

UQAB

Magazine

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Press Release

Under the Clutches of Corrupt Capitalism Livelihood is Tougher and Harder

The cost of living in the country continues to hike with the prices of basic foods and non-edible commodities hitting record highs, drying the pockets of the ordinary citizen who is struggling to keep his nose above the waters. Kenyans demand and call upon the current regime to address the situation that has been perpetual abyss in capitalist economy.

We in Hizb ut Tahrir in Kenya wish to emphasis that:

The current elected government will never address this problem fundamentally that indeed has been recurring phenomenon in the Capitalist regimes. The fact that the economic policies that emanate from capitalist economic system which makes price as the determinant factor in the production, distribution and consumption of the commodities and services, hence creating cartel organizations that monopolize the market and with sole objective of maximizing their profits at the expense of livelihood of common man. Furthermore, the truth of the matter is that all Capitalist regimes are basically and directly responsible for this harsh condition due to its abysmal failure of the economic system and therefore, the fact of new authority clean from failures of past administration is scapegoat to cover up the system failure.

In Islam, satisfying and facilitating of basic and luxurious needs is a responsibility that falls under the Khalifah. It is in this regard, the Khalifah is obliged to make the Markets free from exploitation by a bunch of organized cartels and cabal. This will result in making the markets naturally driven by the forces of demand and supply thus making the prices of goods and services competitive and affordable. Furthermore, Islam has addressed the economic problem as that of distribution of wealth as opposed to production in Capitalism.

As witnessed in the history of the Caliphate of Umar ibn Al-Khattab (the second Khalifah of the Muslim nation), when the people of the province of Hijaz suffered extreme famine, he implemented an economic policy that made sure no individual or cartel could take advantage and capitalize on the situation. Umar (ra) gave an executive order to Amr bin Al-Assi then governor of North Africa to increase the supply of food stuff in the market of Madinah to curb the high prices and famine.

We affirm that by the re-establishment of Khilafah (Caliphate), all economic crises and hardships will be comprehensively solved.

Shabani Mwalimu
Media Representative of Hizb ut Tahrir in Kenya

NEWS & COMMENTS

The Narratives of Anti-Terror in Progress

News:

On Monday, 19/09/2022 Tanzania joined other African countries to implement the Protocol to the AU Convention on the Prevention and Combating of Terrorism. After endorsing the resolution for ratification of the protocol, the Minister for Home Affairs, Engineer Hamad Yusuph Masauni said that Tanzania stands a greater chance to gain several benefits, including intensifying defence and security of the people and their properties and simplifying the exchange of intelligence information on terrorism through close collaboration from member states.

Comment:

It is plain truth that 'war on terror' propaganda in Tanzania, African nations and developing countries is generally a colonial and a Western tool of fighting against Islam, exploitation and interference in Muslims' affairs. The Western colonialists are forcing weak nations to kill, torture and imprison their own people under the pretext of fighting terrorism with the exchange of Western bribe termed as funds for fighting terrorism.

In Tanzania, there have never been an open case of any really captured "terrorist" in spite of long term propaganda. In June, 2019 the former Minister of Home Affairs Mr. Kangi Lugola confirmed that there is no terror threat in Tanzania, prior to that in February 2017 the former Minister of Constitution and Legal Affairs, Dr. Harrison Mwakyembe told the parliament that there is no reported terror threat in the country in recent years.

All these official statements affirm one reality which is the absence of really terrorism in the country instead there is the use of the global war on terror propaganda which targets Islam and Muslims worldwide as well as to disrupt peace and harmony and to smooth the way for Western exploitation of third world resources.

The law of enforcement apparatus in Tanzania in most cases have long been using the issue of terrorism to fabricate cases against Muslims, their activists and leaders. These fabricated cases have always ended in shame upon which the republic that has always failed to tender any evidence in proving their allegations.

Furthermore, via the pretext of fighting terror and others, many has suffered in the hands of law of enforcement apparatus which have been killing, looting them, abducting them, detained without trial for long time etc. For instance in 2006, senior police officers including Senior Superintendent (SSP) Christopher Bageni killed three mineral dealers and a taxi driver. Also more

than 380 victims are missing till today following the government crackdown in Mkuranga, Kibiti and Rufiji in 2017 which was "not conducted within the law and characterised by human-rights violations, including torture and extrajudicial killings" (The East African, May, 2018)

Not to mention that hundreds if not thousands of Muslims and others were detained without trial for many years, such as leaders of "Jamsho (Awakening) group from Zanzibar which was detained for nearly eight years and charged with fabricated terror-related charges, then in shame the republic dropped the charges in 2021. The Director of Public Prosecution (DPP), Sylvester Mwakitalu, confirmed to reporters the dropping of all charges. Similar scenario was to three members of Hizb ut Tahrir Tanzania who were detained without trial for more than four years after being charged with fabricated terrorism case, whereby at last were released on 22nd February 2022, following the DPP confirmation that they have no cogent evidence to proceed with the alleged charges.

