِ وَالِدَيْهِ** "For a man to insult his parents, is one of the major sins." It was asked, 'Does a man insult his parents?' He (saw) replied, **يَسِبُ أَبَا الرَّجُلِ, فَيَسِبُ أَبَاهُ, وَيَسِبُ أُمَّهُ, فَيَسِبُ أُمَّهُ** "Yes, he insults the father of a man who in return insults his father, and he insults a man's mother who in return insults his mother." It is close in meaning to the saying of Allah (swt), **وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالْبَيِّنَاتِ هِيَ أَحْسَنُ عِنْدَ الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا** "And do not argue with the People of the Scripture except in a way that is best, except for those who commit injustice among them, and say, 'We believe in that which has been revealed to us and revealed to you. And our God and your God is one; and we are Muslims [in submission] to Him.'" [TMQ Surah Al-Ankabuth : 46]

Ibn Jareer, Ibn abi Hatim and others reported from Ibn Abbas (ra) that: In His (swt) saying, **وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ** "And do not revile those they invoke other than Allah", the disbelievers asked, **يا محمد لتنتهين عن سبِّك آلهتنا أو** "Oh, Muhammed! Will you desist from your insulting of our gods or we will mock your lord." So Allah (swt) prohibited the believers to insult their idols, lest in return insult Allah (swt) out of enmity, without having any knowledge. The verse has clarified that every people was adorned by their action and religion, such that they did not want anyone to insult their religion. Allah (swt) made accountability (muHaasabah) of the people exclusive to Himself (swt) and He (swt) did not give this accountability to the Messengers. Thus Messengers are sent to people only to convey clearly, inviting them with wisdom and good instruction.

This does not mean compromise, hypocrisy and abandoning the conflict with falsehood. Instead, it means the absence of insulting and provocation by belittling and humiliating. When Allah (swt) sent Musa (as) and Harun (as) to Firaun, He (swt) told them: **إِذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ** "Go, both of you, to Pharaoh. Indeed, he has transgressed. And speak to him with gentle speech that perhaps he may be reminded or fear [Allah]. " [TMQ Surah Taha: 43,44]. Amongst the gentle speech was the explicit warning to Firaun by saying, **إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَىٰ مَن كَذَّبَ وَتَوَلَّىٰ** "Indeed, it has been revealed to us that the punishment will be upon whoever denies and turns away." [TMQ Surah Taha: 48]

Thus, Islam commands us not to provoke the people of contradictory beliefs through derision and insulting, even though their false beliefs deserve it. It is because such provocation extinguishes the light of the intellect and incites the instinct of self-defense, firmly closing the door to positive responding to the Da'wah. Furthermore, Islam commands us to elucidate clearly the delusion and falsity of contradictory beliefs, as well as the bad consequences of those who adopt it, with strong arguments.

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Q&A: Khalifah has the right of Adoption

(Translated from Arabic)

To: Ahmed Al-Qairawan

Question:

Assalamu Alaikum, what is the meaning of the Khalifah alone has the right to adopt Shari'ah rules?

Answer:

Wa Alaikum Assalam wa Rahmatu Allahi wa Barakatuh,

The answer to your question is found in detail in the book The Draft Constitution and in other books of the party, and I will quote to you some of what was mentioned on this topic in the book The Draft Constitution part I:

- Page 110 of the Word file (Arabic edition) reads the following:

“With respect to the fourth principle, which is that the leader of the State alone has the right to adopt the laws, this has been established by the Ijma’ of the companions that the Khalifah alone has the right to adopt the laws, and from this Ijma’ the famous Shari’ah principles: “The order of the Imam resolves the difference”, “The order of the Imam is executed” and “The ruler can issue as many judgements as there are problems that appear” are all derived.”. End

- The explanation of Article 36 on pages 146-153 of the Word file (Arabic edition) reads the following:

“The evidence for paragraph “a” is the Ijma’ of the companions, since the law (Qanun) is a technical term which means: The command which is issued by the authority in order to govern the people according to it; and it is also known as “the collection of rules which the authority imposes upon people to follow in their relations”, in other words, if the authority orders specific rules, these rules are laws which the people are bound by, and if the authority did not order them then they are not considered laws and the people are not bound by them.

The Muslims act according to the rules of the Shari'ah and, therefore, they act according to the orders and prohibitions of Allah (swt) and not the orders and prohibitions of the authority.

So they act according to the rules of the Shari'ah and not the orders of the authority. But, these Shari'ah rules were differed over by the companions, so some of them understood something from the Shari'ah texts whereas others understood something different from them, and each of them proceeded according to what they had understood, and their understanding would be the rule of Allah (swt) for them. However, there are Shari'ah rules that the Muslims would all have to proceed according to one opinion in order to facilitate the management of the affairs of the Ummah, as opposed to each one following their own Ijtihad. This actually happened; Abu Bakr (ra) thought that the wealth should be distributed amongst the Muslims equally, since it was their right collectively. As for Umar (ra), he thought that it was not correct to give the one who had previously fought against the Messenger of Allah the same as the ones who had fought alongside him, or to give the poor the same as the rich. However, Abu Bakr (ra) was the Khalifah and so ordered the implementation of his opinion, in other words, the adoption of the equal distribution of the wealth. The Muslims followed his opinion and the judges and governors acted according to it, and Umar (ra) submitted to the opinion of Abu Bakr (ra) and he acted according to it and implemented it. When Umar (ra) then became the Khalifah, he adopted an opinion which contradicted the opinion of Abu Bakr (ra); in other words, he ordered his opinion which was to distribute the wealth according to preference rather than equally. Therefore, he distributed the wealth according to those who embraced Islam earlier and according to need and the Muslims followed his opinion and the judges and governors acted according to it.

