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“Who Are We?”

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Editorial

Introduction of Tehreek-e-Taliban Pakistan (TTP)

بسم اللّٰہ الرحمٰن الرحیم

In the name of Allah, the Most Gracious, the Most Merciful.

الحمدللـه الـذى انـزل علـى عبـده الكتـاب ولم يجعـل لـه عوجـا ، والصلـوة والـسلام علـى مـن قـال: رب ادخلنـي مدخـل صـدق واخرجنـي واجعلنـي مـن لدنـك سـلطانا نـصيرا،

Praise be to Allah, Who revealed the Book to His servant and did not place therein any crookedness. And blessings and peace be upon the one who said: "My Lord, cause me to enter through an entrance of truth and bring me out through an exit of truth, and grant me from Yourself a supporting authority."

اما بعد! فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

To proceed! I seek refuge in Allah from Satan, the accursed.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allah, the Most Gracious, the Most Merciful.

فَلَـو لَا كَانَ مِـنَ القُـرُونِ مِـن قَبلِكُـم أُولُـوا بَقِيَّـةٍ يَّـنهَونَ عَـنِ الفَسَـادِ فِي الاَرضِ اِلَّا قَلِـيلًا مِّمَّـن اَنجَينَـا مِنهُـم وَاتَّبَـعَ الَّذِيـنَ ظَلَمُـوا مَـا ۤ أُترِفُـوا فِيـهِ وَكَانُـوا مُجـرِمِينَ ١١ هـود

"Why, then, were there not among the generations before you people of virtue who forbade corruption in the land—except a few of those whom We saved from among them? And those who were unjust pursued the pleasures they had been indulging in, and they were criminals."

١١:١١٦, Hud

Translation: Why were there not, among the communities that existed before you, people possessing virtue and influence who would keep forbidding corruption in the land, except for a few whom We saved from among them? And those who were unjust followed the very path of luxury in which they had lived, and they were sinners.

Background to the Establishment of Tehreek-e-Taliban Pakistan:

After the events of September ١١, America assembled the military forces of nearly fifty countries into a single front. Among them, the state of Pakistan became a foremost ally of the warring infidels. These satanic armies, in the name of ending terrorism, attacked the Islamic Emirate of Afghanistan (which was the world›s only Islamic government) like hungry wolves. There is no example in human history of such a massive military expedition.

In this military campaign, the state of Pakistan provided full cooperation to America and its allies, and all of Pakistan›s land, air, and sea routes were placed at America›s service. Through Pakistan›s maritime routes, American and NATO military equipment continued to be transported to Afghanistan through Chaman and Torkham under the strict supervision and security cordon of Pakistani security institutions. From Pakistani air bases, American jet aircraft took off approximately ٥٨,٠٠٠ times over a short period to bomb unarmed Afghans. Consequently, the Islamic Emirate of Afghanistan fell, and the people of Afghanistan, both ordinary people and prominent figures (Arabs and non-Arabs, migrants and mujahideen), were forced to migrate toward the tribal areas because of the excessive atrocities and indiscriminate bombing carried out by America and its allies.

It should be remembered that the honor and bravery of the tribal belt and the independent and autonomous jihad-oriented peoples inhabiting this land are known to everyone. During the past hundred years of history, three powers described as superpowers—the British colonialists, Russia and its allies, and America and its allies—suffered decisive defeats due to the unparalleled sacrifices of these peoples and the support of the Islamic mujahideen. These same courageous and hospitable tribal peoples welcomed the Afghan refugees with open hearts, as they had done in the past, and created an unforgettable history of selflessness and sacrifice.

The miserable condition of the Afghan refugees and the generosity and benevolence of the tribal people certainly revived the memory of the sacrifices of the Companions of the Prophet. "O Allah, be pleased with the later Ansar and Muhajireen just as You were pleased with the foremost Ansar and Muhajireen. Ameen."

In short, the tribal peoples sincerely and generously gave the refugees places in their homes, guest rooms, mosques, religious schools, and marketplaces. However, this selflessness, sacrifice, and sympathy shown by the tribal people toward

the Afghan refugees did not sit well with the state of Pakistan, America, and NATO.

Accordingly, the Pakistani institutions, in accordance with the orders and wishes of America, placed two demands before the tribal people:

(١) Hand the refugees over to us.

(٢) Expel them from your areas; otherwise, we will carry out military operations against both you and the refugees without distinction.

The tribal nations held discussions with the state of Pakistan on various occasions regarding their refugee guests. They negotiated with the state many times, but far be it from the state of Pakistan to take any step against America›s wishes. Every time, the Pakistani institutions treacherously destroyed the negotiations.

After the state of Pakistan›s continuous treachery and betrayal, the tribal nations ultimately demonstrated their religious honor and categorically rejected all of the unreasonable and illegitimate demands of the state of Pakistan. In view of "A Muslim is the brother of a Muslim; he neither abandons him nor hands him over" (Hadith), they refused to accept the illegitimate demands of the state of Pakistan. As a result, the Pakistani and American forces jointly began ground and air operations against the tribal nations as well. On the other side of the border, Operation "Anaconda" was launched against the Afghan Mujahideen and the Afghan people, while on this side, Operation "Al-Mizan" was launched against the courageous tribes that had given shelter to the refugees. In this regard, according to Major Amir, CIA offices were established in Miranshah and Peshawar to spy on the tribal Mujahideen and Afghan refugees. Those responsible for Pakistani intelligence agencies used to label unarmed civilians and refugees as terrorists and receive dollars from America. Thus, on the basis of shared intelligence, on the one hand they targeted Ansar and refugees with drone attacks on tribal territory, while on the other hand Pakistan›s intelligence agencies would arrest unarmed refugees and Ansar and hand them over to America in exchange for a few dollars. Pervez Musharraf even crossed all limits of shamelessness and explicitly wrote in his book In the Line of Fire that he handed over six hundred "Mujahideen" to the Americans, in return for which he received hundreds of thousands of dollars from the CIA.

Even the nation›s honor and dignity, "Dr. Aafia Siddiqui, may Allah release her from captivity," was abducted from Karachi and handed over to the Crusaders. According to Clive Stafford Smith, the Pakistani army received ٥٥,٠٠٠$ (fifty-five thousand dollars) from America in exchange for Aafia Siddiqui (may Allah release her from captivity), and even today the greatest obstacle to her release is the Pakistani generals.

Furthermore, for the sake of America›s interests, Pakistani jet aircraft, helicopters, and artillery were used indiscriminately against the unarmed tribes. Several Pakistani airports were openly made available for American drone attacks against the tribal people, and to this day America has continued to use Pakistan›s airspace and airports against the tribal people and the Islamic Emirate of Afghanistan. Consequently, this chain of oppression and persecution continued to increase, affecting the entire country and particularly Khyber Pakhtunkhwa. From Al-Mizan to Radd-ul-Fasaad and Ghazab lil-Haq, thousands of small and large operations were launched to crush unarmed Muslims. After all these atrocities, courageous Pakistani people from different parts of the country—including Pashtuns, Baloch, Punjabis, Saraikis, Sindhis, and others—began defensive jihad in Pakistan against the American-backed security institutions, in light of the religious edicts of the Islamic scholars, just as in Afghanistan. Thus, according to Amir of Tehrik-i-Taliban Pakistan, Mullah Fazlullah Khurasani (may Allah accept him), the Pakistani Mujahideen were blessed with the opportunity to attain the blessed jihad on both fronts (Ghazwat al-Rum and Ghazwat al-Hind). And praise be to Allah, by whose blessing righteous deeds are completed.

Thus, on one front, praise be to Allah, America and its forces suffered a humiliating defeat, and on the other front as well, praise be to Allah, the Mujahideen have reached the threshold of victory, God willing.

"And Allah is predominant over His affair, but most people do not know."

The Jihad of Tehreek-e-Taliban Pakistan Is Defensive Jihad:

In short, after these operations, what choice remained for the people of Khyber Pakhtunkhwa other than defensive jihad? When defensive actions were initiated by Tehreek-e-Taliban Pakistan (which at that time was in a fragmented state), and several Pakistani soldiers were killed in them, a military officer (Colonel Mahmood-ul-Hassan), seeing the loss of life and property on both sides in the war between the state of Pakistan and the Taliban, became distressed. He presented his concern to the religious scholars of Pakistan in the form of a religious query (istifta).

In response to Colonel Mahmood-ul-Hassan›s istifta, more than five hundred prominent Pakistani religious scholars, senior jurists from respected religious institutions, and senior sheikhs (such as Mufti Nizamuddin Shamzai, who was martyred;

Sheikh-ul-Hadith Dr. Sher Ali Shah; Sheikh-ul-Hadith Maulana Abdul Razzaq Iskandar; Pir Syed Mukhtaruddin Shah; Mufti Saifullah Marwat Haqqani; Mufti Hamidullah Jan; Qazi Abdul Rashid; and others, may Allah have mercy upon them and preserve them) issued, with their signatures, a comprehensive fatwa declaring jihad against the Pakistani army obligatory, entitled "The Unanimous Fatwa of the Pakistani Religious Scholars Regarding the Wana Operation." In this fatwa, the Pakistani army was declared subject to the rulings applicable to highway robbers, auxiliaries of the belligerent unbelievers, bandits, and rebels.

Accordingly, the Muftis of Kohat explicitly stated in this fatwa that, according to Sharia, the (Pakistani) soldiers who fight against Muslims are rebels against Allah Almighty and His Messenger, and that dying as such is a forbidden death. Their ruling is that of qata' al-tariq—that is, highway robbers and bandits—and the ruling concerning their funeral prayer is the same as that concerning highway robbers and bandits.

Mufti Nizamuddin Shamzai, may Allah have mercy upon him, states in this fatwa:

"If a soldier has to choose between killing a Muslim and being executed or court-martialed, then according to the law of Allah Almighty, from the perspective of the Hereafter, the easier, more lenient, and permissible option for him is to choose the path of court-martial and the gallows for himself."

Mufti Saifullah Haqqani, may Allah have mercy upon him, states in this fatwa: "The Pakistani army is an auxiliary of the army of the unbelievers."

In the name of Allah Almighty, it is stated in the authoritative and well-known books of jurisprudence Durr al-Mukhtar and Radd al-Muhtar that the funeral prayer of an 'asabi should not be performed. The definition of 'asabi in Radd al-Muhtar is given as: "al-'asabi man yu'inu qawmahu (ay al-muslim) 'ala al-zulm, walladhi yaghdabu li-ghadabihi"—that is, one who assists his people (i.e., Muslims) in oppression and becomes angry because of their anger. Therefore, with even greater reason, the funeral prayer should not be performed for one who assists the unbeliever against a Muslim.

And the interesting thing is that Sheikh-ul-Hadith Dr. Sher Ali Shah, may Allah have mercy upon him, seeing the courage of the religious scholars, also added the following sentence to the fatwa with his signature:

"The Muftis have spoken correctly in this fatwa, and the truth is more deserving of being followed. May Allah reward them for this courageous act of faith."

These words of the Sheikh-ul-Hadith, in simple terms, mean that what the Muftis said in this fatwa concerning the Pakistani army is based upon truth and correctness, and that the truth (i.e., the aforementioned fatwa) is worthy of being acted upon (by the Pakistani people), and may Allah Almighty grant the Muftis who issued the fatwa a good reward for this courageous act of faith. Ameen.

In short, in this fatwa, the Pakistani army has been called an auxiliary of the unbelievers, and the jurists have ruled regarding auxiliaries of the unbelievers that they are more harmful than the original unbelievers. Therefore, just as jihad becomes obligatory against the original unbelievers, the same ruling applies to their auxiliaries, and just as the original unbelievers are considered liable to be killed, their Muslim auxiliaries are likewise considered liable to be killed. The details of this will be presented later with references, by the will of Allah S.W.T.

One distinction of the sacred jihad of Tehreek-e-Taliban Pakistan is that this jihad has the support and endorsement of thousands of religious scholars and senior Muftis, an example of which is rarely found in the history of other jihadist movements.

Regarding jihad in Pakistan, the renowned scholarly and spiritual figure of Khyber Pakhtunkhwa, the guiding figure of Jamia Dar-ul-Uloom Haqqania, the reference point for the people, the jurist of his era, the unique scholar and knower of Allah, Mufti Muhammad Farid, may Allah have mercy upon him, issued a courageous written fatwa in response to an inquiry from a delegation from Waziristan, conveyed through Sheikh Naseeb Khan, may Allah have mercy upon him. He had the words of Allama Tarabulsi, may Allah have mercy upon him, written down in the fatwa.

He quoted the following passage from Al-Fatawa al-Kamiliyyah by Allama Tarabulsi, may Allah have mercy upon him:

"When the common people [asked Muhammad Kamil al-Tarabulsi]: I was asked about a town which the unbelievers had conquered and in which they had established themselves, and some tribes and clans joined them and began fighting alongside them against the Muslims, looting their property, advising the unbelievers, and helping them harm the Muslims, so that they became more harmful to the Muslims than the unbelievers themselves. What is the ruling regarding them in this situation? The answer is: I did not find the ruling concerning these people in the books of our school, the Hanafi school, but I found their ruling in the books of the Maliki masters…" He then said: "Apparently, the ruling concerning these people is the same as that concerning the people of war, with regard to killing them and taking their property. As for

their children, they are not to be killed and are not considered spoils. Rather, the killing of those among them who rebel is permitted because they are a support for the enemy of war and assist them personally. And the ruling of a supporter, even if he does not fight alongside the enemy, is [such]; therefore, the ruling of one who actually fights is all the more so when he fights." (Al-Fatawa al-Kamiliyyah, p. ٢٥٠, Kitab al-Jinayat)

When Allama Muhammad Kamil al-Tarabulsi was asked:

"Regarding a town that has been seized by the unbelievers and in which the unbelievers have become completely established, and then some tribes and families joined these unbelievers and began fighting alongside them against the Muslims, began looting the property of Muslims, advising the unbelievers, and helping them harm the Muslims, to the extent that these people became more harmful to the Muslims than the unbelievers themselves—what is the ruling concerning such people when this is their condition?"

The answer given was:

"I did not find any ruling concerning these people in the books of our Hanafi school, but I found their ruling in the books of the Maliki scholars." They went on to say: "Apparently, the ruling concerning these people is that of the people of war. They are to be killed and their property is to be taken. However, their children are not to be killed, nor are they to be considered spoils. The killing of these rebels is permissible only because they are supporters of the enemy, assisting them in war and aiding them personally. The ruling concerning a supporter is that even if he does not fight alongside the enemy, [this applies]; therefore, the ruling concerning one who actually fights is all the more applicable when he himself fights."

Unfortunately, this written fatwa was taken away by the Pakistani army during a raid along with other materials. However, Maulana Abdul Wahab Manglori, the compiler of Fatawa Faridiyyah and the successor of the revered scholar, mentioned this fatwa in the biography of the revered scholar, Tajalliyat-e-Faridi.

In any case, no conscious Muslim can deny that the state of Pakistan was and remains a frontline ally of NATO and America (the belligerent unbelievers) in the war against Muslims. Furthermore, throughout history, the Pakistani army has remained an important part of United Nations peacekeeping forces, and on various fronts it has demonstrated its role in serving American interests and opposing Muslims.

For example: in ١٩٤٧, at the time of Pakistan›s creation, the massacre of one million Muslims, forcing ten million Muslims to migrate, the violation of the honor of one hundred thousand women, and so on. Regarding ١٩٧١, one should study the Hamoodur Rahman Commission to see that the Pakistani armed forces shed the blood of several hundred thousand Bengali Muslims. In ١٩٩٣, the same Pakistani army was used to suppress Somali resistance fighters and Mujahideen, and dozens of Pakistani soldiers sacrificed their lives in order to save the American army. In ٢٠١٢, at the Dubai Airshow, where aviation technology was being showcased, the then Air Chief proudly stated that after our alliance with America, we had dropped ١٥,٠٠٠ bombs from jet aircraft in the tribal areas. This was at a time when neither Operation Zarb-e-Azb nor operations such as Radd-ul-Fasaad and Istehkam-e-Pakistan had yet been announced. One can imagine the extent to which this army turned hundreds of thousands of populated areas into ruins during Zarb-e-Azb. Furthermore, in recent months, the Pakistani army has also become a permanent and openly declared member of the "Gaza Board of Peace" formed by Trump. In other words, the Pakistani armed forces sacrificed everything for decades in support of the Christians, and now they are also preparing to play a frontline role in the ranks of the deceptive forces such as the Jews.

The Ruling Concerning the Supporters of the Unbelievers in Light of Jurisprudential Texts:

Accordingly, the four schools of Islamic jurisprudence agree that when a Muslim—whether as an individual, group, or government—voluntarily joins the ranks of belligerent unbelievers against Muslims, then jihad and fighting against such a Muslim becomes obligatory in the same manner as against belligerent unbelievers. Such a Muslim is considered more harmful than the original unbelievers and is regarded as liable to be killed. For a Muslim soldier who dies in the ranks of the unbelievers, his death is considered a forbidden death; his salary in those ranks is unlawful; and the rulings concerning his property and funeral are those applicable to rebels, highway robbers, and bandits. Such rulers have absolutely no right to rule over Muslims.

Imam al-Sarakhsi, may Allah have mercy upon him, states in Sharh Siyar al-Kabir:

"Because directly engaging in combat under the protection of the polytheists (that is, their army and their group) makes their blood permissible to shed, even if they are Muslims."

Likewise, Al-Binayah Sharh al-Hidayah, after discussing the permissibility of killing a Muslim who joins the ranks of the unbelievers, states:

"This is the case of one who increases their numbers without adopting their clothing or taking on their manners. So what

then is the case of one who adopts their clothing? There is no difference between the abode of war and the abode of Islam regarding the permissibility of killing the Muslim who stands in the ranks of the polytheists, whether voluntarily or under compulsion, if he fights against the Muslims."

Regarding this issue, Maulana Abdul Ali, may Allah have mercy upon him, has cited seven explicit jurisprudential texts from the Islamic jurists. (See Mukhtasar Ahkam al-Qital, p. ١١.)

After mentioning the jurisprudential texts, Afghanistan›s Grand Mufti, Maulana Abdul Ali Deobandi, may Allah have mercy upon him, summarized these statements as follows:

اعلم أنه قد علم من الحوالات الفقهية و التفسيرية أن من نصر الكافرين في قتال المسلمين بالنفس أو الأ سلحة و الرأي و التدبير أو الجلب و التحريض أو الإفتاء، فحكم هذا المسلم كحكم الكافرين في القتل باتفاق الفقهاء، و كذالك من طلب النصرة من الكافرين في قتال المسلمين بالأسلحة أو النفس أو المال أجرة أو وديعة أو قرضاً أو هديةً أو تجهيزاتٍ أخرى، فحكمه كحكم الكافرين باتفاق الفقهاء، كما مر ذكره في كتب الفقهاء.

Translation: Know that it has become clear from the cited jurisprudential and exegetical references that whoever assists the unbelievers in fighting against Muslims—whether with his person, weapons, opinion and strategy, by supplying provisions and inciting people, or by issuing a religious ruling—then, according to the consensus of the jurists, the ruling concerning this Muslim with regard to killing is the same as that concerning the unbelievers.

Likewise, whoever seeks assistance from the unbelievers in fighting against Muslims, whether through weapons, his person, or wealth—whether in the form of payment, a trust, a loan, a gift, or other equipment—then, according to the consensus of the jurists, his ruling is also the same as that of the unbelievers, as has already been mentioned in the books of the jurists.

Thus, it has become clear that the ruling concerning the guardians of the state of Pakistan is that of rebels, while those who are fighting against them or being killed are Ghazis and martyrs.

The Reasons for the Obligation of Jihad in Pakistan Are the Same as Those for the Afghan Jihad:

In short, the reasons on the basis of which jihad against America and its allied forces (including the Afghan National Army) became individually obligatory (fard ʿayn) on the soil of Afghanistan—and not a single truthful and pious scholar in the world disagreed with this obligation—are likewise the basis on which jihad against the Pakistani army has become obligatory, although there are many additional reasons for jihad against the state of Pakistan as well, which there is no opportunity to discuss here.

An Important Clarification:

Does the Pakistani army become considered outside Islam because of assisting the unbelievers, as many people are propagating against Tehreek-e-Taliban Pakistan?

It should therefore be known that Tehreek-e-Taliban Pakistan›s position regarding the issue of Muzaharat al-Kuffar ʿala al-Muslimeen (that is, a Muslim joining the ranks of the unbelievers against Muslims) with regard to declaring such people unbelievers (takfir) is extremely clear.

Before explaining this issue, it is extremely important to know that Tehreek-e-Taliban Pakistan is a Sunni Hanafi organization established upon the moderate methodology of the majority of Ahl al-Sunnah wa al-Jamaʿah, with the overwhelming majority being Deobandis. The key positions and responsibilities within the administrative structure of Tehreek-e-Taliban Pakistan, praise be to Allah, are held by religious scholars, particularly the Leadership Shura, which is the policymaking and fundamental institution of the movement. Likewise, there is the Dar al-Ifta, which provides guidance on all religious matters, and the Dar al-Qada, which possesses the executive authority for religious judgments. Similarly, the political, media, intelligence, and other institutions, as well as various ministries and departments—for example, the Department of Daʿwah and Guidance, the Department of Education, the Department of Welfare, the Department of Economy, the Department of Accountability, and the Ministry of Defense—all are bound by the requirement that their instructions, affairs, and decisions be conducted according to the Hanafi school of jurisprudence.

Therefore, regarding the aforementioned issue of Muzaharat al-Kuffar ʿala al-Muslimeen, the position of Tehreek-e-Taliban Pakistan is the same as that of the majority of Ahl al-Sunnah and the Hanafi jurists: in this matter, Tehreek-e-Taliban Pakistan does not make an absolute declaration of unbelief (takfir), but rather deals with the matter in detail according to the principles of Ahl al-Sunnah.

In this matter as well, they make the ruling dependent upon the corruption of belief. Therefore, if a soldier joins while maintaining sound belief and does so for worldly purposes, or if he joins the fighting against Muslims because he is compelled by the orders of his superior officer, then we absolutely do not declare him an unbeliever. However, because of

his joining the ranks of the belligerent unbelievers, he is nevertheless considered liable to be killed.

Regarding this issue, a comprehensive study entitled "Mawqif al-Salaf al-Salih Hawl al-Muzaharah 'ala al-Muslimeen" (The Position of the Pious Predecessors Regarding Supporting the Unbelievers Against Muslims) has emerged from the Dar al-Ifta of the movement, based on the research of senior religious scholars. It sheds extensive light on all aspects of this issue. It also clarifies that Tehrik-i-Taliban Pakistan does not, like the Kharijites, declare a Muslim to be an unbeliever on account of committing major sins. The aforementioned research treatise is available on our website.

The Shariah Status of the State of Pakistan and the Pakistani Army:

It should be known that regarding whether the state of Pakistan is Islamic or non-Islamic, Tehreek-e-Taliban Pakistan has not invented any new philosophy or new rulings. Rather, the position of Tehreek-e-Taliban Pakistan in this regard is the same as that of the prominent Pakistani scholars and scholars of truth. We will explain this in the following lines, God willing.

Mufti Nizamuddin Shamzai states in his fatwa:

The rulers of Islamic countries who are supporting America in this Crusader war and providing them with their land, resources, and information have lost their right to rule over Muslims. All Muslims should deprive these rulers of power, regardless of whatever method may be used for this purpose.

Likewise, Mufti Nizamuddin Shamzai states in one of his speeches:

"These hypocrites who have been imposed upon us—we must first rise against them and wage armed jihad. I am not talking about jihad with the pen; I am not talking about jihad with the tongue. We have done enough of that, we have done enough jihad with the pen, we have done enough jihad with the tongue. Now there is no remedy for them except this: if the Muslim youth have the strength, they should rise and seize their throats. The crop of heads has ripened, and it is ready to fall." (Taken from a video speech by Mufti Nizamuddin Shamzai, may Allah have mercy upon him.)

Accordingly, it is a fact that if by "state" one means the country and homeland, then it is certain that Pakistan is a country and homeland of Muslims. But if by "state" one means the government, then the government is neither Islamic, nor are its laws based on Shariah, nor is it an independent government. Rather, the government of Pakistan is un-Islamic. The rulers of Pakistan are protectors of American and British interests in this region and representatives of their position. The Pakistani army is an army created by Britain and is a continuation of the East India Company, which has always encroached upon the resources, properties, and valuable reserves of Pakistani Muslims and has been used as a mercenary army against Islamic values. In this regard, the Pakistani army has a long, dark, and shameful history. A brief mention of it has been presented above; however, further details can be found in the treatise Royal Indian Army by Saifullah, known as Abu Basir al-Shami, may Allah have mercy upon him, a responsible Mujahid of Tehrik-i-Taliban Pakistan, South Punjab. This treatise is also available on our website.

What Is the Basis for Determining Whether a State Is Islamic?

For a government to be considered Islamic, the Grand Mufti Mufti Rashid Ahmad Ludhianvi, may Allah have mercy upon him, states in Ahsan al-Fatawa, volume ٦, page ٢١, that as long as a government does not implement Islamic rulings, it is not an Islamic government.

In Fatawa Bayyinat, volume ٢, page ٢٩١, the renowned scholar of Hadith and teacher of scholars, Muhammad Yusuf Banuri, may Allah have mercy upon him, writes:

"The reality is that the ulul-amr whose obedience, respect, and reverence have been commanded by the Holy Qur'an and the Messenger of Allah, peace and blessings be upon him, are those rulers who establish the limits of Allah, command what is right and prohibit what is wrong, and are themselves religious scholars, or at least are committed to fulfilling the duty of teaching religion and establishing Shariah. Obedience to them is part of Shariah and religion. If an emir or ruler issues an order contrary to Shariah, his own legal status under Shariah ceases to exist; therefore, rather than obeying him, it becomes necessary to oppose him."

Therefore, the status of the state of Pakistan is that of a purely un-Islamic and Taghuti system, which was established to protect the objectives and interests of Western countries in this region and to advocate their interests.

The Pakistani army is the same Royal Indian Army that played a leading role in the fall of the Ottoman Caliphate. When Pakistan came into existence, the Royal Indian Army was divided into two parts: one went to India and the other to Pakistan. After Pakistan was granted nominal independence, no new army was established here. Rather, it was the same army, with the same customs and traditions, and all the methods—from training to burial—that had belonged to the Royal Indian Army of British India continued.

This army has always, at the direction of the unbelievers, suppressed Muslims. From the fall of the Ottoman Caliphate, to the massacre of ٢,٥ million Bengali Muslims and the violation of the honor of more than ١٠٠,٠٠٠ women, to the killing of ١٠,٠٠٠ Palestinians, this same army has played a frontline role. Its history—from participating at various times in United Nations peacekeeping forces to joining the Board of Peace—clearly demonstrates its hostility toward Islam.

What Is the Shariah Status of the Laws in Force in Pakistani Courts?

It should be remembered that regarding the laws in force in Pakistan, Tehreek-e-Taliban Pakistan has not invented any new concept. Rather, its position on this matter is also the same as that of our senior Deobandi scholars.

Accordingly, regarding the laws in force in Pakistan, we present before the readers the position of Sheikh al-Islam Mufti Muhammad Taqi Usmani, through which their Shariah status will become clear.

Sheikh al-Islam Mufti Muhammad Taqi Usmani states:

Some laws in the country›s legal system are not merely administrative in nature; rather, they are based on certain fundamental principles and values. For example: the Contract Act, the Sale of Goods Act, the Transfer of Property Act, the Partnership Act, and the Negotiable Instruments Act.

Regarding laws of this kind, our considered opinion is that merely retaining these laws in their present form while removing from them matters that are contrary to Shariah, or making general amendments to them, can in no way fulfill the objective of implementing Shariah.

The reasons for this are as follows:

(١) The difference between the existing laws and Islamic laws in these matters is not merely partial; rather, it is a difference in fundamental values and concepts. In this regard, the two legal systems have no real compatibility with each other in terms of their nature, character, objectives, ideals, and methods of operation. Many matters to which Islam attaches importance are either not mentioned at all in the existing laws or are addressed only very briefly and inadequately. Conversely, there are many matters whose importance is emphasized by the prevailing law but which have no importance whatsoever in Islamic law. Therefore, in the presence of this intellectual contradiction, grafting Islamic rulings onto the existing laws would amount to producing a hybrid system upon which, in the true sense, the definition of neither of the two legal systems could properly be applied.

(٢) Islamic law is based upon the Qur'an, the Sunnah, and the values established by them. In it, considerations of public interest or public policy are not merely secondary; rather, they are subordinate to the values prescribed by the Qur'an and Sunnah. In contrast, English law is based upon public interests and a form of public policy that accepts neither any divine restriction nor any connection with metaphysical reality. Therefore, the development of these two legal systems has proceeded along entirely different lines.

Even if, hypothetically, everything in English law that explicitly conflicts with the Qur'an and Sunnah were removed, it still could not be called "Islamic law," because that law developed in an entirely different environment and around different concepts, and those concepts cannot simply be separated from the overall structure.

(٣) Islamic law is, in essence, another name for fiqh, and the implementation of Islamic law should mean that "Islamic jurisprudence" is implemented with its specific character and nature, developing in accordance with the circumstances of the age. An essential condition for this is that this jurisprudence remain connected to the efforts of the past that our predecessors undertook for the development of fiqh. Changes in many matters are possible, in accordance with the circumstances of the time and within the principles of fiqh, and many new issues may also be added. But all of this should be done in such a way that its continuity with the jurisprudential efforts of the past is maintained—not by taking the entire structure of English law as it is, making some partial amendments to it, and then declaring it "Islamic jurisprudence."

(٤) There is also a difference between Islamic law and English law in their methods of reasoning and their principles of interpretation. Therefore, if Islamic jurisprudence is developed and implemented as codified law, the result will be that, in interpreting and explaining it, it will be necessary to refer to the principles of fiqh and the jurisprudential heritage of the past. Conversely, if the existing law is retained while only a few partial changes are considered sufficient, the result will be that, in interpreting and explaining this law, it will continue to be necessary to refer to the same legal precedents that were established under a secular legal system.

Consequently, there is a strong possibility that situations may arise in which there is no explicit provision in the law itself that contradicts the Qur'an and Sunnah, but the interpretations that secular courts have given to it continue to remain in place. Since the Qur'an and Sunnah were not made the standard in those interpretations, the requirements of the law, based on those interpretations, may lead future courts onto a path that differs from the path of the Qur'an and

Sunnah.

(٥) There is also a major difference in terminology between Islamic law and English law. Thus, in some places, something that exists under one name in Islamic law exists under another name in English law. Similarly, in some places the terminology is the same in both legal systems, but there is a major difference between the meanings intended by the two systems. In such cases, when the term is further explained and elaborated upon, the difference between the two can become as vast as the difference between heaven and earth.

For example, in Islamic jurisprudence, a major distinction is made between "bay' fasid" (irregular/defective sale) and "bay' batil" (void sale), and detailed discussions exist regarding the rulings applicable to both. In English law, a void sale is called "void", while a defective or irregular sale is called "voidable." But the concepts in the two legal systems concerning which sale is void and which is defective are completely different.

Now, if, thinking that this is merely a difference in terminology and that there is no real difference, the existing law is retained, the Islamic concepts of batil and fasid would disappear altogether. Then, when the question of interpreting and explaining "void" and "voidable" arises, the courts would refer to previous judicial decisions, and in many cases the result would be completely contrary to the Islamic position, because those decisions are based on the secular principles used to interpret secular laws.

(٦) There is also a serious practical disadvantage in the method of "amendment." If an attempt is made to retain the structure of these laws while making them conform to Islamic rulings, it is exactly like someone trying to transform a curved line into a straight line while retaining its overall structure. Since the fundamental concepts underlying these laws are different, sometimes, in order to make even a single provision conform to Islamic rulings, it would not only have to be completely dismantled, but numerous provisions surrounding it would also have to be changed. Because of these changes, the law would lose the continuity (sequence) that had been established on the basis of the previous provisions, and, with the context and circumstances having changed, the remaining provisions would also become out of place.

Similarly, at times, in order to make a law conform to Islamic rulings, it would be necessary not merely to add one or two provisions but to add entire chapters. (Nifaz-e-Shariat aur Us Ke Masail, p. ٦١)

After this, the Mufti further explains additional reasons and then writes:

This statement is not being made merely on the basis of a theoretical assumption. Rather, at one point the present writer began the task of proposing amendments to various laws currently in force in order to bring them into conformity with Islamic rulings. However, after examining a number of laws from this perspective, my estimate became a certainty: the changes required in the law for this purpose would be so revolutionary that, by comparison, drafting and codifying a new law would be much easier. Moreover, the method of "amendment" presents not only severe difficulties, but even after enduring those difficulties, there can be no guarantee of achieving the objective, for the reasons I have explained above. (Nifaz-e-Shariat aur Us Ke Masail, p. ٦٣)

(٧) Generally, only one argument is presented in favor of the method of "amendment," namely that if a new law is codified and implemented, the entire body of sixteen years of judicial decisions will become completely useless, and the courts and lawyers will have to undertake the effort all over again in every case to interpret each individual provision.

But when this is said, the fact is overlooked that if the method of making minor amendments to the existing law is adopted, the fourteen-hundred-year-old body of Islamic jurisprudence will become useless.

Furthermore, in the first case, judicial precedents will not become completely useless; rather, they can be utilized in interpreting many administrative laws. In the second case, by contrast, the magnificent body of Islamic jurisprudence—which is a source of pride for the Muslim community—not only will become completely useless, but there will also remain no means for its further development.

Moreover, even if the method of "amendment" is adopted, previous judicial decisions will still not remain useful with respect to the "amended" portions, and new precedents will have to be established for their interpretation.

Yes, it is certainly true that under the method of "codification," courts and lawyers will have to put relatively more effort into interpreting the law. But the question is: Is this effort really so unbearable that, in order to avoid it, the highest objectives of the Muslim community should be sacrificed?

(٨) It has been nationally decided that our national language is Urdu, and that sooner or later it must be adopted as the official language. For the effective implementation of the law, it is also fundamentally important that the law be in a language that the majority of the country can understand. Therefore, there is no room for disagreement that our ultimate goal is for all our laws to be in the Urdu language. If we possess national consciousness, then sooner or later we will have

to make Urdu our legal language. The difficulty of benefiting from judicial precedents will arise even then, but obviously, the highest national objectives cannot be sacrificed because of this difficulty.

This issue has not arisen for us for the first time today. Rather, this question has arisen in all those countries where foreign colonial powers had imposed their laws. But nations that valued their own language and culture, after gaining independence, recodified their laws in their own languages. Egypt, Iraq, and Jordan are examples before us, where after independence from foreign colonialism, all laws were codified in the Arabic language. Today, Arabic is the language of all their courts, and the Arabic version of their laws is enforced as the authoritative text.

Mufti Muhammad Taqi Usmani›s Final Opinion Regarding the Laws in Force in Pakistan:

After stating a total of eight reasons, Mufti Sahib writes at the end:

"On the basis of the reasons mentioned above, our final opinion is that, with regard to these fundamental laws (in which there is a difference in fundamental concepts and values), the true objective of implementing Islamic laws cannot be achieved merely by patchwork in the existing laws. The true objective is that all such laws should be molded into the framework of fiqh and codified in our national language."

(Nifaz-e-Shariat aur Us Ke Masail, p. ٦٥)

Mufti Muhammad Taqi Usmani›s treatise "Nifaz-e-Shariat aur Us Ke Masail" regarding the laws of Pakistan is worthy of study.

Is Tehreek-e-Taliban Pakistan›s Taking Up Arms Against the State of Pakistan Rebellion and Khurooj?

When such an un-Islamic and Taghuti state takes pride in being a frontline ally of belligerent unbelievers such as America and NATO in the war against Muslims, how can jihad against it be considered khurooj or rebellion? The ruling concerning such a state has already been mentioned a few lines earlier: the ruling concerning those who assist the unbelievers is that of rebels, and fighting against them becomes obligatory by consensus.

The primary and fundamental objective of our sacred defensive jihad is the implementation of Islamic Shariah. Meanwhile, the objective of the enemy confronting us is to advance the mission of the unbelievers and create obstacles in the path of Islamic Shariah. From this perspective, therefore, the security institutions of the state of Pakistan have the ruling of rebels. The Taliban are not rebels; rather, the openly rebellious ones are the Pakistani security institutions because they are fighting against the Mujahideen in opposition to Shariah.

Accordingly, the martyr of Islam, Maulana Muhammad Yusuf Ludhianvi, may Allah have mercy upon him, states in Aap Ke Masail Aur Un Ka Hal, vol. ٧, p. ٥٣٥:

Those who fight for the implementation of Islam are upon the truth, and those who fight against them are rebels.

Question: Can Muslims become martyrs while fighting one another? Can fighting between Muslims be called jihad? Give an answer concerning the Taliban and other Mujahideen organizations.

Answer: The Taliban are fighting solely for the implementation of the Islamic system, and therefore, God willing, they are upon the truth, while those who oppose them are regarded as rebels.