Also, the Chairman of the main opposition political party (Chadema) in Tanzania, Mr. Freeman Mbowe was arrested on July 2021 in a night raid in Mwanza, ahead of a public rally to demand constitutional reforms and charged with terrorism-related crimes, then released after spending seven months in custody.

Above are just few examples among hundreds and thousands of detained people with fabricated terror related cases of which 99.9% are Muslims whom the government have failed to prove their allegations before the court of law even after many years of their so called investigation. This means that none of them committed any terror acts that is why the republic failed to tender any solid evidences against them. We further stress that the anti-terror campaign is a foreign Western agenda and must be abolished, since its acts and conventions are oppressive and brutal tool to fight mainly and in most cases Muslims and Islam.

**Written for the Central Media Office of Hizb ut Tahrir
by**

**Said Bitomwa
Member of the Media Office of Hizb ut Tahrir in Tanzania**

NEWS & COMMENTS

Great Britain Declares Bankruptcy, By Accepting to be Ruled by the “Slaves” of Yesteryear

News:

Rishi Sunak has issued a plea for unity in the face of a “profound economic challenge,” after winning the race to be the next prime minister. He won the Tory leadership contest after rival Penny Mordaunt failed to secure enough backing from MPs. In his first speech, Mr Sunak said bringing his party and that UK together would be his “utmost priority”. Mr Sunak will become the UK's first British Asian prime minister and the youngest for more than 200 years. Mr Sunak - a 42-year-old practising Hindu - is expected to take office on Tuesday after being formally appointed by the King. He replaces Liz Truss, following her resignation just 45 days into her tumultuous premiership last week. (BBC)

Comment:

Whoever thinks that ‘Great Britain,’ the mother of colonialism and racism, has become a country that respects the sovereignty of “developing” countries and has given up its abhorrent racism, after having established its empire upon the enslavement of peoples, especially the people of the Indian Subcontinent, is sadly mistaken!

Instead, what compels the British aristocracy to accept an Indian entering their club house, is their complete political and economic bankruptcy. This bankruptcy arose after Britain lost its colonialist influence in many regions of the world, starting from the Indian Subcontinent, passing onto the Middle East and ending upon Africa. So the reason for accepting the entry of “slaves” into the palace reveals the extent of the vast losses incurred by the palace. However, the vast losses will not be compensated by the admission of “slaves.”

Let us consider the huge pile of losses that Europe, including Britain, have incurred as a result of the Ukrainian war. Britain is unable to simply compete with America, or even walk in its shadow. Britain has become a marginal country. Its weight is no more than any European country, of the second or third degree. It is unable to influence the international scenario, or even the European regional one.

The election of Sunak, and his acceptance by the British aristocracy as prime minister, is in line with the racist capitalists in the United States, allowing the “black” Obama to enter the White House. It confirms that the real rulers, of both colonialist capitalist countries, are not the ones who sit in the official chairs, in either the White House or the House of Commons. Instead, they are the

true owners of companies, and owners of the wealth and benefits looted from the colonialist and oppressed countries of the world. The politicians, white, black and Indian, are nothing but employees to manage official posts in the country. This is the reality of the system of government in the West.

The United States is trying to be unchallenged in the international situation, by working to break the ribs of the Russian bear in Ukraine, freezing Europe in the bitter cold and neutralizing the Chinese panda. It is wholly relying on its agents from the rulers in the Islamic world, for subjugating the Islamic Ummah. The Crusader states of the Old World are no longer able, or even ready, to confront the Islamic Ummah, if the Ummah moves to establish the state of the Khilafah, now.

These days are a golden opportunity for all the sincere in this Ummah, and at their head are the sincere Muslims from the armies of the Muslims. They must grant their Nussrah in support of their Deen, siding with their Ummah. They must grant their Nussrah to Hizb ut Tahrir to establish the Khilafah (Caliphate) State. So will they lose this opportunity for the Ummah and themselves? Will they lose the glory of this world and the bliss of the Hereafter?! Or will they seize the opportunity to secure the Deen of Allah (swt) and the goodness of a nation, so that they attain the glory of this world, the pleasure of Allah (swt), and the bliss of Paradise?! Allah (swt) said,

(وَفِي ذَلِكَ فَلْيَتَنَفَّسْ الْمُتَنَفِّسُونَ) **“So let whoever aspires to this strive diligently.”** [TMQ Surah Al-Mutafifeen 83:23].