So, there was an Ijma' of the companions that the Imam could adopt specific rules and order their enactment, and that it was upon the Muslims to obey that even if it went against their own Ijtihad, and they had to leave acting according to their own opinions and Ijtihad.

These adopted rules are the laws. Consequently, the passing of laws is for the Khalifah alone and no one else possesses that right at all." End.

I hope the issue has become clear now.

This is my opinion in this matter and Allah is the Most Wise and He Knows Best.

**Your brother,
Ata Bin Khalil Abu Al-Rashtah
7th Rajab al-Khair 1442 AH
19/02/2021 CE**

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Q&A: America's Policy towards Russia and China

(Translated)

Question:

The new US administration headed by Biden began attacking China and Russia, and at the same time it began to strengthen partnerships and revive old alliances with some countries. What is America's policy towards these two countries in particular, and what are its goals? Is this administration different from the previous one?

Answer:

Let us review the actions of the new administration through which we will show the nature and objectives of the US policy:

1- US President Biden held a quad summit on 12/3/2021 with the leaders of Australia, Scott Morrison, India, Narendra Modi, and Japan, Yoshihide Suga, via online, as these countries are pivotal in America's efforts to confront the growing military and economic power of China. Biden said: (*"a free and open Indo-Pacific is essential to each of our futures, our countries... The United States is committed to working with you, our partners, and all our allies in the region to achieve stability."*) (Whitehouse.gov; Middle East, 13/3/2021) And then the US Secretary of Defense Lloyd Austin announced on 13/3/2021 that ("He will travel to Asia on a week-long visit that will lead him to Tokyo, Seoul and New Delhi to discuss ways to enhance military cooperation in the region with America's allies and establish reliable deterrence against China." He will join the US Secretary of State in Tokyo and Seoul to meet with their counterparts there. This is before the Biden team's first meeting in Alaska with Chinese Foreign Ministry officials: Chinese Communist Party foreign relations official Yang Jiechi and Chinese Foreign Minister Wang Yi" (Middle East 14/3/2021). They will discuss the situation in Hong Kong, Xinjiang (East Turkestan) Tibet, Taiwan and the violations of human rights.

2- On 20/3/2021, US Defense Secretary Lloyd Austin said: *"We definitely urge all our allies and partners to move away from Russian equipment and avoid acquiring it in any way that would cause sanctions on our side."* He added,

“India has not received any shipment of the Russian S-400 air defense system. Therefore, the possibility of imposing sanctions was not discussed” (Al-Jazeera 20/3/2021). Indian Prime Minister, Modi, had signed with Russian President Putin an agreement to purchase the Russian S-400 air defense system in 2018 at a value of 5.4 billion dollars. India paid \$800 million in 2019 as a down payment on the deal. The first batch of these missiles is expected to arrive later this year. Austin’s visit to India comes within the framework of US efforts to form an alliance of countries that aim to counter China's influence in the region as well as imposing restrictions on Russia, while the US defense companies signed deals worth billions of dollars to supply India with military equipment, including the purchase of 150 combat aircraft and helicopters as part of the modernization of the Indian armed forces, which plans to invest about 250 billion dollars for that. Note that Russia is the largest arms supplier to India.

India fears that it will be exposed to US sanctions, like what happened to Turkey for buying the S-400 system. Since Modi came to power in 2014, the Indo-American relations have strengthened because Modi follows the American policy. In 2016, America designated India as a "major defense partner" and since then America has signed a series of agreements with India to facilitate the transfer of precision weapons and to deepen military cooperation. America wants India to completely refrain from purchasing the Russian S-400 defense system and other weapons so that it does not stop relying on it in armaments, in contrast to the policy of the pro-British Indian Congress Party that it was instructing it during its decades of rule over India to buy weapons from Russia during the era of the Soviet Union, and in the era that followed, so that America would not dominate India and be able to extend its influence over it. But when America managed to bring its agent in the Janata Party to power in India, it began working to link India with it on the issue of armaments and the army until it took control of the political and military matters in India and ended the British presence there.