The Fatwa of the Grand Mufti of India, Mufti Kifayatullah Dehlawi, Regarding Those Who Call the Rulers of an Un-Islamic and Taghuti State Ulul-Amr:

"Are rulers who issue orders contrary to Shariah Taghut, and is it impermissible to appoint as an imam someone who includes them among the Ulul-Amr?"

Question: A person interprets the noble verse "wa uli al-amri minkum" as referring to the current constitutional authorities and declares obedience to the orders of the current constitutional authorities obligatory by deriving it from this verse. What is the ruling concerning such a person according to Shariah, and is it permissible to pray behind him?

Questioner No. ١٤٦٢: Maulvi Muhammad Shafi Sahib, senior teacher at Madrasah Islamiyyah, Multan City, ٢٣ Rabi al-Awwal ١٣٥٦ AH / ٣ June ١٩٣٧.

Answer: By "wa uli al-amri minkum" are meant the scholars or Muslim rulers, meaning rulers who are Muslims and who issue commands in accordance with the commands of Allah and His Messenger, peace and blessings be upon him.

Those Muslim rulers who issue orders contrary to the commands of Allah and His Messenger are included under "wa man lam yahkum bima anzal Allah fa ula›ika hum al-kafirun" ("And whoever does not judge by what Allah has revealed—then they are the disbelievers"), and those who issue commands contrary to Allah and His Messenger have been called Taghut in the Holy Qur'an. Obedience to Taghut is forbidden.

Therefore, whoever includes rulers who issue orders contrary to divine Shariah and heavenly law among "Ulul-Amr minkum" is opposing the clear texts of the Holy Qur'an. Under English law, those who issue orders contrary to Shariah,

whether they are non-Muslims or nominally Muslims, are Taghut and can in no way be included among Ulul-Amr. The person who includes them among Ulul-Amr is either insane, ignorant, or sinful. Under such circumstances, it is impermissible to appoint him as a leader or imam. (Kifayat al-Mufti, vol. ١, p. ١٣٩)

The jurist of the age, Sayyiduna Maulana Mufti Muhammad Farid, may Allah have mercy upon him, states:

The present rulers are not the Ulul-Amr according to Shariah; rather, they are hypocrites.

Question: What do the religious scholars and jurists of the clear Shariah say regarding the following matter: For ٢٥ consecutive years, the leaders of Pakistan have continued promising to implement an Islamic constitution, but so far not a single one of them has fulfilled this promise. Now they promise that the constitution to be implemented next March will be an Islamic constitution. God forbid, if a constitution is not established this time either, is it permissible, according to the principles of Islam, to wage jihad against these leaders?

Please explain and receive your reward from Allah.

Questioner: Maulvi Malik Ajab Khan, President of the Tribal Union, Darra Adam Khel … ٢٥ October ١٩٧٢.

Answer: The reality is that the majority does not want an Islamic system, as has become apparent from the elections and is also becoming evident in the assembly. If the members of the assembly do not establish an Islamic system this time, then jihad against these hypocrites will be obligatory according to one›s ability, although the method of doing so cannot be determined at present. Only Allah knows. (Fatawa Faridiyyah, vol. ١, pp. ٥٥٩–٥٥٩)

Maulana Abdul Majid Daryabadi, may Allah have mercy upon him, states:

In Tafsir Majidi, Maulana Abdul Majid Daryabadi, may Allah have mercy upon him, states that those who have used the verse: “O you who believe, obey Allah, obey the Messenger, and those in authority among you”

to argue for obedience to a non-Islamic government have greatly wronged their sound understanding.

Whether Ulul-Amr refers to scholars and jurists or to rulers and authorities, in either case they possess no independent capacity to be obeyed. They are to be obeyed only insofar as they implement the rulings of Shariah or explain certain subsidiary matters. Beyond this limit, there is no obedience to them.

The verse says “minkum” (“among you”). Despite this explicit wording, those who have used this verse as an argument for obedience to a non-Islamic government have greatly wronged their sound understanding.

Sayyiduna Maulana Mufti Nizamuddin Shamzai, the martyr, may Allah have mercy upon him, writes in his fatwa:

The rulers of Islamic countries who are supporting America in this Crusader war and providing them with their land, resources, and information have lost their right to rule over Muslims. All Muslims should deprive these rulers of power, regardless of whatever method may be used for this purpose.

The Position of Hazrat Maulana Syed Hamid Mian Regarding the Present System of Government and Its Endorsement by the Thinker of Islam, Maulana Mufti Mahmood: As recorded in Anwar-e-Madina, Lahore, March ٢٠٠٤, Series No. ٦, Part ٤:

“As far as I have understood the Qur’an, the present system of government is un-Islamic. Those who do not govern according to the law revealed by Allah are unbelievers, they are oppressors, and they are sinful. I asked the same question before the Mufti Sahib, may Allah have mercy upon him, in court, and he replied that I consider it hypocrisy. The present form of government cannot in any way be called an Islamic system, nor can it be called an Islamic system merely by grafting a few Islamic laws onto it.”

The jurist of the age, Grand Mufti Mufti Rashid Ahmad Ludhianvi, may Allah have mercy upon him, writes in Ahsan al-Fatawa:

“A country in which the laws of Islam are not practically implemented, but where there is the ability to implement Islamic rulings, is Dar al-Islam. In this sense, it may also be called an Islamic country. However, the government of such a country cannot be called an Islamic government until it implements the rulings of Islam.”

(Vol. ٦, p. ٢١)

Administrative Structure of Tehreek-e-Taliban Pakistan:

Tehreek-e-Taliban Pakistan is an organized and integrated revolutionary and jihadist organization consisting of more than fifteen institutions. At its head is the general Ameer, the “Ameer of Tehreek-e-Taliban Pakistan,” currently Mufti Noor Wali Mehsud (Abu Mansour Asim), may Allah protect him, along with a Leadership Shura consisting of senior religious scholars and elders with political and administrative experience. The Leadership Shura formulates the policies of the movement and supervises all its institutions.

Under the supervision of the Leadership Shura, several important states operate, such as the Political State, Economic

State, Accountability State, Information State, Education State, Welfare State, and Intelligence State.

Each state appoints a zonal general head in each of the four zones. Under the supervision of the general head, a provincial head is appointed in each Wilayah (at present, ٣٩ Wilayat are active). Under each head, a director remains active at the district level, and various workers under each director assist with the affairs of the relevant state.

Likewise, at the level of the movement, a Ministry of Defense has also been established, headed by the Deputy Ameer, "Respected Mufti Burjan Sahib," may Allah protect him. Under the Minister of Defense, four zonal military commissions are active. Each zone has a head along with a strong military commission consisting of individuals with combat experience.

Approximately ten Wilayat are active under each zone. At the head of each Wilayah, there is an active provincial commission consisting of individuals experienced in provincial affairs, including the Wali (governor). Under each Wali, at the district level, a military district head and a civilian district head operate. Under each district head, several Dal-gai elders and group commanders advance military affairs.

In short, Tehreek-e-Taliban Pakistan conducts its jihadist activities under an organized and integrated system. Every subordinate institution and official is accountable to the superior institution and official. Likewise, a separate framework and set of guiding principles has been established for each state and institution by the Leadership Shura, and compliance with these is mandatory for every state and institution.

At the end of the year, the performance of all institutions and their compliance with the principles and frameworks assigned to them are reviewed. In light of the accountability process, officials and responsible personnel who have performed well are retained or promoted, while those with weak performance are dismissed and assigned to another institution according to their capabilities, or completely removed from positions of responsibility.

And may Allah Almighty send blessings upon the best of His creation, Muhammad, and upon all his family and companions.

Muharram al-Haram ١٤٤٨ AH

June ٢٠٢٦

Qur'an Lesson

Summary of the Four Jihadi Surahs

Surah Al-Anfal — Madani

Surah Al-Anfal, which is also known by another name, Surah Badr.

In the previous surahs, Allah Almighty mentioned people of different religions. For example, in Surah Al-Baqarah, Bani Israel/Jews; in Surah Aal-e-Imran, Christians; in Surah An-Nisa and Al-Ma'idah, Arabs; in Surah Al-An'am, Magians; and in Surah Al-A'raf, the remaining nations. In Surah Al-Ma'idah and Al-An'am, Allah Almighty presented rational arguments proving the truth of Islam, while in Surah Al-A'raf, He presented transmitted/scriptural arguments.

Connection in Terms of the Subject:

When the invitation to Islam had been given to them, it was clear that they would either accept Islam or reject it. Allah Almighty has explained the rulings for both situations in this blessed surah: the rulings of war—that if they do not accept, then fight them and destroy their strength and power—and if they accept Islam or lay down their weapons, the rulings of peace have also been explained.

Connection in Terms of the Name:

Previously, Allah Almighty mentioned Al-A'raf, saying that He would take you out from there and bring you into Paradise, provided that you now engage in jihad, and when wealth is obtained, distribute it according to the Shariah.

Since this surah was revealed after the Battle of Badr, Allah Almighty also described the qualities of the Mujahideen and the principles of jihad.

First, we will briefly summarize the subjects related to jihad in the seventy-five verses, and then, Insha'Allah, we will briefly explain the tafsir at the end.

Verse ١ — Five-point curriculum for success in jihad

Verses ٤ ,٣ ,٢ — Five qualities of believing Mujahideen

Verse ٥ — Allah Almighty took the Prophet ﷺ out of his home for the rightful cause of jihad and brought him to the battlefield of Badr.

Verse ٦ — Some people could not understand that this was the rightful cause.

Verse ٧ — In order to establish the truth and cut off the roots of the disbelievers, Allah Almighty caused the Muslims to confront the powerful army of the polytheists of Makkah.

Verse ٨ — Through jihad, the truth of Islam and the falsehood of disbelief become apparent to everyone.

Verse ٩ — On the day of Badr, the Muslims pleaded with Allah Almighty for help, so He accepted their supplication and promised to send down the angels.

Verse ١٠ — The true Helper of the Mujahideen is Allah Almighty alone. The descent of the angels was merely for giving glad tidings and strengthening the hearts.

Verse ١١ — In the Battle of Badr, Allah Almighty granted special help to the Mujahideen through rain and drowsiness.

Verse ١٢ — The Mujahid angels were sent for their training by Allah Almighty. The angels strengthened the hearts of the Mujahideen. Allah Almighty cast fear into the hearts of the disbelievers.

Verse ١٣ — The disbelievers who fight against the Muslims are enemies and opponents of Allah Almighty and His Messenger ﷺ.

Verse ١٤ — Through jihad, the disbelievers are made to taste the punishment of Allah Almighty, while the real and severe punishment of Hell has been prepared for them in the Hereafter.

Verse ١٥ — Turning one's back and fleeing when confronting the enemy on the battlefield of jihad is forbidden.

Verse ١٦ — Temporarily retreating from the battlefield as a military strategy or to obtain reinforcements is permissible. Apart from this, retreating is to invite the wrath of Allah Almighty.

Verse ١٧ — During jihad, the harm inflicted upon the disbelievers by the hands of the Muslims is, in reality, inflicted upon them by Allah Almighty Himself, so that He may grant the Muslims His great favor.

Verse ١٨ — And Allah Almighty alone weakens the strength, conspiracies, and strategies of the disbelievers.

Verse ١٩ — Allah Almighty is with the believers, and the army of the disbelievers will not benefit them in any way. The Battle of Badr has made this clear and has settled the matter. O polytheists! Now desist and accept faith, otherwise your future is dark.

Verse ٢٠ — Listen carefully to the commands of Allah Almighty and the commands of the Messenger of Allah ﷺ, accept them wholeheartedly, and put them into practice, especially the command of jihad.

Verse ٢١ — Do not become like those hypocrites and Jews who listen with their ears but do not take it into their hearts and do not act upon it.

Verse ٢٢ — Those who neither listen to, understand, nor accept the teachings of Islam are worse than animals.

Verse ٢٣ — Their ability to accept the truth has now been completely taken away. (If such people are killed by the Muslims in jihad, what is there to regret?)

Verse ٢٤ — There is life for the Muslims in jihad. Fulfill the command of jihad quickly, lest destiny or death become an obstacle. Do not be afraid of sacrificing anything in jihad, because this world has to be left in every case and you have to appear before Allah Almighty.

Verse ٢٥ — Protect yourselves from the sin of abandoning jihad and abandoning the prevention of evil, because its consequences affect everyone. And remember the severe punishment of Allah Almighty.

Verse ٢٦ — Do not become lazy in obeying Allah Almighty's command of jihad because of your weakness and small numbers. Look at how Allah Almighty granted you tremendous help in the past.

Verse ٢٧ — It is the responsibility of believing Mujahideen to develop the quality of trustworthiness within themselves and to avoid every kind of individual and collective betrayal.

Verse ٢٨ — To be deprived of the great reward of Allah Almighty because of wealth and children is a great mistake and failure in the test.

Verse ٢٩ — If you adopt Taqwa, Allah Almighty will grant you help, victory, distinction, and the ability to distinguish between right and wrong, and He will cover your mistakes and sins with His forgiveness. That is, do not give preference to your wealth and children over the command of Allah Almighty.

Verse ٣٠ — Allah Almighty's plan is far more powerful than the conspiracies and plans of the disbelievers. The polytheists of Makkah conspired to kill the Prophet ﷺ, but Allah Almighty foiled their conspiracy and saved the Prophet ﷺ. (The incident of the night of Hijrah.) The disbelievers want to eliminate the leadership of the Muslims, and they are enemies of the person of Muhammad ﷺ.

Verse ٣١ — The polytheists are enemies and opponents of the Holy Qur'an. The Battle of Badr made the truth of the Holy Qur'an clear to them. They are also enemies of the person of Muhammad ﷺ and enemies of the religion of Muhammad ﷺ.

Verse ٣٢ — Before the Battle of Badr, the polytheists were under a misconception and were so stubborn that they used to invoke curses and pray for punishment upon themselves.

Verse ٣٣ — The existence of the Prophet ﷺ and seeking forgiveness are two means of protection from punishment.

Verse ٣٤ — The polytheists deserve punishment because they prevent people from the Sacred Mosque, and the Muslims are the rightful owners of the Sacred Mosque. (Glad tidings of the conquest.)

Verse ٣٥ — Those who whistle and clap in the name of worship in the Noble Ka'bah are people upon whom the punishment of Allah Almighty is going to come through jihad.

Verse ٣٦ — The disbelievers spend their wealth against Islam and the Muslims, and they will continue to do so in the future, but they will gain nothing except regret and defeat. The wealth of the disbelievers is their weapon of war. Through it, they wage an extensive economic war against the Muslims.

Verse ٣٧ — The disbelievers are given the ability to spend wealth against the Muslims so that the pure and impure may be separated in this world and the Hereafter, and the impure may be gathered together, piled up, and thrown into Hell. The wealth spent in jihad is pure, while the wealth spent against Islam is impure. Those who engage in jihad are pure, while those who fight against the Muslims and support them are impure.

Verse ٣٨ — The door of Islam is always open to the disbelievers. As soon as they become Muslims, all their previous sins are forgiven. And if they wish to fight the Muslims, then they should remember the Battle of Badr and the fate of the enemies of Islam in the past.

Verse ٣٩ — Continue fighting these disbelievers until their strength and power are destroyed, the religion of Islam becomes dominant over all religions, and Islam and the Qur'an are established. If they desist from disbelief, then there should be no fighting against them.

Verse ٤٠ — If the disbelievers do not desist from mischief and war, the Muslims do not need to become frightened or show cowardice. They should continue jihad relying upon Allah Almighty, because Allah Almighty is their Protector, Supporter, and best Helper.

Verse ٤١ — The Shariah law regarding the distribution of the spoils of war taken from the disbelievers during jihad.

Verse ٤٢ — Despite the unfavorable circumstances in the Battle of Badr, Allah Almighty granted victory to the Muslims so that the proof would be completed and the decision that had already been made regarding the victory of the Muslims and the dominance of the religion would be fulfilled.

Verse ٤٣ — A special form of help in the battle was that the Messenger ﷺ was shown the enemy as being few in

number in a dream. This greatly benefited the Muslims.

Verse ٤٤ — At the beginning of the Battle of Badr, both the Muslims and the polytheists saw each other's armies as smaller in number. This provided the Muslims with many military advantages.

Verse ٤٥ — The formula for certain success in jihad: fight steadfastly and remember Allah Almighty very frequently.

Verse ٤٦ — Obey Allah Almighty and His Messenger ﷺ in all matters of jihad.

Do not dispute with your commander or with one another, otherwise you will lose courage and your strength will disappear.

Develop the quality of patience within yourselves, because Allah Almighty is with those who are patient.

Verse ٤٧ — Avoid pride, arrogance, showing off, hypocrisy, and hostility toward the religion, because all of these are causes of defeat.

Verse ٤٨ — The arrival of Satan during the Battle of Badr and his humiliating retreat.

Verse ٤٩ — On the occasion of the Battle of Badr, the hypocrites taunted the Mujahideen, and the Holy Qur'an gave the answer.

Verse ٥٠ — When the disbelievers came out to confront the Muslims, the angels struck them and took their souls harshly, and they were given the warning of Hell.

Verse ٥١ — Allah Almighty does not punish anyone without cause. The disbelievers are receiving this punishment because of their deeds. (The enemies of Islam deserve punishment.)

Verse ٥٢ — The practice of punishing the disbelievers has existed from before. Pharaoh and his followers were also seized in the same way. (The enemies of religion deserve punishment.)

Verse ٥٣ — When intentions and conditions become corrupt, the blessing is taken away. (The enemies of Islam have worsened their condition by coming to fight against the Muslims.)

Verse ٥٤ — Just as Pharaoh and his people corrupted their intentions and conditions further, they were drowned.

Verses ٥٥, ٥٦, ٦٧ — Jihad against the People of the Book

Those who remain firmly upon disbelief and faithlessness forever, and who repeatedly break their covenants without any fear, are the worst of creatures in the sight of Allah Almighty. If they come into your hands on the battlefield, punish them so severely that those behind them or the generations that come after them may also take a lesson and never dare to break their covenants.

Verse ٥٨ — The method of terminating a treaty with the disbelievers, along with a strong emphasis on avoiding treachery. (The rulings of jihad.)

Verse ٥٩ — The disbelievers who escape from the Muslims in war should not think that they have escaped the grasp of Allah Almighty.

Verse ٦٠ — Make every possible preparation for war against the disbelievers. This will strike fear into the enemy. Whatever you spend in jihad and its preparation, you will be given its full reward in this world and the Hereafter.

Verse ٦١ — If an offer of peace comes from the disbelievers, it may be accepted.

Verses ٦٢, ٦٣ — If the disbelievers try to deceive you in the name of peace, Allah Almighty is sufficient for you. He had already granted you His special help and strength through the believers in the Battle of Badr, and through His supreme power and wisdom He united the hearts of your Companions, may Allah be pleased with them, although even if all the treasures of the earth were spent, this could not have been achieved.

Verse ٦٤ — O Prophet ﷺ, Allah Almighty is sufficient for you and for the Muslims who follow you.

Verse ٦٥ — O Prophet ﷺ, strongly encourage the believers to fight in the path of Allah. Muslims are required to stand firmly against an army ten times their number.

Verse ٦٦ — Now this command has been made easier. Therefore, it is obligatory for Muslims to stand firmly against an army twice their number.

Verse ٦٧ — A severe warning to the Muslims for releasing the prisoners of the Battle of Badr in exchange for ransom, and its reasons. (The attention of the Mujahideen should never turn toward wealth at any stage of jihad.) (For the strength of Islam and the humiliation of disbelief, all these polytheists should have been killed.)

Verse ٦٨ — If Allah Almighty had not already decreed forgiveness, a great punishment would have descended upon you because of taking the ransom.

Verse ٦٩ — Now the spoils of war and ransom money have been made lawful and pure for you.

Verse ٧٠ — Two promises and glad tidings for those prisoners who become Muslims.

Verse ٧١ — If these prisoners betray you, they will again face a bad outcome. They cannot hide anything from Allah Almighty, Who is All-Knowing and All-Wise.

Verse ٧٢ — The Muhajireen and Ansar are companions and supporters of one another, while Muslims who did not migrate are not your heirs. The foundation of the Islamic community and Islamic brotherhood is faith, migration, support, and jihad.

Verse ٧٣ — The disbelievers are supporters of one another. If the Muslims do not unite against them on the basis of Islam and support one another, great disorder and

corruption will spread throughout the earth.

Verse ٧٤ — Those who believe, migrate, support, and engage in jihad are the true Muslims. For them there is forgiveness and honorable provision.

Verse ٧٥ — Those who become Muslims later and then migrate and engage in jihad are also true Muslims. As for inheritance, it now belongs to relatives.

If the summary of this surah is extracted, the following matters have been explained by Allah Almighty:

Obedience and submission to Allah and the Messenger ﷺ.

Unity and solidarity.

Reformation of society.

Jihad in the path of Allah.

Trials and tests in jihad.

Mention of victory, help, and other rewards that Allah has made conditional upon jihad.

The rulings of peace.

The rights of Muslims, regardless of their color or race, and encouragement toward migration.

Correctness of intention and obedience.

The Surah begins with the question about the Anfal. Anfal means an additional thing, because the fundamental principle in jihad is obedience, whether there is victory or not. Therefore, Allah Almighty has also referred to the promise of victory in Surah As-Saff as "another" [reward]. Likewise, spoils of war are also an additional thing; they are not the main objective.

The scholars of Tafsir have divided Surah Al-Anfal into two parts based on its subjects.

First: From the beginning until the end of the ninth Juz.

Second: From the beginning of the tenth Juz until the end of the Surah.

The summary of the first part is that you should abandon your own thinking, understanding, and inclinations and follow the way of Allah and His Messenger ﷺ, and distribute the spoils according to the Shariah. Then the reasons for this were explained.

The summary of the second part is that you should engage in jihad in the path of Allah, and its laws have been mentioned.

These can also be called the central claim of this Surah.

Lessons for the Mujahideen from Surah Al-Anfal:

The first lesson obtained from this blessed Surah is Tawheed and obedience.

People ask you, ﷺ, about the Anfal, so tell them that the Anfal belongs to Allah and His Messenger.

Because the Battle of Badr was the first formal battle, different opinions arose concerning the spoils: how they should be distributed, who should receive them, and so on.

One group fought the polytheists directly; another remained behind on the basis of the command of the Prophet ﷺ, such as Hazrat Uthman, may Allah be pleased with him; one group pursued the fleeing polytheists/kept watch so that they would not turn back; and another group gathered the spoils.

The strange thing here is that if Allah Almighty had wished, He could have given the rulings concerning the spoils at the very beginning, explaining who would receive how much, as He explained later. But at the beginning Allah Almighty said, "Al-Anfal belongs to Allah and the Messenger," thereby warning a Mujahid and a Muslim to absorb this principle into their minds: their own opinions, understanding, and inclinations must be made subordinate to Allah and His Messenger, whatever the command may be—whether it is in their favor or against them, whether it agrees with their opinions or contradicts them. They must submit themselves before the Shariah. This is the very first condition of a Mujahid in the path of Allah.

Today we see many people who were deprived of jihad; the reason for this was precisely that they put the Shariah of Allah behind them. They became so proud of their own planning, their own intellect, and their own experience that some even denied jihad altogether, while others could not sacrifice their personal friendships and enmities. They continued to hope for support from those against whom jihad had been made obligatory. Consequently, neither India nor Palestine was obtained; rather, even their own land was made difficult for them, and alongside this, there remains the betrayal of the blood of thousands of sincere young men.

Where was the Shariah of Allah Almighty in all of this?

Therefore, every Mujahid should constantly engage in self-accountability: Why is he fighting? Is his objective to raise the banner of Allah Almighty, or is it personal or national tribalism, or some other reason?

The strange thing is that we conduct jihad according to the way of Allah, but we must also remain mindful that the real objective is to establish the law of the Lord Almighty. We must not, after victory, turn away from this original objective.

Imam Ibn Taymiyyah, may Allah have mercy on him, says that in the Holy Qur'an, the restriction "fi سبيل الله" (in the path of Allah) is frequently attached to jihad. In contrast to other acts of worship, the reason is that many people begin jihad, but many of them then turn away from fi سبيل الله and toward fi سبيل al-Taghut (tribalism/nationalism and wealth).

Taqwa and Reform of Deeds:

Here Allah Almighty is explaining that, in reality, you

were not even going to Badr; you were going toward the caravan. It was He who brought the two armies face to face so that the truth of the truth and the falsehood of falsehood might become apparent.

Otherwise, in the world of apparent causes, neither would all of Quraysh of Makkah ever have become ready, nor would the Muslims have gone out. They apparently came face to face accidentally, and one group among you disliked going out toward the army. (Here, dislike means natural dislike, which is part of human nature; this is why there is reward for jihad. It does not mean intellectual or doctrinal dislike that a person himself develops.) Therefore, the opportunity for this jihad is also from Me, and the spoils are also from Me, so distribute them according to the method I have shown you.

A Subtle Point:

Allah Almighty also said that We showed you in a dream that the number was small, and We also showed the disbelievers that the number was small, so that both sides would become prepared for the battle (by seeing the opponent as fewer in number).

From this it is known that even if a dream is true, its interpretation does not necessarily have to be exactly what appears in the dream. In the past, incidents occurred in which someone dreamed that a certain person was a spy or another was a hypocrite, and people began to understand these things as factual. Therefore, a dream should be interpreted by a reliable scholar and should not be considered conclusive evidence.

Along with this, Allah Almighty mentioned the conditions of Taqwa and obedience: the true believer and Mujahid is the one who adopts Taqwa and obeys the Shariah revealed by Allah Almighty.

Just as there are specific conditions and rulings for prayer, fasting, Zakat, and Hajj, and these acts of worship are accepted by Allah when performed according to those requirements, similarly, merely taking up weapons or fighting a war does not make someone a Mujahid in the path of Allah. Rather, a Mujahid in the path of Allah is one who follows the rulings of the Shariah.

Qualities of a Mujahid:

The qualities Allah Almighty has described should generally be present in an ordinary Muslim and particularly in a Mujahid in the path of Allah. These include reconciliation and maintaining good relations with one another. (Because disagreement, quarrelling, and oppression are things that not only turn a Mujahid away from fi سبيل الله and toward fi سبيل al-Taghut, but also become a cause of bringing disrepute upon jihad.)

Becoming fearful upon hearing the verses of Allah Almighty is something required of a Mujahid, so that he never considers himself completely unrestricted. It is narrated regarding Imam Ahmad ibn Hanbal, may Allah have mercy on him, that the Maghrib adhan was called and someone asked, "Why do you not pray the Nafl prayer?" He got up and performed it. Later, people asked, "According to your opinion, not praying it is preferable, so why did you pray it?" He replied that he did not want to become an example of the verse which says that when they are called to prayer, they show laziness.

Allah Almighty Himself has encouraged unity and solidarity at several places in the Holy Qur'an, and the Prophet ﷺ has also encouraged it in many blessed Ahadith.

(Therefore, do not entangle the common people in subsidiary issues, nor impose your own opinions upon them, and leave these matters to the scholars. Going into religious groups and issuing verdicts of disbelief and innovation against ordinary people is an extremely inappropriate practice. Recently, due to extremism in these issues, the educational institutions have become divided. If extremism in these matters and haste in declaring people disbelievers are not stopped, the harm will be greater than we can imagine. Therefore, stay away from these subsidiary issues as much as possible, particularly in matters of jihad and among the general public, because debate about these issues is deadly poison.)

Imam Ibn al-Jawzi writes in his book Talbis Iblis that the first attack of Satan is to deprive a person of obedience, but when he fails in this, he attempts to corrupt his worship. Thus, Satan encourages the Mujahid toward showing off instead of seeking the pleasure of Allah.

So even today, whether they are devils among the jinn or devils among mankind, whoever turns you away from the Shariah-based objective of jihad toward nationalism, tribalism, or linguistic identity is by no means your well-wisher. Your enemy has realized that he cannot defeat you on the battlefield; therefore, he now tries to tempt you into abandoning jihad by showing you dreams of worldly comforts, freedom, development, and so on. He is by no means your well-wisher.

Allah Almighty has, today, Alhamdulillah, granted the Emirate, freedom, and victory through this jihad, which was continued despite the opposition of the entire world. In it, the tears of every widowed and helpless mother and sister have been sacrificed as fuel. By betraying them and turning jihad away from the Shariah-based methodology, nothing remains except becoming an example of "loss in this world and the Hereafter."

Preparation for Jihad:

Allah Almighty has also given a command in this Surah regarding preparation for jihad. The commentators write that when the announcement of Badr was made, some people said, "Our horses are in the stables outside the city. Shall we bring them?" (But this would take time.) The Prophet ﷺ prohibited this, saying that we have to leave quickly; take only whatever is ready and set out.

Regarding this, the verse came that this time you are forgiven, but in the future keep complete preparation for jihad.

For the preparation of a Mujahid, it is necessary that, wherever possible, he keep weapons prepared, but at the same time he should also maintain complete spiritual preparation. The enemy does not attack you merely with weapons; rather, he tries to infiltrate through many other avenues as well. Whether they are his purchased courtier-slave clerics, or whether he tries to cut you off from the people of religion and the rest of the public by provoking your Shariah-based jihad movement toward nationalism, it is extremely necessary to prepare answers to all these accusations and propaganda. Otherwise, due to negligence, such people may emerge within your own ranks who begin following the enemy's narrative. Therefore, first and foremost, it is the responsibility of all of us that if, in any gathering, someone says something that conflicts with the principles of the Shariah, we should immediately stop it and correct it.

Reform and Reconciliation: If these remain among you, society becomes a truly Islamic society; otherwise, while moving away from jihad in the path of Allah toward corruption, we have seen the fate of people such as Sayyaf in the past, and more recently the condition of the ISIS members is before you.

Principles of Jihad:

Allah Almighty then explains the principles of warfare: do not turn your backs. Having made the commitment of jihad and war in exchange for your lives, do not now worry about preserving your lives. This is precisely the sacrifice and selflessness that makes your enemy fearful. A Mujahid enters battle without any calculation, whereas the material-worldly soldier who is a slave to this world comes against you merely for the sake of a salary. Therefore, when war breaks out, put cowardice and fear aside and move forward. The life that Allah Almighty has decreed will neither decrease nor increase.

And these drones, bombings, and raids should never cause any reduction in your objective and jihad. This same enemy will one day fall before you in humiliation and disgrace, Insha'Allah.

Rewards from Allah Almighty for Jihad:

Help/Victory

As mentioned previously, our war is solely for the pleasure of Allah Almighty and for His commands. We should be grateful that Allah Almighty has made our enemy His enemy, made him an enemy of the religion, and made you His helpers. Otherwise, Allah Almighty is the Self-Sufficient Being; what need does He have of anything? He could have made them fight among themselves like Russia and Ukraine, but Allah Almighty chose you and granted you such favors and rewards in return that the Qur'an and Hadith are full of them. Your staying awake is worship, your sleeping is worship, the angels pray for you, you are saved from the trial of the grave, saved from the hardships of the Day of Judgment, and according to some commentators, Allah admits the martyr into Paradise immediately upon his martyrdom, before the Day of Resurrection.

If we think about it, we had to fight anyway. We inevitably had to fight those who were enemies of our homes, families, and children. But Allah Almighty granted us the blessing of being introduced to the sacred jihad; otherwise, the whole world is fighting one another.

Rulings of Peace:

Wherever Allah says, "Stop," we should also stop.

Therefore, Allah Almighty also explained the rulings of peace. Allah Almighty has given the legitimate Amir the authority to choose whatever is in the interest of Islam, whether war or peace. Therefore, when the Amir orders us to stop, or when the Amir changes the enemy or the battlefield, we should also submit and should not vent our personal grief and anger upon the Amirs. Nor should we pull an opinion out of our pockets and present it on every matter; many times, remaining silent is better.

Allah Almighty also called the Treaty of Hudaybiyyah a clear victory. Its wisdoms were known only to Allah Almighty. Therefore, as long as the Amir remains established upon the principles of the Shariah, do not unnecessarily become hostile toward him. Otherwise, observation shows that wherever organizations and Amirs became numerous, jihad became weaker, and wherever Allah Almighty granted unity, within a short period goals were achieved that nobody had even imagined.

Therefore, no one within our own ranks should be allowed to make fun of official visits and relations; rather, it should be understood why Hazrat Umar, may Allah be pleased with him, proposed the name of Hazrat Uthman, may Allah be pleased with him, as an envoy. Did they, God forbid, arrive there cursing and abusing one another? They must have shaken hands and embraced one another. His name was proposed for this very reason: his family

was present there, and Hazrat Uthman, may Allah be pleased with him, could seek support from his family during difficult circumstances.

All of this is part of the Seerah. It is narrated in one report that the Prophet ﷺ used to take the leaders of the people into consideration; he did not drive them away. He observed this even on the day of the Conquest of Makkah. Therefore, do not consider the state to be your street, where whenever it wishes it can drive someone away, recall an envoy from someone, or attack someone. These are all matters of state. Until one has acquired firmness and deep understanding of the rulings of the Shariah concerning them, one should refrain from giving opinions.

Unity of the Muslims:

Allah Almighty then explained the rights that the emigrant and oppressed Muslims have over us. If one reflects, Allah has said something such that a Muslim cannot remain at peace after hearing it: if they call upon you for help, it is obligatory upon you to help them.

An oppressed Muslim, whether he is from Arabia or from the non-Arab lands, is our brother, and he is far better than our own biological brother if the latter is weaker than him in Taqwa.

Thus, during the Battle of Badr, the brother of Hazrat Musʿab, may Allah be pleased with him, was captured, and an Ansari Companion was tying him up. When Hazrat Musʿab, may Allah be pleased with him, saw this, he said, "Tie him tightly; his mother has collected a great deal of wealth."

Upon hearing this, tears came to his brother's eyes, and he thought, "Musʿab, you are my brother, and you are saying such a thing!"

The response was: "He is not my brother; the one who is tying you is my brother."

Thus, in this Surah, Allah Almighty has expanded the world of a Mujahid beyond national and ethnic identity, from east to west. His objective is to liberate every Islamic region. At the same time, Allah Almighty has explained the rights of Muslims that are obligatory upon us regardless of color or race.

Therefore, a Mujahid should adopt these qualities and become a true Mujahid, rather than following his carnal desires and ruining his deeds. Satan only shows the path of misguidance after adorning it. His greatest effort will be to divert you from legitimate jihad, either toward the Khawarij, or, by making the horses of reason run wildly, to push you, like the Muʿtazilah, away from fi سبیل اللہ and toward nationalism.

The Prophet ﷺ said:

"Innama tunsaruna wa turzaquna bi-duʿafaʾikum."

"Indeed, you are granted help and provision because of your weak ones."

Therefore, consider this entire Ummah your own and continue your jihad in the light of the Shariah.

May Allah Almighty be the supporter and helper of us all.

Surah At-Tawbah is Madani

"A declaration of immunity from Allah and His Messenger to those polytheists with whom you had made treaties."

Verse: All peace treaties with those polytheists with whom the Messenger of Allah ﷺ had non-term agreements are being terminated. This is a declaration of war against all those polytheists from Allah Almighty and His Messenger ﷺ. The decision has been made to purify the center of Islam from disbelief and polytheism.

Verse: These polytheists are being given a period of four months. During these four months, they have complete freedom of movement and security. After these four months, they will either have to abandon disbelief and polytheism or leave this territory. If they remain upon disbelief and do not leave the territory, then there will be an open and decisive war against them. These polytheists should know well that they cannot oppose Allah Almighty, and that Allah Almighty is the One who humiliates the disbelievers in this world and the Hereafter.

Benefit:

These two verses explain the ruling concerning those polytheists with whom the Muslims had a treaty, but no specific duration had been fixed for that treaty. Therefore, they were clearly informed that the treaty was now terminated and that they had four months to think or prepare for war. According to the commentators, this ruling also applied to those polytheists with whom the Muslims had no treaty at all; they too were given four months. (Lecture of Hazrat Lahori)

Declaration of War Against the Disbelievers:

Allah Almighty and His Messenger are free from every kind of protection or treaty with the disbelievers. After the declaration of war, Hazrat Shah Sahib writes that the four-month period was given so that, if they wished to fight, they could make preparations, or accept Islam, or leave their homeland. (Meaning of Ma›ariful Qur›an / Mawdih-ul-Qur›an)

When, at Hudaybiyyah, a peace treaty had been concluded between the Noble Prophet ﷺ and the Quraysh, Banu Khuza›ah became allies of the Muslims and Banu Bakr became allies of the Quraysh. Banu Bakr attacked Khuza›ah without regard for the treaty, and the Quraysh assisted the unjust attackers with weapons and other means. In this way, both the Quraysh and their allies failed to abide by the Treaty of Hudaybiyyah. In response,

in ٨ AH, the Noble Prophet ﷺ launched a sudden attack and conquered Makkah with great ease.

Apart from these tribes, the Muslims had either term-based or non-term agreements with other Arab tribes, some of whom remained faithful to their treaties. There were also many tribes with whom no treaty of any kind had been made. Different verses of this Surah were revealed concerning different tribes.