**Written for the Central Media Office of Hizb ut Tahrir
by**

Bilal Al-Muhajir – Wilayah Pakistan

Africa Being Brutally Starved By Colonial Capitalists Under The Watch Of Its Corrupt Leaders

Written for the Central Media Office of Hizb ut Tahrir by

Shaban Mwalimu

Media Representative of Hizb ut Tahrir in Kenya

News:

The Hunger Hotspots- FAO –WFP early warnings on acute food insecurity's report issued by the Food and Agriculture Organization of the United Nations (FAO) and the UN World Food Programme (WFP) calls for urgent humanitarian action to save lives and livelihoods and prevent famine in hotspot countries where acute food insecurity is expected to worsen from October 2022 to January 2023. In the Horn of Africa, over 37 million people in the region are projected to reach the third level of the Integrated Food Security Phase Classification scale (IPC3) and higher in the coming months.

Comment:

The effects of drought are particularly severe in eastern and southern Ethiopia, eastern and northern Kenya, and southern and central Somalia. This means that the population is in crisis, and only marginally able to meet minimum food needs by depleting essential livelihood assets or through crisis-coping strategies.

The Horn of Africa as the whole of the continent has suffered from calamities under the yoke of the Western colonialism for decades. It has suffered from genocide, destruction of infrastructure, looting of resources, droughts and poverty. The Capitalist regimes along with its international aid bodies are far to reach to an everlasting solution to the miseries and crises!

The real reason why people are starving in not only this part of the continent but the whole it has little to do with rain or climate-change and conflict as asserted by media and global food and research institutions; rather, it has largely to do with corrupt economic policies of the Capitalist system as well corrupt regimes and politicians who care nothing other than their greedy demands. Africa which includes the Horn part of it has enormous natural wealth including minerals, rivers, large tracts of fertile land, but, these resources are used only by corporate elites who benefit themselves while the masses end up with empty hands! The rich land of Africa has been barbarically abused, and its people are brutally starving under the watch of its leaders. This has been well illustrated by Tom Burgis in his book *The Looting Machine*, where he describes how raw materials

abundance leads some African élites, Western financiers, nebulous Chinese interests, and even the World Bank to systematically loot and exploit African countries.

Africa will never crawl out from this deplorable situation except by expelling the West and its bodies that impoverished the land and established the triad of poverty, ignorance and disease. And it has no way out except if its people cultivate their fertile land and eat what it grows and dispense with the imported flowery solutions that impoverished the country and the people. But it is impossible for this to happen, except by addressing the crisis of governance and realizing the reality of succession on earth.

It is imperative to recognize this plight that has afflicted this region of Africa should hasten Africans to work with the global Islamic party of Hizb ut Tahrir to establish the Khilafah (Caliphate) based upon the method of the Prophethood, for it alone will protect Africa and the whole world from these catastrophes, cut off the hand of colonial interference in our lands and ensure food security for every citizen under its rule.

As a reminder, it is under Khilafah when Khalifah Umar Bin Khattab at the time of the famine in Madinah wrote to the Walis asking them to send food-grains to Arabia. Camel loads of food grains and other necessities came from Syria, Iraq, and Egypt. Meals were cooked at the State level and all people who took refuge in Madinah were fed daily at the Islamic State's expense. According to one account, as many as 40,000 people were fed every day. Umar (ra) refused to eat meat or butter during the period of famine. His stomach would rumble, but he said: "O stomach you may rumble as much as you like, but as long as the famine persists, I cannot allow you anything dainty".

Muslims of Dearborn, Michigan Standing Firm for the Protection of our Children

Islam Vs. The Secular LGBTQ Agenda

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

“O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded”.

[TMQ 66:6]

All eyes are on Dearborn, Michigan - home to the largest concentrated Arab-American population in the country - as parents, primarily by Muslim parents, en masse protest the circulation of elicit LGBTQ books across the city's public-school system. The protests that jammed and shut down the school board halls boiled over as the community and school board stood at odds, the school board imposing the mandates of the Secular State against a community who felt their voices, concerns, and authority over their children usurped. This is a common tension tearing through the veins of the country, with seemingly minority groups like the LGBTQ lobby enjoying far reaching support from the system over a seemingly silent majority of traditional communities—however, a visible first for the Muslim community in America. One sign held in the protest, in particular, captured the frustration on the ground, stating that “If Democracy Matters, We’re the Majority.”

The reality behind this frustration - on whose rights, whose voice, and whose way of life truly matters - runs much deeper than this series of events unfolding in Dearborn, Michigan, and speaks to the incoherent, contradictory, and biased system of Secular Democracy itself. In the removal of God from the sphere of public and social life, there is no source of objective morality, right or wrong, and in its place compete various parties for their self-interest - many times at the expense of those weaker in strength or number. With no objectively right answers, the only answer that remains is that might make right! It's no wonder that as the Secular State advances, instead of harmony and cohesiveness, what erupts is dissenting voices, partisan politics, confusion, and disharmony. Today kids can seek hormone blocking therapy and irreversible surgery without even the consent of their parents, the traditional family structure is challenged, and there is an ever-increasing alphabet of new sexual identities and realities that are imposed on the people.