3- At the same time, America is engaged in dialogue with China and pressures China directly. A meeting was launched between the US and Chinese ministries of State in Alaska, America on 18/3/2021, where US Secretary of State Anthony Blinken said [*“China's actions threaten the rules-based order that maintains global stability.”* And he said: *“We will ... discuss our deep concerns with actions by China, including in Xinjiang, Hong Kong, Taiwan, cyberattacks on*

the United States, economic coercion of our allies... Each of these actions threatens the rules-based system that maintains global stability". Foreign Relations Officer of the Communist Party of China, Yang Jiechi, said, responding to him: *"China firmly opposes the American interference in China's internal affairs ... We have expressed our strong opposition to such an intervention, and we will take resolute measures to respond ... What needs to be done is to abandon the cold war mentality."* (Reuters 19/3/2021)]. Here, America wanted to pressure China directly under the name of dialogue within a psychological and informational war to defame it in front of the world because it violates human rights, but not in the interest of these human rights. It has a pressure card on China, but it appears that it has not succeeded in it, as the Chinese responded to it from where they were attacked, since it, America, violates human rights inside and outside it. It is also guilty, like China, in addition to the fact that it has control over other countries and is working to impose its hegemony on them, blackmails them and plunders their wealth.

4- The new administration headed by Biden indicated that it would continue for the time being the trade war launched by the Trump administration, but by rallying allies and other powers with it. Blinken was chosen as the Secretary of State for being in favour of imposing sanctions on China. He declared before the Senate Foreign Relations Committee: [*"There is no doubt that China poses the greatest challenge for us than any other country, but it is a complex challenge, and that America must begin rapprochement with China from the position of strength not weakness. Part of that strength is working with allies and engaging with international institutions. Let me just say that I also believe that President Trump was right to take a firm stand towards China. I do not agree very much with his approach in a number of areas, but in basic terms it was correct and I think this is really beneficial for our foreign policy..."* (Anatolia 20/1/2021)] meaning that America's policy towards China is basically the same, but the styles it follows are different from administration to administration. The policy of containment ended, and the policy of confrontation with it began to limit its expansion in the region and abroad.

5- America clearly announced its fear of the Chinese expansion, so President Biden declared, "If we don't get moving, they're (China) going to eat our lunch...They have a major, major new initiative on rail... and China is making rapid progress in electric vehicle technology." On Wednesday 10/2/2021, he

spoke with his Chinese counterpart Xi Jinping for two hours on many issues, including human rights, trade and security.” White House press spokeswoman, Jen Psaki, said, *“I think the president’s view is that we are in competition with China, and he is clear about the depth of this challenge,”* (The Wall Street Journal 12/2/2021).

Biden confirmed his country's concerns once again by saying: *“So I see stiff competition with China. China has an overall goal, and I don’t criticize them for the goal, but they have an overall goal to become the leading country in the world, the wealthiest country in the world, and the most powerful country in the world. That’s not going to happen on my watch because the United States are going to continue to grow and expand... and that he will communicate with 27 heads of state in Europe to coordinate on the next steps towards Beijing. We will hold China accountable and ask it to respect the rules, especially in the South China Sea,”* ([CNN](#); Al-Jazeera 25/3/2021). The Biden administration had issued at the beginning of this month, the Interim Strategic Directive for the National Security Strategy document, which includes directives of the new administration for national security agencies so that they can work to confront global challenges, and China was mentioned 15 times in the document, which did not exceed 20 pages of small size and mentioned Russia only 5 times!

6- America believes that China has not been able to impose its control over the South China Sea and its region yet, and it is trying to do so. It wants to prevent it from taking control; it is occupying it with it and through the countries in this region. It tries to keep it a regional superpower besieged from all sides. In the South China Sea, there are many countries, including Indonesia, Malaysia, the Philippines and Vietnam, which America is working to move against China. Close to this sea in the Pacific Ocean, there is Australia, with which America coordinates to work against China. In the East China Sea, there are Japan, Taiwan and South Korea, and these countries are American allies. America has recognized a united China on the condition that it voluntarily unites with Taiwan. During the Trump era, it retracted from this recognition, so China threatened to invade Taiwan, so Trump retracted and went back and recognized a united China, which is the agreement that America signed with China in 1979, provided that unity is achieved through understanding, gradually, and by economic and political convergences.

But America is putting obstacles in its way, so it is working to arm and support Taiwan politically and economically. "The American Admiral Philip Davidson, the commander of the American forces in the Indian and Pacific region (Indopacom), warned on 10/3/2021 that China might invade Taiwan within 6 years, that is, by 2027." And he told Congress, *"I worry that they're [China] accelerating their ambitions to supplant the United States and our leadership role in the rules-based international order... by 2050,"* (The Guardian 10/3/2021; Al-Jazeera 11/3/2021). America is afraid of China's annexation of Taiwan, which it was considered part of by America's recognition, but there is a delay in achieving that, and it appears that China is bored with these delays and America's tricks, by obstructing the achievement of this unity and believes that it does not want it. But it seems that it does not want to lose its commercial relations with America and perhaps with many other countries, when America turns against it the countries of the world if it takes this step.