The opening verses apparently refer to those polytheists with whom there was a treaty but no fixed term. They were informed that we no longer wished to maintain the treaty with them. They were given four months to either join the Islamic community within that period or leave their homeland and vacate the center of faith and monotheism of their presence; otherwise, they should prepare for armed confrontation. But they should understand clearly that they cannot prevent the will of Allah. If they do not accept Islam, He will humiliate them in this world and the Hereafter. They will not be able to render Him powerless through their plans and schemes.

As for the remaining tribes with whom there was no treaty at all, it is possible that they too were given a period of four months. This proclamation, concerning these verses and those that follow, was made publicly before all the Arab tribes during the Hajj in ٩ AH by Hazrat Ali, may Allah be pleased with him. (Tafsir Usmani)

Four Categories of Polytheists:

In order to understand these two verses and the verses that follow, it is necessary to understand the categories of polytheists according to their treaties. You know that these verses were proclaimed during the Hajj of ٩ AH, at a time when Makkah was under Muslim rule. However, polytheists were still present in Makkah and its surrounding areas. They also came for Hajj and would perform Tawaf naked. Their belief was that they could not perform Tawaf in the clothes in which they had committed sins. Those among them who were wealthy would obtain special clothes for Tawaf on rent, while those who could not afford them would perform Tawaf naked.

With regard to their treaties with the Muslims, these polytheists can be divided into four categories:

١: Those polytheists with whom the Muslims had a non-term treaty, meaning that no duration had been specified for the treaty. Such an agreement could be terminated by either party by informing the other party. The ruling concerning such polytheists is mentioned in the first two verses of Surah At-Tawbah: during Hajj, they were to be informed that their treaty had been terminated and that they were being given four months.

٢: Those polytheists with whom the Muslims had no treaty at all. According to many commentators, they were also included under the ruling of these two verses and were likewise given four months.

٣: Those polytheists with whom there was a treaty but who did not honor the treaty. Their ruling is mentioned in verse ٣: the peace treaty with them was no longer in effect, and therefore there was a declaration of war against them. Ordinarily, war should have begun immediately upon their violation of the treaty, but out of respect for the sacred months, they were also given some additional time. They should repent and accept Islam; if they did not repent, they would face humiliation and punishment in this world and the Hereafter.

٤: Those polytheists with whom the Muslims had a term-based treaty, meaning a treaty whose duration had been specified, and those tribes had fully honored their agreement with the Muslims. The ruling concerning such polytheists is mentioned in verse ٤: Muslims should continue the peace with them until the completion of the treaty›s duration. However, once the period ended, no new treaty would be made with them.

Hafiz Ibn Kathir also preferred this interpretation, but he states that those who had a non-term treaty with the Muslims, or whose treaty had less than four months remaining, were given four months. That is, from Dhul-Hijjah (from the day of the proclamation) until Rabi› al-Thani.

As for those polytheists with whom there was no treaty, or those who had violated their treaty, they were given time until the sacred months ended, meaning they were given respite until the end of Muharram. After that, fighting would take place against them.

Thus, their total period of respite amounted to fifty days: from the tenth of Dhul-Hijjah, the day of the proclamation, until the end of Muharram—twenty days of Dhul-Hijjah and thirty days of Muharram.

The Time and Circumstances of These Verses:

It was the ninth year after the Noble Prophet ﷺ migrated from Makkah. Nine years earlier, the Prophet ﷺ and his companions had been persecuted in this city to such an extent that he and his companions were forced to migrate. But within only nine years, the situation had completely changed. In ٦ AH, the Prophet ﷺ had been prevented from performing Umrah here. At Hudaybiyyah, the Companions pledged allegiance to death and Jihad in the Pledge of Ridwan, and a ten-year truce was concluded with the polytheists.

Then, according to that very treaty, in ٧ AH the Prophet ﷺ performed Umrah. A few months later, the polytheists of Makkah violated the treaty and oppressed the Muslim-allied tribe of Banu Khuza›ah. Banu Khuza›ah came to Madinah Munawwarah to complain of the oppression they

had suffered. The Prophet ﷺ promised to help them and secretly began preparations for an attack on Makkah.

In Ramadan of ٨ AH, the Prophet ﷺ easily conquered Makkah and then Hunayn as well, but he returned without performing Hajj and appointed Hazrat Attab bin Asid, may Allah be pleased with him, as the governor of Makkah.

He remained in Madinah Munawwarah for several months, and then, in Rajab of ٩ AH, he departed for the extremely difficult military journey of the Battle of Tabuk. The journey was long and difficult, and the opponent was a powerful enemy regarded at that time as the superpower of the age.

In this situation, the hypocrites became concerned about saving their lives and wealth. Then Surah Bara›ah thundered like a bolt of lightning. It declared the hypocrites› non-military form of Islam unacceptable and drew such a clear line between Islam and hypocrisy that it would remain until the Day of Judgment. By looking at this line, one could easily distinguish between Islam and hypocrisy.

The Battle of Tabuk was successfully completed. Surah Bara›ah continued to shower its illumination throughout this entire journey and afterward.

Now the intention was made to perform Hajj, but the center of Islam had not yet become exclusively a center of the Muslims. The verses of Surah At-Tawbah were revealed, and the complete framework for providing the Muslims with an independent and pure center was revealed.

"A declaration of immunity from Allah and His Messenger." But now there is a completely clear proclamation: From next year onward, no polytheist will perform Hajj. No one will perform Tawaf of the Ka›bah while naked. And only those who have faith will enter Paradise. And as for those with whom the Messenger of Allah ﷺ has a treaty, that treaty will remain in force until its specified term.

Hazrat Ali, may Allah be pleased with him, who on the night of the Hijrah had been surrounded, was now announcing this proclamation to each and every polytheist. He reached each and every tent and proclaimed it with such passion that his voice would become hoarse. Then Hazrat Abu Hurairah, may Allah be pleased with him, would begin making the same proclamation.

How greatly the circumstances had changed in exactly nine years! Allah Almighty possesses power, and look at how He grants victory and support to the people of faith. Now there was only one proclamation everywhere: the Arabian Peninsula must be cleansed of disbelief and polytheism. Whoever wishes to fight should come onto the battlefield. Whoever becomes a Muslim will be our brother. And the disbelievers will have to leave this homeland.

Surah Al-Anfal established the Islamic community, and Surah At-Tawbah established the Islamic center. The time of the departure of the Noble Prophet ﷺ was drawing near. After undertaking the Battle of Tabuk, he had begun the struggle against the People of the Book, and now, by having this declaration of Bara›ah proclaimed, he had begun the work of cleansing and purifying the Arabian Peninsula.

The Noble Prophet›s ﷺ rightly guided Caliphs carried the program of Surah Bara›ah forward and completed the tasks that the Prophet ﷺ had initiated during the final period of his life.

The entire philosophy of Jihad has been explained from the very first word of Surah At-Tawbah, "Bara›ah." And it is explained in such a way that as soon as this word and phrase are heard, several things immediately come to mind: When Allah Almighty declares Himself free from the polytheists and disbelievers, despite being their Creator, and when the Messenger of Allah ﷺ declares himself free from the disbelievers, despite being extremely compassionate, then why should anyone else need to feel pity for such disbelievers?

Those who love Allah Almighty and have a relationship with His Messenger ﷺ—how can they tolerate the strength of those disbelievers from whom Allah Almighty and His Messenger have declared themselves completely dissociated?

When Allah Almighty is declaring His disapproval, severance of relations, and withdrawal from these disbelievers, then naturally, whoever fights against them will be deserving of Allah Almighty›s help.

A Muslim may maintain friendship and a relationship with anyone only when Allah and His Messenger approve of that relationship. Therefore, with those disbelievers from whom Allah Almighty has declared Himself free, Muslims can never maintain a relationship of friendship.

As soon as the word Bara›ah, meaning disapproval, severance of relations, and withdrawal, is read, all these meanings enter the heart by themselves and transform a Muslim into a devoted soldier of Allah Almighty.

As for the matter of family relationships and blood ties, even poisonous snakes have relatives and offspring, and a murderer also has a wife and children. If a murderer is killed, his blood also flows. Yet everyone considers it justified to kill a poisonous snake and a murderer.

Likewise, when people become symbols of oppression and corruption on Allah Almighty›s earth, if they are not eliminated, then nothing but disbelief and oppression will remain visible on the earth.

Allah Almighty commands fighting against such people. Now, if sympathy begins to arise within someone, he is reminded that Allah Almighty Himself, who is the Creator of this person, is declaring Himself disassociated from

him. So tell me: can there be anyone more loving than the Creator?

And the remarkable thing is that even this command to fight is based on mercy and compassion, because as a result of it countless people are given the opportunity to accept faith, and they become among those who are saved from Hell and enter Paradise.

And Allah knows best what is correct.

Imam Qurtubi says:

“Come and go upon the earth in peace, and remain free from fear of fighting, plundering, killing, and imprisonment at the hands of the Muslims.” (Qurtubi)

The practice of worldly governments is that after declaring war, they give their enemies very little time for consideration, because their objective is nothing beyond the accumulation of wealth. But Islam is entirely mercy, and it was sent for the establishment of peace and security throughout the world.

Therefore, contrary to earthly governments, it gave its opponents a full four months for consideration. During this period, they could remain peacefully throughout Arabia, carefully study the circumstances of themselves and their enemies, and make a firm decision about their future.

If they were prepared to enter the fold of Islam, they would be welcomed. But as soon as this period ended, not even a single inch of land in Arabia would be able to provide them refuge.

The opponents should consider that when the Muslims were few in number, when they had neither resources nor equipment, and when every inhabitant of Arabia was their enemy, there were conspiracies surrounding them on every side. The Jews were determined to take their lives on one side, while the Christians were frightening them on another. The Magians were no less hostile.

When the Muslims survived under those circumstances, what can you do to harm them now, when they have control over the whole of Arabia and their government is established everywhere?

At that time, the disbelievers should be certain that they will never overcome the Muslims. Rather, the person who opposes the Qur›an despite understanding it will himself be humiliated. (Tafsir Al-Furqan)

وَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَأَنَّ اللَّهَ مُخْزِى الْكٰفِرِينَ

“And know that you cannot escape Allah, and that Allah will disgrace the disbelievers.”

And, O polytheists, know well that you cannot frustrate Allah Almighty, and that Allah Almighty is the One who will disgrace the disbelievers.

These words also contain an invitation to Islam for the polytheists: Do not confront Allah Almighty. You have seen that until yesterday you were the owners and rulers of this land, and you used to drive the Muslims out of it. But look at how greatly the situation has changed today!

Do you not derive from this an indication of the truth of Islam?

And in the final sentence of the verse, there is a promise of victory and support for the Muslims: Allah Almighty will help them in such a way that the disbelievers will be humiliated, disgraced, and defeated. Consider the following explanation:

These foolish and obstinate opponents—where could they possibly find the strength to oppose Allah? Allah Himself will surely humiliate them in return. The manifestation of this humiliation will, in any case, become complete and certain in the Hereafter, while after the revelation of the verse, it also became fully evident in this world.

The verse also reassures the Muslims that they will ultimately prevail over the disbelievers.

وَأَذَانٌ مِّنَ اللَّهِ وَرَسُولِهِ

The proclamation mentioned in this verse was probably for those tribes who had entered into a term-based treaty and then themselves violated it, such as Banu Bakr, the Quraysh, and others. In other words, no treaty remained with such people.

If all these people repent from polytheism and disbelief, both their worldly and their Hereafter affairs will be set right. Otherwise, Allah Almighty›s intention to purify the Arabian Peninsula will certainly be fulfilled. No power or strategy can overcome it, and the disbelievers will receive the punishment for their disbelief and breach of treaty.

(Note): Although the violation of the treaty by these tribes had taken place before the Conquest of Makkah in ٨ AH—and indeed Makkah was conquered in response to it—the matter was also publicly proclaimed during the Hajj of ٩ AH so that it would become clear that no treaty of any kind remained with people of this nature. (Meaning of Tafsir Usmani)

إِلَّا الَّذِينَ عَاهَدتُّم مِّنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنقُصُوكُمْ شَيْئًا

But as for those who did not violate their treaty, fulfill the treaty with them and do not treat them like those who violated their agreements. Do not consider those who remained faithful to be the same as those who deceived and betrayed. Allah Almighty loves those who are mindful of Him, and Taqwa requires that the two groups not be treated as equal.

Allamah Alusi writes:

Banu Damrah and Banu Mudlij, who were two branches of the Kinanah tribe, had nine months remaining on their treaty. Therefore, the treaty with them was fulfilled for the duration of that period. (Ruh al-Ma›ani)

After the Sacred Months Have Passed

When the months of respite have passed, then wherever

you find the polytheists, kill them as you wish, seize them, surround them, and lie in wait for them everywhere. Then, if they repent, accept faith, establish prayer, and give Zakat, do not fight them. Allah is Most Forgiving, Most Merciful. For this reason, whoever abandons prayer or Zakat has lost the protection of Islam. Hazrat Siddiq Akbar, may Allah be pleased with him, fought and killed those who denied Zakat just as he fought the disbelievers. (Mawdudi / Mawdih-ul-Qur›an)

From this statement it is understood that the Islam of one who does not pray was not regarded as valid, whereas today people who do not pray have become rulers over Muslims and declare themselves to be well-wishers of the Muslim Ummah.

Hazrat Ali, may Allah be pleased with him, said that the Messenger of Allah ﷺ was sent with four swords:

The first sword: The sword against the Arab polytheists, which is mentioned in this verse:

فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدتُّمُوهُمْ

"Then kill the polytheists wherever you find them." (Tafsir Ibn Kathir)

The remaining three swords are presumably:

The sword against the People of the Book:

قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ

"Fight those who do not believe..." (At-Tawbah ٩:٢٩)

The sword of fighting the hypocrites:

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ

"O Prophet, strive against the disbelievers and the hypocrites." (At-Tawbah ٩:٧٣)

The sword of fighting the rebels:

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا

"And if two groups of believers fight one another..." (Al-Hujurat ٤٩:٩)

Those who turn up their noses at the command of fighting in the way of Allah should reflect upon these four swords and these verses, and then look at the blessed biography of the Prophet ﷺ to see how he used these swords and how he acted upon these verses.

The emphasis on fighting and Jihad is not a superficial command; rather, it is an emphatic command from Allah Almighty, which is explained in complete detail.

For example, it would have been sufficient here simply to say: "When the sacred months have ended, fight or kill the polytheists." But here the complete framework of decisive fighting is laid out with strong emphasis and extensive detail.

It says to kill them wherever you find them and, however you fight them, kill them (mutilation is prohibited); seize them and take them captive; if they hide or fortify themselves in a fortress, reach them there and surround them; establish checkpoints along their routes; lie in wait for them wherever they pass; and establish a military strategy for killing and capturing each one of them. Block their routes through the deserts and marketplaces as well.

A Point Worth Noticing:

Those Muslims who have removed Jihad in the way of Allah from their lives—whatever excuse they may have used, whatever interpretation they may have adopted—should read the military details mentioned in this verse just once with the eyes of their hearts.

Then they should ask themselves: What kind of Muslims are we?

Those who have never prepared themselves for these commands of Allah Almighty, never intended to prepare themselves, never made preparations, and never supported the Mujahideen—may Allah protect us from such a state.

Many commentators hold the view that this verse abrogates all those verses in which the command to pardon and overlook the polytheists was given.

وَإِنْ أَحَدٌ مِّنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَامَ اللهِ

"And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the Word of Allah. Then convey him to his place of safety. This is because they are a people who do not know."

Even after the period of respite has ended and the command to fight these polytheists has come into effect, if a polytheist comes to you seeking protection in order to understand the reality of Islam, so that he may peacefully listen to the Qur›an and the arguments demonstrating the truth of Islam, then grant him protection so that he may hear and understand the Word of Allah.

Afterward, convey him to his place of safety so that he can form his opinion after thoughtful consideration.

The reason for granting this protection is that these people do not possess complete knowledge of the religion. Therefore, they are given an additional opportunity to hear and understand it.

Some Necessary Rulings

Allamah Abu Bakr Al-Jassas says that this verse shows that when a non-Muslim combatant seeks protection, it is permissible to grant him protection. If he seeks protection and comes to the Muslims, listens to the Word of Allah, understands Tawhid, and learns the proofs of the Prophethood of the Noble Prophet ﷺ, then such an opportunity should be provided to him.

He further writes that this also shows that when a disbeliever asks us for the proofs of Tawhid and the proofs of Prophethood so that, after understanding them, he may accept both, then it is obligatory upon us to establish the proof fully, clearly explain Tawhid and Prophethood, and when someone asks us for the proofs of Tawhid and Prophethood, it is not permissible to kill him before

presenting the proofs and establishing the argument.

He then writes that from the words "أَبْلِغْـهُ مَأْمَنَـهُ" ("then convey him to his place of safety"), it is understood that it is obligatory upon the Muslim ruler to protect any non-Muslim combatant who comes under protection, so that no one kills him or causes him any kind of harm.

It is also clear from this that those who are Ahl al-Dhimmah (Dhimmi, i.e. non-Muslim subjects under a protected covenant) must be protected by the Muslim ruler, so that no Muslim commits oppression or injustice against them. The command to return a non-Muslim combatant to his place of safety also makes it clear that a non-Muslim combatant should not be allowed to remain permanently in the Islamic state. According to the Hanafi position, if he remains in the Islamic state for one year, he becomes a Dhimmi, and the rulings applicable to the Ahl al-Dhimmah will apply to him, and Jizyah will also be imposed upon him. (Ahkam al-Qur›an, p. ٣٨٤)

He then says:

ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ

"This is because they are a people who do not know."

This ruling is because they are people who do not know what Islam is, what the reality of the invitation to Islam is, and why Islam needs to be accepted. Therefore, it is necessary to grant them protection so that they may hear and understand the truth. (Anwar al-Bayan)

The Merits of Islam

Those people who, during the period of their power, killed and persecuted Muslims, expelled them from their homeland, attacked them, and fought major wars in an attempt to completely destroy them—Islam›s treatment of such people is that they are given four months before fighting, so that if they want to fight, they can prepare, and if they want to think, they can think.

Allahu Akbar, the Greatest!

Islam has demonstrated that ordering weak nations to leave a place without giving them any period of respite, or launching a sudden attack upon them, is cowardice and an ungentlemanly act.

At the time of the Conquest of Makkah, the Prophet ﷺ kept the door of protection open for almost everyone, with the exception of a few individuals.

This is Islam, and this is its Jihad: as Islam becomes stronger, its moral character continues to rise, whereas other nations, as they become more powerful, become increasingly savage, oppressive, and arrogant. Therefore, for peace on earth, it is necessary for Islam and Muslims to prevail over it.

Consider the ruling of this very verse: even after the period of respite has passed, the door of invitation remains open. Islam has complete confidence in the truth of its message, and therefore it keeps its door open at all times for those who wish to listen and understand.

After conveying the invitation to the truth, it even allows them—and guarantees their safety—to return to their own place.

Those who indiscriminately bomb unarmed populations are deprived to what extent of these human and moral values.

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ

"How can there be a treaty for the polytheists with Allah and His Messenger? However, those with whom you made a treaty near the Sacred Mosque—so long as they remain faithful to it, remain faithful to it as well. Surely Allah loves those who are mindful of Him."

Imam Ibn Kathir Writes:

Allah Almighty explains in this verse the wisdom behind declaring immunity from the polytheists, giving them four months of respite, and then openly fighting them. How can there be security for the polytheists, and how can they be left to their condition, while they associate partners with Allah and deny Allah and His Messenger ﷺ?

كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ لَا يَرْقُبُوا فِيكُمْ إِلًّا وَلَا ذِمَّةً

"How can they have a treaty with Allah and His Messenger?"

How can any treaty with these polytheists be worthy of being honored in the sight of Allah Almighty and His Messenger ﷺ? And how can your friendship with these polytheists continue, when their condition is such that if they ever get an opportunity and gain power over you, they would observe neither kinship nor treaty with regard to you?

The reason is that even when making a treaty, they have no intention in their hearts of fulfilling it. Their making peace is out of compulsion and fear of Jihad, not from their hearts. They merely wish to please you through their verbal statements and words, while their hearts are filled with hostility toward you. Most of them are Fasiq, that is, people who break agreements and treaties.

How Can Friendship With Them Exist?

In the Qur›an, Allah Almighty has repeatedly warned and alerted Muslims about the hostility of the disbelievers. The Companions, may Allah be pleased with them, and the Muslims of the early period made these Qur›anic teachings part of their understanding. Consequently, they were not deceived by the smiles, words, or cultures of the disbelievers.

But Muslims of the present age have forgotten these Qur›anic teachings. Being unaware of the hostility of the disbelievers toward Islam, they continue falling into their traps, as a result of which both their religion and worldly affairs are being ruined.

The disbelievers please and reassure Muslims through their

words. Thus, consider the statements of the United Nations and human-rights organizations: all these institutions make every effort to eliminate the spirit of Jihad from Muslims.

At the same time, the armies of the disbelievers who bomb and invade Islamic countries reveal what is in their hearts. These armies have devastated Islamic countries and violated—and continue to violate—the honor of Muslims. Under these circumstances, this verse of the Qur›an asks: O Muslims! How can there be friendship with such disbelievers? And how can there be treaties with them?

How Can Those Who Deny Allah and His Messenger Be Your Friends?

Allamah Ibn Kathir writes the following powerful passage in his explanation of this verse:

This verse encourages the believers to show hostility toward the polytheists and urges them toward disassociation and rejection of them. It explains that these people are not deserving of a treaty because they associate partners with Allah Almighty and deny the Messenger of Allah ﷺ. Furthermore, if they gain power over the Muslims and prevail over them, they would observe neither kinship nor treaty with them.

اشْتَرَوْا بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا فَصَدُّوا عَنْ سَبِيلِهِ

"They have exchanged the signs of Allah for a small price and have turned people away from His path."

These polytheists are not committed to any true belief, ideology, or religion. Rather, they are merely worshippers of the world and afflicted with love of worldly life.

Fighting them and ending friendship with them is necessary because they reject the verses and commands of Allah Almighty for the sake of this insignificant worldly life. Because they feared losing the small and insignificant worldly benefits they possessed, they did not accept faith. A person who places only this world before himself cannot walk upon the path of Allah Almighty. Such people do not accept faith themselves, nor do they allow others to accept faith. The activities in which they are engaged are evil. (Derived from Ibn Kathir and Anwar al-Bayan)

The scholars have clearly written that the root cause of the corruption of the polytheists is love of the world.

And as for our condition today concerning love of the world, let every person look within himself, and he will find the answer for himself.

وَإِنْ نَكَثُوا أَيْمَانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَطَعَنُوا فِي دِينِكُمْ

"If they break their oaths after their treaty and attack your religion..."

If these people break their agreements and oaths—as Banu Bakr did when they violated the treaty by attacking Banu Khuza›ah, with the Quraysh assisting the attackers—and if they do not desist from disbelief but continue to mock and make insulting criticisms of the religion of Islam, then understand that such people are "Imams of disbelief"—leaders and chiefs of disbelief.

When foolish and unintelligent people see their actions and hear their words, many of them follow these leaders. Therefore, fight against such ringleaders, because they no longer have any valid word, oath, treaty, or agreement remaining.

Perhaps, after receiving some punishment at your hands, they will desist from their mischief and rebellion, or perhaps they will repent from disbelief and polytheism and become Muslims. (Summarized from Tafsir Usmani)

Two Things That Make Fighting Immediately Obligatory

Two things have been mentioned that make fighting immediately obligatory:

(١) They violate the treaty.

(٢) They insult and speak disrespectfully about the religion of Islam.

And the Mujahideen have been given a major objective: target the leaders and chiefs of disbelief. The benefit of this will be that the power of disbelief and polytheism will be broken, and they will no longer be capable of violating treaties and causing turmoil, or they themselves will desist from disbelief and polytheism.

The best way to break the power and mischief of the disbelievers is fighting in the way of Allah.

Valuable Points Mentioned by Imam Qurtubi

Imam Qurtubi has mentioned the following valuable points in his commentary on this verse:

Some scholars have used this verse as evidence for the ruling that whoever insults the religion of Islam is liable to be killed. There are two meanings of insulting the religion:

(١) Attributing something to the religion that is not appropriate to its status.

(٢) Showing contempt for any command of the religion of Islam.

Under this discussion, they also mention that the scholars are in consensus that whoever insults the Noble Prophet ﷺ is liable to be killed.

Fighting the Leaders of Disbelief

One meaning of fighting the "Imams of disbelief" is also to identify those who are the ideological and administrative leaders of the disbelievers.

The ideological leaders are those who keep them established upon disbelief and polytheism, incite them against Islam, describe the virtues of their false religion to them, and create within them fanaticism for disbelief and polytheism.

The administrative leaders are those who provide financial resources for the power of disbelief and polytheism, establish political alliances, and operate and manage armies.

If these major ringleaders are removed from the path, the

remaining people quickly turn toward peace and faith.

This Qur›anic principle was given great consideration in the battles of the Noble Prophet ﷺ. Consequently, very few people were killed during his time, while very large numbers entered Islam. The Prophet ﷺ himself witnessed the scene described in:

يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا

“They enter the religion of Allah in multitudes.”

أَلَا تُقَاتِلُونَ قَوْمًا نَّكَثُوا أَيْمَانَهُمْ وَهَمُّوا بِإِخْرَاجِ...

“Will you not fight a people who broke their oaths, intended to expel the Messenger, and were the first to attack you? Do you fear them? Allah has more right that you should fear Him, if you are believers.”

This verse rebukes those who refrain from fighting people who break their oaths and treaties and who show hostility toward the Messenger of Allah ﷺ.

“Do you fear them and therefore do not fight them, even though Allah is more deserving of your fear?” In other words, fear Allah, obey His command, and do not abandon fighting. If you are believers, fulfill the requirements of faith, including obedience to the command to fight.

قَاتِلُوهُمْ يُعَذِّبْهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنْصُرْكُمْ

“Fight them. Allah will punish them by your hands, disgrace them, and grant you victory over them.”

If you are believers, obey the command of Allah Almighty. Allah commands fighting. There are many wisdoms and benefits in this command to fight, some of which are as follows:

Allah Almighty will punish these disbelievers through your hands. Previously, rebellious nations were punished through angels and other means. Now the Mujahideen have been given the honor of becoming instruments through which the divine will is carried out.

And Allah Almighty will disgrace these disbelievers. Through the humiliation of the disbelievers, disbelief itself will be humiliated and the power and glory of disbelief and polytheism will be broken.

Their strength and power are precisely what enable them to put Muslims through trials. But when they themselves are subjected to the humiliation of captivity and enslavement, the voice of disbelief and polytheism will become weak and Islam will spread widely.

And Allah Almighty will grant the Muslims victory over these disbelievers. This victory will come through the help of Allah Almighty. When Muslims witness this help, the faith in their hearts will become stronger.

And when they prevail, they will establish Islam—that is, the law of Allah Almighty—upon the earth. In this way, the entire creation will benefit from Jihad, because everyone benefits from the establishment and dominance of the Islamic system.

And Allah Almighty will heal the hearts of the believers, and their hearts will find comfort.

The heart of a Muslim always remains restless for the elevation of the Word of Allah Almighty and anxious for the dominance of Islam. Seeing the power, strength, and dominance of disbelief and polytheism causes distress in the heart of a Muslim.

When, through the blessings of Jihad, Islam becomes dominant and disbelief is defeated, the hearts of the believers will find peace and comfort.

In any case, Jihad is also a treatment for many diseases of the heart, such as love of the world, cowardice, weakness, and so on.

أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ...

Another wisdom behind the legitimacy of Jihad in the way of Allah is that there are many people who verbally claim faith and servitude, but until they are tested, the genuine cannot be distinguished from the false.

Through Jihad, Allah Almighty wants to see how many Muslims are prepared to sacrifice their lives and wealth in His way, and who do not wish to take anyone besides Allah, His Messenger, and the Muslims as their confidants or special friends, regardless of how close a relative that person may be.

This is the standard by which the faith of believers is tested. Until practical Jihad takes place, success cannot be achieved merely through verbal claims and empty words.

And Allah Almighty has complete knowledge of all your actions. Therefore, whether you show eagerness or reluctance toward Jihad, He will reward you accordingly. (Summarized from Tafsir Usmani and Bayan al-Qur›an)

Jihad Is the Test and Measure of Faith

The author of Anwar al-Bayan writes:

Afterward, while encouraging Jihad, Allah Almighty says:

أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا

“Do you think that you will simply be left alone?”

Do you think that you will be left without being tested? Do not think this. You will certainly be tested, and Allah Almighty will distinguish those who strive in Jihad.

Those who truly love Allah, His Messenger ﷺ, and the believers will practically distinguish themselves from those who avoided Jihad and those who took the disbelievers and polytheists as confidants.

Jihad Distinguishes Between a Believer and a Hypocrite

Imam Razi narrates the following statement of Ibn Abbas:

When Allah Almighty made fighting in His way obligatory, the hypocrites became distinct from those who were not hypocrites. Likewise, those who were friends of the Muslims became distinct from those who were hostile toward them. (Tafsir al-Kabir)

Point: You can observe this scene wherever Jihad takes place throughout the world. Some Muslims fight against the disbelievers, while some people who call themselves Muslims become friends, supporters, and confidants of the disbelievers.

Before Jihad begins, all these groups call themselves Muslims. But as soon as Jihad begins, the sorting process starts. The hypocrites rush to seek refuge under the protection of the disbelievers, assure them of their friendship, and become their allies.

Thus, through the blessings of Jihad, the believer and the hypocrite become distinct from one another.

And Allah knows best what is correct.

Two Types of Tests

Imam Razi›s view is that the verse mentions two types of tests. The first test is to determine, among those who claim to have faith, who engages in Jihad and who does not. Then comes the test of those who engage in Jihad: who among them performs Jihad sincerely, and who, during Jihad, forms friendships and alliances with the disbelievers for personal motives.

Thus, the one who performs Jihad sincerely is a believer, while the one who fights for personal motives and forms friendships with the disbelievers is a hypocrite.

The author of Tafsir Majidi describes this test as follows: the real test is when one has to fight one›s fellow countrymen, one›s loved ones, and one›s close relatives for the sake of Allah and His Messenger ﷺ, and sacrifice every relationship and every love for that purpose. (Tafsir Majidi)

مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ...

The service and maintenance of the Sacred Mosque by the polytheists of Makkah has no value in the sight of Allah Almighty while they openly remain committed to their polytheism.

Because of their polytheistic beliefs and practices, they are by no means worthy of managing the Sacred Mosque or worshipping there. Even if they wish to do so, they will be prevented from it.

All their good deeds are worthless, and they will remain in Hell forever.

Therefore, the declaration of Bara›ah from them is entirely justified, and the proclamation that no polytheist will perform Hajj the following year is also justified.

Fighting them is likewise justified. They cannot simply be left alone because of their service to the Sacred Mosque. Rather, it is necessary to purify the Sacred Mosque of their presence.

Hazrat Lahori writes: Even if the polytheists observe certain righteous practices, Jihad against them will not be discontinued. Therefore, Jihad against the Quraysh of Makkah cannot be abandoned merely because they are caretakers and residents of the Sacred Mosque. (Footnote of Hazrat Lahori)

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ...

Maintaining and filling the mosques is the responsibility only of those who sincerely believe in Allah, His Messenger, and the Hereafter, observe prayer, Zakat, and the Islamic obligations, and fear no one except Allah Almighty.

Therefore, for the protection and purification of the mosques, such people remain prepared for Jihad.

Such believers, who submit themselves to Allah Almighty with their hearts, tongues, hands, feet, wealth, and everything they possess, have the responsibility of keeping the mosques established and removing from them the polytheists who falsely claim to maintain them, even if those polytheists happen to be close relatives.

Because their presence does not constitute the flourishing of the mosques of Allah; rather, it constitutes their destruction. (Summary of Tafsir Usmani and others)

The protection of the mosques is through Jihad, and the invitation to Jihad and its training come from the mosques.

Maintaining the mosques is the responsibility of believing Mujahideen. When the Mujahideen become distant from the mosques, their Jihad becomes weak.

It is obligatory upon the Mujahideen to keep the mosques active and to protect them.

In this context, it should also be kept in mind that when Jihad becomes an individual obligation (Fard ‹Ayn), spending money on the decoration and beautification of mosques is not permissible. Instead of spending on decoration or unnecessary mosque expenses, spending on Jihad and the Mujahideen is more necessary.

أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ...

The summary of what the commentators have written in explaining this blessed verse is as follows:

The polytheists of Makkah took great pride in the fact that they served the pilgrims, gave them water, food, and clothing, and arranged for the maintenance of the Sacred Mosque, the covering of the Ka›bah, lighting, and so forth. They would say: if the Muslims take pride in their Jihad, migration, and so on, we possess this great collection of acts of worship.

At one time, Hazrat Abbas, may Allah be pleased with him, also engaged in a discussion of this kind with Hazrat Ali, may Allah be pleased with him.

Indeed, it is mentioned in Sahih Muslim that once some Muslims were arguing among themselves. One said, “In my opinion, after accepting Islam, there is no act of worship greater than giving water to the pilgrims.”

Another said, “In my view, after Islam, the best deed is serving the Sacred Mosque, such as sweeping it or lighting

lamps in the mosque."

A third said, "Jihad in the way of Allah is superior and more virtuous than all acts of worship and deeds."

Hazrat Umar, may Allah be pleased with him, rebuked them and said, "You are sitting near the pulpit of the Messenger of Allah ﷺ on Friday and arguing like this. Be patient. When the Messenger ﷺ finishes the Friday prayer, we will ask him about this matter."

After the Friday prayer, they asked the Messenger of Allah ﷺ, and this verse was revealed:

أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ...

That is, giving water to the pilgrims and outwardly maintaining the Sacred Mosque cannot even be considered equal to faith in Allah and Jihad in the way of Allah, let alone being superior to them.

Faith in Allah is mentioned alongside Jihad either to answer the pride and arrogance of the polytheists—that the spirit of all acts of worship is faith in Allah. Without this spirit, giving water to pilgrims or serving the Sacred Mosque is merely a dead deed.

How can a lifeless and dead deed be equal to a living and everlasting deed?

وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ

"And the living and the dead are not equal." (Fatir)

And if the deeds of believers are being compared with one another, then faith in Allah is mentioned as an introduction to Jihad in the way of Allah. The main purpose is to explain the superiority of Jihad.

By mentioning faith, attention is drawn to the fact that whether it is Jihad in the way of Allah or any other deed, without faith, nothing has value.

Hazrat Lahori writes:

Muslims cannot use sitting in the mosque, engaging in remembrance and reflection, and maintaining the mosques as an excuse for abandoning Jihad.

Point: Maintaining the mosques is also the responsibility of the Mujahideen. But it should also be kept firmly in mind that Satan should not deprive them of Jihad under the pretext of maintaining the mosques.

الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ...

Those who believed, migrated, and performed Jihad in the way of Allah with their wealth and their lives have a very high rank in the sight of Allah Almighty. These are the ones who are completely and truly successful.

Allah Almighty gives them glad tidings of great mercy from Him, His great pleasure, and gardens in which everlasting blessings will be theirs. They will remain in those gardens forever and ever, and with Allah Almighty is an immense reward.

Congratulations and Glad Tidings

Those who, after faith and migration, perform Jihad with their lives and wealth have a very high rank. Such people are given glad tidings of mercy, divine pleasure, and Paradise, and they will never be separated from these blessings. (Footnote of Hazrat Lahori)

These blessed verses show that through Jihad in the way of Allah, a believer attains great ranks in the special nearness of Allah Almighty, as indicated by the words "عِنْدَ اللَّهِ" ("with Allah"). Above all, he receives the pleasure of Allah Almighty.

Therefore, Muslims should strive to take precedence in Jihad, and those who have completely removed Jihad from their lives should be concerned about their condition.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ...

Believers should not give preference to their close relatives over the love and command of Allah Almighty.

If their close relatives are firmly committed to disbelief, they should not maintain friendship with them.

Whoever makes this mistake and, because of love for close relatives, abandons migration and Jihad will be among the wrongdoers.

Condemnation of Excessive Attachment to Relatives

The verses mentioned above describe the virtues of migration and Jihad, both of which require leaving one›s homeland, loved ones, relatives, friends, companions, circumstances, and possessions.

Obviously, these are among the most difficult things for human nature to undertake. Therefore, in the following verse, excessive attachment and love for these things is condemned, and Muslims are mentally prepared for migration and Jihad.

Allah Almighty says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ...

The entire Qur›an is filled with instructions to maintain strong relationships with one›s parents, brothers, sisters, and relatives and to treat them well.

But this verse makes clear that every relationship has a limit.

Every relationship—even that between parents and children or between biological brothers and sisters—must be set aside when compared with the relationship with Allah and His Messenger ﷺ.

When these two relationships come into conflict, then the relationship with Allah and His Messenger must be maintained, and all other relationships must be disregarded in comparison with it. (Bayan and Ma›ariful Qur›an)

An Important Lesson

Muslims have been sent into the world for a great purpose. For the sake of conveying Islam throughout the world and raising its banner, a Muslim should always remain prepared for migration and Jihad.

Therefore, it is necessary that he not become excessively domestic-minded, to the point that he becomes concerned only with his own household and neglects his collective responsibilities.