Islam, in contrast, is a way of life, system, and paradigm which is clear cut, without contradiction, and the only



cure for the state of Jahiliyah (ignorance, injustice, confusion, lost state) today. Islam is simple, summarized in its testification of faith: that there is no God except Allah and that Muhammad (peace be upon him) is the final Messenger of Allah - and that everything that emanates from that is the truth, morally correct, and the basis from which society is built. The reality today is that all other ways of life have bowed, buckled, or fizzled out in relation to the Secular World Order - that is, except Islam! Accordingly, as Muslims, we have a duty to uphold, stand firm, and call others to what is best for them in this life and the life to come. Allah and His Messenger (peace be upon him) have declared what is appropriate and inappropriate in terms of family structure, sexual relations, rights and wrongs - and the response of the Muslim who has rationally accepted that basis is to only say in response that we hear, and we obey - no matter what the pressure, petty partisan politics, or a school board!

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا

“It is not for a believing man or a believing woman,

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when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allah and His Messenger has certainly strayed into clear error.”
[TMQ 33:36]

In conclusion, it is very encouraging to see the Muslim community in Dearborn standing up to protect the innocence of our children. Muslims throughout the country need to support our fellow parents and children. In doing so we must do the following:

1. Parents need to counter Secular liberal values from a very young age and encourage children to think critically about what is taught to them and challenge these ideas with clear Islamic ideas.
2. Realize that schools and society at large indoctrinate children with secular liberal ideas and values. Hence, it is extremely important to articulate the Islamic position on male-female relationships, marriage, intimate relations, family, society and state. We must familiarize children with the social system of Islam. By extension, this means articulating an alternative system of life in opposition to the secular liberal system.
3. The Muslim community must demand that Muslim organizations, leaders and activists disassociate themselves from the Liberal (Democrat) or Right wing (Republican) agendas. We must map our own future based on our unique Aqeedah, principled ideas and sublime values.
4. Finally, to be proud of Islam and our values and protect our children no matter what labels those who hate the truth may hurl.

Our families, neighbors, lands, and World today are badly in need of the mercy, harmony, justice, and truth of Islam—and accordingly, it is time that we as a community and Ummah work and run our activism exclusively under the banner of Islam and that we resume our mantle as the best Nation raised forward for Humankind!

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ
بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِّنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ

“You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah”. [TMQ 3:110]

H. 21 Rabi' I 1444
M. : Monday, 17 October 2022

Hizb-ut-Tahrir
America

Can Iran Protests Succeed?



Protests in Iran have now been ongoing for over a month in Iran ever since the death of Mahsa Amini at the hands of Iran's morality police, when she was arrested for violating the country's dress code. The protests that have ensued are the biggest the clerical regime has faced for a long time. The clerical regime has been in power since the 1979 Revolution, but decades of corruption, incompetence and economic mismanagement the regime is today weaker than it's ever been. Whilst its unlikely the regime will be toppled, it's also unlikely it can also survive in its current form without it adapting.

When the Shah was overthrown in 1979 the narrative by the clerical regime is an Islamic revolution took place, which was anti-American, all held together by an independent minded Ayatollah Ruhollah Khomeini, with grand ambitions to turn Iran into a regional power. Despite the revolution being considered as an Islamic one, the groups involved were mostly non-Islamic and included communists, academics, leftists, unions and many others who were not looking for an Islamic revolution. Once in power Khomeini focused on dealing with all the potential threats to the new regime, which led him to turn on all those groups that helped him to power. Khomeini was so paranoid he created the Islamic Revolutionary Guard Corps (IRGC) as he didn't trust the military.

The clerical regime created numerous pillars and state institutions to maintain their grip on power. They created a political framework which has allowed them to dominate Iran and its politics ever since. At the apex of this system is the most powerful individual, the supreme leader, a position that has thus far been held by only two individuals. The first was the founder of the Islamic republic, Ayatollah Khomeini, who held the post from 1979 until his death in 1989. He was succeeded by his key aide and a former two-term president, Ayatollah Ali Khamenei, who has been supreme leader for the past three decades and is currently still in authority. The supreme leader is not elected by a public vote but rather by the Assembly of Experts, which is a group of high clerics. He has vast powers and appoints the leadership of the country's most powerful political institutions, including the state broadcasting, the Joint Staff, the head of the Islamic Revolutionary Guards Corps (IRGC) and the Guardians Council.