7- The matter is somewhat different with Russia than with China, Russia is controlling regions in Central Asia, the Caucasus and part of Eastern Europe up to Ukraine, which are ancient areas of influence that it has had since the era of the Soviet Union. America competes with it and competes with it in its region to be able to settle in them and extend its influence there. It was able to enter them and tried to extend the influence in some of them, but it has not settled yet. At the same time, it continues its pressures on Russia on many political, economic, media and psychological levels. That is why US President Biden described Russian President Putin as a "killer" in connection with his answer to the issue of poisoning Russian opposition Alexei Navalny, and said: *"There will be consequences for Russia's attempts to interfere in the American elections last year, even though the Kremlin insists that these allegations are not true,"* and he warned him of paying the price for the interventions, saying, *"Putin will pay the price and that he warned him of a possible response during the lengthy phone call he made with him in last January."* In response to his question about the consequences he intended, he said: *"You will see shortly."* (ABC 17/3/2021)

He indicates the imposition of more sanctions on Russia. The strange thing is that Putin's response was very weak and even humiliated. He said: *"Moscow will not cut its relations with Washington, but will work with the United States based on what is in the interest of Russia."* (Russian TV 18/3/2021), which indicates the extent of Russia's weakness and fear from sanctions, pressure,

and American campaigns against it in Ukraine, the Crimea and Europe. Note that the President of the Russian State Duma (Parliament) Vyacheslav Volodin considered Biden's attack on his president Putin and his country as an *"insult to all Russians,"* and said: *"Biden insulted the citizens of our country with his statement. This is hysteria of being helpless. Putin is our president, and attacking him is an attack on all of our country."* (Russia Today 3/17/2021).

All that Russia has done is to summon its ambassador to Washington for consultations only, nothing more! Its president called for a conference with Biden, but America rejected it, so they insulted him again. The Russian Foreign Ministry issued a statement saying, *"It is regrettable that the US side did not respond to Vladimir Putin's offer to hold an open conversation via video conference with US President Joe Biden on March 19 or 22 to discuss the accumulated problems in bilateral relations as well as issues related to strategic stability. The American side thus missed a new opportunity to search for a way out of the impasse in which the Russian-American relations fell in, due to the mistake of Washington."* (TASS 22/3/2021).

8- That is why America wants Turkey to abandon the policy that America allowed it to follow with Russia to use it in Syria, but rather to mobilize it alongside it to put pressure on Russia. Secretary of State Blinken said after his meeting with his Turkish counterpart Mevlüt Çavuşoğlu on 23/3/2021 in Brussels, *"It is despite from the general disagreements with Ankara, America and NATO have a strong interest in keeping Turkey anchored to NATO. Turkey is a long-term and valuable ally."* (Reuters 23/3/2021). And when NATO Secretary-General Jens Stoltenberg praised Turkey for its services to NATO countries and the defense of Europe when he said: *"Turkey, which does not have a membership in the (European) Union and which has borders with Syria and Iraq, plays a very important role in defending NATO on its southeastern borders."* (Anatolia 6/3/2021). Erdogan was pleased with that, so he wrote on his Twitter account, after that, saying: *"Turkey, as a NATO ally, will continue to fulfill all its obligations and serve global peace and security." Turkey is ready to co-operate with America, which is pressuring it to abandon the Russian S-400 missile defense system, after it initially allowed it to buy it in order to lure Russia to stay in Syria to serve America in maintaining the Syrian regime. As it began to dispense with the Russian role in Syria, in an extension of the policy it followed during the Trump era to put pressure on Turkey, the American administration*

headed by Biden announced on 5/2/2021 that it “wants Turkey to abandon the S-400 missiles.” Kirby, the spokesperson on behalf of the Department of Defense said: [*“Our position has not changed (from the deal) and called on Turkey to abandon it.”* Turkey showed a concession by offering to deal like Greece by placing missiles that arrived in warehouses without use. Turkish Defense Minister Hulusi Akar said: [*“Turkey is prepared to use the S-400 missile system, which it bought from Russia as part of a possible deal with America to ease tension on this issue,”* he said,] *“We are open to negotiating a model similar to that followed for the S-300 missiles located on the island of Crete, Greece.”* (Turkish TV 9/2/2021)] and Cyprus had bought these missiles in 1999 from Russia, and Turkey objected to them. It was agreed with Greece to store them on the island of Crete, and it became the property of Greece, which have not been used since that date except during exercises in 2013.

9- It appears that America has planned the political, economic, media and psychological attack on Russia as it planned against China. The US Secretary of State Blinken stated in his testimony before the Senate that *“Russia is at the top of the agenda,”* and he said, *“We talked about a number of challenges. The challenge that Russia poses across a whole series of fronts is also one of the pressing challenges.”* (Anatolia 20/1/2021) and White House Press Secretary Jen Psaki said: *“Russia will bear responsibility for its actions after a US intelligence report reinforced long-standing allegations that Russia sought to interfere in the 2020 US elections.”* She said: *“The Biden administration is adopting an approach towards Relations with Russia that differs from that which was followed by former Republican President Trump,”* She said, *“The Russians will certainly be held responsible for their actions.”* (Reuters 17/3/2021).

This is part of the psychological war on Russia to blackmail it in a number of issues and to be able to use it, especially against China, after it used it against the Muslim people of Syria who revolted against it and its agents. That is why White House Deputy Press Secretary Karine Jean-Pierre stated that [*“US President Joe Biden will meet President Putin when the time is right. Biden will not back down. He will be frank and open about the relationship with Russia.”* (Reuters 19/3/2021)]. It (America) uses the offensive style to show that it is in a position of power, at a time when it conducts diplomatic contacts for negotiation. It wants to make others negotiate from a weak position, and impose on them what it wants to impose on them what it can to achieve its

interests. This method was used by Trump, but in a rude manner; he threatened and cautioned, and at the same time he conducted diplomatic contacts to impose America's will and demands on the other parties, as it did with North Korea and with China. At the same time Biden wants to strengthen his position internally by showing that his administration is strong and not weak.