He should not allow the love of parents, children, family members, and relatives to become so dominant over him that he becomes unable to leave them for the sake of Jihad. Every human being must die.

Those people who left everything behind and migrated toward Madinah have also passed away. You have already read in the previous verse that for them there are joys, blessings, and mercies in the special nearness of Allah Almighty.

And those people also died who remained attached to their families and children and were deprived of migration and Jihad. Such people had to face punishment as soon as they died.

In this world, everyone must eventually separate from everyone else. Fortunate are those who endure this separation for the sake of the pleasure of Allah Almighty. Badr and Uhud also taught this lesson: where the swords of fathers and sons clashed against one another, Romans, Abyssinians, and Persians were sacrificing their lives for one another.

And this is the true lesson of Islamic brotherhood.

Such are the people who are successful and who will receive abundant reward from Allah, the Lord of Majesty, in the Hereafter.

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ...

Imam Qurtubi has mentioned the following Hadith under this blessed verse:

Satan lies in ambush for a person along three paths—that is, he waits for him on these paths.

(١) He sits in the path of accepting Islam and says to the person: "Why are you abandoning the religion of yourself and your forefathers?" The person does not listen to him and accepts Islam.

(٢) He sits in the path of migration and says to him: "Are you going to leave behind your wealth and your family?" That is, by awakening the love of wealth, family, and children, he tries to prevent him from migrating. The person does not listen to him and migrates.

(٣) Then Satan sits in the path of Jihad and says to him: "Are you going to fight? You will be killed, and then your wife will be married to someone else and your wealth will be distributed."

The person does not listen to him and performs Jihad. Then Allah Almighty has made it incumbent upon Himself to admit him into Paradise. (Al-Qurtubi; Imam Qurtubi has declared this a Sahih Hadith.)

The Virtue of Jihad Is Mentioned in This Verse

Imam Qurtubi says:

Allah Almighty›s statement "وَجِهَادٍ فِي سَبِيلِهِ" is evidence of the virtue of Jihad and indicates that Jihad should be given preference over personal comfort and over love and attachment to wealth and family. (Al-Qurtubi)

Allamah Baydawi رحمه الله has written that there is great severity in the command contained in this verse, and there are few people who escape this warning.

That is, there are few people whose love for Allah, His Messenger, and Jihad is greater than their love for everything else. (Tafsir Mazhari)

وَلَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ...

Victory in Jihad is granted through the help of Allah Almighty.

O Muslims! Do not abandon Jihad by making your small numbers an excuse, and when your numbers are large, do not take pride in them.

Look at how Allah Almighty granted you victory through His help in numerous battles, such as the Battle of Badr, the Battle of Banu Qurayzah, the Battle of Banu Nadir, Hudaybiyyah, the Battle of Khaybar, and the Conquest of Makkah.

Allah Almighty also granted you victory through His help at Hunayn, whose story is remarkable.

What happened was that you were taking pride in your large numbers. Yet that large number was of no benefit to you. Because of the archery and attacks of the disbelievers, you became so distressed that the earth, despite its vastness, seemed narrow to you, and most of you fled from the battlefield.

After that, Allah Almighty sent down upon the heart of His Messenger ﷺ a special tranquility and certainty of His help and victory. He also sent tranquility upon the Muslims and sent down angels from the heavens to assist them—angels whom you ordinarily could not see.

Allah Almighty punished the disbelievers through your swords. They faced defeat, humiliation, death, captivity, and imprisonment.

Then Allah Almighty granted repentance to whomever He wished among those disbelievers. Consequently, many of them became Muslims.

Allah Almighty is greatly forgiving: He even grants disbelievers the opportunity to repent and then forgives them. And He is exceedingly merciful, granting His righteous servants victory after defeat.

Lesson ١: Do Not Make Small Numbers an Excuse for Abandoning Jihad

Hazrat Lahori writes:

A small number cannot be a reason for abandoning Jihad. Victory comes through the will of Allah Almighty, even if the army of Islam is small. In fact, at times, pride in

having a large army has brought Muslims down. (Footnote of Hazrat Lahori)

Some people offer the excuse that: "Our numbers were small, we had no weapons and military equipment, and we were weak and helpless anyway. Our opponents were far superior to us in numbers, strength and grandeur, abundance of military equipment, and availability of resources and means. Therefore, fighting the enemy under such circumstances would amount to destruction."

They even cite the Qur›anic statement:

وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ

"And do not throw yourselves into destruction."

That is, they take an incorrect meaning from this verse and use it to exempt themselves from Jihad.

They are answered with:

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ

These verses make it clear that Muslims should not refrain from Jihad in the way of Allah on the excuse of having small numbers.

This is because having a large number is not necessary for success in battle. Rather, what is required is patience and perseverance, independence and steadfastness, sacrifice, and willingness to give one›s life. (Tafsir al-Furqan)

Lesson ٢: Do Not Become Arrogant Over Your Numerical Strength and Military Power

Lesson ٣: Remembering the Events of Allah's Help and Support Gives Strength

Lesson ٤: If You Abandon the Sin Because of Which Divine Help Has Been Withdrawn, That Help Will Return

Lesson ٥: Correct Yourself While Engaged in Jihad

If a mistake occurs during Jihad, it should be corrected while Jihad continues. Jihad should not be abandoned merely because a mistake has occurred.

Lesson ٦: Jihad Is the Greatest Means of Repentance from Disbelief

Lesson ٧: The Heirs of the Messenger of Allah ﷺ Should Be Brave

Cowardice does not befit them.

Lesson ٨: Do Not Despair of the Disbelievers Accepting Faith After Their Defeat

Lesson ٩: Whoever Gives Preference to Religion Over the World, Allah Almighty Will Grant Him Both Religion and the World

Lesson ١٠: The Disbelievers' True Outcome Is Defeat

If they ever achieve a victory, that victory is not evidence that they are in the right. Rather, such victory comes only because of the weakness of the Muslims and their abandonment of Jihad.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ...

"O believers! Indeed, the polytheists are impure, so after this year they must not approach the Sacred Mosque. And if you fear poverty, then Allah, if He wills, will enrich you from His bounty. Indeed, Allah is All-Knowing, All-Wise."

When Allah Almighty had broken the power of polytheism, granted victory over Makkah—the central place of the Arabian Peninsula—and the tribes of Arabia began entering Islam in large numbers, it was proclaimed in ٩ AH that from then onward no polytheist (or disbeliever) should enter the Sacred Mosque, nor should they even approach it—that is, they should not enter the boundaries of the Sacred Precinct.

This was because their hearts were so polluted and impure with the filth and impurity of polytheism and disbelief that they were not worthy of entering this greatest sacred place and the center of monotheism and faith.

After this, it is established through authentic Hadith that the Messenger of Allah ﷺ ordered that the polytheists, as well as the Jews and Christians, be removed from the Arabian Peninsula.

Accordingly, in accordance with the final instruction of the Messenger of Allah ﷺ, this command was implemented during the time of Hazrat Umar, may Allah be pleased with him.

It is therefore not permissible for Muslims to consent to the permanent residence or settlement of disbelievers there, whether for the purpose of dominance or establishing themselves as inhabitants. Rather, according to their ability, it is the duty of Muslims to keep the Arabian Peninsula purified from polytheists and disbelievers.

When the movement of polytheists to and from the Sacred Precinct was stopped, the Muslims became concerned that trade and other economic activities would suffer greatly. They feared that the merchandise these people used to bring would no longer arrive.

They were therefore reassured: Do not be frightened by this. Your prosperity depends upon the will of Allah. If He wills, He can make you prosperous without delay.

And this is exactly what happened.

Allah Almighty caused the entire country to become Muslim. Commercial goods began arriving from various countries and cities. Rainfall increased, resulting in greater agricultural production. The doors of conquests and spoils were opened. Payments of Jizyah began to be received from the People of the Book and others.

In short, Allah Almighty brought together the means of wealth and prosperity in various ways.

Indeed, Allah Almighty has complete knowledge of everything, and none of His commands is devoid of wisdom. (Tafsir Usmani, Tashil)

Point: If, in engaging in Jihad against the polytheists, there is a fear that certain worldly necessities may become

unavailable, this cannot be considered an excuse for abandoning Jihad.

If the need is genuine, Allah Almighty will fulfill it from another source.

The conclusion is that economic concerns cannot be a reason for abandoning Jihad. (Footnote of Hazrat Lahori)

This verse of the Qur›an completely destroys the notion that Muslims should become dependent upon the polytheists and disbelievers for their livelihood.

It teaches Muslims that one›s provision should be pure. How can you make your livelihood dependent upon impure polytheists and disbelievers?

Provision is in the hands of Allah Almighty.

If you rely upon Him and engage in Jihad, He will then show you His hidden treasures and will make you independent of these disbelievers.

قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ ---

Translation:

FIGHT those who do not believe in Allah, nor in the Last Day, and who do not forbid…

Allah Almighty's command for Muslims:

It is the command of Allah Almighty for Muslims that they fight the People of the Book, meaning the Jews and Christians, and continue fighting them until either they accept faith or, acknowledging the dominance of the Muslims, submit to their authority and pay jizya. This command to wage jihad against the Jews and Christians is being given because they:

(١) Do not believe in Allah Almighty in the manner in which one ought to believe. This is the fundamental reason that makes jihad against them obligatory, meaning their disbelief.

(٢) They also do not properly believe in the Hereafter.

(٣) They do not declare unlawful those things which Allah Almighty and His Messenger have declared unlawful.

(٤) They do not adopt the true religion.

Because of these four reasons, continue jihad against them until their power, government, and strength are broken, and they accept the dominance of Islam and Islamic law and, becoming subjects of the Muslims, pay them jizya. It is learned from this that whoever possesses these four defects will be fought against. That is, this verse makes it clear that jihad will continue until all the disbelievers are subdued….. Because the People of the Book are considered better than ordinary disbelievers and they also attribute themselves to the Prophets (peace be upon them) and heavenly scriptures, therefore, when there is a command to fight them because of these four defects, this command applies to ordinary disbelievers even more strongly.

Provision for Muslims:

Explaining the connection of this verse with the previous verse, several commentators have said that in the previous verse Muslims were promised that they should not abandon jihad out of fear of economic loss; Allah Almighty would soon make them self-sufficient. Thus, in this verse it was stated that jizya would come to the Muslims from the disbelievers throughout the world, through which the best arrangement for their livelihood would be made. Imam Qurtubi writes:

That is, when Allah Almighty prohibited the polytheists from coming to the Sacred Sanctuary, some Muslims became concerned that the trade they conducted with the polytheists would come to an end. So Allah Almighty said in the previous verse: "And if you fear poverty…" etc.

That is, in this verse Allah Almighty declared jizya lawful, which was not taken from previous nations, and made it compensation for the loss that Muslims suffered due to the termination of trade with the polytheists.

It is stated in Tafsir Mazhari:

Mujahid said that the Messenger ﷺ was commanded to wage jihad against the Romans, so this verse was revealed. After its revelation, the Messenger of Allah ﷺ went on the expedition to Tabuk. (Tafsir Mazhari)

"And the Jews said, 'Uzair is the son of Allah'…"

Allamah Ibn Kathir writes:

In this verse, Muslims are being encouraged to fight against the Jews and Christians because of how evil and slanderous a statement they make concerning the sacred essence of Allah Almighty. (Thus, because of insulting the majesty of Allah and abandoning monotheism, jihad should be waged against them.) (Tafsir Ibn Kathir)

Hazrat Lahori writes:

The prophets of the Jews and Christians are closer to our time, but when these people abandoned monotheism and became involved in polytheism, and fighting them became obligatory, then the other nations whose prophets (peace be upon them) were even older than theirs have, even more so, become distant from the straight path. Therefore, it is the duty of Muslims to correct all nations. (Hashiya Hazrat Lahori)

"They have taken their rabbis and monks as lords besides Allah…"

Among the reasons for fighting the Jews and Christians is also that, along with associating partners with Allah in belief, they are also involved in polytheism in practice, because they have taken their scholars and monks as their lords besides Allah Almighty, and they have also taken Jesus, son of Mary, as a lord.

That is, they give their scholars and spiritual leaders the authority to decide what is lawful and unlawful, and in this matter they obey them in the same way that Allah Almighty is obeyed. Thus, this too is a denial of Tawhid

fi al-Ta›ah (monotheism in obedience) and is shirk. And they regard Jesus (peace be upon him) as, God forbid, the son and a part of Allah Almighty. Whereas they had been commanded to worship only one true God, besides whom there is none worthy of worship, and He is exalted and pure above their polytheism.

Hazrat Lahori writes: They abandoned following Allah Almighty, His law, and His prophets (peace be upon them), and followed evil scholars and fabricated Sufis, establishing with them the same relationships that were exclusively reserved for Allah Almighty. (Hashiya Hazrat Lahori)

These two groups had committed another great offense: the Jews had made their clerics into gods, while the Christians had made their ascetics and Jesus (peace be upon him) into gods. The manner in which they made the rabbis and monks into gods was that they regarded the fatwas they issued against the Torah, the Gospel, and reason as equivalent to the command of God. The popes of Rome acted as gods. (Tafsir Haqqani)

There is also a very great lesson for us in this: the example of those evil scholars who alter the commands of Allah Almighty according to the wishes of rulers is likewise similar to that of the popes and priests. And rulers also have the same desire that scholars should create such a religion in which there is no mention of jihad and the Islamic system. Destruction awaits such so-called scholars who, in order to fulfill the desires of rulers, misguide the public and destroy both their own Hereafter and that of the people. O Allah, protect us from them.

“They wish to extinguish the light of Allah with their mouths, but Allah refuses…”

Among the reasons for fighting the Jews and Christians is also that they are staunch enemies of the religion of Islam and want to eliminate this religion. They deny and oppose this true religion, which is disbelief. They want to extinguish the light of Allah, meaning the religion of Islam, with the blows of their mouths (conspiracies, opposition, objections, and mischief), but Allah Almighty will perfect His light despite the unwillingness of these disbelievers.

“He is the One who sent His Messenger with guidance and the religion of truth so that He may make it prevail over every religion…”

The religion of Islam came in order to prevail in the world. Allah Almighty sent His final Messenger, Prophet Muhammad ﷺ, with guidance, meaning the Holy Qur’an, and the true religion, meaning Islam, so that He would make this religion prevail over all religions, even though the polytheists, including the Jews and Christians, may dislike it as much as they wish. Thus, when the Jews, Christians, and other polytheists make every effort to prevent the dominance of this religion, Muslims will have to wage jihad against them so that their power is broken and they cannot obstruct the path of the religion of Islam. This religion was revealed for this very purpose. Allah Almighty will make Islam prevail over all religions against the wishes of these polytheists, and this religion was revealed for this very purpose. (Hashiya Hazrat Lahori) He sent His Messenger with guidance and the true religion so that, by prevailing over all false and superstitious religions, it might take hold of the sinking ship of the children of Adam. Therefore, He will certainly make the true religion prevail. Thus, this already happened during the era of the Companions, meaning that this light spread from east to west, and it will spread again during the era of the Mahdi (peace be upon him). (Tafsir Haqqani)

The dominance of Islam over other religions in terms of rationality, proof, and argument has remained clearly established in every age. As for dominance in terms of government and sovereignty, it was achieved and will be achieved when Muslims fully adhered to the principles of Islam, were firm on the paths of faith and piety, and remained steadfast in jihad in the way of Allah, or when they will do so in the future. As for such dominance of the true religion that false religions are defeated and completely erased from existence, that will occur near the end of time after the descent of Jesus (peace be upon him). (Tafsir Usmani)

However, Imam Razi رحمہ اللہ has written that since the words “liyuzhirahu ‘ala al-dini kullihi” occur in this verse, it is clear that what is intended is dominance in an outward and power-based sense.

“O you who believe! Indeed, many of the rabbis and monks consume…”

Among the reasons for fighting the Jews and Christians is also that: Their religious leadership has become extremely misguided and greedy. Most of their scholars and spiritual leaders acquire wealth through unlawful means and sell religion for the sake of the world, and they prevent people from the religion of Islam. (Thus, how great a loss for humanity it is for such people to remain in power and authority.) Their ordinary people have made their scholars and spiritual leaders into their objects of worship, while the condition of these scholars and spiritual leaders is that they are extremely greedy and desirous of wealth and worldly things. Because of wealth and positions, they do not accept the true religion; rather, they also prevent other people from accepting the true religion. These Jews and Christians spread economic and financial inequality and oppression throughout the world. (These people violate human rights through unlawful capitalism.) They hoard wealth and do not spend it in the way of Allah Almighty. For such people there is a painful punishment; on the Day of Judgment they

will be punished with this wealth. "Indeed, the number of months with Allah is twelve months in the Book of Allah…"

One of the crimes of the Jews, Christians, polytheists, and all disbelievers is also that they continually alter the commands of Allah Almighty according to their desires and make changes, according to their own wishes, in the times prescribed for these commands as well.

Therefore, very clear guidance is being given that the number of months with Allah Almighty is twelve, meaning that one year consists of twelve lunar months. Among these, the four months of Dhu al-Qi›dah, Dhu al-Hijjah, Muharram, and Rajab are months of greater sanctity. Therefore, in the sight of Allah Almighty, the year and months that are valid for religious commandments are those that include the four sacred months, and these four sacred months occur within the lunar year. Thus, the lunar year is the year appointed by Allah Almighty.

The ruling concerning the sacred months is that greater care should be taken to avoid sin and oppression during them. Once the crimes of the Jews, Christians, and all polytheists have become known, then, O Muslims! Fight all these polytheists under all circumstances; fight them just as they fight all of you under all circumstances. And establish firmly in your hearts that the help of Allah Almighty is with the pious, and fighting at the time of jihad is an important requirement of piety.

That is, this is a description of the third category of the defects of the Jews, Christians, and polytheists: they alter the commands of Allah Almighty. (Thus, this verse also contains reasons for fighting.)

"Indeed, the postponement [of sacred months] is an increase in disbelief. By it those who disbelieve are led astray. They make it lawful one year…"

One example of these disbelievers' criminal interference in the divine commandments is the practice of Nasi', in which they would, according to the wishes of some of their leaders, move the sacred month forward or backward. Their action is a further increase in disbelief. Through this, their leaders misguide their ordinary people. They merely complete the count of the sacred months, but continue to make lawful what Allah has declared unlawful. Nor do they feel any remorse for these evil deeds; rather, these evils appear good to them. And Allah Almighty does not guide the disbelievers because they do not want to come to guidance.

Meaning of Nasi' (Postponement):

When the savagery and spirit of revenge of the polytheistic Arab tribes were no longer bound by any heavenly or earthly law, they introduced the practice of Nasi'. That is, when a powerful tribe intended to wage war during the month of Muharram, one of their leaders would announce that this year they had removed Muharram from the sacred months and declared Safar sacred in its place. Then, the following year, he would say that this time, according to the old practice, Muharram would remain sacred and Safar would be lawful. In this way, they would complete the count of four months in the year, but they would continue changing their designation according to their desires. (Tafsir Usmani)

From this, one can estimate that when the polytheists merely changed the names of months in order to alter just one command, they were given such a severe warning. But in the present age, through democracy and parliament, even the entire Shariah, including calling the Lord "Lord" and affirming the finality of prophethood, has become dependent upon the permission of a few human beings. So think about how great a rebellion and transgression this is. (Before discussing the next verse, which was revealed concerning the Expedition of Tabuk, we briefly mention the Expedition of Tabuk.)

The Expedition of Tabuk

(Thursday, Rajab ٩ AH)

It is narrated from Imran ibn Husain in Mu'jam al-Tabarani that the Arab Christians sent a message to Heraclius, the Roman Emperor, saying that Muhammad ﷺ had died and that people were dying of hunger and famine. This was a very suitable opportunity to attack Arabia. Heraclius immediately ordered preparations. An enormous army of forty thousand Romans was prepared to confront you. (Majma' al-Zawa'id, vol. ٢, p. ١٩١)

Nabatean merchants from Syria used to come to Madinah to sell olive oil. Through them, information was received that Heraclius had prepared a magnificent army to confront you, whose advance guard had reached Al-Balqa, and that Heraclius had even distributed a year's salaries to the entire army.

Upon this, the Messenger of Allah ﷺ ordered that preparations for the journey should immediately be made so that they could reach the enemy's border at Tabuk and confront them. The long distance, summer season, time of famine, high prices, poverty and deprivation, and lack of resources made the command to fight at such a critical time so difficult that the hypocrites, who called themselves Muslims, became alarmed that their reality was about to be exposed. They themselves tried to avoid going and began misleading others by saying:

"Do not go out in the heat."

One mocker said: "People know that I become restless when I see beautiful and attractive women. I fear that when I see the beautiful Roman women, I might fall into temptation." (Ibn Sayyid al-Nas, 'Uyun al-Athar, vol. ٢, p.

٢١٥; Ibn Hisham, Sirat al-Nabi, vol. ٢, p. ١٧٠)

The sincere believers said, "We hear and we obey," and became engaged in preparations with their lives and wealth. First of all, Abu Bakr al-Siddiq رضي الله عنه brought all of his wealth and presented it before the Messenger ﷺ, amounting to four thousand dirhams. (Riyad al-Nadrah) The Messenger ﷺ asked: "Have you left anything for your family and dependents?" Abu Bakr رضي الله عنه replied: "Only Allah and His Messenger." Umar al-Faruq رضي الله عنه presented half of his wealth. Abd al-Rahman ibn Awf brought two hundred uqiyyah of silver, while Asim ibn Adi presented seventy wasq of dates. (Zarqani, Sharh al-Mawahib, vol. ٣, p. ٦٤)

Uthman al-Ghani رضي الله عنه presented three hundred camels, complete with equipment, and one thousand dinars before the Prophet ﷺ. He was extremely pleased and repeatedly turned toward him, saying: "No deed after this righteous deed can harm Uthman. O Allah, I am pleased with Uthman, so You also be pleased with him." (Zarqani; Ibn Hajar, Fath al-Bari, vol. ٧, p. ٤٤)

Most of the Companions contributed to this expedition according to their respective means, but even then, sufficient riding animals and provisions for the journey could not be arranged. A few Companions came to the service of the Messenger ﷺ and said: "O Messenger of Allah, we are completely destitute. If you could provide us even a little support in the form of a riding animal, we would not be deprived of this blessing." The Messenger ﷺ said: "I have no riding animal available." Upon hearing this, those Companions returned weeping. Regarding them, these verses were revealed:

"Nor [is there blame] upon those who, when they came to you that you might provide them with mounts, you said, 'I do not find anything upon which I can mount you.' They turned back with their eyes overflowing with tears, grieving that they could not find anything to spend."

(At-Tawbah ٩:٩٢)

Abdullah ibn Mughaffal and Abu Layla Abd al-Rahman ibn Ka'b, when they returned from the Prophet ﷺ weeping, met Yamin ibn Amr al-Nadri on the way. He asked them the reason for their crying. They said: "Neither does the Messenger of Allah ﷺ have a riding animal available, nor do we have the means to provide the provisions for the journey. Now our regret and sorrow is that we are going to be deprived of participating in this expedition." Upon hearing this, Yamin's heart was deeply moved. He immediately purchased a camel and arranged provisions for the journey. (Zarqani)

When the Companions were ready to depart, the Messenger ﷺ appointed Muhammad ibn Maslamah al-Ansari رضي الله عنه as his deputy and governor of Madinah, and left Ali, may Allah be pleased with him, in Madinah to look after and protect his family. Ali, may Allah be pleased with him, said: "O Messenger of Allah, are you leaving me behind among the children and women?" Upon this, the Messenger ﷺ said:

"Are you not pleased that your relationship to me is like the relationship of Harun to Musa, except that there is no prophet after me?"

(Bukhari, Al-Jami' al-Sahih, p. ٥٢٦, Manaqib Ali, Kitab al-Manaqib)

In short, you departed from Madinah with an army of thirty thousand, including ten thousand horses.

(Ibn Sayyid al-Nas, 'Uyun al-Athar, vol. ٢, p. ٢١٦; Zarqani, Sharh al-Mawahib, vol. ٣, p. ٧٣)

Passing Through the Place of Punishment

On the way there was also the awe-inspiring place where Allah's punishment had descended upon the people of Thamud. When you passed through that place, the Noble Messenger ﷺ covered his blessed face with a cloth and ordered that they walk quickly and not use the water there. Those who had unknowingly filled their containers with its water were ordered to throw the water away.

Further ahead, when they stopped at a place, there was no water and they became extremely distressed. Allah Almighty caused rain to fall through the supplication of the Prophet ﷺ, and everyone was able to drink their fill. From there they continued their journey, and along the way the Prophet's camel went missing. A hypocrite said: "You tell us about what is in the heavens, yet you do not know where your own camel is."

The Messenger ﷺ said: "By Allah, I know nothing except what Allah has informed me." Then, through divine inspiration, he said: "I have now been informed that the camel is in such-and-such a valley, and its reins have become caught on a tree, which is why it has stopped there." The Companions went and brought the camel back.

(Narrated by al-Bayhaqi and Abu Nu'aym; Zarqani, Sharh al-Mawahib, vol. ٣, p. ٧٣)

One day before reaching Tabuk, the Messenger ﷺ said to the Companions: "Tomorrow, around mid-morning, you will reach the spring of Tabuk. No one should take water from this spring." When they reached the spring, only drops of water were trickling from it. With great difficulty, some water was collected in a container. The Prophet ﷺ washed his hand and face with that water and then poured it back into the spring. As soon as he poured the water into it, the spring became a fountain, from which the entire army drank.

Addressing Mu'adh ibn Jabal, he said: "O Mu'adh! If you live, you will see this region become green and flourishing with gardens." (Narrated by Muslim) According to the

narration of Ibn Ishaq, that fountain is still flowing to this day, and its sound can be heard from a distance.

Upon reaching Tabuk, you stayed there for twenty days, but no one came to confront you. However, your arrival was not without effect. The enemy became intimidated, and the surrounding tribes came and submitted themselves. The rulers of Jarba, Adhruh, and Aylah (Jarba, Adhruh, and Aylah are three cities in the region of Syria) came to you, made peace, and agreed to pay jizya. You had a treaty of peace written for them and gave it to them.

(Suyuti, Al-Khasa'is al-Kubra, vol. ١, p. ٢٧٣)

From this very place, you sent Khalid ibn al-Walid with four hundred horsemen toward Ukaydir, who was the ruler and governor of Dumat al-Jandal on behalf of Heraclius. At the time of his departure, you said to Khalid ibn al-Walid that he would encounter Ukaydir while he was hunting. "Do not kill him; capture him and bring him to me. However, if he refuses, then kill him."

Khalid arrived on a moonlit night. It was summer, and Ukaydir and his wife were sitting on the wall of the fortress listening to singing. Suddenly, a wild oryx came and struck the gate of the fortress. Ukaydir immediately came down with his brother and some relatives to hunt it, mounted their horses, and chased after it. They had gone only a short distance when Khalid ibn al-Walid arrived. Ukaydir's brother Hassan confronted him and was killed. And Ukaydir, who had gone out to hunt, himself became the prey of Khalid ibn al-Walid.

Khalid رضي اللـه عنـه said: "I can protect you from being killed on the condition that you agree to come with me to the Messenger of Allah ﷺ." Ukaydir agreed. Khalid ibn al-Walid brought Ukaydir to the Messenger ﷺ. Ukaydir made peace by giving two thousand camels, eight hundred horses, four hundred coats of armor, and four hundred spears.

(Ibn Sayyid al-Nas, 'Uyun al-Athar, vol. ٢, p. ٢٢; Zarqani, Sharh al-Mawahib, vol. ٣, p. ٧٧)

The Mosque of Dirar

After staying for twenty days, the Messenger ﷺ returned from Tabuk to Madinah. When he reached the place of Dhu Awan, from where Madinah was about an hour away, the Messenger ﷺ sent Malik ibn Dukhshum and Ma'an ibn Adi ahead to demolish and burn the Mosque of Dirar. The hypocrites had built this mosque in order to sit there and consult with one another against the Messenger of Allah ﷺ. When you were departing for Tabuk, the hypocrites came to you and requested: "We have built a mosque for the sick and disabled. Please come and pray in it once, so that it may become accepted and blessed."

You said: "At present I am going to Tabuk. We will look into the matter after I return."

After returning, you ordered these two Companions to burn the mosque. Regarding this, these verses were revealed:

"And [there are] those who took for themselves a mosque for causing harm, disbelief, and division among the believers…"

"And [there are] those who established a mosque to cause harm, to promote disbelief, to create division among the believers, and as a station for the one who had previously been at war against Allah and His Messenger. And they will surely swear: 'We intended nothing but good.' But Allah bears witness that they are certainly liars."

Those Who Stayed Behind from the Expedition of Tabuk:

When the Messenger of Allah ﷺ departed for Tabuk, the sincere believers also set out alongside him. One group of hypocrites stayed behind from participating, but a few sincere believers stayed behind not because of hypocrisy, but some because of certain excuses, and some, due to human weakness, became overwhelmed by the hardship of the heat and scorching wind and remained behind.

Abu Dharr al-Ghifari's camel was weak and thin, so he thought that after eating and drinking for two or four days, the camel would become fit enough to travel, and at that time he would join you. When he lost hope in that camel, he loaded his belongings onto his back and set out on foot. In this way, he reached Tabuk all alone. When the Messenger of Allah ﷺ saw him, he said:

"May Allah have mercy upon Abu Dharr. He is coming alone, he will die alone, and he will be raised alone."

And so it happened. He died alone at Rabadhah.

It is narrated from Abu Khaythamah in Mu'jam al-Tabarani that the Messenger of Allah ﷺ departed for Tabuk while I remained behind in Madinah. The heat was extremely intense. One day at noon, my family sprinkled water on the shelter and prepared cold water and food. Suddenly, seeing this scene struck my heart, and I thought: "By Allah, this is completely unfair—that the Messenger of Allah ﷺ is out there in the scorching heat while I am sitting in the shade enjoying comfort and luxury."

I immediately got up, took some dates with me, mounted my camel, and set out at great speed. When the army came into view, the Messenger ﷺ saw me from a distance and said: "Abu Khaythamah is coming." I came into his presence and related the incident. He prayed for goodness for me.

(Ibn Hajar, Fath al-Bari, p. ٨٨; Zarqani, Sharh al-Mawahib, vol. ٣, p. ٧١)

Among these righteous believers were also Ka'b ibn Malik, Murarah ibn al-Rabi', and Hilal ibn Umayyah.

It is narrated from Ka'b ibn Malik in Sahih Bukhari that the Messenger of Allah ﷺ departed, while I was preparing for the journey. I thought that once I had my provisions

ready in a day or two, I would join you. However, this was delayed, and the caravan went far ahead. Eventually, no one remained in Madinah except those with legitimate excuses and the hypocrites. Whenever I saw this situation, I felt extremely distressed.

When the Messenger ﷺ returned from Tabuk, the hypocrites presented false excuses. He outwardly accepted their excuses and left what was in their hearts to Allah. In Maghazi Ibn A'idh, Ka'b ibn Malik says:

I resolved that I would never do such a thing: remain behind from an expedition and then lie to the Messenger of Allah. Therefore, I came into your presence and greeted you. You turned away from me. I said: "O Prophet of Allah, why are you turning away from me? By Allah, I have neither become a hypocrite, nor has any doubt entered my heart, nor have I turned away from the religion of Islam."

You said: "Why did you remain behind?"

I replied: "O Messenger of Allah, if I had been sitting before an ordinary worldly person, I could have made up excuses and escaped his anger. But you are the Messenger of Allah. If I were to lie today and make you pleased with me, it is possible that tomorrow the Lord of Majesty would make you displeased with me. And if I tell you the truth, which causes you to be displeased with me, then I hope, through the grace of Allah, that He will forgive me. The truth is that I have no excuse. I am at fault."

You said: "This man has spoken the truth. Very well, go now until Allah Almighty reveals a command concerning you."

Likewise, Murarah ibn al-Rabi' and Hilal ibn Umayyah came into your presence and confessed their fault. You ordered that no one should speak to these three men for fifty days. Accordingly, everyone stopped speaking and communicating with us. Relatives, family members, friends—all began to seem like strangers.

Ka'b says that my two companions, because of their old age and weakness, remained confined to their homes. We spent day and night crying and pleading. I was young, so I continued attending the congregation. In short, fifty days passed in this state of distress, until the earth, despite its vastness, became constricted for us. My greatest concern was that if I died during this period, the Messenger of Allah ﷺ and the Muslims would not even offer the funeral prayer over me.

After fifty days, suddenly, from Mount Sala', a joyful announcement was heard:

"O Ka'b ibn Malik, rejoice!"

As soon as I heard this, I fell into prostration and understood that the difficulty had come to an end. The Messenger of Allah ﷺ announced that the repentance of these people had been accepted.

People came running from every direction to give me and my two companions the good news and congratulations. According to the narration of Ibn Ishaq, they were saying: "Congratulations to you! Your repentance has been accepted."

Whoever brought me the good news, I immediately took off my two garments and gave them to him. Afterwards, I came into the presence of the Messenger ﷺ while he was sitting in the mosque. As soon as I entered the mosque, Talhah ibn Ubaydullah came running toward me, shook my hand, and congratulated me.

Ka'b says: "By Allah, no one else among those present stood up for me. I will never forget the favor of Talhah."

The radiant face of the Messenger of Allah ﷺ was shining like the moon. I greeted him, and he said:

"Congratulations to you for a day that is better than all the days since your mother gave birth to you."

The day on which Ka'b ibn Malik entered Islam was certainly better than all other days, but in reality this day was even better than that day, because on this day his repentance was accepted in the Divine Court, permanently sealing his faith and sincerity.

And these verses were revealed concerning them:

"Indeed, Allah has turned in mercy to the Prophet, and the Muhajirun and the Ansar…"

(At-Tawbah)

"Indeed, Allah turned with His special mercy and favor toward the Prophet, and toward the Muhajirun and the Ansar, who followed the Prophet in the time of hardship and difficulty. After this, the hearts of a group of them had almost become inclined toward deviation, but then Allah turned toward them. And Allah is Most Kind, Most Merciful.

And He also turned in mercy toward those three whose matter had been postponed and suspended, until, despite its vastness, the earth became constricted for them, and their own souls became constricted upon them, and they realized that there was no refuge from the grasp of Allah except with Him. Then Allah turned toward them and forgave their fault, so that they might turn toward Allah. Indeed, Allah is Most Accepting of Repentance, Most Merciful.

O believers! Fear Allah and remain with those who are truthful."

I said: "O Messenger of Allah, in gratitude for this repentance, I wish to give all of my wealth in charity."

You said: "Keep some of it."

Therefore, I kept my share that I had in Khaybar and gave the rest in charity. And I said: "O Messenger of Allah, Allah has saved me solely because of my truthfulness. I consider it part of completing my repentance that, until the day I

die, I will never say anything except the truth."
(Taken from Seerat-e-Mustafa ﷺ)
يأَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمُ انْفِرُوا فِي سَبِيلِ اللهِ --
"O you who believe! What is the matter with you that when it is said to you, 'Go forth in the way of Allah'…"
Severe Warning Against Being Lazy in Jihad — The Disease That Prevents One from Jihad — and Its Treatment
O believers, what has happened to you that when you are told to go forth in jihad in the way of Allah, you cling to the earth, meaning you remain sitting at home and do not rise and depart for jihad? Or do you become inclined toward the world and its pleasures and become apprehensive of the hardship, difficulty, and exhaustion of the journey for jihad? Or do you prefer to remain in your homes and on your lands? In summary, the demands of this world, attachment to the land, homeland, life, and home seize your feet, causing you to become sluggish and weighed down and thus deprived of jihad.
Strong Encouragement to Jihad
In this verse, Muslims are strongly urged toward jihad, and it is explained that becoming attached to a little comfort and luxury and abandoning jihad is like falling from a height into a low place. In the eyes of a true believer, the comforts and luxuries of this world should have no value when compared with the Hereafter. It is mentioned in a hadith that if the world had the value of even the wing of a mosquito in the sight of Allah, He would not have given a disbeliever even a sip of water. (Tafsir Usmani)
The jurists have also written under this verse that when a general call to arms (nafir 'amm) is made, jihad becomes obligatory upon every person.
Imam Razi رحمه الله says:
"Know well that this verse is evidence for the obligation of jihad under all circumstances."
"If you do not go forth, He will punish you with a painful punishment and replace you with another people, and you will not harm Him at all…"
"If you do not go forth, Allah Almighty will subject you to a painful punishment and replace you with other people, and you will not be able to harm Him in the slightest. And Allah Almighty has power over everything."
This is a severe threat and strong warning for those who are lazy about going forth for jihad. Such people will face painful punishment in this world and the Hereafter, and Allah Almighty will replace them with obedient servants who will act upon the command of jihad. Allah Almighty does not need anyone in supporting His religion and His Prophet, or in destroying the enemies of the religion. If He wishes, He can accomplish all of this even without your jihad. Therefore, by abandoning jihad, you only harm yourselves; Allah Almighty cannot be harmed in any way.
Severe Threat
Imam Qurtubi writes: "This is a severe threat and a confirmed warning concerning abandoning the call to arms…"
He further writes: "Therefore, according to its implication, it became obligatory to go forth for jihad and to depart toward the disbelievers to fight them, so that the word of Allah might be supreme." (Al-Qurtubi)
That is, this verse contains a severe warning and confirmed threat against abandoning jihad. This verse establishes that going forth for jihad against the disbelievers, so that the word of Allah Almighty may be raised, is obligatory. (Al-Qurtubi)
In other words, the obligation of jihad is also established from these two verses (٣٨ and ٣٩).
The Tafsir al-Furqan states: "If you do not go forth for jihad, do not think that your staying behind will stop the progress of the Muslims. That cannot happen. Rather, the result will be that you will suffer the harshest punishment in both this world and the Hereafter. The history of the world is before you: what happened to every nation that separated itself from the sword?" (Tafsir al-Furqan)
In Tafsir Ibn Kathir it is stated: "Then Allah Almighty threatened those who abandoned jihad, saying: 'If you do not go forth, He will punish you with a painful punishment…'"
That is, Allah Almighty issued a warning concerning the abandonment of jihad and said: "If you do not go forth…" etc. Hazrat Ibn Abbas رضي الله عنهما said that the Messenger of Allah ﷺ commanded an Arab tribe to go forth for jihad. They became lazy and failed to go, so Allah Almighty withheld rain from them, causing them to suffer a drought. This was a punishment for them.
"And He will replace you with another people" — meaning, to support His Prophet and establish His religion. That is, Allah Almighty will replace you with another people to support His Prophet ﷺ and establish His religion.
"And you will not harm Him at all" — meaning, you will not harm Allah in any way by turning away from jihad. Your abandonment of jihad, disobedience, and laziness cannot cause Allah Almighty any harm. Allah Almighty is capable of taking revenge upon the enemies even without you. (Tafsir Ibn Kathir)
"If you do not help him, Allah has already helped him…"
"If you do not help him, Allah has already helped him when those who disbelieved drove him out…"
If you do not help the Messenger of Allah ﷺ, this will cause no harm to Allah Almighty, His Messenger ﷺ, or the religion of Allah Almighty. Look at how Allah Almighty helped His Messenger when the disbelievers of Makkah expelled him from the Sacred City of Makkah.