The clerical regime like the Pahlavi Dynasty before it established a centralised system as only 50%-60% of Iran's population is Persian. Iran is divided into a large number of ethnic groups and the clerical regime like the regime before it maintains a security state not just to maintain its regime but also govern large minorities who

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could pose a threat. In the North-West of Iran reside the Kurdish ethnicity and Azeri's who do not see themselves as Persian. The Azeri's have separatist movements in the Ardabil province and want to join Azerbaijan. The death of Mahsa Amini, who was Kurdish, resulted in this region holding the largest protests against the regime. Both the Kurds and Azeri's have for long been mistreated by the regime as they don't trust them. In the South-West is Iran's most strategic region of Khuzestan which holds its energy resources. This is where the Arabs have for long resided, who have taken exception that the region was called Ahwaz and this was changed by the regime to Khuzestan in order to Persianise it. The regime has for long siphoned off the regions energy wealth and left a huge mess in terms of poverty and unemployment in the region. On Iran's Eastern borders there has for long been issues along the Afghan border and the Sistan-Baluchistan province, which is largely Sunni and has always been unstable as the people there have struggled with poverty, whilst the regime viewed them as a suspect community. Iran is a huge nation with inhabitable plains and mountains surrounded by rural and urban Persian regions. These are then surrounded by large minorities and together they match the Persian population.

The clerical regime has faced many uprisings and protests throughout its four decade reign. What we are seeing in Iran today are really just the most recent version of this. Prominent Iranian sociologist Mohammad Fazeli from Tehran university said that the protests are not simply the outcome of recent events, but they are the product of more than 40 years of bad governance in Iran. Fazeli said that there are many unresolved problems that have been accumulating during the past four decades, without any attempt by the government to address them. He said, "When President Raisi says he will probe into Mahsa Amini's death, the people cannot trust him because similar cases in the past remained unresolved." Meanwhile, the absence of hope for the future after several decades of high inflation, near-zero economic growth, the decline of the administrative system and many other factors have led to anger towards the Iranian regime, and many Iranians no longer are scared to protest and speak out against the failed rule of clerics.

What has turned many against the clerical regime is the fact that after four decades it has ruined the economy, impoverished the people and continues to suppress them. Iran's GDP declined 70% from \$599 billion in 2012 to \$191 billion today! Living standards in Iran today have reached their lowest point in more than a century. Prices continue to skyrocket, making essential goods like food and medicine, unaffordable for most Iranians.

In Iran change historically has come in two ways. Either a foreign power invades or supports a faction within Iran, this is what took place when both Russia and Britain invaded Iran at the beginning of WW1 and WW2 to ensure it could use Iran's energy resources for the war

effort. In 1979 the Persians and the minorities and people from different strata of society came together to oust the Shah. Today the minorities in Iran will need large support from the Persians if they want to topple the regime. The opposition movement currently is carrying out large protests but they are fragmented as they have no central leader and they have not mobilised the rural areas which are the support-base of the clerics.

Iran is gradually transforming from a theocratic state dominated by the clerics to one dominated the IRGC, who sees themselves as the guardians of the 1979 revolution. As the clerics lose credibility it's unlikely after the death of Khamenei the IRGC will need a supreme leader for them to remain in power so there may be a supreme leader with limited powers for symbolic purposes. An autocratic government led by a military leader my very well be the future of Iran. Very similar to Iran in the early 20th century when Col. Reza Khan, became prime minister in 1921, he overthrew Ahmad Shah in 1925 and established the Pahlavi Dynasty.

**Written for the Central Media Office of Hizb ut Tahrir
by**

Adnan Khan

ANSWER TO QUESTION

Authenticity of the Hadith

“...سيأتي أقوام يوم القيامة يكون إيمانهم عجباً”
“People will come on the Day of
Resurrection, and their faith will be
astounding...”



Question:

Assalamu alaikum wa Rahmatullah wa Barakatahu

May Allah accept your obedience and happy new year, Sheikh.

I was looking for the authenticity of this hadith, but I could not find the authenticity with this wording, so please help.

(On the Day of Resurrection, there will come people their faith will be marvelous, their light seeks in their hands and in their right hands, and it will be said: You rejoice today, and peace be upon you enter it immortally, the angels and prophets will envy them for Allah's love to them. So, the companions asked who are they, O Messenger of Allah? He said: They are neither from us nor from you, for you are my companions and they are my loved ones. They will come after you and find a book that people have stopped following and a Sunnah that they have killed, so they turn to the Book and the Sunnah and revive them and recite them and teach them to people, and they will face in its way of torment and more severe than what you have faced. The belief of one of them is as forty of you, and the martyrdom of one of them is as forty of your martyrs. You will find supporters for the truth, but they do not find supporters, they are surrounded by the oppressors from everywhere, and they are in the vicinity of Bayt Al-Maqdis.” And Allah bless you.