10- It is America's policy to work to spoil relations between Russia and China in order to destroy the rapprochement between them, so it was drawing Russia closer and inciting it against China, so it appears that it will continue this policy, but after Russia's humiliation. This is why America took the policy of attacking Russia in order to pressure and subjugate it to proceed with it against China. Note that Russia aspires to draw closer to America and to be involved in managing international affairs. But America does not accept that. Rather, it wants to subjugate it to its policy, and wants to use it against China and use it in other issues, just as it utilized it in Syria. It does not want to deal with it at the level of the major country with which it shares world affairs or the affairs of one of the regions, and for this it has lowered its rank in Syrian affairs to the level of Turkey, which orbits it (America). America is still dominated by vanity and arrogance, knowing that its global level has decreased, and it is in a deteriorating and eroding stage of decline internally.

11- Russia is trying to strengthen itself by China, to strengthen its position towards America, and perhaps it is aware that America wants to use it against China and has not yet fallen into trap. Its Foreign Ministry stated in a statement: *“Lavrov is scheduled to hold talks tomorrow, Tuesday, 23/3/2021, with his Chinese counterpart, Wang Yi, on issues related to strategic coordination between the two countries and the organization of contacts at the highest levels. The two countries are committed to close or identical positions on resolving most global issues. They are determined to continue to closely coordinate their actions in foreign policy.”* (Novosti 22/3/2021). During the visit of its Foreign Minister Lavrov, the Russian Foreign Ministry announced that *“the two countries renewed the treaty of good neighborliness, friendship and cooperation between them for another five years.”* The Chinese foreign minister said: *This year marks the 20th anniversary of the signing of the China-Russia*

Treaty of Good-neighborliness and Friendly Cooperation. The treaty has laid a solid legal foundation for the steady and sound development of China-Russia

relations..." (Novosti 23/3/2021) However, this did not reach the conclusion of an alliance between them and an international joint action between them to confront America.

The convention is twenty years old, and it did not produce serious joint action against America. Each of them was working on its part to defend itself and to try to understand and have rapprochement with America. It appears that Russia does not want to converge with China so that it becomes dependent on it, which makes it lose an international status because it wants to become the second major country next to America, and it does not want to be in a confrontation with America but rather wants to participate with it, and does not want further escalation with it so there will be no provocation for it in Ukraine, the Crimea, Central Asia, the Caucasus.

12- America is rallying allies again by its side as it declares its confrontation with Russia and China, and at the same time it wants to renew its hegemony over its allies. The US Secretary of State Blinken said during his visit to the headquarters of NATO after his meeting with Secretary of NATO Stoltenberg, [*I came to express the firm support of the United States, and that the United States wants to rebuild its partnerships, we want to revitalize the alliance with NATO partners in the first place.*] And he said. *"The alliance is at a decisive moment in the face of threats around the world. America is still reviewing its options in Afghanistan and it will consult with its allies in this regard."* (France 24, Reuters 23/3/2021)]. So America wants to kill two birds with one stone by renewing its hegemony over its NATO allies, while announcing the confrontation of Russia and China with Europe. It is pressuring Germany to give up the Nord Stream 2 to transport Russian gas to it and to Europe, which passes under the Baltic Sea between Russia and Germany.

At the end of last year, in December 2020, America imposed sanctions on companies that participate in the project and arrogantly demanded them to stop laying pipes. It wants to impose sanctions on the German fund that is financing the project. The German Cabinet replied, saying: *"Against the background of unilateral external sanctions against German and European companies, the German government cannot rule out that the sanctions will not be directed against the Fund either... Berlin rejects US sanctions on the Nord Stream 2 gas pipeline as a violation for European sovereignty"* (Sputnik 1/3/2021) and US State Department spokesman Ned Price said [*"Secretary of*

Q&A: Combining the two Hadiths on Khilafah

(Translated from Arabic)

To: Mohammed Shtat Abu Sabah

Question:

Assalamu Alaikum wa Rahmatu Allahi wa Barakatuh,

I hope that you receive my message and you are in abundance of health and wellness. And I want you to explain to me the following hadiths because these hadiths apparently contradictory and are used by groups of people to respond to each other without understanding what is meant by them.

The Hadith of the first group:

It was narrated on the authority of Al-Nu'man, ibn Al-Bashir (r.a) who said: “We were sitting in the mosque of the Messenger of Allah (saw) and Bashir was a man who did not speak much, so Abu Tha'labah Al Khushani came and said: “Oh, Bashir bin Sa'ad, have you memorized the words of the Messenger of Allah (saw) regarding the rulers?” Hudhaifah replied, “I have memorized his words”. So, Abu Tha'labah sat down and Hudhaifa said:

«تَكُونُ النَّبُوءَةُ فِيكُمْ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعَهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ خِلَافَةً عَلَيَّ مِنْهَاجِ النَّبُوءَةِ فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعَهَا إِذَا شَاءَ اللَّهُ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ مَلَكًا عَاصِبًا فَيَكُونُ مَا شَاءَ اللَّهُ أَنْ يَكُونَ ثُمَّ يَرْفَعَهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ مَلَكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعَهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ خِلَافَةً عَلَيَّ مِنْهَاجِ النَّبُوءَةِ» ثُمَّ سَكَتَ