First, Allah enabled him to safely escape from among his enemies. Then He brought him safely and securely to the Cave of Thawr. When the enemies reached the mouth of the cave, Allah protected him there as well and caused those who had gone out searching for him to turn back. Then Allah brought him out of the Cave of Thawr and protected him from the pursuing enemies, allowing him to reach Madinah safely and securely. All of this occurred through the help of Allah Almighty.

Then, when the enemies searching for them reached the mouth of the cave and Abu Bakr al-Siddiq رضي الله عنه could see their feet, he became worried that the enemies might harm the Messenger of Allah ﷺ.

At that moment, the Prophet ﷺ said to him:

"Do not grieve; indeed, Allah is with us."

And the Prophet ﷺ said: "O Abu Bakr, what do you think of two when Allah is their third?"

That is, when Allah is with us, then whom is there to fear?

At that moment, Allah Almighty sent a special state of tranquility and reassurance upon the blessed heart of the Noble Messenger ﷺ, and through his blessing, upon the heart of Abu Bakr al-Siddiq رضي الله عنه. He protected and assisted both of them through the angels.

Thus, Allah Almighty brought low the word of the disbelievers and destroyed their plans. The success of the Hijrah became the beginning of the humiliation, disgrace, and defeat of the disbelievers.

The Prophet ﷺ remained in the cave for three days and then reached Madinah safely.

Indeed, in the end, the word of Allah Almighty alone remains supreme. He has power over everything, and none of His actions is without wisdom.

(Summary based on Tafsir Usmani and Anwar al-Bayan.)

O Muslims! Engage in Jihad:

Among the benefits of this verse, the author of Tafsir al-Furqan writes: "Allah's word will remain supreme in every circumstance, but for the Muslims it is better that they become the instrument of Allah's action (that is, become an instrument through which His law is raised). Otherwise, He can even make use of the angels. If you do not make this your purpose in life, you will be destroyed."(Tafsir al-Furqan)

The verse contains encouragement toward jihad.

Imam Razi says: "Know that this is another method of encouraging them toward jihad."

That is, understand well that in this verse, jihad is being encouraged in another way. (Tafsir Kabir) Indeed, whichever aspect this verse is considered from, it causes a person to rise for jihad: certainty in Allah's help, the status of sacrifice for the sake of religion, the great reward for standing by it in difficult times, and so on.

"Go forth, whether light or heavy, and strive with your wealth and your lives…"

Go forth for jihad whenever the command to depart is given, whether you are in a condition in which departing is easy or in a condition in which departing is difficult and burdensome. In short, go forth under every circumstance and strive in the way of Allah Almighty with your wealth and your lives. Doing this jihad is better for you, if you have understanding.

Do Not Allow Personal and Individual Considerations to Become an Obstacle in the Path of Jihad:

The duty of a Muslim is that, whatever his circumstances may be, whenever he hears the announcement of "Jihad, jihad," he should immediately appear on the battlefield and sacrifice everything he possesses in the way of Allah. Neither poverty nor wealth should prevent him, nor should he consider whether he is alone or part of a group. He should pay no attention to youth or old age, and he should not even entertain the concern of going on foot or by riding animal. In short, without considering personal interests, he should always remain prepared for jihad in the way of Allah. (Tafsir al-Furqan)

Therefore, if you desire the blessing of supporting the true religion, then whenever the command is given, immediately go forth, whether there is an abundance of equipment and provisions or not. (Hashiya Hazrat Lahori)

"If it had been an immediate gain and an easy journey, they would certainly have followed you…"

If the wealth had been near and the journey had been easy, they would certainly have gone with you. But the distance appeared long to them. And now they will swear by Allah that if they had been able, they would certainly have gone out with you. They are destroying themselves, and Allah knows that they are liars.

Hazrat Lahori writes:

"Those who claim Islam and become afraid to leave their homes after the announcement of jihad are putting their own souls into destruction." (Hashiya Hazrat Lahori)

This blessed verse contains a severe warning for the hypocrites. Three causes of their hypocrisy have been mentioned:

١. Hypocrisy.
٢. Not going to the obligatory jihad.
٣. Swearing false oaths.

Imam Razi رحمه الله writes that the hypocrites had completely lost hope of obtaining spoils of war because they considered the Romans to be a great power. For this reason, they stayed behind from jihad. (Tafsir Kabir)

"May Allah pardon you…"

The hypocrites had decided that they would not go to the Expedition of Tabuk, but even then they came to the

Messenger ﷺ seeking permission to be excused from jihad and making various excuses. Their idea was that if the Messenger ﷺ gave them permission, their hypocrisy would remain hidden and they would also have an opportunity to stay at home; and if he did not give them permission, they would still remain at home and would not go to jihad.

Then they came to the Messenger ﷺ with their excuses, and the Messenger ﷺ permitted them to remain at home. Upon this, it was said that Allah Almighty had pardoned the Messenger ﷺ; it would have been better if he had not given them permission, and their hypocrisy would have become exposed before everyone.

From this, one can understand that giving permission to the hypocrites who abandoned jihad and accepting their false excuses was also not pleasing to the Lord Almighty. "Those who believe in Allah and the Last Day do not ask you for permission…"

Jihad is the best means of gaining the pleasure of Allah Almighty. Jihad is a great deed that brings success in the Hereafter, and jihad is a sign of piety. Therefore, those who believe in Allah Almighty and believe in the Hereafter never ask for permission to remain at home when the occasion of jihad arises. Rather, they eagerly participate and strive with their lives and wealth in the way of Allah Almighty. Allah Almighty knows such pious people well, and He will reward them with a great reward.

The Difference Between a Believer and a Hypocrite:

Imam Razi says that the purpose of this verse is to explain the difference between believers and hypocrites: believers eagerly participate in jihad after its announcement and do not delay even slightly, whereas hypocrites begin to deliberate and try to keep themselves away from jihad by inventing various excuses and justifications. (Tafsir Kabir)

The Conduct of the Companions:

It is not the practice of believers to ask you for permission to stay behind on the occasion of jihad. The sincere Muhajirun and Ansar used to say that they would never ask the Messenger of Allah ﷺ for permission to stay behind; rather, they would certainly participate alongside him ﷺ and strive with their lives and wealth.

Qur'anic Testimony That the Mujahid Is Pious:

At the end of the verse it says, "And Allah is All-Knowing of the pious." The commentators say that two things are particularly mentioned here. First, those who engage in jihad are pious. Second, Allah, the Lord of Majesty, is promising them a reward.

"Only those who do not believe in Allah and the Last Day ask you for permission…"

Asking for permission to stay away from jihad is the practice of those who have no faith in Allah Almighty and His promises, nor do they believe in the life of the Hereafter. They remain constantly plagued by doubt and uncertainty concerning Islam and concerning the divine promises of the victory of Islam and the Muslims.

Those Who Deny Jihad Are, in Reality, Secret Enemies of Islam:

From here, the characteristics of those people are described in great detail who outwardly claim Islam but inwardly remain concerned with destroying it from its roots.

Muslims should read these circumstances and look within themselves. Only a person whose heart is empty of faith will try to flee from war; a person who is constantly troubled by the fear that it is impossible for Muslims to progress while remaining bound to their religion, and because of this doubt wanders around confused and bewildered, not knowing what to do or what not to do. (Tafsir al-Furqan)

"And if they had intended to go forth, they would have prepared for it, but Allah disliked…"

The hypocrites, in reality, did not want to go out for jihad at all. There was no intention in their hearts to depart. Therefore, their claim that "we wanted to go, but suddenly such-and-such excuses arose" is false.

If they had intended to go, they would have prepared for it, arranged the equipment for jihad, and kept alive in their hearts the enthusiasm and intention for jihad. But they did none of this. It is clear that they did not want to go to jihad at all. Rather, because of their hypocrisy, Allah Almighty Himself did not favor their going forth for jihad.

Allah Almighty did not want to grant them the honor of jihad, so He made them sluggish and kept them at home along with the disabled, women, and children.

These faithless people are not worthy of the blessed journey of jihad: neither the intention for jihad, nor preparation for jihad, nor preparation of its equipment, nor enthusiasm for jihad, nor desire for martyrdom, nor any interest in enthusiastically mentioning the achievements and sacrifices of the mujahidin, nor did they ever cooperate with the mujahidin. Rather, they always objected to jihad and the mujahidin. Why, then, would Allah grant such people the ability to participate in jihad?

"Had they gone forth among you, they would have added nothing to you except disorder, and they would have hurried about among you…"

The fact that these hypocrites did not go out with the Muslims for jihad was actually good for the Muslims, because if these cowardly, worldly, and troublemaking people had gone with the Muslims, they would have spread great evil. They would have caused Muslims to fight among themselves, frightened the mujahidin by spreading rumors about the strength of the enemy, and through various misleading statements would have spread cowardice and

division throughout the army. They would have made great efforts to create discord among the Muslims.

Among the Muslims, there are also some people who, because of old relationships or simplicity, listen to their words and are influenced by them. Therefore, there was much good for the Muslims in not going together with the hypocrites.

As for the rest, they cannot escape Allah Almighty's grasp. Allah Almighty knows all these wrongdoers well, and He will deal with them.

We can also clearly observe today that some people have been deprived of jihad because of the disorder and mischief they cause. Indeed, even if they were to go with the mujahidin, they would do nothing except spread discord, weaken the mujahidin, backbite among them, and spread cowardice and despair.

Keep Your Ears Closed: The summary is that if a sincere Muslim wants to remain committed to jihad, he should keep his ears closed to the words of troublemakers. Only then can he remain protected from the mischief and disagreement caused by hypocrites.

An Essential Requirement for Success in Jihad:

Imam Razi has pointed out that the most important and greatest thing from which one must protect oneself during jihad is disagreement among one another, because disagreement creates weakness within the group, and such an army is easily defeated.

Thus, this verse explains that if these hypocrites had been with you, they would have created the corruption of disagreements among you. Then they would have run around among your leaders, carrying tales and spreading such reports that even they would have been deprived of unity and agreement.

In short, there was great benefit in their not going, because mutual disagreement is extremely harmful during jihad, and if they had been present, they would certainly have created disagreement.

"Indeed, they had sought to cause discord before, and they turned matters against you…"

These hypocrites had already engaged in mischief several times before the Expedition of Tabuk. They also turned back during the Battle of Uhud so that the Muslims' morale would be broken and division would arise within the Islamic army. In the past, they had continued devising various schemes and plots to cause you harm, until Allah Almighty opened the doors of victory for you and the truth became dominant.

Although all of this was unpleasant to them, their displeasure and mischief could cause no harm to Islam or to you. Ultimately, even they had to publicly declare themselves to be Muslims.

In this there is consolation for the Messenger of Allah ﷺ: their schemes and the turning of their conspiracies against you had already been occurring. Allah Almighty protected you from them in the past. Therefore, do not keep their destructive activities in your heart in the future either.

And do not be grieved that these people did not accompany you to Tabuk. Not striving in the way of Allah and remaining determined to oppose Islam and the caller to Islam is their old habit. (Anwar al-Bayan, Mazhari, etc.)

"And among them is he who says, 'Grant me permission and do not put me to trial…'"

Some hypocrites conceal their hypocrisy and cowardice behind a veil of religiosity. They say: "Give us permission to remain at home and not participate in jihad, because if we go to jihad, we may become involved in sins and trials because of our weakness."

This is a false excuse concerning the battlefield. By abandoning jihad, they have already become involved in sin and trial. (Remaining behind from jihad without an excuse at the time of jihad is itself a major evil and trial.) In reality, Hell has already surrounded these disbelievers: in this world they remain surrounded by the sins that lead to Hell, and in the Hereafter they will be cast into Hell.

The Messenger ﷺ himself invited this person to go to jihad, but he said: "Do not take me with you; rather, give me permission to remain at home because I am infatuated with women. If I see the Roman women, I may fall into temptation and sin. However, I will provide financial assistance." Upon this, the Noble Messenger ﷺ became displeased but reluctantly gave him permission.

In the very jihad which they abandon by telling the false excuse, under the guise of this fabricated religiosity, that "we will fall into temptation," the reality is that these people are already afflicted with hypocrisy.

This makes it clear that there are two groups among those who deny jihad:

One group consists of those who reject going to jihad altogether, while the second group consists of those who claim false religiosity and present some lying excuse.

اللهم احفظنا منهم

Both of these groups are still present around us today in full force. O Allah, protect us from them.

The next verse mentions another major sign of these hypocrites:

اِن تُصِبکَ حَسَنَةٌ تَسُؤْهُمْ ۔۔

"If a good fortune befalls you, it grieves them…"

These hypocrites call themselves Muslims, even though their hostility toward Islam and the deviation in their hearts has reached such a degree that when the Prophet ﷺ gains victory, spoils, and success in jihad, it causes them pain—that is, their hearts burn with resentment.

And if the Prophet ﷺ faces some apparent difficulty or defeat in jihad, they become very happy and say, "It is good that we acted cautiously, wisely, and prudently and did not go with them. The precautions we took to protect ourselves—by not going to jihad with the Muslims and by maintaining good relations with the disbelievers—have proved successful…"

The Hypocrites' "Wisdom" and Precautionary Measures

The hypocrites are so unfortunate that they celebrate being deprived of jihad and martyrdom, as though making themselves deserving of Hell were an act of intelligence. In this verse it is said that, at the time of the Muslims' apparent defeat, they say: "قَدْ أَخَذْنَا أَمْرَنَا مِنْ قَبْلُ"

"We had already taken our precautions beforehand."

What were these precautions? Not going to jihad, remaining at home, and attacking the character of the mujahideen—this was their precaution and their supposed wisdom. May Allah also protect us from such hypocritical "wisdom." Ameen.

قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا

"Say: Nothing will befall us except what Allah has decreed for us. He is our Protector."

Believers never stop obeying Allah's commands out of fear of calamity. They know that whatever has been written in destiny will certainly occur. Then why should jihad and other obligations be abandoned out of fear of death and defeat?

Allah Almighty is the Helper and Protector of the believers. Whatever He decrees for them contains goodness for them: whether He decrees victory, or grants martyrdom and wounds, there is goodness in that as well. Therefore, keeping this principle in mind, believers should not focus exclusively on apparent causes, nor should they regard outward strategies as everything. Rather, they should place their reliance solely upon Allah Almighty. (They should adopt means according to the Shariah, but unlike the hypocrites, they should not regard means and planning as everything; rather, they should place their trust in Allah Almighty.)

This verse is a wonderful gift for Muslims, through which a Muslim can find patience, tranquility, and composure in every kind of grief and hardship.

قُلْ هَلْ تَرَبَّصُونَ بِنَا إِلَّا إِحْدَى الْحُسْنَيَيْنِ

"Say: Are you waiting for anything to happen to us except one of the two best things?"

For the believers who go forth in jihad, there is goodness in both circumstances. If they achieve victory, there is goodness for them; and if they attain martyrdom, there is goodness for them as well.

Therefore, those hypocrites who, considering themselves farsighted, remain at home to save their lives should not expect that some evil will befall the believing mujahideen. Whether they return, they will have gained goodness; and whether they do not return and are martyred, they will also have gained goodness.

The failure, however, belongs to the hypocrites. If Allah Almighty punishes them directly for their hypocrisy and mischief, they will have failed; and if Allah Almighty gives the Muslims permission to fight them, they will also have failed.

Therefore, let the Muslims await the fulfillment of Allah's promises, while the hypocrites await the fulfillment of Satan's promises. Certainly, it is Allah's promises that will be fulfilled. Then it will become clear which of the believers and hypocrites was more perceptive and farsighted regarding the ultimate outcome.

Imam Qurtubi رحمه الله writes that Allah, the Lord of Majesty, has written in the Preserved Tablet—or informed us in the Holy Qur'an—that if we attain victory, that victory is good for us, and if we are killed, martyrdom is an even greater good for us than victory. (Qurtubi)

It is narrated from Ibn Abbas رضي الله عنهما that this was revealed concerning Jad ibn Qays, who had said that he should be excused from jihad, although he would provide financial assistance. Then the following verse was revealed:

قُلْ أَنْفِقُوا طَوْعًا أَوْ كَرْهًا

"Say: Spend willingly or unwillingly…"

Thus, these hypocrites were told that they were disobedient people and that even their wealth would not be accepted.

Then, in the following verse: وَمَا مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ

Allah, the Lord of Majesty, stated that the reason their wealth was not accepted was that, despite claiming to be Muslims, they denied Allah and His Messenger. One sign of this was that they were lazy in prayer, and they regarded spending wealth in the path of Allah as though it were a penalty imposed upon them.

The scholars have written that if laziness in prayer is a sign of hypocrisy, then what level of wrongdoing must abandoning prayer altogether be? (Majidi)

فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ

Muslims must not be impressed by the abundant wealth and children of the hypocrites, nor should they look upon them with admiration, nor should they think that the hypocrites are in a good condition.

The wealth and children of the hypocrites are not a blessing for them; rather, they are a punishment from Allah Almighty. Because of this wealth and these children, they experience various kinds of hardship, difficulty, and anxiety in this world. It is also because they fear losing their wealth and children that they do not go to jihad and do not repent. Consequently, they die in a state of disbelief.

Such a death is extremely severe, and the punishment that follows it is even more severe.

Although outwardly the verse addresses the Messenger of Allah ﷺ, in reality this address is general to all Muslims.

Another sign of the hypocrites is that they swear oaths in an attempt to prove that they are Muslims.

The next verse mentions this very habit:

وَيَحْلِفُونَ بِاللَّهِ إِنَّهُمْ لَمِنْكُمْ

"They swear by Allah that they are indeed from among you, whereas they are not from among you. They are afraid."

Their purpose in taking these oaths is merely to save themselves and conceal their hypocrisy.

Another characteristic of the hypocrites

The next verse describes another characteristic of the hypocrites: لَوْ يَجِدُونَ مَلْجَأً أَوْ مَغَارَاتٍ

"When Islam and the Muslims gain strength, these hypocrites begin to burn with fear and hatred. Since they have nowhere to flee, they call themselves Muslims out of fear, but they remain on the lookout for some nation that might give them refuge, or for some place where they could live their irreligious lives far away from the Muslims. If they found such a refuge, they would rush toward it."

They Hate Islam and the Muslims

Then their inner detachment is mentioned: since they have no other place of refuge available, they outwardly show an affiliation with you and associate themselves with your community. If they found a place where they could seek refuge, or a cave in which they could hide, or any other place they could enter, they would hasten toward it and turn their eyes away from you, completely displaying ingratitude and disloyalty. They have absolutely no heartfelt attachment to you. (Anwar al-Bayan)

وَمِنْهُمْ مَنْ يَلْمِزُكَ فِي الصَّدَقَاتِ

Now mention is made of people who avoid jihad merely because they do not receive money—that is, wealth. If they receive money today, they are ready for every kind of service; it is as though they are servants—that is, slaves—of money. (Tafsir al-Furqan)

This is the third category of those who exempt themselves from jihad: they do not seek the pleasure of Allah or obedience to the Messenger ﷺ by going to jihad; rather, their objective is to earn wealth.

If they receive little wealth, they become upset. If their objective were not wealth, they would be content with whatever they received and would say, "Allah is sufficient for us; when there is a need, He will provide again." (Hashiyah Hazrat Lahori)

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسَاكِينِ وَالْعَامِلِينَ عَلَيْهَا

This verse mentions the distribution and recipients of charitable funds.

The Messenger of Allah ﷺ said that Allah Almighty did not leave the distribution of charity (Zakat) to the discretion of either a prophet or anyone else. Rather, He Himself specified its recipients, which are eight:

١. The poor (Fuqara) — those who possess nothing.

٢. The needy (Masakin) — those who do not have enough to meet their needs.

٣. Those employed to administer it (Al-'Amilin) — those appointed by an Islamic government to collect charitable funds.

٤. Those whose hearts are to be reconciled (Mu'allafah al-Qulub) — those from whom Islam is hoped, or those who are weak in Islam. (And other related categories; according to most scholars, after the death of the Messenger of Allah ﷺ, this category no longer remained applicable as an administrative provision.)

٥. For freeing slaves (Riqab) — such as paying a slave's contract for freedom, purchasing and freeing slaves, or paying ransom to release prisoners.

٦. Debtors (Gharimin) — those who have become indebted because of a calamity or because of a guarantee or similar obligation.

٧. In the path of Allah (Fi Sabilillah) — assistance for those going out for jihad and similar causes.

٨. The wayfarer (Ibn al-Sabil) — a traveler who does not possess the minimum qualifying amount of wealth while traveling, even if he is wealthy at home. (Tafsir Usmani, Tashil)

Note: In this verse, most commentators have understood "Fi Sabilillah" to refer to jihad.

وَ مِنْهُمُ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ ـ جامع تفسير

And among them are those who hurt the Prophet and say, "He is all ears." …

Comprehensive/ Jamia Tafsir

The hypocrites would sit together and speak ill of Islam and the Prophet of Islam ﷺ. When someone would tell them that these things would reach the Prophet of Islam ﷺ, they would say, "Why should we care? In front of him, we will give false explanations and convince him of our innocence and purity, because he is nothing but all ears; he listens and immediately accepts what he hears. It is not difficult to deceive him with words."

The matter was that the Noble Prophet ﷺ would sometimes recognize the lies of a liar, yet he would not take him to task. Rather, because of his great character, he would overlook the matter and show tolerance. Those foolish people would then assume that the Prophet ﷺ had not realized that they were lying.

Allah Almighty gave the answer that if he is "all ears,"

then he is so for your own good. This habit of the Prophet ﷺ is better for you; otherwise, you yourselves would be the first to be held accountable. It is also possible that by observing the Prophet's ﷺ great character, you may receive guidance—seeing how he overlooks matters and forgives people.

As for the Prophet's ﷺ silence regarding your false statements, it is not because he actually believes you. His trust is in Allah Almighty and in the words of the believers. Yes, for those among you who claim to have faith, the Prophet's ﷺ silence and overlooking of their faults is a kind of mercy, because their lies are not immediately exposed and they are not disgraced.

As for the remaining hypocrites, their evil actions are not hidden from Allah Almighty. For the insults they direct toward the Messenger of Allah ﷺ, and for the hurt they cause him by calling him "all ears," they should expect severe punishment from Allah Almighty.

(Tafsir Tasheel Usmani)

"They swear by Allah to you in order to please you, while Allah and His Messenger have a greater right …"

When the hypocrites insult the honor of the Messenger of Allah ﷺ and stay behind from Jihad, they then swear false oaths before the Muslims to clear themselves and restore their honor within the Islamic society and to protect their lives and property from the Muslims. Their purpose is that the Muslims remain pleased with them and satisfied with them.

Since the hypocrite's concern is only worldly benefit, they want to keep the Muslims satisfied with them in order to obtain that benefit. They repeatedly swear before them and claim that they are true believers...

Yet if they truly had faith, they would be concerned with pleasing Allah Almighty and His Messenger ﷺ. But despite the repeated explanations of the Noble Prophet ﷺ, these foolish people still could not understand that the humiliation and disgrace of the Hereafter is far more severe. Whoever opposes Allah Almighty and His Messenger ﷺ will certainly be afflicted with that disgrace. If the hypocrites understood this certain reality, they would be the first to try to save themselves from that great disgrace through faith, sincerity, and obedience.

In the following verse, it is also stated that although they swear before ordinary Muslims and try to prove themselves to be Muslims, they are constantly afraid that a surah or verse may be revealed exposing their hypocrisy.

"And if you ask them, they will surely say, 'We were only talking idly and joking.' …"

Occasion of Revelation and Brief Tafsir

This verse was also revealed on the occasion of the Battle of Tabuk. The hypocrites had always mocked Jihad, and they had always regarded the disbelievers as very powerful and undefeatable.

During the journey to Tabuk, some hypocrites also set out with the Muslims. Along the way, they mocked the religion, Jihad, and the Muslims. The commentators have mentioned several incidents regarding this. A summary of all of them can be found in the following passage.

While traveling toward Tabuk, some hypocrites said mockingly, meaning as a joke:

"Look at this man (the Messenger of Allah ﷺ), who dreams of conquering the palaces of Syria and the cities of Rome. He has compared the war against the Romans with the tribal wars among the Arabs. I am certain that tomorrow we will all be standing before the Romans tied up with ropes. What can these people who recite the Qur'an—meaning the Companions رضي الله عنهم—do against the regular armies of Rome? They are gluttons, liars, and cowards."

And other such foolish remarks.

The statements they were making to frighten the Muslims with the Romans and weaken their hearts were brought to the attention of the Noble Prophet ﷺ. He called them and asked them about it. They replied:

"Messenger of Allah ﷺ! We did not say these things seriously. We were merely talking casually and joking around so that the journey would pass more easily."

(Say to them: "Was it Allah, His Messenger, and His commands that you were joking about? The mockery of Allah and His Messenger and the insulting of the Divine commandments is such a matter that even if it is done merely as a joke with the tongue, it is still great disbelief—let alone when such an act is committed deliberately and with evil intentions, as the hypocrites did.)

Now there is no benefit in inventing small excuses and making evasions. Those who are destined to receive the punishment for hypocrisy and mockery will certainly receive it. However, even now, whoever sincerely repents and abandons his crimes, Allah Almighty will forgive him.

(Tafsir Tasheel Usmani)

Making Fun of Religion Is Disbelief

Imam Razi writes: "The scholars of Islam are unanimous that whoever mocks the religion brought by Muhammad becomes a disbeliever." (Tafsir Haqqani)

The commentators have written that there were two individuals who made these mocking remarks, while the third was Makhshi bin Humayr, who laughed after hearing the statements of these hypocrites. However, he immediately became remorseful, repented, and presented

himself before the Messenger of Allah ﷺ, acknowledging his repentance. He also had his own name and his father's name changed.

The Noble Messenger ﷺ named him Abdullah bin Abdur-Rahman.

Whenever this sincere Companion would recite this verse, he would become extremely remorseful and would make the following supplication:

"Grant me martyrdom in such a way that no one knows who performed my bathing or who buried me."

Just as Allah, the Lord of Majesty, accepted his repentance, He also accepted this supplication of his. He was martyred in the Battle of Yamamah, but no one knew where he was.

Note: Even though the sincere Companion's repentance had been accepted, he still regarded martyrdom as the means of atoning for his mistake.

Allah is the Greatest, exceedingly Great.

"The hypocrite men and hypocrite women are of one another …"

The hypocrite men and women call themselves Muslims and, by swearing oaths, reassure the Muslims that they are one of them. But this is not the case. The hypocrite men and women are united with one another, and they have no connection or relationship with the Islamic brotherhood. The hypocrite men and women do not desist from their mischief. They support disbelief and oppose Islam and Jihad, and they are greedy for wealth. The Muslims should remain cautious of them.

The greatest disobedient people are these hypocrites. Despite verbally professing Islam, their men and women remain engaged day and night in trying, through every kind of trickery and deception, to make people dislike good things and encourage them toward evil deeds—that is, to spread every evil among the Muslims and weaken every good deed—and, at the proper occasions when money should be spent for the sake of religion and Jihad, they keep their hands tightly closed.

In summary, they continue to recite the declaration of Islam, but neither their tongues nor their wealth bring any benefit to others. When they abandoned Allah Almighty in this manner, Allah Almighty also abandoned them and distanced them from His mercy. He promised them and the disbelievers the everlasting punishment of Hell and made them deserving of being cursed in this world and the Hereafter.

"Like those before you, they were stronger than you in power …"

The hypocrites think that by concealing disbelief in their hearts and by not going to Jihad, they have gained a great advantage. They believe that they are enjoying themselves because they maintain friendships with the disbelievers while also entering among the Muslims by presenting themselves as Muslims, and thus enjoying the pleasures of this world.

But this is not so. These hypocrites, like the unsuccessful people of the past, are heading toward tremendous loss and destruction. Therefore, no one should be deceived by their apparent security and worldly splendor. History bears witness to the fact that the end of such people is very bad. The result of your mischief will also be the same.

O hypocrites! Before you, people possessing great power and causing great mischief arose, but they departed unsuccessful after suffering loss in this world and the Hereafter.

"And the believing men and believing women are allies of one another …"

The believing men and women are one community. They are one another's supporters, helpers, advocates, and well-wishers. The hypocrites and disbelievers are united in their beliefs and objectives, whereas in opposition to them, the community of believers is united in its purpose: to spread religion and goodness and to eliminate disbelief and evil.

This community of believers enjoins what is right and forbids what is wrong, the highest degree of which is Jihad.

The difference between a believer and a hypocrite is in five things:

(١) The hypocrite invites others toward evil,

(٢) prevents them from doing good,

(٣) is lazy regarding prayer,

(٤) is miserly regarding Zakat, and

(٥) stays behind from Jihad. When Allah Almighty commands him to go out for Jihad, he neither goes himself nor allows others to go.

The believer is the opposite: he commands what is good, prevents what is evil, establishes prayer, pays Zakat, and goes out for Jihad.

"O Prophet, strive against the disbelievers and the hypocrites and be harsh with them …"

Allah Almighty commanded His Messenger ﷺ to strive against the disbelievers and hypocrites and to be strict with them, just as Allah Almighty commanded him to deal gently with the believers who followed him. Allah Almighty also informed him that the destination of the disbelievers and hypocrites in the Hereafter is the fire of Hell.

Dahhak says that the meaning of the verse is:

"Strive against the disbelievers with the sword, and be strict with the hypocrites through speech."

Imam Muqatil and Rabi' also held the same opinion.

(Hazrat Lahori also adopted this position in his marginal notes. He writes: "Strive against the disbelievers and do not engage with the hypocrites; rather, deal with them harshly." (Hashiya Hazrat Lahori))

Hasan al-Basri and Qatadah say that striving against the hypocrites means establishing the prescribed punishments upon them. It is also said that there is no contradiction between these opinions, because the hypocrites will be dealt with according to their circumstances—sometimes in one way and sometimes in another.

And Allah knows best what is correct. (Tafsir Ibn Kathir)

"They swear by Allah that they did not say it …"

Regarding what the hypocrites swore that they had not said, there are four most well-known opinions:

١. The statement of Jalas bin Suwayd that, "If what Muhammad ﷺ says is true, then we are worse than donkeys."

٢. The insulting conversation of a hypocrite with bluish satanic eyes and his companions.

٣. The mutual consultation among these hypocrites to cause harm to the Prophet ﷺ—God forbid—on the return journey from Tabuk.

٤. The statement of Abdullah bin Ubayy on the occasion of Banu Mustaliq: "When we return to Madinah, we will expel these humiliated Muslims"—God forbid. What had the hypocrites intended to do?

The commentators have mentioned four opinions regarding this:

١. On the occasion of the Battle of Tabuk, they intended to harm the Noble Prophet ﷺ—God forbid—but they failed.

٢. They attempted to make the Muhajirin and Ansar fight one another on the basis of tribal or national identity, but they failed.

٣. They intended that "we, the honorable people, will expel these immigrant Muslims from Madinah," but they were unable to do so.

٤. They intended that upon returning from the Battle of Tabuk, Abdullah bin Ubayy (the leader of the hypocrites) would be crowned and his leadership would be proclaimed, but they failed in this as well.

(Al-Bahr al-Muhit)

"And among them are those who made a covenant with Allah: 'If He gives us from His bounty, we will surely give charity …'"

(١) This is a description of the fifth category of those who sought exemption from Jihad (that is, those who did not go out for Jihad). They said, "If we had the means and resources, we would certainly go out for Jihad." But when the means were given to them, they began to be miserly and occupied themselves only with accumulating wealth. (Meaning based on the research of Hazrat Lahori)

(٢) The hypocrites make a covenant with Allah Almighty and then fail to fulfill that covenant.

(٣) The hypocrites are extremely greedy for wealth and extremely miserly in fulfilling its rights.

(٤) When a hypocrite makes a covenant with Allah Almighty and then breaks that covenant, his hypocrisy becomes firmly established and he is not granted the ability to repent.

(٥) The entire system of the hypocrites operates according to the thoughts in their minds and their secret consultations with one another. Do they not know that Allah Almighty knows their secrets as well as their private consultations, and that Allah Almighty has complete knowledge of all matters of the unseen?

"Those who criticize the willing believers regarding charity …"

Those Muslims who spent little or much of their wealth in Jihad were subjected to all kinds of criticism and ridicule by the hypocrites. Allah Almighty will punish them severely for this mockery, and these hypocrites will burn in a painful punishment. Even if the Messenger of Allah ﷺ seeks forgiveness for these disbelieving and disobedient hypocrites, they will not be forgiven.

When, on the occasion of Tabuk, the Noble Messenger ﷺ called for financial sacrifice, every Companion would bring and present whatever he was capable of giving according to his means. If someone brought a large amount of wealth, these hypocrites would taunt him, saying that he had brought it for showing off and ostentation. And if someone had limited means, they would taunt him as well, saying, "What need does Allah have for this?"

In short, the hypocrites were constantly troubled by everything the Muslims did.

In the following verse, it is stated that those hypocrites who were happy because they had stayed behind at home instead of participating in Jihad should have been weeping rather than rejoicing, because of the deeds they had committed.

"So if Allah returns you to a group of them …"

Those who did not go out for the Battle of Tabuk because of their hypocrisy have been removed from the list of the warriors. Now, even if they ask permission to go out in the future, they should be told:

"You will never go out with us, nor will you fight alongside us against the enemies of Islam. Now remain sitting at home with the women, children, disabled, and weak elderly people. And since you chose this condition for yourselves

the first time, it is appropriate that you remain in this state and die, so that you may properly taste the punishment of Allah." (Usmani)

"And never pray over any of them …"

In this blessed verse, Allah, the Lord of Majesty, prohibited the Messenger of Allah ﷺ from performing the funeral prayer for the hypocrites.

As long as they are alive, do not take them with you for Jihad; and when they die, do not perform their funeral prayer and do not stand at their graves, because they disbelieved in Allah and His Messenger ﷺ and died in that condition.

"And when a Surah is revealed, saying: 'Believe in Allah and strive along with His Messenger …'"

When the command was revealed in the Holy Qur'an to believe properly and go out for Jihad with the Messenger of Allah ﷺ—that is, to go out for Jihad and prove through action that you have accepted the command of Allah Almighty—the wealthy among these hypocrites would come to the Prophet ﷺ and ask to be excused from Jihad and granted permission to remain behind. They would say: "Leave us with those who remain behind."

Their sense of honor had completely disappeared. They were willing and satisfied to include themselves among women sitting at home and people who were of no benefit to the religion.

In reality, because of their hypocrisy, their hearts had been sealed. Therefore, they did not understand how much success and blessedness there is in Jihad and how much misfortune and destruction there is in staying behind from Jihad without an excuse. Or perhaps they did not understand how many benefits Allah Almighty had placed for them in Jihad.

"But the Messenger and those who believed with him strove with their wealth …"

If the hypocrites did not go out after hearing Allah Almighty's command regarding Jihad, then what of it? Those who were much better and superior to these hypocrites fully acted upon Allah Almighty's command of Jihad.

The Messenger of Allah ﷺ and the believers strive in the path of Allah with their wealth and their lives.