Answer:

Wa Alaikum Assalam wa Rahmatullah wa Barakatahu

1- With regard to the text (the hadith) that you are asking about, we did not find it with this wording in any of the hadith books, and it seems that some of its words were taken from several hadiths that were joined together, so whoever did that made them look like one hadith:

1. The hadiths referred to are hadiths in multiple chapters, and not multiple narrations for one hadith.
2. Also, some hadiths contain words close to what was mentioned in the text and not the same words.
3. In the mentioned text, there are also some of the meanings mentioned in some hadiths even though the words are different.
4. Moreover, among the hadiths from which some of the forms and words were taken the text in question, some are acceptable hadiths that are invoked, and some are incorrect and are not used as evidence.

2- I will mention some of those accepted hadiths that are used as evidence:

- Ahmad narrated in his Musnad of Abu Malik Al-Ash'ari

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that when the Messenger of Allah, may Allah bless him and grant him peace, finished his prayer, he turned to the people with his face and said:

يَا أَيُّهَا النَّاسُ اسْمَعُوا وَاعْقِلُوا وَاعْلَمُوا أَنَّ اللَّهَ عَزَّ وَجَلَّ عِبَادًا لَيْسُوا بِأَنْبِيَاءَ وَلَا شُهَدَاءَ يَعْطِبُهُمُ الْأَنْبِيَاءُ وَالشُّهَدَاءُ عَلَى مَجَالِسِهِمْ وَقُرْبِهِمْ مِنَ اللَّهِ

“O people, hear, understand, and know that Allah Almighty have worshipers who are not prophets, nor martyrs, the prophets and the martyrs envy them for their assemblies and their closeness to Allah”. So, a man of the Bedouins’ narrators came and waved by hand to the Prophet of Allah (saw) and said: O Prophet of Allah, people of people who are not with the prophets, nor the martyrs of the prophets, and the prophets and the martyrs envy them for their assemblies and their closeness to Allah, describe them for us. So, the Messenger of Allah (saw) was pleased by the question of the Bedouin, so the Messenger of Allah (saw) said:

هُم نَاسٌ مِنْ أَفْنَاءِ النَّاسِ وَتَوَازِعِ الْقَبَائِلِ لَمْ تَصِلْ بَيْنَهُمْ أَرْحَامٌ مُتَقَارِبَةٌ تَحَابُوا فِي اللَّهِ وَتَصَافَوْا يَضَعُ اللَّهُ لَهُمْ يَوْمَ الْقِيَامَةِ مَنَابِرَ مِنْ نُورٍ فَيَجْلِسُهُمْ عَلَيْهَا فَيَجْعَلُ وُجُوهَهُمْ نُورًا وَيُثَابُهُمْ نُورًا يَفْرَعُ النَّاسُ يَوْمَ الْقِيَامَةِ وَلَا يَفْرَعُونَ وَهُمْ أَوْلِيَاءُ اللَّهِ الَّذِينَ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَخْزَنُونَ

“They are people from the annihilation of mankind and the strife of the tribes, with no close ties of kinship with each other, and who loved one another for the sake of Allah. On the Day of Resurrection, Allah will place for them pulpits of light, and He will make them sit on them, and He will make their faces a light, and their clothes a light. People will be terrified on the Day of Resurrection, and they will not be terrified, and they are the friends of Allah, they shall have no fear, nor shall they grieve”.

- Muslim narrated in his Sahih of Abu Hurairah that the Messenger of Allah (saw) came to the cemetery and said: **السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ لَاجِفُونَ وَبَدَتْ أَنَا قَدْ: «Peace be upon you the home of a believing people, and if Allah wills we will join you. I wish we had seen our brothers”.** They (the hearers) said: Aren't we your brothers, O Messenger of Allah? He said: **«أَنْتُمْ؟ «You are my companions, and our brothers are those who have, so far, not come into the world.”** They said: How do you know who has not yet come from your Ummah, O Messenger of Allah? He said: **«أَرَأَيْتَ لَوْ أَنَّ رَجُلًا لَهُ خَيْلٌ غُرٌّ مَحْجَلَةٌ بَيْنَ ظَهْرِي: «Tell me; supposing a man had horses with white blazes and white marks on their legs among horses which were pure black, would he not recognize his own horses? ”.** They said: Yes, O Messenger of Allah. He said:

فَاتَّهُمْ يَأْتُونَ غُرًّا مَحْجَلِينَ مِنَ الْوُضُوءِ وَأَنَا فَرَطُهُمْ عَلَى الْحَوْضِ أَلَا لِيُذَادَنَّ رَجُلًا عَنْ حَوْضِي كَمَا يُذَادُ الْبَيْعِرُ الضَّالُّ أَنَابِيَهُمْ أَلَا هَلُمَّ فَيَقَالُ إِنَّهُمْ قَدْ بَدَلُوا بَعْدَكَ فَأَقُولُ سَخَقًا سَخَقًا

“On the Day of Resurrection they will come with radiant faces, hands, and feet, because of the traces

of ablution.” He said: “I will reach the Cistern ahead of you.”