“Prophethood will last with you as long as Allah wants it to last. Then there will be Khilafah according to the method of Prophethood, and it will last for as long as Allah wishes, then He will lift it if He wishes. Then there will be hereditary rule (ملكاً عاصباً), and it will last for as long as Allah wishes, then He will lift it if He wishes. Then there will be an oppressive rule (ملكاً جبرية), and it will last for as long as Allah wishes, then He will lift it if He wishes. Then there will be a Khilafah on the method of Prophethood.” Then he (saw) fell silent”.

And the Hadith of the second group:

Hudhaifah bin Al-Yaman narrates:

«كَانَ النَّاسُ يَسْأَلُونَ رَسُولَ اللَّهِ ﷺ عَنِ الْخَيْرِ وَأَسْأَلُهُ عَنِ الشَّرِّ وَعَرَفْتُ أَنَّ الْخَيْرَ لَنْ يَسْبِقَنِي
 قُلْتُ يَا رَسُولَ اللَّهِ أَبْعَدَ هَذَا الْخَيْرِ شَرٌّ قَالَ يَا حُدَيْفَةُ تَعَلَّمْ كِتَابَ اللَّهِ وَأَتَّبِعْ مَا فِيهِ ثَلَاثَ مَرَّاتٍ قَالَ
 قُلْتُ يَا رَسُولَ اللَّهِ أَبْعَدَ هَذَا الشَّرِّ خَيْرٌ قَالَ هُدْنَةٌ عَلَى دَخْنٍ وَجَمَاعَةٌ عَلَى أَقْدَاءٍ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ
 الْهُدْنَةُ عَلَى دَخْنٍ مَا هِيَ قَالَ لَا تَرْجِعْ قُلُوبُ أَقْوَامٍ عَلَى الَّذِي كَانَتْ عَلَيْهِ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ أَبْعَدَ
 هَذَا الْخَيْرِ شَرٌّ قَالَ فِتْنَةٌ عَمِيَاءَ صَمَاءَ عَلَيْهَا دُعَاةٌ عَلَى أَبْوَابِ النَّارِ وَأَنْتَ أَنْ تَمُوتَ يَا حُدَيْفَةُ وَأَنْتَ
 عَاضٌ عَلَى جَذَلٍ خَيْرٌ لَكَ مِنْ أَنْ تَتَّبِعَ أَحَدًا مِنْهُمْ»

“People would ask the Messenger of Allah ﷺ about the good, but I used to ask him about the bad, in case I am overtaken by it. I asked: “O Messenger of Allah, will there be any evil after the good”? He replied: “Learn the Book of Allah, Hudhaifah, and adhere to its contents”. He said it three times. I asked: O Messenger of Allah, will there be good after this evil? He replied: There shall be a truce clouded by smoke and a community with specks in its eye. I asked: O Messenger of Allah, what is the truce clouded by smoke? He replied: “The hearts of the people will not return to their former condition”. I asked: “O Messenger of Allah, will there be evil after this good?” He replied: “A blinding and deafening fitnah (trial). With it, people standing and inviting at the gates of Hell. For you to die, O Hudhaifa, biting on to a root of a tree would be better than following any one of them.”

The first group explained that the good of the Ummah is coming, Allah willing, and that a Khilafah on the method of Prophethood is coming, and it will rule by the law of Allah, which is the good itself.

While the second group argues based on its hadith that the good of the Ummah its time has passed, and we are only in the period of Fitnah that the Messenger reported, and that it is necessary for a Muslim Keep away from people to escape with his religion...

Please clarify, and please accept my respect and appreciation

Answer:

Wa Alaikum Assalam wa Rahmatu Allahi wa Barakatuh,

The first hadith was extracted by Ahmed and Al-Tayalisi, and the second one mentioned in the question was extracted by Ahmed, but Bukhari extracted it with the following words: ... Abu Idrees al-Khulani told me that he heard Hudhaifah bin Al-Yaman say:

«كَانَ النَّاسُ يَسْأَلُونَ رَسُولَ اللَّهِ ﷺ عَنِ الْخَيْرِ وَكَانَتْ أَسْأَلُهُ عَنِ الشَّرِّ مَخَافَةَ أَنْ يُدْرِكَنِي، فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّا كُنَّا فِي جَاهِلِيَّةٍ وَشَرٌّ فَجَاءَنَا اللَّهُ بِهَذَا الْخَيْرِ، فَهَلْ بَعْدَ هَذَا الْخَيْرِ مِنْ شَرٍّ؟ قَالَ: نَعَمْ. قُلْتُ: وَهَلْ بَعْدَ ذَلِكَ الشَّرِّ مِنْ خَيْرٍ؟ قَالَ: نَعَمْ، وَفِيهِ دَحْنٌ. قُلْتُ: وَمَا دَحْنُهُ؟ قَالَ: قَوْمٌ يَهْدُونَ بِغَيْرِ هُدًى تَعْرِفُ مِنْهُمْ وَتُنْكِرُ. قُلْتُ: فَهَلْ بَعْدَ ذَلِكَ الْخَيْرِ مِنْ شَرٍّ؟ قَالَ: نَعَمْ، دُعَاءٌ إِلَى أَبْوَابِ جَهَنَّمَ مَنْ أَجَابَهُمْ إِلَيْهَا قَدَّفُوهُ فِيهَا. قُلْتُ: يَا رَسُولَ اللَّهِ، صِفْهُمْ لَنَا. فَقَالَ: هُمْ مِنْ جِلْدَتِنَا وَيَتَكَلَّمُونَ بِأَلْسِنَتِنَا. قُلْتُ: فَمَا تَأْمُرُنِي إِنْ أَدْرَكَنِي ذَلِكَ؟ قَالَ: تَلْزِمُ جَمَاعَةَ الْمُسْلِمِينَ وَإِمَامَهُمْ. قُلْتُ: فَإِنْ لَمْ يَكُنْ لَهُمْ جَمَاعَةٌ وَلَا إِمَامٌ؟ قَالَ: فَاعْتَرِلْ تِلْكَ الْفَرْقَ كُلَّهَا وَلَوْ أَنَّ تَعْصَى بِأَصْلِ شَجَرَةٍ حَتَّى يُدْرِكَكَ الْمَوْتُ وَأَنْتَ عَلَى ذَلِكَ»

“The people used to ask Allah's Apostle about good, but I used to ask him about evil for fear that it might overtake me. Once I said, "O Allah's Apostle! We were in ignorance and in evil and Allah has bestowed upon us the present good; will there be any evil after this good?" He said, "Yes." I asked, "Will there be good after that evil?" He said, "Yes, but it would be tinted good." I asked: What shall taint it? He said: 'A people who will guide with other than my guidance. You shall approve of them and disapprove.' I said: Will there be any evil after this good? He replied: 'Yes! Callers to the gates of Hellfire, whoever responds to their call they will throw them into the fire.' I inquired: O Allah's Messenger, describe them for us. He said: 'They will be of your skin and speak your language.' I said: What do you order me if I should reach this? He said: 'Cling to the united body (jama'ah) of the Muslims and their leader.' What if there is no united body or leader, I asked? He said: 'Then remove yourself from all these sects, even if you have to cling to the trunk of a tree until death comes to you and you are in that state.'”

Honorable brother, it seems that you have confusion in this matter, so you thought that the end of the first hadith:

(ثم تكونُ خلافةً على منهاجِ نبوةٍ)

“Then there will be a Khilafah on the method of Prophethood.” is in agreement with the end of the second hadith:

(قال: فِئْتَنَةٌ عَمِيَاءٌ صَمَاءٌ، عَلَيْهَا دُعَاءٌ عَلَى أَبْوَابِ النَّارِ)

“He said: A blinding and deafening fitnah (trial), on it, people standing and inviting at the gates of Hell”, and therefore you wondered how the state of the ummah would be: in the first hadith, there is a Khilafah on the method of Prophethood, and in the second hadith

(فِتْنَةٌ عَمِيَاءٌ صَمَاءٌ، عَلَيْهَا دُعَاةٌ عَلَى أَبْوَابِ النَّارِ)

“A blinding and deafening fitnah (trial), on it, people standing and inviting at the gates of Hell”?!

This is not the case, brother, because the end of the first hadith is not the end of the second hadith. Hudhaifah did not ask what is after the end of the second hadith, i.e. (Callers to the gates of Hellfire), rather, he was interested in what he would do if he reaches this situation, as it was heavy on him that Muslims would reach this situation (Callers to the gates of Hellfire), so the important thing for him became to ask the Messenger (saw) what to do if this situation befalls him, and he did not ask him what will happen after it...

As for this situation in the second hadith, it is the same situation in the first hadith, oppressive rule (al-Mulk al-Jabri), that is, the situation that occurs after the demise of the Khilafah (Caliphate) and then followed by the oppressive rule (ملكاً جبرية), which is against the will of the people and is compulsory against them and without the consent of the Muslims and without ruling by Islam, that is, the state in which Muslims have been since the Khilafah was abolished in 1924 CE until today ... and it is clear in it the presence of callers at the gates of Hellfire, and as it came in Bukhari:

(...دُعَاةٌ إِلَىٰ أَبْوَابِ جَهَنَّمَ مَنْ أَجَابَهُمْ إِلَيْهَا قَذَفُوهُ فِيهَا)

“Callers to the gates of Hellfire. Whoever responds to their call they will throw them into the fire.”

As for what indicates that this situation in the first hadith (al-Mulk al-Jabri) is the same situation in the second hadith (Callers to the gates of Hellfire), it is the reflection on the situation preceding the oppressive rule in the first hadith, and the situation preceding the deafening and blinding fitnah in the second hadith ... The first hadith mentioned before al-Mulk al-Jabri (oppressive rule), al-Mulk al-Adud (hereditary rule), meaning the succession in the house of the Caliph, which lasted about 1,300 years during the Umayyad, Abbasid and Ottoman periods, and as we said in our books during which misapplication occurred, especially in the pledge of allegiance (Bayah), as the Bayah used to be given to one from the household of the previous caliph and the Muslims got used to that.