When these people fulfilled Allah Almighty's command of Jihad, Allah Almighty granted them the goodness of this world and the Hereafter in return. He made them successful and prepared Paradise for them. Surely, this is a tremendous success.

Note: The command of Jihad was revealed to the Noble Messenger ﷺ, but it was specifically mentioned that Muhammad, the Messenger of Allah, also engaged in Jihad and the believers also did so. In other words, Jihad is the work of the Prophet ﷺ.

"And those who made excuses among the desert Arabs came to be granted permission …"

There were also hypocrites among the people living in the villages outside Madinah. When they were called to Jihad, their hypocrisy became apparent.

Those among them who remain firm upon their disbelief will have a painful punishment.

After mentioning the excuses and pretexts of the hypocrites, the following verse also mentions the genuinely excused people, so that because of the hypocrites, genuinely excused people would not also be blamed or regarded as hypocrites.

"There is no blame upon the weak, nor upon the sick …"

If these three categories of people do not go out for Jihad, there is no blame upon them, because Allah Almighty has declared them excused.

They include:

- The weak: such as the very elderly, the blind, the lame, and others like them.
- The sick: those suffering from an illness that makes going out and fighting impossible.
- The poor: those who have no means or resources whatsoever to participate in Jihad.

There is no blame upon these people, provided that they remain sincere toward Allah Almighty and His Messenger ﷺ.

There are several signs of this sincerity. For example, their faith must be genuine, their declaration of faith must be genuine, and their desire to participate in Jihad must also be genuine. They remained behind only because of genuine inability. In their hearts, they should sincerely feel that:

"If we had the ability, we would certainly have participated in Jihad."

Do not engage in any mischief against religion and Jihad while staying at home, and continue to wish others well as much as possible. Do not discourage those going out for Jihad, and do not spread frightening news.

While remaining behind, continue to provide whatever service you can to Jihad and the Mujahideen.

The commentators have also written that, in reality, this verse was revealed to console those sincere and devoted Muslims who had all of these legitimate excuses, but were distressed and weeping bitterly because they had been left behind.

Allamah Alusi writes that among them were some who said, "If there are no riding animals, that is no problem.

Just give us patched socks or shoes and we will run all the way there."

Allah is the Greatest, exceedingly Great.

Imam Qurtubi, in his commentary on these verses, also passionately mentions those Companions who went out for Jihad despite having permanent disabilities, such as the blind Companion Abdullah bin Umm Maktum رضي اللـه عنـه and the Companion Amr bin al-Jamuh رضي اللـه عنـه, who was disabled in his foot. (Qurtubi)

"The way of blame is only against those who ask you for permission while they are rich …"

The sin and punishment are only for those who possess the ability and strength to participate in Jihad, yet despite this, they ask for permission not to go. They are happy to remain sitting at home like women. Allah Almighty has sealed their hearts, so they do not know the worldly and Hereafter benefits of Jihad.

Those deserving of sin and punishment

That is, the punishment and sin are upon those who, despite having the strength, avoid Jihad. (Al-Qurtubi)

The blame is only upon those who have the ability, are healthy and sound, and then deliberately shy away from going. (Hazrat Lahori)

That is, despite having the power and ability, they turn away from Jihad and, with extreme lack of honor, are willing to accept the disgrace of sitting at home wearing bangles like women. (Usmani)

Imam Abu Hayyan writes: "That is, Allah Almighty has sealed their hearts, so they do not know what benefits for religion and worldly life are contained in Jihad." (Al-Bahr al-Muhit)

"They will make excuses to you when you return to them. Say: 'Do not make excuses …'"

When you ﷺ and your Companions who participated in Jihad return to Madinah from the Battle of Tabuk, the hypocrites who remained behind will present false excuses before you ﷺ, saying that they were unable to go because of such-and-such reasons.

And this is exactly what happened: when they returned to Madinah, the hypocrites presented false excuses.

You ﷺ should tell them:

"We cannot accept your statements as true. Allah Almighty has already informed us fully about your circumstances."

In the future, Allah Almighty and His Messenger ﷺ will observe your actions. If you repent, then that is good; otherwise, your circumstances will continue to become known before the people and you will continue to be disgraced.

Then you will be brought before Allah Almighty. Allah Almighty knows everything, both apparent and hidden, and every statement. He will inform you of what you used to do.

The hypocrites will swear before the Muslims and, through their oaths, attempt to declare their innocence and their future loyalty so that the Muslims will treat them with avoidance and forgiveness.

Therefore, the Muslims are commanded to turn away from them, meaning they should not reprimand or punish them, because they are completely impure and there is no possibility of their reform. They have become deserving of Hell because of their deeds.

Or, "turn away from them" means that the Muslims should sever their relationship with them. Since they are completely impure and destined for Hell, Muslims should not maintain friendship or social association with such people.

The hypocrites will swear oaths and try to make the Muslims pleased with them. The Muslims should not become pleased with them. Even if, hypothetically, the Muslims were pleased with them, Allah Almighty is not pleased with such disobedient people.

The next three verses also concern these hypocrites, although the Bedouin hypocrites are specifically mentioned in them.

Brief Tafsir of These Three Verses

These verses describe the condition of the A'rab, meaning the people living in the desert and rural areas.

First, it is stated that the Bedouins are very severe in disbelief and hypocrisy. Because they are far removed from an environment of knowledge, it is natural that they would be ignorant of the commands of Allah Almighty that He revealed to His Messenger ﷺ.

If they lived in an environment of faith, certainty, knowledge, and practice, they could protect themselves from disbelief and hypocrisy and would also learn the commands of Allah Almighty.

However, because of their distance from the center of knowledge and practice, disbelief was severe among them, and they were also ahead in hypocrisy and ignorance.

"And among the Bedouins are some who believe in Allah and the Last Day …"

And among the Bedouins are some who believe in Allah Almighty and the Last Day. Whatever they spend, they regard it as a means of drawing closer to Allah Almighty and receiving the prayers of the Messenger of Allah ﷺ. Their purpose is to obtain reward and the pleasure of Allah Almighty and to receive supplications from the Messenger of Allah ﷺ.

Therefore, when they spend their wealth, they do not spend it reluctantly or as though it were a penalty. Rather, they spend it cheerfully for the pleasure of Allah Almighty. The wealth they spend truly becomes a means of drawing closer to Allah Almighty. Allah Almighty will admit them into His mercy. Without doubt, Allah Almighty is Most Forgiving, Most Merciful. (Anwar al-Bayan)

Believing Bedouins gladly spend their wealth for Jihad

The believing Bedouins seek to attain closeness to Allah Almighty by spending their wealth in Jihad and charity. (Al-Madarik)

"And the first forerunners, the first of the Muhajireen and the Ansar …"

The Companions who were foremost in faith, migration, and support are an accepted and beloved group in the sight of Allah Almighty.

Whoever follows these accepted people with sincerity and good faith until the Day of Judgment will also be successful. Allah Almighty is pleased with the Companions and their sincere followers, and they are pleased with Allah Almighty. True success is the success of the Hereafter, and Allah Almighty will grant all of these people this success in the form of His pleasure and Paradise.

"And among those around you of the Bedouins are hypocrites …"

In the previous verse, there was a command to follow the Muhajireen and Ansar. Now the subject begins with this verse: when people do not follow the Muhajireen and Ansar, what kinds of conditions and people will emerge? Tafsir al-Furqan states:

"If the practical way of the Muhajireen and Ansar is abandoned, the following types of people will emerge." (Tafsir al-Furqan)

The previous verse mentioned the most successful Muslims—the foremost among the Muhajireen and Ansar. This verse mentions the most unsuccessful people: those hypocrites whose hypocrisy is rooted in belief and who are deeply established and persistent in hypocrisy.

"And there are others who have acknowledged their sins …"

These verses now begin discussing those sincere Companions who, without an excuse, remained behind from participating in Jihad. Their story has already been mentioned in detail in the preceding verses.

"And those who took a mosque for causing harm …"

Since the Muslims had gained dominance in Madinah, the hypocrites had outwardly accepted Islam. Because of this, they could neither openly plot against Islam nor openly establish a center against it.

Therefore, they established their center in the name of Islam itself. That is, they built a place under the title of a mosque near Masjid Quba.

Tafsir Ibn Kathir states that these people came to the Messenger of Allah ﷺ and said:

"We have built a mosque so that you may perform prayer in it."

Their purpose was that if the Prophet ﷺ prayed there, the Muslims would become convinced that it was genuinely a mosque and would have no doubt or suspicion that it was something else.

They said that they had built this mosque for the weak and sick so that during cold and rainy nights, such people could pray nearby rather than having to travel a long distance.

The Prophet ﷺ said:

"At present, we are traveling. When we return, if Allah wills, your request will be fulfilled."

The Prophet ﷺ then departed on the journey to Tabuk. When he returned from there, and there remained only one day—or less—of travel before reaching Madinah, Angel Jibril عليه السلام came and informed him that this was Masjid Dirar, whose purpose was to harm Islam and the Muslims, to remain firmly established upon disbelief, and to create division among the believers.

Their intention was that some of the people who prayed in Masjid Quba would begin coming to Masjid Dirar, where they could be influenced according to their ways.

The Master of Both Worlds ﷺ had not even reached Madinah when, while still on the way, he sent some of the Companions, who set Masjid Dirar on fire and demolished it.

Hafiz Ibn Kathir also writes that twelve people were responsible for building Masjid Dirar and mentions their names. When their secret was exposed, they began swearing the same false oaths as was their habit. They said: "We intended nothing but good."

But Allah, the Lord of Majesty, rejected their claim with: "And Allah bears witness that they are certainly liars." (Anwar al-Bayan)

"Indeed, Allah has purchased from the believers their lives and their wealth in exchange for Paradise …"

Without doubt, Allah Almighty has purchased from the Muslims their lives and their wealth in exchange for Paradise.

Selling one's life and wealth to Allah Almighty means that these Muslims fight in the path of Allah Almighty—that is, in Jihad—in which sometimes they kill and sometimes they are killed.

In other words, the transaction mentioned in this verse—the buying and selling—is Jihad, regardless of whether a Muslim remains alive after killing an enemy or is himself killed.

A true and firm promise of Paradise has been made to the Muslims for this fighting. This promise is found in the Torah, the Gospel, and the Qur'an as well.

This is certain, because who is more faithful to His covenant than Allah Almighty?

And when He has promised you Paradise in exchange for this transaction, you who are engaged in Jihad should rejoice in the transaction you have made with Allah Almighty. You have given something temporary and received something everlasting in return.

Paradise has been promised to you in this transaction, and receiving Paradise is the greatest success. Therefore, you should certainly make this transaction. (Bayan al-Qur'an, Tasheel)

The Most Effective Verse Encouraging Jihad

The commentators have written that among all the verses of the Holy Qur'an that encourage Jihad, this verse is the most beautiful and effective.

This is because Allah Almighty has described Jihad as a transaction in which the buyer Himself is Allah Almighty, while the price is the blessings of Paradise—blessings that no one has yet even been able to imagine.

Furthermore, Allah Almighty has not made it a condition of this transaction that one must necessarily be killed. Rather, whoever goes out—whether he kills or is killed—has this firm promise.

Three heavenly books—the Holy Qur'an, the Torah, and the Gospel—bear witness to this promise. And the One making the promise is Allah Almighty, so truthful is He that His promise of something deferred is more certain than another person›s immediate payment.

Therefore, what greater source of happiness and joy could there be for Muslims?

The Promise of This Verse Is for Every Mujahid Until the Day of Judgment

It is stated in Al-Bahr al-Muhit: "This verse is general in its glad tidings for every person from the Ummah of Muhammad ﷺ who participates in Jihad in the path of Allah until the Day of Judgment."

It is narrated from Jabir bin Abdullah رضي الله عنه that this verse was revealed to the Messenger of Allah ﷺ while he was in the mosque. The people then exclaimed Takbir out of happiness.

An Ansari Companion came after hearing the Takbir and asked:

"O Messenger of Allah ﷺ, has this verse been revealed?"

He ﷺ replied: "Yes."

The Companion said: "This is a very profitable transaction. We will never cancel it, nor will we ask for it to be canceled."

Some narrations state that he then went out for Jihad and was martyred. (Al-Bahr al-Muhit)

"Those who repent, those who worship, those who praise …"

This verse mentions nine qualities. If the Mujahideen adopt these qualities, their excellence and reward will increase further. And if all people of faith adopt them, there is also glad tidings for them, because these are qualities through which faith reaches perfection.

They should be:

- Those who repent,
- those who worship,
- those who praise Allah Almighty,
- those who are grateful,
- those who fast,
- those who detach themselves from the world,
- those who bow,
- those who prostrate,
- those who enjoin what is right and forbid what is wrong, and observe the limits prescribed by Allah Almighty.

Adopting these qualities brings an additional increase in virtue.

Imam Qurtubi writes: "For the Mujahideen, Paradise is promised simply on account of Jihad, whereas for the remaining believers, Paradise is promised when they adopt these qualities, provided that they do not oppose Jihad or intend to abandon it. That is, when Jihad becomes individually obligatory, they remain ready to go out."

"It is not for the Prophet and those who believe to seek forgiveness for the polytheists …"

When the believers have sold their lives and wealth to Allah Almighty, it is necessary for them to belong entirely to Him and to have no relationship of love or affection with the enemies of Allah Almighty.

This extends even to not seeking forgiveness for their close relatives who died upon disbelief and polytheism.

How can someone who rebels against Allah Almighty be a friend of the Muslims, even if he is a close relative?

As for Prophet Ibrahim عليه الصلاة والسلام seeking forgiveness for his father, the reason was that he had promised his father that he would seek forgiveness for him. Then, when his father died upon disbelief and it became certain that he had died in hostility toward Allah Almighty, Prophet Ibrahim عليه السلام declared his disassociation from him and stopped seeking forgiveness for him.

Indeed, Prophet Ibrahim عليه السلام was very tender-hearted and forbearing.

As for those Muslims who, up to that point, had sought forgiveness for their polytheist forefathers, Allah Almighty would not hold them accountable for that action, because they had not previously been explicitly prohibited from doing so.

Accountability applies to actions that Allah Almighty had already clearly prohibited.

Disassociation from and Severing Relations with the Disbelievers

Tafsir Kabir and Bayan al-Qur'an state that:

These verses are connected with the declaration of disassociation from the disbelievers that was made at the beginning of this blessed Surah, and it was on this basis that the command for Jihad was given. It is now explained that this disassociation, severing of relations, and opposition should not exist only during their lifetime; even after their death, there should be no softness toward them in your hearts, even if they are your close relatives.

Imam Razi writes: "From the beginning of the Surah up to this point, it has been commanded that Muslims must completely sever their relationship with the disbelievers and hypocrites. Now, in these four verses, it is being stated that even after their death, disassociation from them and severing relations with them is obligatory, even if they are very close relatives."

Allah Does Not Misguide Before the Proof Has Been Fully Established

The verse explains that Allah Almighty does not misguide anyone before the proof has been fully established and the truth has been made clear.

Misguidance is when Allah Almighty has clearly explained His commands and a person then fails to act upon them. In other words, it is indicated that those who sought forgiveness for the polytheists before the prohibition was revealed will not be held accountable for it. But after receiving this information, doing so is misguidance. (Usmani Tasheel)

"Indeed, to Allah belongs the dominion of the heavens and the earth …"

This is an encouragement to the believers to fight in the path of Allah against the polytheists and disbelievers and to rely upon the help of Allah Almighty, who is the Owner of the heavens and the earth, because Allah Almighty alone is their friend and helper. (Ibn Kathir)

Muslims Do Not Need the Disbelievers

In the preceding verses, Muslims were commanded to disassociate themselves from and sever relations with the disbelievers. This raises the question: "Then Muslims will be left alone."

This verse answers: No, Allah Almighty is with them.

Tafsir al-Furqan states:

"The Muslims do not need their assistance. They rely upon the God who is the Owner of the heavens and the earth and in Whose hands are life and death. He will soon bring the Muslims to the Great Caliphate, and if there is any deficiency in their capabilities, He will make up for it." (Tafsir al-Furqan)

Encouragement Toward Jihad

Hafiz Ibn Kathir quotes Ibn Jarir in his Tafsir that the statement at the end—that you have no friend or helper except Allah Almighty—is an encouragement for the believers to fight against the polytheists and leaders of disbelief, to have certainty in Allah's help, to rely upon Him, and not to fear His enemies.

Allah Almighty is your Protector and Helper. (Anwar al-Bayan)

"Allah has certainly turned in mercy to the Prophet and the Muhajireen and the Ansar …"

Allah Almighty turned His attention toward the condition of the Prophet ﷺ—that is, He showed him immense kindness. He granted him prophethood, leadership in Jihad, and all virtues.

He also turned His attention toward the condition of the Muhajireen and Ansar, keeping them steadfast in the difficult Jihad in which they supported the Prophet ﷺ during such a time of hardship.

Afterward, the hearts of a group among them began to waver somewhat, and they were losing courage about going out for Jihad. But then Allah Almighty turned His attention toward their condition, supported them, and ultimately they joined the others.

Therefore, without doubt, Allah Almighty is extremely Kind and Merciful toward everyone, as He showed His mercy and care toward each of them according to their circumstances. (Bayan al-Qur'an, Tasheel)

Even Legitimate Jihad Brings Difficulties

From verses such as these and the entire account of the Battle of Tabuk, we repeatedly learn that even Jihad that is completely legitimate and genuinely according to Islamic law can involve difficulties, hardship, and distress.

Keeping this lesson in mind can resolve many questions. During the Battle of Tabuk, the Noble Prophet ﷺ himself was commanding and leading, yet difficulties and hardships were occurring at the same time. Does this mean that Allah's help was not present?

Indeed, it was present. However, the help of Allah Almighty comes in different forms and ways. Sometimes it comes in the form of an abundance of material means, and sometimes

in the form of granting patience and steadfastness.
Here, the form of divine assistance was that Allah Almighty kept them steadfast despite such hardships, continued to lead them upon His path, and continually granted them reward and mercy at every step.
Jihad without hardship and difficulties is not possible.
And Allah knows best what is correct.

"And [He also turned in mercy] toward the three who were left behind …"
This verse again mentions the three Ansari Companions who failed to participate in Tabuk. These three Companions were Ka'b bin Malik, Murarah bin al-Rabi', and Hilal bin Umayyah, may Allah be pleased with them all.
(Their story has already been mentioned earlier.)

"It was not for the people of Madinah and those around them of the Bedouins …"
How could it be permissible for the Messenger of Allah ﷺ to go out for Jihad while the people of Madinah and those around it remained behind?
How could any Muslim consider his own life more precious than the life of the Messenger of Allah ﷺ?
He ﷺ is the most excellent of all creation, the leader of the Prophets عليهم السلام, and the Beloved of Allah Almighty.
When he ﷺ was going out for Jihad and placing his precious life in hardship, difficulty, and danger, this demonstrates how important Jihad is.
Then how great was the deprivation suffered by those who remained behind?
As for those who went out with the Noble Prophet ﷺ for Jihad, they filled their bags with blessings. They fulfilled the rights of obedience and love and received reward for every voluntary and involuntary action.
They received reward for their thirst, reward for their exhaustion, and reward for their hunger. Every step they took that caused distress to the disbelievers was recorded as a reward for them. Whatever they seized from the enemy or whatever harm they inflicted upon them was also rewarded for them.
They became among those who do good, whose reward Allah Almighty does not allow to be lost.
This shows that Jihad is also Ihsan, meaning goodness and excellence.
Whatever these Mujahideen spent during Jihad, whether little or much, and every piece of land they crossed while traveling to and from the battlefield, was recorded among their good deeds so that Allah Almighty could grant them the best reward.

"It is not for the believers to go forth all together. So why does not a group from every faction …"
Under normal circumstances, establishing Jihad by going into the lands and territories of the disbelievers is Fard Kifayah upon the Muslims—that is, some people should go while others remain behind to acquire knowledge and take care of other necessary arrangements.
When the Mujahideen return, they should learn the knowledge of religion, while others should go out for Jihad so that the obligation continues to be fulfilled.
This ruling applies when Jihad is Fard Kifayah. But when it becomes Fard 'Ayn, such as when the disbelievers attack them, Jihad then becomes obligatory upon all Muslims.

"O you who believe, fight those who …"
The Order in Which Jihad Becomes Obligatory
This verse commands that Jihad against the disbelievers should begin according to the principle of al-aqrab fal-aqrab—starting with those who are nearest.
Jihad should begin with the disbelievers who are closest in terms of geographical and familial proximity. The nearest disbelievers have the greatest right to reform and compassion. Therefore, according to this explanation, compassion toward them requires fighting them so that they may find a path away from disbelief and rebellion. For this reason, the Messenger of Allah ﷺ was first commanded to preach to his closest family members. After the Hijrah, the command was first given to fight the Jews of Banu Qurayzah, Banu Nadir, and Khaybar. When the fighting against the Arabs had ended and there was no longer a need for it, the command was given to fight the Romans.
According to one narration, this verse itself contains the command to fight the Romans. The Romans lived in Syria, and Syria was closer to Madinah than Iraq. After the revelation of this verse, the Messenger of Allah ﷺ set out toward Tabuk to fight the Romans, as Ibn Marduyah narrates from Ibn Abbas.
Based upon the implication of this verse, the jurists have explicitly stated that Muslims living near the frontier of the disbelievers are obligated to fight the disbelievers on that frontier if their numbers are insufficient and greater strength is needed, or if they become negligent and do not respond to the command of Jihad.
In that case, the Muslims immediately behind them become responsible for fighting those frontier disbelievers. If they too lack sufficient strength or abandon Jihad due to negligence, then the Muslims behind them acquire the same obligation.
Following this sequence, the obligation of Jihad extends to Muslims in the east and west as necessary.
The same principle applies to preparing the deceased for

burial and providing the necessary arrangements for the funeral prayer. (Mazhari)

"And whenever a Surah is revealed, some of them say …"

(١) Since the hypocrites are not prepared to obey any Divine command, the revelation of a Divine command does not give them strength or courage. On the contrary, it breathes a new spirit of life into the believers and strengthens their faith.

(٢) The hypocrites become even more furious and agitated because a new spirit of life has entered the Muslims, our conspiracies have been firmly blocked, and our hopes of opposing and destroying Islam have been ruined. (Hazrat Lahori)

(٣) When verses concerning Jihad are revealed in the Holy Qur'an, the disbelief of the hypocrites increases. (Imam Razi)

(٤) Do these hypocrites not see that they are tested once or twice every year? They suffer illnesses, and when they are commanded to go out for Jihad, they remain behind, thereby exposing their hypocrisy and becoming disgraced because of it. Yet they still do not repent or take a lesson. (Anwar al-Bayan)

The Disbelief of the Hypocrites Increases When Verses of Jihad Are Revealed

The first two verses also indicate that when a Surah of the Holy Qur'an is revealed, it increases the faith of the believers and they become happy, while those whose hearts contain the disease of hypocrisy have their impurity increased.

Regarding this, Imam Razi writes:

"That is, when the hypocrite—whose soul loves the fleeting world—hears a Surah containing the command of Jihad, in which he is commanded to offer his life for death and his wealth to be spent, his disbelief increases even further." (Tafsir Kabir)

"There has certainly come to you a Messenger from among yourselves; it grieves him that you should suffer …"

Surah al-Tawbah contains difficult commands. At the end, however, something is mentioned that makes these difficult commands—such as Jihad, disassociation from and severing relations with the disbelievers, and so on—seem easier and sweeter to follow.

All these commands have been brought to you by Muhammad ﷺ, and Muhammad ﷺ possesses six qualities:

١. He is the great and magnificent Messenger of Allah Almighty—that is, he has reached the highest degree of perfection, and whatever he brings comes from Allah Almighty.

٢. He is from among you, meaning from the children of Adam. Therefore, he wishes you well and understands your temperament, nature, difficulties, and joys and sorrows.

٣. He does not wish for you to suffer hardship. Rather, he constantly seeks goodness and ease for you.

٤. He continually desires your guidance and every good thing for you in this world and the Hereafter.

٥. He is extremely compassionate toward the believers.

٦. He is exceedingly merciful toward the believers.

Now think for yourselves: when a Prophet ﷺ possesses all these qualities, how could he ever bring anything harmful or painful to you?

Therefore, the commands he has brought contain nothing but goodness, blessing, and success for you.

If these people do not obey you ﷺ, they will only harm themselves. As for the Noble Prophet ﷺ, Allah Almighty is sufficient for him, for He is the Lord of the Great Throne. Therefore, if these people do not obey, neither the Prophet ﷺ nor his religion will suffer any harm. This religion will continue to advance, while those who refuse to support it will be left behind.

A Remarkable Point

The greater a person›s love for the Noble Messenger ﷺ, the greater his recognition of him ﷺ, and the stronger his relationship with him ﷺ, the easier it becomes for him to follow the entire religion—including Jihad.

A Particular Method of Calling Toward Jihad

Surah al-Anfal and Surah al-Tawbah were revealed concerning Jihad, and these two Surahs contain matters relating to Jihad.

Now the Surah is coming to its conclusion in a very beautiful manner: if you want to explain Jihad to Muslims, connect them to the Messenger of Allah ﷺ.

If they have genuine love for the Prophet ﷺ, they will not find it difficult to understand Jihad.

But how will Jihad take place?

The very final verse gives the command:

"Put your trust in Allah."

Jihad is to be undertaken with reliance upon Allah. If you place complete trust and reliance upon the Lord of the Great Throne, Jihad will become easy for you.

Surah Muhammad is Madani.

It contains ٣٨ verses.

Reason for the name: The word Muhammad appears in one of its verses.

The topics of this Surah are: faith, Jihad, providing comfort and encouragement to the Mujahideen, glad tidings for the Muhajireen, spending in the way of Allah, the reality of the hypocrites, and obedience to Allah and His Messenger (peace and blessings of Allah be upon him).

The Outcome of Believers and Disbelievers

At the beginning of the Surah, Allah Almighty says that those who believe and perform righteous deeds, Allah forgives their sins and rectifies their condition, whereas the deeds of the disbelievers are rendered worthless.

The Difference Between Truth and Falsehood

Firm faith demands righteous deeds.

Obedience to Allah and His Messenger (peace and blessings of Allah be upon him)

The Qur'an is the Word of Allah

Everything that exists on the earth, from human beings to animals, birds, plants, inanimate objects, and every particle of the universe, is the creation of Allah. Except for the Holy Qur'an, the Qur'an is an attribute of Allah and is the Word of Allah. It was revealed for the betterment of mankind.

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ

"Do they not reflect upon the Qur'an?"

By reflecting upon the Qur'an, one discovers the secret of success in this world and the Hereafter.

Signs of the Hypocrites

The hypocrites are mentioned: they claim faith with their tongues, but they are not sincere in their hearts. When the time comes to make a sacrifice for the sake of religion, they retreat.

Hypocrisy becomes a cause of loss in this world and the Hereafter.

A person should make every possible effort to protect himself from hypocrisy.

The life of this world has been described as temporary play and amusement, whereas the real success is the success of the Hereafter.

There is consolation for the Muhajireen and glad tidings that their sincere spirit of migration has been accepted in the Divine Court.

Muslims were commanded to remain steadfast for the supremacy of the true religion.

Allah Almighty Promises: إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ

"If you help the religion of Allah, He will help you and make your feet firm."

Helping the religion means putting all one›s strength into making the religion dominant: بَذْلُ الْجُهْدِ فِي قِتَالِ الْكُفَّارِ لِإِعْلَاءِ كَلِمَةِ اللَّهِ

"To exert one›s full effort in fighting the disbelievers for the purpose of raising the word of Allah."

The Qur'an has used specific terms for this: Jihad fi Sabilillah and Qital.

The cycle of war and conflict has always existed in this earthly world and will continue in the future as well.

The forces of falsehood have also continued to fight defensive as well as offensive wars for the advancement of their impure objectives. Just as secular wars continue in an ongoing sequence, the process of Jihad also continues and will continue.

This was also the case among previous nations. The Bible contains references to religious wars.

In Surah Al-Baqarah, a war is mentioned which Prophet Talut (peace be upon him) fought against a tyrannical and oppressive ruler like Jalut. He brought him to his deserved end and put an end to his oppression. Prophet Dawud (peace be upon him) also participated in this war at a young age, and it was he who killed Jalut. Later, Dawud (peace be upon him) was honored with prophethood, and he inherited the kingdom of Prophet Talut (peace be upon him).

Wars fought to uphold the name of Allah are objected to, while wars being fought for petty purposes are defended.

In the past as well as at present, great and small powers have been clashing with one another, and this process continues even today.

Not much time has passed since Germany imposed two great wars upon the world for the supremacy of the German race. Millions and tens of millions of people perished.

Russia used its power and strength recklessly in the name of class supremacy.

In short, wars are fought and will continue to be fought in the future as well.

Jihad fi Sabilillah needs to be viewed in this context. It is not a barbaric act. Rather, the barbaric act is what is being done to achieve racial superiority, establish dominance, and maintain supremacy.

Islam has legislated warfare so that the word of Allah may be raised.

The purpose is for Allah's commands and teachings to be implemented in human society. Through this, the objective is neither to earn wealth and riches, nor to support a homeland or nation, nor to demonstrate one›s own power. If a Muslim participates in a war for these objectives, then it is not Jihad at all; it is merely a fight.

Jihad is that which is purely for the sake of attaining the pleasure of Allah, and in which there is not even the slightest trace of any worldly motive.

In any case, Jihad is such an essential part of life that it cannot be separated from it.

An Extract from the Book of Shah Waliullah Muhaddith Dehlawi (may Allah have mercy on him)

He says that Jihad has been legislated so that there may be no turmoil and corruption on the earth, peace may prevail generally, the word of Allah may be raised, and the word of disbelief may be humiliated and disgraced.

Jihad has also been legislated to remove the obstacles that come in the way of those who invite and preach the truth. In

this way, Jihad has been legislated to restrain those people whose inner selves incline them to harm and oppress those who call people toward the truth.

In short, Jihad has a very broad meaning.

Spending in the Way of Allah

Supporting the religion — spending in the way of Allah

This is a characteristic of a believer.

The fundamental benefit of spending in the way of Allah is that it removes miserliness from within a person.

Abu Bakr Siddiq (may Allah be pleased with him) said:

أَيُّ دَاءٍ أَدْوَأُ مِنَ الْبُخْلِ

"What disease can be worse than miserliness?"

Miserliness is the greatest disease of the heart.

Spending in the way of Allah acts as a remedy for this disease.

The believers follow the truth that has come from Allah, while the disbelievers follow falsehood. For this reason, there is a difference in their outcomes. In the Hereafter, the believers will be in the blessings and pleasure of Allah, while the disbelievers will be in punishment and the anger of Allah.

The life of this world is temporary, while the life of the Hereafter is everlasting. When the conviction in the transience of this world and the permanence of the Hereafter becomes firm,

a person will begin to avoid sins and devote himself to performing righteous deeds.

Faith and conviction, obedience to the Messenger (peace and blessings of Allah be upon him), sincerity, and striving for the support and supremacy of the true religion are the path to success in this world and the Hereafter.

Surah Al-Fath is Madani.

It contains ٢٩ verses.

This Surah was revealed after the Treaty of Hudaybiyyah, when apparently the Muslims had to give up some of their wishes, but Allah Almighty declared it to be a "clear victory" (Fath-e-Mubeen).

The event of the Treaty of Hudaybiyyah is a magnificent event in Islamic history. This event had very positive effects on the social and political circumstances that followed and paved the way for the Muslims to return honorably to Makkah Mukarramah.

After the treaty, it apparently seemed that despite possessing great military strength and power, the Muslims had submitted and made peace. Almost all the Companions appeared broken-hearted and saddened by this decision. But Allah had placed bright future possibilities in that apparent retreat. In other words, this treaty was glad tidings of a clear victory, which eventually came to pass. Those who had been prevented from entering Makkah Mukarramah and performing Umrah entered Makkah two years later in a victorious manner.

The Place of Hudaybiyyah

Hudaybiyyah is located approximately ٢٥ kilometers from Makkah Mukarramah. Travelers going from Jeddah to Makkah pass through this place. The part that is toward Makkah Mukarramah falls within the boundaries of the Haram, while the part toward Jeddah lies outside the boundaries of the Haram.

There used to be an old well here which was called Hudaybiyyah. Later, the entire area came to be known as Hudaybiyyah. At present, there are gardens of Hudaybiyyah here, as well as a magnificent mosque.

Initially, this journey was undertaken for Umrah, so it is also called Umrah al-Hudaybiyyah. Later, circumstances leading toward war arose, so it is also called Ghazwah Hudaybiyyah.

The Beginning of the Surah

The Surah begins with a great announcement:

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا

"Indeed, We have granted you a clear victory."

According to most commentators, this refers to the Treaty of Hudaybiyyah, because as a result of this treaty, Islam spread rapidly and Makkah was subsequently conquered. The Holy Qur'an described this apparent retreat as a clear victory. Apparently, this description seems surprising because the Muslims had submitted to the peace agreement, while the polytheists had their demands written into the treaty, and the Messenger of Allah (peace and blessings of Allah be upon him) accepted each of their demands.

But the effects that emerged from this treaty afterward, and the way the atmosphere of Arabia gradually became favorable toward Islam and the Muslims by itself, are sufficient to accept the Qur'an's declaration.

If we look closely, the importance of the Muslims increased through this, and their influence in the region grew. The following matters are worth considering in this regard.

The first point is that the Quraysh openly acknowledged the existence of the Muslims for the first time.

A treaty between two parties is based on equality. One does not make a reconciliation treaty with people whom one considers weaker than oneself. Also, for the first time, the Arab tribes realized that the Quraysh, who called themselves leaders and chiefs, were anxious.

Apparently, they had managed to get some of their demands accepted, but in reality these demands had been made under the influence of fear.

A powerful person never restores his dignity through such demands.

For the first time, the Arab tribes also realized that the Quraysh's behavior throughout this matter had been

unjust. Preventing the Muslims from circumambulating the House of Allah and preventing them from offering their sacrifices could not be considered a correct decision under any circumstances.

The second point is that after this reconciliation, the danger of attacks by the polytheists was removed, giving the Muslims an opportunity to devote themselves peacefully to inviting people toward Islam and spreading its message. As a result, the number of Muslims increased considerably.

Mention of the Greatness of the Messenger of Allah (peace and blessings of Allah be upon him)

Allah Almighty gave the Noble Prophet (peace and blessings of Allah be upon him) glad tidings of forgiveness, guidance, support, and the completion of His blessing. Allah Almighty descended tranquility and peace into the hearts of the believers so that their faith might become even stronger.

The people who harbored negative assumptions about Allah and His Messenger (peace and blessings of Allah be upon him) are also mentioned.

By negative assumptions is meant the situation when the hypocrites assumed that after the Treaty of Hudaybiyyah, the Muslims would never be able to return to their homes in Madinah and that the polytheists of Makkah would destroy them.

But their assumption that the Muslims would be destroyed proved false, and they themselves were humiliated.

Allah Almighty became angry with them and distanced them from His mercy. Their final abode is the Fire of Hell, which is the worst destination.

The Pledge Under the Tree

The Companions made a pledge upon the hand of the Messenger of Allah (peace and blessings of Allah be upon him) under the tree.

لَقَدْ رَضِيَ اللهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ

"Indeed, Allah was pleased with the believers when they pledged allegiance to you under the tree."

Certainly, Allah was greatly pleased with those believers when they were pledging allegiance to you under the tree, and He knew what was in their hearts—the love and sincerity they possessed. Therefore, He sent down tranquility upon them and rewarded them with a near victory.

The Messenger of Allah (peace and blessings of Allah be upon him) wanted to make it abundantly clear through his actions that we have come merely for Umrah; fighting is not our objective. Therefore, he changed the route that might have led to a confrontation.

The Prophet (peace and blessings of Allah be upon him) reached Hudaybiyyah and stayed there. He wanted to make the Quraysh understand that visiting and honoring the House of Allah was also the right of the Muslims.

Just as non-Muslims came to visit the Kaaba, Muslims should also be allowed to do so.

To explain this to the Quraysh, the Prophet (peace and blessings of Allah be upon him) first sent Hazrat Khirash bin Umayyah. However, the Quraysh did not even listen to him. Rather, they captured him, slaughtered his camel, and ate it. They even wanted to kill him, but some sensible people secured his release and saved his life.

Khirash reached Hudaybiyyah and presented the entire account before the Messenger of Allah (peace and blessings of Allah be upon him).

After this, the Prophet (peace and blessings of Allah be upon him) wanted to send Hazrat Umar bin Al-Khattab (may Allah be pleased with him) to the Quraysh. However, he excused himself, saying that there was no member of Banu Ka›b present in Makkah at that time, and that the Quraysh had intense enmity toward him. If he went to Makkah and the Quraysh treated him improperly, there would be no one there to support him.

He suggested that Hazrat Uthman be sent instead, as many of his relatives were present in Makkah.

The suggestion was reasonable, so the Prophet (peace and blessings of Allah be upon him) accepted it and sent Hazrat Uthman (may Allah be pleased with him) toward Makkah with the message that he should tell the Quraysh:

"We have not come here for the purpose of war. We only want to perform Umrah. You should also invite them toward Islam and make it clear to them that soon we will achieve victory. Allah will certainly make His religion prevail under all circumstances."