Then he said: “Men will be driven away from my Cistern just as stray camels are driven away. And I will call to them: ‘Come here!’ But it will be said: ‘They changed after you were gone.’ So I will say: “Be off with you!”

- Muslim narrated in his Sahih of Uqbah who said: I heard the Messenger of Allah (saw) say: **« لَا تَزَالُ عَصَابِيَةٌ مِنْ أُمَّتِي يَفَاتِلُونَ عَلَى أَمْرِ اللَّهِ قَاهِرِينَ لِعَدُوِّهِمْ لَا يَضُرُّهُمْ مَنْ خَالَفَهُمْ حَتَّى تَأْتِيَهُمْ «A group of my ummah will continue to fight for the command of Allah, subduing their enemy, and those who oppose him will not harm them until the Hour comes to them while they are on that situation”.**

- Ahmad narrated in his Musnad of Al-Baraa bin Azib that the Prophet (saw) stoned a Jew (for committing zina) and said: **«اللَّهُمَّ إِنِّي أَشْهَدُكَ أَيُّ أَوَّلٍ مِنْ أَحْيَا سُنَّةً قَدْ أَمَاتُوهَا» «O Allah, I testify to You that I was the first to revive a Sunnah that they had put to death”.**

- Ahmad narrated in his Musnad of Abu Umamah who said: The Messenger of Allah (saw) said:

لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي عَلَى الْحَقِّ ظَاهِرِينَ لِعَدُوِّهِمْ قَاهِرِينَ لَا يَضُرُّهُمْ مَنْ خَالَفَهُمْ إِلَّا مَا أَصَابَهُمْ مِنْ لَأَوَاءٍ حَتَّى يَأْتِيَهُمْ أَمْرُ اللَّهِ وَهُمْ كَذَلِكَ قَالُوا: يَا رَسُولَ اللَّهِ وَأَيْنَ هُمْ؟ قَالَ: بِنَيْبِ الْمَقْدِسِ وَأَكْثَابِ بَيْتِ الْمَقْدِسِ

“There is still a group of my Ummah on the truth, appearing to overpower their enemy, and they will not be harmed by those who are behind them except when a calamity befalls them, until the command of Allah comes to them while they are like that. They said: O Messenger of Allah, and where are they? He said: In Bayt Al-Maqdis and the enclosures of Bayt Al-Maqdis”.

- Al-Tirmidhi narrated in his Sunan of Abu Umayyah al-Sha`bani who said: I went to Abu Tha`labah al-Khushni and said to him: How do you do with this Ayyah? He said: Which verse? I said: Allah Almighty said:

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ

“O believers! You are accountable only for yourselves. It will not harm you if someone chooses to deviate—as long as you are ‘rightly’ guided.” [Al-Ma`idah: 5-105] He said: By Allah, I asked an expert about it. I asked the Messenger of Allah (saw) and he said:

بَلِ انْتَمَرُوا بِالْمَعْرُوفِ وَتَنَاهَوْا عَنِ الْمُنْكَرِ حَتَّى إِذَا رَأَيْتَ شَحًّا مُطَاعًا وَهَوَى مُتَّبَعًا وَدُنْيَا مُؤْتَرَةً وَإِعْجَابَ كُلِّ ذِي رَأْيٍ بِرَأْيِهِ فَعَلَيْكَ بِخَاصَّةِ نَفْسِكَ وَدَعِ الْعَوَامَّ فَإِنَّ مِنْ وَرَائِكُمْ أَيَّامًا الصَّبْرُ فِيهِنَّ مِثْلُ الْفَيْضِ عَلَى الْجَمْرِ لِلْعَامِلِ فِيهِنَّ مِثْلُ أَجْرِ حَمْسِينَ رَجُلًا يَعْمَلُونَ مِثْلَ عَمَلِكُمْ

“Enjoin with what is right and forbid from what is wrong so if you see an obedient stinginess and an

inclination followed, and an influential world and the admiration of everyone who has his own opinion, you have to leave the common people alone for there is behind you days when perseverance in them is like grasping at hot coals, for the one working with them, the wages of fifty men who work the same as yours". Abdullah bin Al-Mubarak said: "Other than Utbah added to me that it was said: O Messenger of Allah, the reward of fifty of us or of them? He said: «بَلْ أَجْرُ خَمْسِينَ» "The reward of fifty of you". Abu Issa said this is good but rather strange.