So, instead of pledging allegiance to those who are acceptable to Muslims among the general population, the pledge became confined to the family of the caliph, meaning that this stage was a Khilafah (Caliphate), but in it (the caliph was clinging stubbornly to it) so that the Khilafah does not leave his family ... and this stage is the one that is Mentioned by the second hadith

(هُدْنَةٌ عَلَى دَخْنٍ)

“a truce clouded by smoke”, or as in

the narration of Al-Bukhari

(خَيْرٌ فِيهِ دَخْنٌ قُلْتُ وَمَا دَخْنُهُ قَالَ قَوْمٌ يَهْدُونَ بِغَيْرِ هُدًى تَعْرِفُ مِنْهُمْ وَتَنْكُرُ)

"Tinted good, I asked: What shall taint it? He said: 'A people who will guide with other than my guidance. You shall approve of them and disapprove.'"

After this stage, the Messenger (saw) tells us in the first hadith that the Khilafah on the method of Prophethood will be after the oppressive rule... As for the second hadith, Hudhaifa, may Allah be pleased with him, did not ask what is after the blinding, deafening Fitnah, and callers at the gates of Hellfire, so he did not ask what is after this evil, but rather the matter was heavy on him and was preoccupied with asking what to do if this situation befalls him...

In summary, the combination of the two hadiths is as follows:

1- The first hadith mentioned the oppressive rule, but did not detail its evils, and the Messenger (saw) told us that the Khilafah on the method of Prophethood will return after this oppressive rule...

With regard to the second hadith, Hudhaifah did not ask what would happen after that deafening, blinding fitnah, meaning he did not ask what would happen after this stage, which is the same stage of the oppressive rule mentioned in the first hadith, but rather he asked what he would do if he reached this situation...

Thus, the end of the two hadiths is not the same, but rather different: the first ended with the Khilafah on the method of Prophethood after the oppressive rule, and the second stopped at the stage of callers at the gates of Hellfire, that is, the oppressive rule and Hudhaifah did not ask what is after that.

2- It remained the point which was mentioned at the end of the question about the second Hadith:

(وَأَنْتَ أَنْ تَمُوتَ يَا حُدَيْفَةَ وَأَنْتَ عَاضٌ عَلَى جِدْلِ خَيْرٍ لَكَ مِنْ أَنْ تَتَّبِعَ أَحَدًا مِنْهُمْ)

“For you to die, O Hudaifah, biting on to a root of a tree would be better than following any one of them” and in the hadith of Bukhari:

قُلْتُ فَمَا تَأْمُرُنِي إِنْ أَدْرَكَنِي ذَلِكَ قَالَ تَلَزِمُ جَمَاعَةَ الْمُسْلِمِينَ وَإِمَامَهُمْ قُلْتُ فَإِنْ لَمْ يَكُنْ لَهُمْ جَمَاعَةٌ وَلَا إِمَامٌ قَالَ فَاعْتَزِلْ تِلْكَ الْفِرْقَ كُلَّهَا وَلَوْ أَنْ تَعَضَّ بِأَصْلِ شَجَرَةٍ حَتَّى يُدْرِكَكَ الْمَوْتُ وَأَنْتَ عَلَى ذَلِكَ)

“What do you order me to do if such a thing should take place in my life?” He said, “Adhere to the group of Muslims and their Chief.” I asked, “If there is neither a group (of Muslims) nor a chief (what shall I do)?” He said, “Keep away from all those different sects, even if you had to bite (i.e. eat) the root of a tree, till you meet Allah while you are still in that state.”.

This is, of course, for those who did not discover the truth to call for it, and saw all these callers at the gates of Hellfire, then he must remove himself from them all ... But if he finds the truth and sees people calling for the truth, then he should proceed with them and not remain in isolation, but he should only remove himself from all those who call to Hellfire.

Therefore, it is possible to combine the two hadiths by understanding them as mentioned, and Allah is Most Wise and He Knows Best.

Your brother,
Ata Bin Khalil Abu Al-Rashtah
14th Rajab al-Khair 1442 AH
26/02/2021 CE

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Pakistan's Rulers Tie Pakistan to Destructive IMF Policies in Every Budget, Ensuring Continuous Economic Misery

The IMF's policies result in high taxation and energy costs, making it difficult to establish and sustain new industry, effectively resulting in Pakistan's deindustrialization.

Through exchange rate depreciation, the IMF makes Pakistan's low value added goods and services cheaper for Western states to buy, whilst making high value Western products expensive for Pakistan to buy, opening Pakistan for Western markets and economic exploitation.

IMF's policies structure Pakistan's economy in a manner that the economy's goal becomes financing an ever growing debt, instead of serving the masses.

The IMF programs ensure that Pakistan hands over its economic sovereignty, including its right to tax and spend, to the IMF. This gives the IMF the ability to set the direction of Pakistan's economy according to Western interests.

The IMF was established to maintain dollar hegemony over the globe. The dollar is the international reserve currency, which allows the US to print money, buying the world's goods and services, with a reduced threat of inflation.

#KhilafahEndsSlaveryToIMF