Hazrat Uthman (may Allah be pleased with him) departed toward Makkah carrying this message.

He had barely reached a valley called Baldah when some people from the Quraysh met him.

They asked, "Where are you going?"

Hazrat Uthman (may Allah be pleased with him) said:

"I am going to you. The Messenger of Allah (peace and blessings of Allah be upon him) has sent me so that I may invite you to Islam and tell you that we have not come intending to fight at this time.

We only want to perform Umrah."

The people of Quraysh said, "Very well.

Do what you have been instructed to do."

Aban bin Sa›id bin Al-›As was also present there. He welcomed Hazrat Uthman, seated him on his horse, took him to Makkah, and hosted him in his home.

Hazrat Uthman (may Allah be pleased with him) met and spoke with the leaders of the Quraysh, but they were in no way willing to allow Muhammad (peace and blessings of Allah be upon him) to enter Makkah.

However, they told Hazrat Uthman that he could perform

Tawaf if he wished. Hazrat Uthman replied that he would not perform Tawaf without the Messenger of Allah (peace and blessings of Allah be upon him).

Some Muslims thought that Uthman might have performed Tawaf.

The Messenger of Allah (peace and blessings of Allah be upon him) said: "No. He will not perform Tawaf without us." The people asked:

"O Messenger of Allah (peace and blessings of Allah be upon him), how can you say this?"

"Uthman has been given the opportunity. He is in the state of Ihram, and the Kaaba is right in front of him."

The Prophet (peace and blessings of Allah be upon him) said:

"Because of the love that Uthman has for us, we can say that he has not performed Tawaf."

When he returned, his companions asked him, "Did you perform Tawaf?"

He said: "No. How could I perform Tawaf without the Prophet? Even if I had to remain in the state of Ihram for an entire year, I would not perform Tawaf. You have formed a wrong assumption about me. The Quraysh asked me to perform Tawaf, but I refused."

The Quraysh kept Hazrat Uthman (may Allah be pleased with him) in Makkah. In some narrations, it is even mentioned that the Quraysh imprisoned Hazrat Uthman because he refused to perform Tawaf. Later, when there was a danger of a Muslim attack, they released him.

Because of the delay in his return, a rumor spread among the Muslims that Hazrat Uthman had been martyred.

Bay›at al-Ridwan

When the news of Hazrat Uthman›s martyrdom reached the Prophet (peace and blessings of Allah be upon him), he was deeply grieved. At that time, he was sitting beneath a tree, and the Companions also gathered there.

The Messenger of Allah (peace and blessings of Allah be upon him) sat at that place and took a pledge from all the Companions regarding self-sacrifice and loyalty.

He took an individual pledge from each person that if war took place with the Quraysh, they would not flee and would not be concerned for their own lives.

In the books of Hadith, Seerah, and Islamic history, this pledge is known as Bay›at al-Ridwan.

First, Abu Sufyan al-Asadi (may Allah be pleased with him) pledged allegiance. Salamah bin Al-Akwa› (may Allah be pleased with him) pledged three times: once at the beginning, once in the middle, and once at the end. Each person placed his hand upon the hand of the Prophet (peace and blessings of Allah be upon him) and made a pledge to the effect that if war occurred, he would not fear death and would not flee.

All the Companions except one made the pledge. His name was Jadd bin Qays. At the time of the pledge, he sat hiding behind a camel.

At the end, the Messenger of Allah (peace and blessings of Allah be upon him) placed his left hand upon his right hand and said:

"This is the pledge on behalf of Uthman."

This is a great virtue of the Companions.

The Qualities of the Companions

At the end of the Surah, the qualities of the Companions are described.

مُّحَمَّدٌ رَّسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ

"Muhammad is the Messenger of Allah, and those with him are firm against the disbelievers and compassionate toward one another."

"You will see them bowing and prostrating, seeking the bounty and pleasure of Allah. Their mark is on their faces from the effect of prostration. This is their description in the Torah, and their description in the Gospel. Their likeness is that of a crop which sends forth its shoot, then strengthens it, then it becomes thick and stands firmly upon its stem, delighting the farmers, so that through them He may enrage the disbelievers."

Allah has promised those among them who believe and perform righteous deeds forgiveness and a great reward.

"Severe Against the Disbelievers" أَشِدَّاءُ عَلَى الْكُفَّارِ

This refers to displaying religious honor, courage, and firmness before the disbelievers and those who follow falsehood.

This firmness is not based on anger, rage, or personal enmity. Rather, it is for rejecting the system and beliefs of disbelief and for the supremacy of the truth.

It is human nature that a person dislikes and treats harshly the enemies of those whom he loves. And the greater his love for his beloved, the greater his hatred and harshness toward the enemies of his beloved. This is considered one of the important signs of love and devotion.

"Compassionate Among Themselves" رُحَمَاءُ بَيْنَهُمْ

This refers to the bond of brotherhood, love, and sympathy among the people of faith.

It is the finest portrayal of sharing one another›s pain and suffering and treating one another with humility and modesty.

This is an honor of the Companions. This perfect quality has particularly been described regarding the Companions because they possessed unmatched strength against disbelief while being completely merciful toward the people of faith.

The Companions of the Prophet (may Allah be pleased with them)

They are those blessed personalities whose love and devotion

for Allah Almighty and His beloved Prophet (peace and blessings of Allah be upon him) were unparalleled and everlasting.

The Noble Prophet (peace and blessings of Allah be upon him) was more beloved and dear to them than their wealth, children, families, and even their own lives.

The result of this limitless love and devotion was that the Companions (may Allah be pleased with them) strongly disliked the enemies of Allah Almighty and His beloved Prophet (peace and blessings of Allah be upon him), meaning the disbelievers, and treated them with great firmness.

Allah Almighty has mentioned this very action in this verse as one of their qualities: one quality of the Companions of my beloved Prophet (peace and blessings of Allah be upon him) is that they are firm against the disbelievers.

The Worship of the Companions تَرَاهُمْ رُكَّعًا سُجَّدًا

"You will see them bowing and prostrating."

This means that the Companions (may Allah be pleased with them) offered prayers frequently and consistently. Therefore, you would sometimes see them bowing and sometimes prostrating. The purpose of all this worship was solely to attain the pleasure of Allah Almighty.

سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ

"Their mark is on their faces from the effect of prostration."

That is, the sign of their worship is apparent on their faces through the effects of prostration.

Some commentators say that this mark refers to the light that will shine from their faces on the Day of Judgment, through which they will be recognized as those who performed many prostrations in the world for the sake of attaining the pleasure of Allah Almighty.

"That is Their Description in the Torah and Their Description in the Gospel"

ذَٰلِكَ مَثَلُهُمْ فِي التَّوْرَاةِ وَمَثَلُهُمْ فِي الْإِنجِيلِ

One interpretation of this verse is that the qualities of the Companions (may Allah be pleased with them) described here are mentioned in the Torah and the Gospel.

Their example is like a crop that brings forth its small shoot, then strengthens it, then it becomes thick,
then it stands upright upon its stem,
and because of these qualities, it pleases the farmers.

The commentators say that this is an example of the beginning and development of Islam:

The Noble Prophet (peace and blessings of Allah be upon him) stood alone, then Allah Almighty strengthened him through his sincere and devoted Companions (may Allah be pleased with them all).

Hazrat Qatadah (may Allah be pleased with him) says that it is written in the Gospel regarding the Companions of the Noble Prophet (peace and blessings of Allah be upon him):

"A nation will emerge like a crop; its people will command good and forbid evil."

One opinion is that the crop refers to the Noble Prophet (peace and blessings of Allah be upon him), while its branches refer to the Companions and other believers. The Companions (may Allah be pleased with them) have been compared to a crop because, just as life depends upon crops, the spiritual life of the Muslims depends upon them. And just as a crop is constantly cared for and watched over, Allah Almighty will always continue to watch over the Companions.

Also, just as a crop is weak in the beginning and then gains strength, the Companions initially appeared very weak, and then they became powerful.

"So That He May Enrage the Disbelievers Through Them"

لِيَغِيظَ بِهِمُ الْكُفَّارَ

"So that through them He may enrage the disbelievers."

That is, the Companions (may Allah be pleased with them) have been compared to a crop so that the hearts of the disbelievers may burn with anger because of them.

From this it is understood that resentment and hatred toward the Companions (may Allah be pleased with them) is the way of the disbelievers.

May Allah Almighty grant all of us their love and affection.

Allah›s Promise to the Believers

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ

"Allah has promised those among them who believe and perform righteous deeds."

At the beginning of this verse, the qualities and virtues of the Companions (may Allah be pleased with them) have been described.

And at the end, they are given glad tidings of forgiveness and a great reward.

It should be remembered that all the Companions (may Allah be pleased with them) were believers and performed righteous deeds.

Therefore, this promise applies to all the Companions (may Allah be pleased with them).

The Main Lesson of the Surah

The special characteristic of this Surah is that: The wisdom of Allah is higher than man›s outward perception.

Sometimes something that appears to be a loss
may itself become the cause of great success.

Obedience to Allah and His Messenger (peace and blessings of Allah be upon him) is the key to success.

For the believers, tranquility, support, and victory come from Allah.

Love for the Companions and respect for their status is a requirement of faith.

One should place trust in the decisions of Allah Almighty.

The Most Important Point for the Mujahideen

Even circumstances that apparently appear difficult or harmful can, through the wisdom of Allah, become a means of great victories.

(Steadfastness and acting according to the Shariah are conditions.)

Tafsir of Surah Al-Kafirun

Lesson: Sheikh Khalid Haqqani (may Allah have mercy on him) قُلْ يَا أَيُّهَا الْكَافِرُونَ

As I mentioned to you, the word "Qul" is used in the Qur'an as a response. Hazrat Ibn Abbas (may Allah be pleased with him) says: قُلْ فِي الْقُرْآنِ جَوَابٌ وَقَدْ يَكُونُ مَحْذُوفًا

That is, the word "Qul" occurs in the Qur'an as a response, and sometimes that response is omitted, and it is found and presented before the listeners. In addition to this, the word "Qul" is, in a way, also a method of teaching: when you address your people, by what methods will you introduce them to the teachings of Islam? So let us try to learn those methods that fall under the category of "Qul."

قُلْ يَا أَيُّهَا الْكَافِرُونَ

"O Prophet (peace and blessings of Allah be upon him), say to them: O disbelievers!"

A method of issuing a religious ruling is explained here: when someone is a disbeliever, one should not deal with the matter through hesitant speech. Rather, without timidity and with clarity, the ruling of disbelief should be pronounced and he should be addressed as: "O disbeliever" or "O disbelievers."

Another purpose of "Ya ayyuhal-kafirun" is that the cause and reason for these disbelievers' rejection of Islam is their disbelief. As you may have read in books of Arabic grammar, when a ruling is applied to a derived word, it gives the benefit of indicating the cause. Therefore, when the ruling of disbelief is issued regarding a disbeliever, that disbelief becomes the cause for his being described in that manner.

Translation of the Blessed Verses and the Wisdom Behind the Repetition

أَلَا أَعْبُدُ مَا تَعْبُدُونَ وَلَا أَنتُمْ عَابِدُونَ مَا أَعْبُدُ

وَلَا أَنَا عَابِدٌ مَّا عَبَدتُّمْ وَلَا أَنتُمْ عَابِدُونَ مَا أَعْبُدُ

Since there is repetition in these statements, we will understand them as carrying the meaning of establishing separate meanings, because according to the principle "التأسيس أولى من التأكيد" (giving a new meaning takes precedence over mere emphasis), each verse will be translated separately. لَا أَعْبُدُ مَا تَعْبُدُونَ

Translation: "I do not worship the gods that you worship."

وَلَا أَنتُمْ عَابِدُونَ مَا أَعْبُدُ

Translation: "Nor are you worshippers of the One whom I worship."

The One whom I worship, meaning Allah, you do not worship, and the false deities whom you worship, I do not worship. Listen to this carefully.

In the second verse, there is also a present-tense form on the side of the Prophet (peace and blessings of Allah be upon him), and a present-tense form on the other side as well. This indicates that I neither worship your false deities at present, nor is there any possibility of doing so in the future, because the present tense can indicate both the present and the future.

For the disbelievers, the active participle is used:

وَلَا أَنتُمْ عَابِدُونَ مَا أَعْبُدُ

Meaning: "At present, you are not worshippers [of the One whom I worship]."

Perhaps there could be a possibility in the future that you might begin worshipping Allah.

A Question Regarding the Worship of Allah

A question may arise here: the polytheists also worshipped the same Being whom the Messenger of Allah (peace and blessings of Allah be upon him) worshipped—Allah. So how can this be understood?

First answer: In the aforementioned verses, the worship of anyone besides Allah is completely negated, because the polytheists used to worship others besides Allah along with Him.

Second answer: The polytheists did not worship Allah according to the same method and belief of Tawheed according to which the Prophet (peace and blessings of Allah be upon him) worshipped Him. Rather, the polytheists worshipped Allah while holding the belief of Shirk.

Remember that in Islam, for the performance of any act of worship or implementation of any command, three things are extremely important:

١. Source (origin)
٢. Objective
٣. Method

All three—the source, objective, and method—must conform to the Shariah. When these three things are present, an act or command will be called a Shariah-based command.

It is not possible that the source and laws are imperial or non-Islamic, while the command is called Islamic. Rather, the source, objective, and method must all conform to the Shariah for a command and its implementation to be considered a Shariah-based action.

Now, if the source is Islamic but the method is non-Islamic—for example, Islam is to be implemented but through the path of democracy—then this is not Islamic implementation, because the method is non-Islamic.

Likewise, the objective of a Shariah ruling must be the pleasure of Allah. Only then will the ruling be considered Shariah-based; otherwise, it will not.

Remember, therefore:
"خَصْلَتَانِ يُسْأَلُ عَنْهُمَا يَوْمَ الْقِيَامَةِ: لِمَ فَعَلْتَ وَكَيْفَ فَعَلْتَ"
There are two things about which a person will be questioned on the Day of Judgment:
لِمَ فَعَلْتَ — Why did you do this?
وَكَيْفَ فَعَلْتَ — And how did you do it?
"The End Justifies the Means"
Here there is a new principle of the democratic system:
"The end justifies the means."
Its meaning is that the objective merely needs to be good, even if it is achieved through an incorrect or false method.
As it is said in Pashto:
"مقصد زما د یار د در رسیدل دی، خیر ده که په ډیرو وسیلو ورسیدم"
"My objective is to reach my beloved; it does not matter if I reach him through many different means."
According to the requirements of the democratic system, any path can be adopted for achieving an objective.
It is like someone building a cinema with the intention that after collecting its income, he will build a mosque. Would the construction of that mosque be religiously permissible?
Thus, it becomes clear that for a Shariah-based objective and ruling, the method must also be Shariah-based and according to the Prophetic method.
Now look at how Allah Almighty instructed His Messenger (peace and blessings of Allah be upon him) to say to these disbelievers: وَلَا أَنتُمْ عَابِدُونَ مَا أَعْبُدُ
"You are not worshippers of the Lord and Deity whom I worship."
This is because your method is not Islamic; rather, because of Shirk, it is a non-Islamic method.
The Constitution and the Question of Sovereignty
Similarly, if we look at the foundational law of Pakistan, it is stated at the beginning that sovereignty belongs to Allah.
This reminded me of the claim I made during negotiations. We had claimed that not even a single letter of the Constitution of Pakistan was Islamic—or, to put it another way, that not even one law in Pakistan's laws corresponded to any Islamic law, but was completely un-Islamic.
When this claim began gaining strength, during the days of negotiations, a committee of scholars that had been formed in Waziristan told me that my claim that the Constitution of Pakistan was completely un-Islamic was incorrect, because on the first page of the Constitution of Pakistan it states that sovereignty belongs to Allah, and similarly, on page ۲۲۷ it states that no law in the country will be contrary to the Qur'an and Sunnah.
Therefore, they said, your claim is incorrect.
I said that both of these statements were un-Islamic, because the first statement was not written according to the Shariah-based method—by opening the Qur'an and keeping in view "أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ"—but rather it was passed as a result of voting and majority opinion.
First, it was put to a vote and presented before the people. When a two-thirds majority expressed the opinion that this law stating that sovereignty belongs to Allah should be passed, only then was the law passed.
Just as it was passed by a two-thirds majority, tomorrow it could also be rejected by a two-thirds majority.
When it can also be rejected in this way, it means that it was passed through a non-Shariah-based method.
This is because the source of this law was not the Qur'an, Sunnah, Ijma', or Qiyas. Rather, its source was a man-made procedure: that your method for passing any law is that unless a two-thirds majority approves it, it cannot be given the status of law.
Even if you were to establish the Islamic punishments for theft and adultery through this same man-made procedure, they would still be considered illegal, because you would have implemented Islamic laws through a non-Shariah-based method. وَلَا أَنتُمْ عَابِدُونَ مَا أَعْبُدُ
In the light of "وَلَا أَنتُمْ عَابِدُونَ مَا أَعْبُدُ," the worship of the polytheists was also declared invalid because they did not worship Allah because Allah had commanded it in the Qur'an. Rather, they worshipped Allah through a non-Shariah-based method, namely Shirk.
Consequently, Allah instructed His Messenger (peace and blessings of Allah be upon him) to say that these disbelievers and polytheists had not truly worshipped Allah at all.
وَلَا أَنَا عَابِدٌ مَّا عَبَدتُّمْ
"And I will not worship the deities that you worship."
Some commentators say that "Ma" here should be understood to mean:
"I will not worship according to the methods by which you worship."
Thus, dissociation from disbelief and Shirk will also be carried out in the same manner described in this verse: if the method is non-Islamic, the action will not be acceptable.
Now, if someone wants to implement Islam through the path of an un-Islamic democracy, there will also be dissociation from this, because the source, objective, and method must all be Islamic and Shariah-based.
وَلَا أَنتُمْ عَابِدُونَ مَا أَعْبُدُ
"And you are not worshippers of the deity whom I worship."
Some commentators say that the verse before this relates to the present time, while this verse refers to the future. That is, even now I avoid your false method and do not worship your deities, and I will not do so in the future either. Nor will you ever worship my Lord in the future.
A question may arise here: some disbelievers later accepted Islam and began worshipping Allah alone.
The answer is that in the verse referring to the future, the

intended meaning is some stubborn disbelievers who never accepted Islam and instead died in a state of disbelief.

Another answer can be based on the explanation given earlier: Allah Almighty caused His Messenger (peace and blessings of Allah be upon him) to negate the worship of the disbelievers and polytheists because of their false method of worship and their false deities.

This answer is stronger than the first answer.

So now look for yourself: religion consists of both objectives and methods.

It is not enough for someone to say, "I want to implement an Islamic system, but it is my choice to adopt any method I want for its implementation."

Islam does not permit this at all.

Rather, if the objective is Islamic, the method must also be Islamic and Shariah-based, because religion consists of both objectives and methods.

لَكُمْ دِينُكُمْ وَلِيَ دِينِ The Separation of the Paths

"For you is your religion, and for me is my religion."

From this point onward, the paths of Islam and disbelief have been separated.

Your particular way of life—your religion—is for you, and my religion is for me.

This shows that the word "religion" can also be applied to a false religion. As for the true religion, there is no doubt that the term religion applies to it.

At the same time, in the light of the Tafsir of this Surah, it has also become established that religion consists of both goals and objectives, and methods and ways.

Two things have already been mentioned:

(A) My objective: My objective is completely different from your objective. My objective is Allah, while your objective is other than Allah.

(B) My method: My method is also different from your method. The path of Islam upon which I act is different from your path.

Now these two concepts—objectives and methods—have been called religion.

My objective and my method of following Islam constitute my religion, while your false objective and false method constitute your religion.

So now look for yourself: religion consists of both objectives and methods.

It is not that I want to implement an Islamic system but then say that I am free to adopt any method I wish for its implementation.

Islam does not permit this at all.

Rather, if the objective is Islamic, the method must also be Islamic and Shariah-based, because religion consists of both objectives and methods.

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should be taken of the sacrifices that were made for this purpose. Millions of people made sacrifices so that Pakistan would be a territory separate and free from laws of disbelief—not so that the red Englishman would leave and a black Englishman would take his place.

Our enmity was not because of the Englishman›s green and blue eyes or his red skin; rather, it was because of his law. That same law is still being enforced today. The only difference is that now people who profess the Kalimah are enforcing it. Englishmen who pray and fast have appeared, just as Abu Jahl and Abdullah ibn Ubayy also performed certain outward religious practices in their time, but they were disbelievers and irreligious.

Brothers!

The purpose of our jihad is also the Shariah, and if peace can come, it can also come because of the Shariah. If, hypothetically, peace could come without the Shariah, then there would be peace in Afghanistan today, where the world›s major powers are present. Yet people are being killed there, vehicles are being stolen, and so many killings occur every day that even the government does not know the complete number.

Then look at the period of the Taliban: when faith and the Shariah were present, there was such peace that in seven years there were not even ten killings. There was neither adultery nor theft nor inflation; rather, the blessings and mercies of Allah were descending.

Because Allah Almighty has promised that if you obey Me, I will help you. And when the Shariah is implemented, Allah Almighty will send rain upon you, increase your children and wealth, and place blessings in your gardens and forests.

Ameer of Tehreek-e-Taliban, Maulana Fazlullah (may Allah have (mercy on him

Purpose of Human Creation

All praise is due to Allah alone, and peace and blessings be upon the one after whom there is no prophet, and upon his family, companions, brothers, and those who support him.

To proceed: I seek refuge in Allah from Satan, the accursed:

"Then We have put you, [O Muhammad], on a clear way of command. So follow it and do not follow the inclinations of those who do not know. Indeed, they will never avail you against Allah at all. And indeed, the wrongdoers are allies of one another, but Allah is the ally of the righteous."

Respected Muhajir and Mujahid brothers!

I have recited before you verses ١٨ and ١٩ of Surah Al-Jathiyah. Allah Almighty is explaining to us the responsibility of our lives for which He created us: what our task will be and for what purpose we have come into this world.

Allah Almighty demands this responsibility from us, and if, hypothetically, we fail to fulfill this responsibility, Allah Almighty can question us regarding His law. The warnings and threats of Allah Almighty are also numerous in the Holy Qur›an.

Therefore, whoever believes in Allah Almighty and His religion, and believes in the Day of Judgment—that a day will come when we will appear before Allah Almighty, barefoot and bareheaded, with no interpreter between us and Allah Almighty—if such a scene is before a person›s eyes, then he will not become uncontrolled and without restraint. Rather, he will live his life within the limits set by Allah.

The translation of this noble verse is: "Then We have established you upon a law concerning the matter of religion, so follow it and do not follow the desires of those who do not know. Indeed, they will never avail you against Allah in anything. And indeed, the wrongdoers are allies of one another, while Allah is the ally of the righteous."

Allah Almighty is telling His Prophet ﷺ that We have established you upon a religion (Shariah) which is the command of Allah Almighty. This Shariah is the religion and law of Allah. O Prophet ﷺ! Submit yourself to it. Consider that the Noble Prophet ﷺ is the leader of mankind, the most excellent and honored of human beings and prophets, yet even he is not above the Shariah. Allah Almighty commands him to submit to the Shariah. In other words, the Shariah is even above the Messenger of Allah ﷺ. So who is there who can rise above the Shariah or attempt to enforce his own authority beyond the Shariah?

"And do not follow the desires of those ignorant people."

This is because if you accept someone else›s law instead of the law of Allah, then Allah Almighty will punish you for it. That is why He says:

"They will never avail you against Allah in anything."

Because Allah Almighty does not accept anyone›s authority regarding His punishment. Therefore, Allah Almighty warns us not to obey anyone in opposition to the law of Allah, not to consider anyone›s status, and not to bow our heads before anyone, even if your blood is shed.

This is what is beneficial for you: if you leave this world, then leave it with honor and dignity. But if you choose a life of slavery and human beings begin submitting to other human beings, then this is a loss for them, no matter how long they live in this world.

"And the unjust are allies of one another."

They are your enemies. No matter how close you become to them, they will not become your friends.

"And Allah is the ally of the righteous."

And taqwa also means following the Shariah.

On this basis, Allah Almighty has shown us a clear path regarding how life should be lived, and that we should not follow our desires. Whoever gives preference to desires over the Shariah has, as it were, obtained a visa to Hell; and whoever gives preference to the Shariah over desires has obtained a visa to Paradise. This is the dowry of the maidens of Paradise.

People often ask us: What is the purpose, position, and objective of Tehrik-i-Taliban Pakistan?

Our objective is precisely this: when the Messenger of Allah ﷺ was subject to the Shariah, then we too are subject to the Shariah, and Allah Almighty created this nation as well for His Shariah. He did not create it for disbelief, nor did He create it for English law.

The earth belongs to Allah Almighty, the heavens belong to Allah Almighty, therefore the law will also belong to Allah Almighty.

For this reason, our position is also clear: the ideology of Pakistan should be put into practice, and an account

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Who Are We?

Compiled and arranged by: Sheikh Abu Muhammad Khalid Haqqani (may Allah have mercy on him)

Former Deputy Ameer of Tehreek-e-Taliban Pakistan

١. Alhamdulillah, we are the Mujahideen of Tehreek-e-Taliban Pakistan and Muslims living in Pakistan.

٢. We believe in the Oneness of Allah, Glorious and Exalted is He, and this is our faith and the faith of every Muslim. We do not grant the right of divinity to any human being, jinn, angel, or anyone else besides Allah Almighty. Allah Almighty has stated nine times in the Holy Qur'an:

{اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ}

"Allah—there is no deity worthy of worship except Him."

{وَإِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ لَا إِلَٰهَ إِلَّا هُوَ الرَّحْمَٰنُ الرَّحِيمُ} (Al-Baqarah: ١٦٣)

"And your God is One God; there is no deity worthy of worship except Him, the Most Compassionate, the Most Merciful."

٣. We believe in Muhammad, the Messenger of Allah ﷺ, and in all the prophets who came before him. We regard them as the true prophets of Allah Almighty, and Muhammad ﷺ as the final Prophet. We consider any person or group that denies the finality of prophethood to be disbelievers. Allah Almighty says:

{مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا} (Al-Ahzab: ٤٠)

"Muhammad ﷺ is not the father of any of your men, but he is the Messenger of Allah and the Seal of the Prophets, and Allah is Knowing of everything."

٤. We regard all the Companions of the Messenger of Allah ﷺ as being upon the truth and do not differentiate between them. According to the creed of Ahl al-Sunnah wal-Jama'ah, we give precedence to the two Shaykhs, Abu Bakr al-Siddiq and Umar (may Allah be pleased with them), and we love the two sons-in-law, Uthman and Ali (may Allah be pleased with them).

Allah Almighty says:

{وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوا وَّنَصَرُوا أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَّهُم مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ} (Al-Anfal: ٧٤)

"And those who believed, migrated, and struggled in the way of Allah, and those who gave them shelter and helped them—these are truly the believers. For them is forgiveness and a noble provision."

Imam Abu Hanifa was asked about the creed of Ahl al-Sunnah wal-Jama'ah, and he replied:

(هُوَ أَنْ تُفَضِّلَ الشَّيْخَيْنِ وَتُحِبَّ الْخَتَنَيْنِ)

"It is that you give precedence to the two Shaykhs (Abu Bakr and Umar, may Allah be pleased with them) and love the two sons-in-law (Uthman and Ali, may Allah be pleased with them)."

(Sharh al-Aqidah al-Tahawiyyah lil-Maydani, p. ١١)

٥. We regard those who insult the two Shaykhs and the other Companions (may Allah be pleased with them all), curse them, or declare those Companions whose Islam is established through continuous transmission to be disbelievers, as outside the fold of Islam and as disbelievers.

٦. We regard the Holy Qur'an as the complete and perfect law sent by Allah. We regard the Qur'an consisting of thirty parts and ١١٤ surahs, which exists among us, as the Book revealed by Allah Almighty through Jibril (peace be upon him) to the Seal of the Prophets ﷺ. We consider those who regard it as incomplete, those who believe in another Qur'an besides it, and those who believe that it has been altered to be disbelievers.

Allah Almighty says:

{إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ} (Al-Hijr: ٩)

"Indeed, We have sent down the Reminder, and indeed We are its Protector."

And it is necessarily known in the religion of Islam (as clear as daylight) that "the Reminder" refers to the Qur'an—the Qur'an that exists between the two covers and is recited by the tongues, which has existed for fourteen hundred years. No part of it has been omitted or disappeared.

٧. We believe that all the prophets (peace be upon them) are protected from sin, and whoever establishes them as sinners, we regard as misguided and one who leads others astray. Likewise, apart from the prophets, we do not regard any human being as infallible.

٨. We regard the Companions of the Prophet Muhammad ﷺ as the standard of truth (the criterion for recognizing truth) and as our role models and leaders. Allah Almighty says:

{فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدِ اهْتَدَوْا} (Al-Baqarah: ١٣٧)

"So if they believe in the same as you believe in, then they are rightly guided."

٩. Regarding the issue of names and attributes, we follow the school of Ahl al-Sunnah wal-Jama'ah. We neither affirm a physical body for Allah Almighty nor negate His attributes from His Essence. Allah Almighty says:

{لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ} (Ash-Shura: ١١)

"It is that you give precedence to the two Shaykhs (Abu Bakr and Umar, may Allah be pleased with them) and love the two sons-in-law (Uthman and Ali, may Allah be pleased with them)."
(Sharh al-Aqidah al-Tahawiyyah lil-Maydani, p. ١١)

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Allah Almighty says:
{إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ} (Al-Hijr: ٩)
"Indeed, We have sent down the Reminder, and indeed We are its Protector."

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"So if they believe in the same as you believe in, then they are rightly guided."

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{لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ} (Ash-Shura: ١١)
"There is nothing like Him, and He is the All-Hearing, the All-Seeing."

١٠. Regarding the issue of faith and disbelief, we follow the moderate position of Ahl al-Sunnah wal-Jama'ah. We disassociate ourselves from excess and negligence in this matter. We neither, like the Jahmiyyah and Murji'ah, regard deeds as worthless, nor, like the Khawarij and Mu'tazilah, declare someone outside Islam for every sin.

١١. We consider Islam to be the default status of Muslims and the Muslim world; that is, we regard them as Muslims unless a statement or action is issued from them that is among the acts and signs of disbelief that take a person outside Islam:
الايمان هو التصديق بجميع ما جاء به النبى ﷺ من حيث ما جاء به النبى ﷺ اجمالا فيما علم اجمالا وتفصيلا فيما علم تفصيلا مع التزام الطاعة من غير ان يقترن بامارات التكذيب والانكار
(Kashf al-Bari)
"Faith is affirming everything that the Prophet ﷺ brought, on the basis that it was brought by the Prophet ﷺ: in general regarding matters known in general, and in detail regarding matters known in detail, together with adherence to obedience, so long as signs of rejection and denial are not attached to it."

١٢. The majority of the Mujahideen associated with Tehreek-e-Taliban Pakistan follow Imam Abu Hanifa's school in matters of subsidiary jurisprudential issues among the four schools of Ahl al-Sunnah wal-Jama'ah. Alongside this, we regard the other schools associated with Ahl al-Sunnah wal-Jama'ah as valid and do not harbor any hatred toward them.

For the sake of the unity of the Ummah and the Islamic Caliphate, we give every Muslim a place in our movement. We keep ourselves away from all forms of sectarian, linguistic, and national prejudices, as stated in the noble hadith:
[مَثَلُ الْمُؤْمِنِينَ فِي تَوَادِّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ الْوَاحِدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى]
(Sahih Muslim: ٢٥٨٦)
"The example of the believers in their mutual love, mercy, and compassion is that of one body. When one part of it suffers, the rest of the body responds with sleeplessness and fever."

١٣. And since we consider them Muslims, as the Mercy to the Worlds ﷺ said on the occasion of the Farewell Pilgrimage:
[فَإِنَّ اللَّهَ حَرَّمَ عَلَيْكُمْ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا]
(Sahih Bukhari: ١٧٤٢)
"Indeed, Allah has made your blood, your wealth, and your honor sacred to you, just as the sanctity of this day of yours, in this month of yours, in this city of yours."

Therefore, we strongly condemn the attacks carried out against ordinary innocent Muslims in their markets and mosques. Likewise, we regard collecting money in the name of the Taliban as impermissible and forbidden, and consider this to be the work of Pakistan's black network

(ISI) and the notorious American agency Blackwater.

١٤. We regard making man-made laws as alternatives to the law revealed by Allah Almighty, making any kind of alteration or amendment to it, and giving preference to the law of other than Allah over Allah's law as an un-Islamic act and disbelief.

The noble hadith states: [مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ]
(Sahih Bukhari: ٦٩٢٢)

"Whoever changes his religion, kill him."

١٥. We recognize the right to declare something lawful or unlawful solely as belonging to Allah, and we do not consider it permissible for any human being to declare something permissible or impermissible.

١٦. According to the texts of the Qur'an and Sunnah and the explanations of senior scholars, we regard friendship and love between Muslims and disbelievers as forbidden and impermissible. During a war between Muslims and disbelievers, we regard standing in the ranks of the disbelievers against Muslims, and fighting for their victory and for the defeat of Islam and the Muslims, as disbelief. Allah Almighty says:

{يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَى أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ} (Al-Ma'idah: ٥١)

"O believers! Do not take the Jews and Christians as friends. They are friends of one another. Whoever among you takes them as friends is one of them. Indeed, Allah does not guide the wrongdoing people."

The jurist of the age, Shah Anwar Shah Kashmiri, states in Akfar al-Mulhideen, p. ١٢٩:

وَمَنْ ذَبَّ عَنْهُ أَوْ تَأَوَّلَ قَوْلَهُ يُكَفَّرُ قَطْعًا لَيْسَ فِيهِ تَوَانٍ

"And whoever defends him or interprets his statement [in his favor] is certainly a disbeliever; there is no weakness in this matter."

The text claims that this statement is not limited to Ghulam Ahmad Qadiani, but includes defending the disbelief, system, and law of every disbeliever.

١٧. We regard Jihad and fighting in the way of Allah as a religious obligation, and we regard those who deny fighting in the way of Allah and do not believe in it as outside Islam, just as we consider those who do not believe in or deny prayer and other religious commandments to be disbelievers. We regard Jihad and fighting in the way of Allah as the sole means of establishing the sovereignty and supremacy of Islam. Allah Almighty says:

{وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ} (Al-Anfal: ٣٩)

"And fight them until there is no more persecution and religion is entirely for Allah."

الايمان هو التصديق بجميع ما جاء به النبى ﷺ ومنه الجهاد

"Faith is affirming everything that the Prophet ﷺ brought, and Jihad is among those things."

١٨. We regard every ideology other than Islam and the Islamic Caliphate as disbelief.

{وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ} (Al-Imran: ٨٥)

"Whoever seeks a religion other than Islam, it will never be accepted from him, and in the Hereafter he will be among the losers."

١٩. We regard the secular and democratic system as disbelief and consider it a means through which disbelievers have occupied Muslim lands. Therefore, we call upon the entire Muslim Ummah to rise up in order to liberate our lands from this occupation, end this system of disbelief in our countries, and establish in its place a purely Islamic system and a Caliphate according to the Prophetic method.

٢٠. We consider suicide attacks permissible and regard them as an effective weapon against the enemy in this Jihad. However, since this is a matter of juristic interpretation, we do not impose our interpretation upon others and do not harbor enmity toward someone merely because he does not accept suicide attacks, provided that he is not assisting the enemy.

٢١. We regard Islamic territory as being like a single village, and any land upon which the Caliphate was established, even for one day, from the time of the Prophetic mission until today, is Islamic territory.

We do not accept the division of the lands of Islam by the disbelievers on linguistic or national bases, and we regard this as an organized conspiracy.

As the jurists say: وَبِلَادُ الْإِسْلَامِ كُلُّهَا بِمَنْزِلَةِ الْبَلْدَةِ الْوَاحِدَةِ
(Majmu' al-Fatawa, vol. ٥)

"And all the lands of Islam are like a single town."

Therefore, we regard freeing these countries from the domination of the system of disbelief as an obligation upon us.

٢٢. We reject the United Nations—which is described in the text as a conglomeration that has imposed a great war upon the entire world, including Afghanistan, and whose charter and constitution consist of non-Islamic laws—and its laws. We regard it as the greatest Taghut and the leader of disbelief, and regard rejecting it as an obligation upon every Muslim. Allah Almighty says:

{فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى} (Al-Baqarah: ٢٥٦)

"Whoever rejects Taghut and believes in Allah has grasped the firmest handhold, which will never break."

٢٣. Our manifesto consists of the Qur'an, Sunnah, and the interpretations of the Imams of religion. We are neither innovators nor followers of desires. We regard self-invented interpretations of the Qur'an and Sunnah as forbidden and as heresy.

Mufti Ghufran,
may Allah protect him

Armed Uprising in Pakistan Is the Fulfillment of the Hopes of the Senior Deobandi Scholars and Great Sufi Shaykhs

Praise be to Allah, Lord of the worlds, and there is no enmity except against the wrongdoers.