3- The hadiths mentioned above are acceptable hadiths that are invoked. But there were also hadiths in which there was a disagreement about and they contained words and forms that resemble the text being discussed, and I will mention some of them to show that the text being discussed was composed of several authentic and incorrect hadiths:

It came in al-Ibana al-Kubra by Ibn Battah that the Prophet (saw) said: «رحمة الله على خلفائي» "May Allah have mercy on my successors", they said: Who are your successors? He said: «الذين يحيون سنتي، ويعلمونها عباد الله» "Those who revive my Sunnah and teach it to the servants of Allah", and it came in the Musnad of Al-Shihab Al-Quda'i of Katheer bin Abdullah Al-Muzni, of his father, of his grandfather, who said: The Messenger of Allah (saw) said: «إن الدين بدأ غريباً، وسيعود كما بدأ غريباً، فطوبى للغرباء» "Religion began as something strange, and it will return as it began as something strange, so blessed are the strangers", It was said: O Messenger of Allah, who are the strangers? He said: «الذين يحيون سنتي ويعلمونها عباد الله» "Those who revive my sunnah and teach it, servants of Allah." It was stated in the hadith collection: اللهم ارحم خلفائي الذين يأتون من بعدي يروون] "O Allah, have mercy on my successors who come after me, who will narrate my hadiths and my Sunnah and teach them to people" ((Al-Tabarani in Al-Awsat, Al-Ramhurmi in Al-Muhaddith Al-Fasal, Al-Khatib in Sharaf Al-Hadith, and Ibn Al-Najjar on the authority of Ibn Abbas on the authority of Ali Al-Tabarani said: Ahmad bin Issa Abu Taher Al-Alawi was unique. He said in Al-Mizan: Al-Daraqutni said: a liar, and the hadith is false. Ibn Abi Hatim, he did not mention a wound or a modification in it), Al-Tabarani recorded it in Al-Awsat (6/77, No. 5846). Al-Haythami (1/126) said: It includes Ahmad bin Issa Al-Hashimi. Al-Daraqutni said: He is a liar. And Al-Ramhorzi in Al-Muhaddith Al-Fasal (1/163). It was also authenticized by: Al-Dailami (1/479, No. 1960). Al-Dhahabi said in Al-Mizan (1/270, translation 508) and Al-Hafiz agreed with him in Al-Lisan (1/241, translation 756) both in the translation of Ahmed bin Isa Al-Hashimi. Darqutni said: A liar[.

- It came in Kanz al-Ummal of Anas, who said: The Messenger of Allah (saw), said: «متى ألقى أصحابي؟ متى ألقى؟» "When do I meet my companions? When do I meet my loved ones?", Some of the Companions

said: Are we not your loved ones? He said: «أنتم أصحابي»، «ولكن أحبائي قوم لم يروني وأمنوا بي أنا إليهم بالأشواق» "You are my companions, but my beloved are people who have not seen me but believed in me, I long to them" (Abu Sheikh in the reward). And it came in Al-Firdaws with the adage of Al-Khattab by Al-Daylami on the authority of Anas bin Malik: «متى ألقى أصحابي متى ألقى أحبائي» "When do I meet my companions, when do I meet my loved ones." Some of the companions said: Aren't we your loved ones? He said: «أنتم أصحابي غير أن أحبائي قوم لم يروني» "You are my companions, but my loved ones are a people who have not seen me and believed in me. I yearn for them". And Al-Qushayri mentioned in the letter with the chain of narrators: Ali bin Ahmed Al-Ahwazi, may Allah have mercy on him, told us: He said: Ahmed bin Ubaid Al-Basri told us, he said: Yahya bin Muhammad Al-Jiani told us, he said: Othman bin Abdullah Al-Qurashi told us, on the authority of Naim bin Salem, on the authority of Anas bin Malik, he said: The Messenger of Allah (saw) said: «متى ألقى أحبائي؟» "When do I meet my loved ones?" His companions said: In the name of our father and our mother, are we not your loved ones? He said: «أنتم أصحابي»، «أحبائي: قوم لم يروني، وأمنوا بي، وأنا إليهم بالأشواق أكثر» "You are my companions, my beloved are people who did not see me and believed in me, and I yearn for them more". This hadith has narrators who are not reliable, and some researchers said that it is a denounced and false hadith, meaning that this hadith is not among the accepted hadiths that are used as evidence.

4- Thus, it becomes clear that the text in question is not a hadith of the Prophet (saw) but rather a complex text, made apparently by an unknown person and in which he combined words and forms that came in different hadiths, some of which are acceptable as evidence, and others that are not acceptable and not invoked, and therefore it is not correct to narrate. Therefore, it is not correct to narrate the text being discussed as a hadith on the authority of the Messenger of Allah (saw). Allah is Most Wise.

Your Brother,

Ata Bin Khalil Abu Al-Rashtah

20 Rabi' al-Awwal 1444 AH

Corresponding to October 16, 2022 CE