And peace and blessings be upon the leader of goodness, Muhammad, and upon all his family and companions.

To proceed:

Allah Almighty says: "Why were there not, among the generations before you, people possessed of virtue who would forbid corruption in the land, except a few of those whom We saved? And those who were unjust pursued the luxury they had been indulging in, and they were criminals." (Surah Hud ١١:١١٦)

Translation: "So why were there not among the communities before you people of virtue who would forbid corruption in the land, except a few whom We saved among them? And those who were unjust followed the very path in which they had lived in luxury, and they were sinners."

The sole purpose of the present article is to examine how many sacrifices the religious scholars and ordinary Muslims made for the ideology of Pakistan at the time of its establishment. The fruits of those sacrifices were not seen even for a single day during the seven decades that followed.

After that, during these seven decades as well, the Muslims of Pakistan continuously struggled, made sacrifices, and undertook peaceful reform efforts for the implementation of Islam.

For example:

- The Muslims of Pakistan launched peaceful movements for the implementation of Shariah.
- Political and reformist organizations were formed.
- The Council of Islamic Ideology was established.
- Shariah benches were formed.
- Islamic Hudood and punishments were implemented.
- The system of Ushr and Zakat was introduced.
- The Shariah Bill was repeatedly presented before public opinion.
- For several decades, promises of beautiful changes through votes.
- Shariah terminology.
- Attractive slogans.

These are all things that Muslims have been hearing about, but all these efforts have been sacrificed to political objectives, the interests of the elite, the personal interests of enslaved families, and democracy and dictatorship.

Having witnessed the failure of these peaceful and reformist efforts, what instructions and bequests did our senior religious scholars leave for us? In light of these instructions, what is our duty and responsibility?

Therefore, first, a brief account will be given of the sacrifices made at the time of the establishment of Pakistan. After that, the revolutionary statements of the scholars will be mentioned, and finally, the sacrifices of the ordinary Muslims of Pakistan and the results that followed from them will be discussed.

The sacrifices of Muslims at the time of the establishment of Pakistan:

Pakistan came into existence for the purpose expressed in these slogans:

"What is the meaning of Pakistan? There is no god but Allah."

"Islam will prevail here."

"What is the relationship between you and me? There is no god but Allah."

How great were the sacrifices made by Muslims to achieve these claims, promises, and slogans?

According to Amir-e-Shariat, Syed Ataullah Shah Bukhari, may Allah have mercy on him:

"In order to separate Pakistan from India for the sake of Islam, ten million Muslims migrated, one million Muslims were martyred, and the honor of one hundred thousand women was violated."

(Khutbat Amir-e-Shariat, p. ١٣٣)

According to Noor Muhammad Qureshi:

"As a result of the partition of the subcontinent, tens of millions of Muslims became homeless, ١,٥ million Muslims were killed, and approximately ٩٠,٠٠٠ Muslim daughters were dishonored."

A few lines further, he writes:

"As part of the continuing events surrounding the partition of the subcontinent, in ١٩٤٨, five hundred thousand Muslims were killed in Hyderabad Deccan. After that, in ١٩٧١, two to twenty million Punjabi and Bihari Muslims were killed by Bengalis in East Pakistan. In response to this, the Pakistani army killed ٢,٥ million Bengalis."

(To Sahib-e-Manzil Hai Ya Bhatka Hua Rahi, p. ٤٠ —

author: Noor Muhammad Qureshi, Advocate)
Mr. Qureshi has quoted these figures from Armaghan-e-Ajam by Aziz Ahmad Siddiqui.
Readers!
All these sacrifices are the price of Pakistan.
However, as a result of the historical betrayal by Quaid-e-Azam Muhammad Ali Jinnah, instead of Islam, a democracy-like imperial system was imposed on the land of Pakistan. In other words, as a result of more than ten million migrations, two million martyrdoms, and the violation of the honor of more than one hundred thousand women, a secular class—privileged by America and Britain and sustained by Western stipends—was imposed upon and took control of the ٩٨ percent Muslim population of Pakistan.
You can therefore understand this reality very well from the speech delivered by Quaid-e-Azam Muhammad Ali Jinnah on August ١٩٤٧ ,١١, when he addressed the members of the Constituent Assembly:
"You are free; you are free to go to your temples. You are free to go to your mosques or to any other place of worship in this State of Pakistan. You may belong to any religion or caste or creed—that has nothing to do with the business of the State. You may belong to any religion or caste or creed—that has nothing to do with the business of the State. You will find that in course of time Hindus would cease to be Hindus and Muslims would cease to be Muslims, not in the religious sense, because that is the personal faith of each individual, but in the political sense as citizens of the State."
Maulana Abdul Sattar Khan Niazi, a teacher at Islamia College Lahore, says:
"At the beginning of ١٩٤٦, I met Quaid-e-Azam. I asked Quaid-e-Azam what kind of government he would establish in Pakistan. He replied without hesitation: the kind of government Atatürk established in Turkey."
(To Sahib-e-Manzil Hai Ya Bhatka Hua Rahi, p. ٣٩٨)
From this speech, readers will have understood quite clearly that Pakistani rulers, from the very beginning, had taken up secular ideas and prepared themselves to deny and rebel against the sovereignty of Allah, Lord of the worlds.
You have seen that in his very first address, Jinnah declared the sovereignty of Allah meaningless and declared all Pakistanis, without distinction between Islam and disbelief or between men and women, to be equal citizens of a government and state created by human beings. He reduced religion and acts of worship to a matter of personal concern.
Statements Encouraging Armed Uprising
Now consider the statements of the senior religious scholars, Sufi shaykhs, and eminent muftis that have been calling us toward an armed uprising for so long!
(١) Someone asked Pakistan›s Grand Mufti, Mufti Muhammad Shafi, may Allah have mercy on him, how life in Pakistan could be made possible according to Islamic requirements. In response, Mufti Sahib said:
"It is an open fact that our present life has moved very far away from the requirements of Islam. Therefore, in order to return to our original position, no measure of a partial nature can be effective. Rather, if this objective is genuinely before us, it cannot be achieved without measures of a revolutionary nature."
A few lines further, he says:
"If we genuinely desire reform in our hearts, we must firmly understand that for this we will have to address the sources of corruption from which all the streams (sources) of our problems flow, rather than merely undertaking a few superficial and external measures."
After mentioning some fundamental reforms, he writes:
"Finally, it seems appropriate to repeat once again that many of the proposals presented above will seem strange and perhaps unpleasant to our present easygoing temperament. But we should have the courage to acknowledge the bitter reality that we are members of a nation that, because of our continuous misconduct, has been defeated and disgraced on every front of life."
"A nation that is politically powerless, economically impoverished, educationally backward, and morally bankrupt cannot be lifted from the cave of humiliation and backwardness through any superficial or cursory effort. Rather, if honor and prosperity are destined for it, there is no other path except to inspire within it such an energetic, passionate, and active movement that once it has had the courage to rise with the determination to change the worn-out path of life, gives the people new courage, new aspirations, and new enthusiasm; instead of blindly imitating anyone, makes its own path in the world and, with determination and courage, sets out upon it."
A few lines later, he says:
"Therefore, if a revolution truly based on Islamic principles is intended in Pakistan, then we too will have to find the courage, at least once, to swallow many bitter pills. And if we are not prepared for this, our future will be much more desolate and dark than it is today." (Nifaz-e-Shariat, p. ٨٤)
Among the heartfelt proposals of Pakistan›s Grand Mufti, several points are particularly worthy of consideration:
١. This objective cannot be achieved without measures of a revolutionary nature.
٢. We must address the sources of corruption from which all the streams (sources) of corruption flow.
٣. An energetic, passionate, and active movement

should be inspired.

٤. It should rise with the determination to change the worn-out path of life.

٥. It should give the people new courage, new aspirations, and new enthusiasm.

٦. Instead of blindly imitating anyone, it should make its own path in the world and proceed upon it with determination and courage.

٧. We too will have to find the courage, at least once, to swallow many bitter pills.

٨. If we are not prepared for this, our future will be much more desolate and dark than it is today.

What lesson does Pakistan›s Grand Mufti intend to give the Muslims of Pakistan through these courageous and encouraging statements? Even despite these explicit statements, can the "revolution" he means possibly refer to that same worn-out democratic revolution? Certainly not.

(٢) What did Sheikh al-Islam Maulana Shabbir Ahmad Usmani, may Allah have mercy on him, say?

Asad Multani, the late scholar, came to Maulana Shabbir Ahmad Usmani and said that they should not strive for the Objectives Resolution, because the English-educated class here runs away from religion. He said, "Lest the history of Spain be repeated here."

In response, Maulana Usmani said:

"You have the example of Spain in your mind, while we have the example of Afghanistan in our minds. When religion was opposed, Amanullah Khan had to leave the throne and flee. And he said, 'We will continue the struggle for religion. Let us see whether the example of Spain comes before us, or whether you have to flee like Amanullah.'" (Khutbat-e-Ihtisham, Vol. ١, p. ٣٨٠)

Has the time still not arrived when, instead of the politics of pleading and peaceful reforms, we should, like the Afghan mujahideen, adopt jihadist politics established upon the Shariah method, expel the slaves of the West from the country just as their masters were, and implement Shariah laws in the country?

(٣) Maulana Yusuf Ludhianvi Shaheed, may Allah Almighty have mercy on him, repeatedly drew the rulers› attention toward the purpose for which Pakistan was established, but no one paid heed to his warnings. Eventually, he was compelled to say:

"Pakistan has everything, but it does not have the supremacy of Islam. The covenant we made with God and the Messenger at the time of the establishment of Pakistan has become an ornament of the shelf of forgetfulness. Until this resolve is renewed afresh, and until we repent before God for all the negligence and shortcomings that have occurred and take revolutionary steps to rectify and make amends for them, Pakistan will not fulfill the purpose for which it was created. Mere attractive slogans, announcements, and statements cannot change the destiny of Pakistan."

(Arbab-e-Iqtidar Se Khari Khari Batein, p. ٧٧)

Ludhianvi, may Allah have mercy on him, considered it necessary to repent for the previous negligence and shortcomings and to take a revolutionary step for the purpose of Pakistan—not a peaceful reformist, democratic, or linguistic movement.

Every sensible person understands what "taking a step" means.

(٤) Sheikh al-Islam Mufti Muhammad Taqi Usmani addressed Prime Minister Muhammad Khan Junejo in ١٩٨٧ and said:

"The implementation of Shariah in Pakistan is as necessary for the life and survival of this country as the presence of a soul in a body is necessary for the body to remain alive. It is also necessary because we are all Muslims, and Allah Almighty has imposed upon us the obligation to implement His commands upon His earth. It is also necessary because the very purpose for which Pakistan came into existence was that Muslims in this region would practically establish their religion."

(Nifaz-e-Shariat Aur Iske Masail, p. ١١٥)

Look, Mufti Sahib, may Allah Almighty preserve him, has declared the practical implementation of Shariah necessary for the life and survival of Pakistan.

So, have we had the opportunity to witness the practical implementation of Islam in Pakistan even for a single day during these seven decades?

According to Mufti Sahib›s statement, Pakistan has been lifeless and dead for seventy years.

Mufti Sahib, may Allah Almighty preserve him, declared it the duty and responsibility of all Pakistani Muslims to practically put the spirit and life (the Shariah system) into Pakistan for three reasons:

(١) By virtue of being Muslims.

(٢) Because Allah Almighty has imposed upon us the obligation to implement His commands upon His earth.

(٣) Because the very purpose for which Pakistan came into existence was that Muslims in this region would practically establish their religion.

The magic of others has worked after all.

And we have become a spectacle.

According to Sheikh al-Islam Mufti Muhammad Taqi Usmani:

"Shariah is an immutable divine law. There is no need to count votes to establish its obligatory nature. Even if, God forbid, not a single vote of public opinion were cast in its favor, that would have no effect whatsoever on its being obligatory." (Nifaz-e-Shariat)

In response to a letter from someone, he writes:

"Those gentlemen who entered politics, and then the assembly, for the sake of an Islamic system are satisfied with the thought that democracy is the first step toward an Islamic system. Therefore, they believe that every effort we make along this path is for the sake of Islam. Once this first step has been completed, we will move forward for Islam."

"But the difficulty is that time is not such a philosopher that it will alter its pace in consideration of these logical justifications. Its journey continues uninterrupted, and the seeds of atheism and irreligion that were sown a long time ago have, with the passage of time, grown into mighty trees. New fruits and flowers are appearing on them. For twenty-eight years, we have been waiting to uproot these trees from their roots, waiting first for the path to reach them to become clear and comfortable, regardless of how young and strong these trees will have become by the time this comfortable path is prepared, and how powerful their offspring may have become after being born."

(Nifaz-e-Islam Aur Iske Masail, p. ٩٨)

Excerpts from the Final Historic Speech of Mufti-e-Azam Pakistan, Mohsin-e-Millat Maulana Mufti Mahmood, at Jamia Usmania Sher Shah Karachi, and a Glimpse of His Brief Period in Government

The great hadith scholar, Grand Mufti of Pakistan, advocate of the Islamic revolution, Sheikh of Hadith and Tafsir, Hazrat Maulana Mufti Mahmood, may Allah have mercy on him, was a shining star of the Muslim nation, a great benefactor of the country and nation, a great leader of the Islamic world, a universal movement, a champion in every field, a mountain of knowledge and wisdom, a well-wisher of every oppressed person and an unsheathed sword against the oppressor. At the same time, he was the Grand Mufti, Sheikh of Hadith and Tafsir, a renewer of the age, the uncrowned king of the political arena, and a symbol of Muslim unity.

Here, it is considered necessary for the benefit of readers to present part of Hazrat Mufti Sahib›s final historic speech, which he delivered on June ١٩٨٠ ,٦, at a grand gathering in the Tuar Sher Shah Grand Mosque on the occasion of the founding day of Jamia Usmania Sher Shah Karachi.

After the customary sermon, Hazrat Mufti Sahib, may Allah have mercy on him, said:

"We have determined the purpose of our lives: either we will obtain the system of justice of Islam in Pakistan, or we will give our lives. There is no third path between the two. We cannot make peace with any false system other than Islam."

Courtesy: Jang Group

Written by: Qari Muhammad Usman

Readers!

Mufti Sahib had declared the establishment of a system of justice in Pakistan to be the objective of his life—that either they would establish the system of justice or offer their lives as a sacrifice. Mufti Sahib declared the middle path (the path of reconciliation with falsehood) to be invalid.

That is, the Islamic system should not be established while he continues to live his life safely, or he should cooperate with some other false system (democracy) besides Islam.

For the heirs and followers of Mufti Sahib, there is a great deal of instruction and admonition in this speech.

"So take a lesson, O people of insight."

My purpose in citing this passage is to say that Mufti Sahib too, having fulfilled his responsibility, pointed his followers toward the path of revolution: if the Islamic system was not implemented, then the revolution in which lives are offered as sacrifices would have to be adopted—and that is jihadist politics, not democratic politics.

Because in democratic politics, it is not lives that are offered as sacrifices; rather, the funerals of faith and honor are carried out.

Introduction and Preface

From time to time, the Pakistani army and its institutions raise certain issues concerning jihad and the mujahideen in the form of fatwas and writings, and these are given considerable publicity. Their fundamental objective is to create doubts and suspicions in the hearts of Muslims regarding the so-called sacred jihad being waged against the Pakistani army and its institutions, which are described here as occupying the homeland. Through such fabricated fatwas, the army and its institutions attempt to prove to Muslims that the jihad being waged in Pakistan is false and unlawful, and that the mujahideen engaged in it are also foreign agents and false.

This is the same false method that the British adopted against the mujahideen who fought jihad and engaged in combat against the British after they established their colonial occupation over the Indian subcontinent. Therefore, these objections and arguments raised to prove the jihad in Pakistan to be un-Islamic and unlawful are not new today; rather, they are two centuries old.

After the fall of the Ottoman Caliphate, when the British began dividing up Islamic territories and establishing oppressive occupations over them, Muslims with a sense of honor in every region began jihad against the occupying British under the guidance of scholars whom they regarded as people of truth.

When the occupying British faced difficulties because of the jihad of the mujahideen and suffered losses of life and property, they employed their Orientalists in order to put an end to it. These Orientalists fabricated fatwas to prove that the jihad being waged against the British was unlawful and prohibited. They claimed that the British were the rulers of the time and those in authority, that those who fought against them were rebels, and so on. They then spread these fatwas among Muslims under the names of so-called Muslim personalities whom they had bought.

Maulana Muhammad Mian Sahib writes something similar in his book Tehrik-e-Sheikh-ul-Hind (p. ١١٨): "Shaykh al-Hind, may Allah have mercy on him, informed Haji Tarangzai Sahib and considered it necessary that he go to Yaghistan (the independent tribal areas of the North-West Frontier Province [Khyber Pakhtunkhwa]) and begin the necessary practical operations. Accordingly, Haji Tarangzai Sahib reached the tribal area. The gathering of mujahideen became too large to count. After some time, fighting broke out and, by the grace of Allah, the mujahideen began achieving unexpected success, forcing the British to retreat and take refuge back in their cantonment. In reaction to this, the British took the following measures against the jihad and the mujahideen:

١. Propaganda should be spread among the public that this is not jihad; jihad cannot take place without a king, and jihad without a king is unlawful.

٢. Money should be spent like water, and their people should be sent to the tribal chiefs and given enormous sums of money to turn people away from the mujahideen and Haji Sahib.

٣. It should be propagated among the public that the king of the Muslims of the Frontier Province [Khyber Pakhtunkhwa] and the Afghans is Amir Habibullah, the ruler of Afghanistan; Muslims should pledge allegiance to him for jihad and wait until he raises the banner of jihad.

٤. At this time it is obligatory upon Muslims to pledge allegiance to jihad on paper, sign it, and send these documents to the office of Sardar Nasrullah Khan, Deputy of the Amir of Kabul.

٥. Amir Habibullah Khan should be prevented from entering jihad by showing him various false promises and giving him enormous amounts of money.

٦. Regarding the war between the British and the Turks, propaganda should be spread that this is not a religious war or jihad but a political war.

٧. The British obtained a false decree in the name of Sultan Abdul Majid Khan, who was the Turkish Caliph, and published it throughout India, claiming that Muslims were obliged to follow this decree. The decree stated that obedience to the British was necessary and that they should not be fought. Consequently, people›s emotions were cooled." (Tehrik-e-Sheikh-ul-Hind, p. ١١٨.)

Similarly, when the scholars of India began a jihad movement against the occupying British, one tactic employed by the British to defeat that movement was to promote one of their agents, Ghulam Ahmad Qadiani, who later made the well-known claim to prophethood. His fundamental objective was also to prevent Muslims from participating in jihad.

Likewise, Maulana Nur Muhammad Waziristani writes in

his book Jihad-e-Afghanistan (p. ١١٣):

"British diplomacy had a fatwa issued through its Dar al-Ifta against the War of Independence of ١٨٥٧, stating that the British were the rulers of the time and that Muslims were under their protection (i.e., were mustamin). Therefore, obedience to the British was obligatory and rebellion was prohibited."

The Pakistani army is also following the British method. Since the Pakistani army is a continuation of the British imperial Indian army in India, it too uses against jihad and the mujahideen the same old method tried by its British teachers: massacring unarmed Muslims; demolishing their homes, mosques, and religious schools; indiscriminately bombing them; displacing millions and forcing them to live lives of migration and suffering in camps; declaring innocent Muslims to be terrorists and making them disappear; keeping them for years in dark cells with their hands and feet bound; or killing them and throwing their mutilated bodies onto the roads. Whether it is spreading false propaganda against them to declare their jihad unlawful or depriving them of the right to defend themselves, the army and its institutions completely follow in the footsteps of their British master.

After this introduction, we will now explain the subjects raised by the British Orientalists against jihad and the mujahideen, and their correct legal status in the light of the Qur›an, Hadith, and the teachings of the jurists. The Pakistani army, which follows them, also uses these arguments as a weapon against the Pakistani mujahideen in order to protect itself from their attacks. But Allah Almighty says:

"They intend to extinguish the light of Allah with their mouths, but Allah will perfect His light, even though the disbelievers dislike it." (Al-Saff: ٨)

In this writing, we will mention four subjects:

- First subject: The permission of a king or ruler is not a condition for jihad.
- Second subject: The government of Pakistan is not Islamic and its rulers are not among those in authority.
- Third subject: Those who take up armed resistance against the Pakistani rulers and army are not rebels.
- Fourth subject: Pakistani security personnel who die while fighting against the mujahideen are not martyrs.

First Subject

The Permission of a King or Ruler Is Not a Condition for Jihad

The Orientalists and the Pakistani army have issued a self-created fatwa that a ruler›s declaration and permission are necessary for jihad, and that jihad without the ruler›s declaration is unlawful and prohibited.

The British used this same fatwa to weaken the jihad of the Muslims of India. They promoted people such as Ghulam Ahmad Qadiani, a disbeliever, and Sir Syed Ahmad Khan, described here as an atheist, in order to promote this fatwa. Today, the Pakistani army and government also use this same self-created fatwa to weaken the jihad of the Pakistani mujahideen and declare it illegitimate.

From the perspective of Islamic law, this is a false and incorrect concept. In the following lines, we will explain the correct legal position on this matter.

The Permission or Existence of a Ruler Is Not Necessary for the Validity of Jihad

In Islam, jihad is a high act of worship. Under ordinary circumstances, it is a collective obligation (fard kifayah), and sometimes it becomes an individual obligation (fard ‹ayn). At times it is obligatory, and at times it is permissible and recommended.

"The obligation of jihad is of two types. One of them is individual upon everyone who is capable of it, according to his ability, when general mobilization occurs. Allah Almighty says: 'Go forth, whether light or heavy' [al-Tawbah: ٤١]. And He says: 'What is the matter with you that when you are told, "Go forth in the way of Allah," you cling heavily to the earth?' [al-Tawbah: ٣٨] … up to His statement: 'He will punish you with a painful punishment' [al-Tawbah: ٣٨].

The other type is a collective obligation. If some people undertake it, it falls from the others because the objective has been achieved: breaking the strength of the polytheists and strengthening the religion."

(Al-Mabsut by al-Sarakhsi.)

Jihad as a collective obligation occurs in the form of offensive jihad. When Muslims have strength and dominance, it is obligatory upon Muslims to attack the territories of disbelievers in order to expand Islam and bring those territories into Islamic lands. The scholars have mentioned conditions for this, such as parental permission, a legitimate Islamic leadership, calling people to Islam before the attack, and so forth.

Jihad as an individual obligation occurs in the form of defense. When disbelievers attack an area belonging to Muslims, jihad becomes individually obligatory upon Muslims in order to protect their lives, property, and honor. This jihad initially becomes individually obligatory upon those living in the immediate vicinity. If they are insufficient to confront the enemy, it gradually becomes individually obligatory upon the Muslims of the entire Islamic world.

There are no conditions for this type of jihad. Whatever strength a person possesses, he is required to use it to confront the disbelievers.

(Adapted from Da›wat al-Jihad by Shaykh Fazal Muhammad, may Allah preserve him.)

Under ordinary circumstances, declaring jihad is the authority of the ruler. However, in certain circumstances Muslims can also appoint someone from among themselves as an amir and undertake this task—for example, when the imam is absent or missing and it is necessary to confront an enemy of the religion, or when the Muslim ruler loses his legitimate status and becomes liable to removal, and the jihad is directed against him. In such a case, it is permissible for Muslims to mutually agree upon someone from among themselves as an amir and conduct jihad under his leadership.

Evidence

The Jihad of Abu Basir (may Allah be pleased with him) Against Quraysh Without the Permission of the Messenger of Allah ﷺ

During the Treaty of Hudaybiyyah, the Messenger of Allah ﷺ concluded a truce with Quraysh. Nevertheless, Abu Basir (may Allah be pleased with him) continued his jihad against Quraysh.

The Messenger of Allah ﷺ was himself present, yet Abu Basir (may Allah be pleased with him) opened a front of fighting against Quraysh without his permission, and he was leading the jihad against Quraysh.

The Messenger of Allah ﷺ was the ruler of the Muslims at that time, but he did not reprimand Abu Basir (may Allah be pleased with him). Rather, he praised him and said that he wished someone else would join him:

“Woe to his mother! He is an inciter of war. If only he had someone with him.” (Al-Bukhari: ٢٧٣٤.)

To this day, there has been no position in the Muslim community that the jihad of Abu Basir (may Allah be pleased with him) against Quraysh was unlawful because he did not have a king.

The Statement of Ibn Qudamah (may Allah have mercy on him)

Ibn Qudamah (may Allah have mercy on him) says:

“The matter of jihad is entrusted to the imam and his judgment, and the subjects must obey him regarding what he determines in this matter … If there is no imam, jihad should not be postponed, because its benefit would be lost by delaying it. If booty is obtained, its people shall distribute it according to the requirements of Islamic law.” (Al-Mughni, p. ٣٥٢, vol. ٨.)

In other words, if there is no imam, jihad should not be postponed because delaying jihad may cause the military strategy and benefit to be lost. If booty is obtained, the mujahideen themselves will distribute it according to Islamic law.

Likewise, Ibn Qudamah (may Allah have mercy on him) says:

“Al-Shirbini said in the commentary that al-Bulqini excluded certain cases from the disliked status: first, when the objective would be lost by leaving to seek permission; second, when the imam has suspended military expeditions and he and his soldiers have become occupied with worldly affairs, as is witnessed; third, when it is strongly believed that if permission were sought, he would not grant it.” (Mughni al-Muhtaj, p. ٢٢٠, vol. ٤.)

The conclusion is that there are three circumstances exempted from the disapproval of jihad without the imam›s permission:

١. When there is a fear that the objective will be lost while waiting to obtain permission from the imam.

٢. When the imam and his army themselves have abandoned jihad and become occupied with worldly affairs.

٣. When there is a strong belief that the imam will not permit jihad but will instead prevent it.

In such circumstances, jihad without the imam›s permission is permissible without being considered disliked.

The Statement of Imam al-Haramayn (may Allah have mercy on him)

Imam al-Haramayn says in his book Ghiyath al-Umam:

“If the age becomes devoid of a ruler, it becomes incumbent upon the Muslims to undertake fighting against the deniers. If a group among them possessing sufficient capability undertakes it, the obligation falls from the rest of those legally responsible. This applies when they have no ruler.” (Ghiyath al-Umam.)

The Fatwa of the Jurist of the Age and Grand Mufti of Pakistan, Mufti Rasheed Ahmad Ludhianvi (may Allah have mercy on him)

Mufti Rashid Ahmad was asked in Ahsan al-Fatawa about jihad against the government of Burma:

“The government of Burma is oppressing its Muslim citizens, to the extent that it is imposing restrictions on their religious laws and preventing them from fulfilling their religious obligations. Under these circumstances, is it obligatory or not for the Muslim citizens to wage jihad against such a government?”

Mufti Sahib replied:

“Under these circumstances, it is obligatory to wage jihad against such a disbelieving government. For this purpose, an organization is necessary that operates within the limits of Islamic law under the supervision of qualified scholars, experts, people of piety, and people of insight. It is also obligatory upon Muslims in other countries to provide assistance according to the principle of ‘the nearer, then the nearer.’ If they are unable to undertake jihad, it is

obligatory for them to migrate from there." (End quote.)

This answer of Mufti Rashid Ahmad (may Allah have mercy on him) also demonstrates that the existence of a king is not a condition for jihad. Rather, a group of Muslims may undertake jihad against an oppressor.

Similarly, there have been periods in Islamic history when Muslims had no caliph or imam, yet Muslims continued jihad against the enemies of the religion. For example, when the Tatars killed the caliph al-Musta›sim in Baghdad, Muslims conducted jihad without a caliph or ruler from ٦٥٦ AH to ٦٥٩ AH. Yet no scholar has ever said that their jihad was unlawful or prohibited.

The Scholars of India Appointing Haji Imdadullah Muhajir Makki (may Allah have mercy on him) as Ameer of Jihad and Conducting Jihad

Similarly, when the British launched their colonial attack on the Indian subcontinent and occupied it, the scholars of India began jihad against the British without a ruler. They appointed Sayyid al-Ta›ifah Haji Imdadullah Muhajir Makki (may Allah have mercy on him) as their amir of jihad.

It is clear that Haji Sahib (may Allah have mercy on him) was not the ruler of the time, yet no one called his jihad unlawful.

In ١٨٥٧, the scholars of India issued a unanimous fatwa for jihad against the British at the Jama Masjid in Delhi. Afterward, a council was convened at Thana Bhawan to consider this fatwa and put it into practice. The council unanimously endorsed and confirmed the jihad fatwa of the scholars of Delhi.

Hazrat Nanotawi, Hazrat Gangohi, and Hazrat Imdadullah Muhajir Makki (may Allah have mercy on them) were all present. Only one elder, Maulana Shaykh Muhammad Thanawi (may Allah have mercy on him), held a contrary opinion.

Consider the following interesting dialogue between Maulana Qasim Nanotawi (may Allah have mercy on him) and him on this subject:

Maulana Qasim Nanotawi: "What is the reason that you do not consider jihad against these enemies of religion and homeland obligatory, or even permissible?"

Maulana Shaykh Muhammad Thanawi: "Because we do not possess weapons or the means of jihad. We are completely without resources."

Maulana Qasim Nanotawi: "Do we not even have as much equipment as there was in the Battle of Badr?"

Maulana Shaykh Muhammad: "Even if all your arguments and statements are accepted, the greatest condition for jihad is the appointment of an imam. Where is the imam under whose leadership jihad is to be conducted?"

Maulana Qasim Nanotawi: "How long does it take to appoint an imam? The rightly guided spiritual guide, Haji Sahib, is present. Pledge allegiance to him for jihad."

Hazrat Maulana Hafiz Zamin Sahib (may Allah have mercy on him) said, "Maulana, it is understood now," and then everyone pledged allegiance to Hazrat Haji Sahib. (Quoted from The Glorious Past of the Scholars of India, vol. ٤, p. ٢٧٣.)

This dialogue of Qasim Nanotawi (may Allah have mercy on him) also demonstrates that the existence of the ruler of the time is not necessary for jihad. However, it is necessary for the mujahideen to have an amir under whose leadership the jihad is conducted.

The Jihad of Sayyid Ahmad Shaheed (may Allah have mercy on him)

Similarly, Sayyid Ahmad Shaheed and Shah Ismail Shaheed (may Allah have mercy on them) were not rulers of the time, yet Muslims conducted jihad under their leadership. Their jihad was so successful that Sayyid Ahmad Shaheed (may Allah have mercy on him) gained control over a large territory and was given the title of Amir al-Mu›minin in his capacity as ruler.

The Jihad of Mullah Powinda, Haji Tarangzai, and Haji Mirza Ali Khan (Faqir of Ipi) (may Allah have mercy on them)

These three individuals conducted and led jihad movements in their respective periods and achieved considerable successes.

None of these three was the ruler of the time or a legitimate imam. Nevertheless, no recognized scholar has ever declared their jihad unlawful.

Jihad in Afghanistan Against the Communist Administration

The Jihad of Afghan Muslims Against Sardar Daud Khan and the Communist Administration

As a result of this historic and sacred jihad, which is described here as a jihad agreed upon by the entire Muslim community, four regional governments, including a superpower, were overturned.

This jihad took place without an imam, and it did not include any permission from an imam.

The Jihad of Afghan Muslims Against Sardar Daud Khan and the Communist Administration

As a result of this historic and sacred jihad, which is described here as a jihad agreed upon by the entire Muslim community, four regional governments, including a superpower, were overturned.

This jihad took place without an imam, and it did not include any permission from an imam.

The Jihad of Muslims Under the Leadership of Ameer al-Mu›mineen Mullah Muhammad Umar Mujahid (may Allah have mercy on him)

Similarly, in the recent past, after the departure of the Russians from Afghanistan, students of religious schools and the Afghan people conducted jihad under the leadership of Mullah Muhammad Umar Mujahid (may Allah have mercy on him), even though at the time he began, he was not a ruler or imam.

Allah Almighty granted success to his jihad, and through its blessing the Islamic Emirate came into existence in Afghanistan.

Today, rulers throughout the world are not only heedless of jihad but are standing in the ranks of the disbelievers against jihad and the mujahideen. Therefore, wherever jihad is taking place, Muslims are conducting it on their own initiative.

The Research of Maulana Fazal Muhammad

Maulana Fazal Muhammad (may Allah preserve him) established a section in his book Da›wat al-Jihad (p. ٦٤) entitled "Appointment of an Amir for Jihad", and then discussed the matter in detail.

First, he cites the following hadith of Abu Hurayrah (may Allah be pleased with him):

"Abu Hurayrah said: The Messenger of Allah ﷺ said: 'Jihad is obligatory upon you with every amir, whether righteous or sinful; prayer is obligatory upon you behind every Muslim, whether righteous or sinful, even if he commits major sins; and prayer is obligatory upon every Muslim, whether righteous or sinful, even if he commits major sins.'" (Abu Dawud: ٢٥٣٣.)

He then writes:

"One issue has become clear from this hadith: there should be an amir for jihad. The best situation is that the caliph of the time himself supervises the mujahideen so that all affairs remain organized and disciplined, and if the mujahideen temporarily suffer losses at the hands of the enemy, complete arrangements exist from the center to provide them with new reinforcements. Otherwise, if the mujahideen are defeated, their morale will decline, or if major commanders are martyred, the remaining, relatively junior individuals will lose courage, and the entire system of jihad will come to a halt."

He then writes further:

"If, due to misfortune, Muslim mujahideen do not have an agreed-upon caliph or king available, then in the light of Islamic law the mujahideen may appoint their own amir and participate in legitimate jihad … and this is in accordance with Islamic law. Consider some evidence for this."

As the first evidence, he cites the example of Abu Basir (may Allah be pleased with him), writing:

"Hazrat Abu Basir (may Allah be pleased with him) established his camp near the seashore and became the amir al-jihad of the mujahideen. A considerable number of battles were fought under his supervision. The Prophet ﷺ had not appointed Hazrat Abu Basir (may Allah be pleased with him); rather, the mujahideen themselves appointed him, and the Messenger of Allah ﷺ did not object to this action."

As the second evidence, he mentions the uprising of Sayyid Husayn (may Allah be pleased with him) against the government of the time, saying:

"Hazrat Husayn (may Allah be pleased with him) raised the banner of jihad against Yazid, even though the mujahideen themselves appointed him amir. He was not appointed by any central authority. We cannot deny this jihad of his."

He then mentions further evidence, including:

٣. The jihad of Sayyid Abdullah ibn al-Zubayr (may Allah be pleased with him) against the government of the time.

٤. The jihad of Ibrahim and his brother Muhammad Nafs al-Zakiyyah against the Abbasid caliph al-Mansur.

٥. The jihad of Sayyid Ahmad Shaheed and Shah Ismail Shaheed against the British.

٦. The jihad of the scholars of India against the British.

٧. At the Battle of Mu›tah, Sayyid Khalid (may Allah be pleased with him) becoming the amir of jihad through consultation among the mujahideen, without permission from the ruler of the time, Muhammad, the Messenger of Allah ﷺ.

Maulana Fazal Muhammad likewise writes in Da›wat al-Jihad (p. ٦٨):

"If the issue of appointing an amir by the king becomes difficult, the mujahideen themselves may appoint an amir, and obedience to him will be obligatory according to Islamic law.

There are two situations in which the king may not be available. Either he does not exist at all and the Muslims are without a king, as is currently the case in Kashmir, and previously the situation existed in Palestine and Afghanistan. In such a situation, the mujahideen may appoint their own amir.

The second situation may be that the king exists but does not support jihad and the mujahideen, regarding jihad as nothing at all. In this situation as well, the mujahideen may appoint their own amir." (Da›wat al-Jihad, p. ٦٨.)

Why Most Books of Jurisprudence Attribute Permission for Jihad to the Imam

Maulana Nur Muhammad Waziristani (may Allah have mercy on him) writes in his book Jihad-e-Afghanistan:

"Until the Abbasid period, most wars were conducted offensively under the authority of the supreme amir and

caliph, with Muslims advancing for Islamic justice. Since most books of jurisprudential rulings and fatwas were written during this period, wherever jihad is discussed in books of jurisprudence, the Caliph of the Muslims or supreme amir is explicitly or implicitly mentioned alongside it.

However, this was merely a matter of fact, not a condition or restrictive qualification. This caused some people, even specialists, to suspect that perhaps the permission of the Caliph of the Muslims or supreme amir was necessary for the validity of jihad. British deception and the Dar al-Ifta further reinforced this idea. Otherwise, you will not find in any authoritative book of jurisprudence that the existence and permission of the supreme amir is a condition for the validity and permissibility of jihad." (Jihad-e-Afghanistan, p. ١١٣.)

The Imam Is a Means for Jihad, Not a Condition for Jihad

It is incorrect to say that an imam is a condition for jihad. Generally, jihad is attributed to the imam because the imam is a means for conducting jihad. It is often difficult to conduct jihad properly without an imam because jihad requires abundant money and personnel, and obtaining these through an imam is easier, whereas obtaining both is difficult when there is no imam.

When the imam is merely a means rather than a condition, then if jihad is possible without that means, it should not be abandoned because the means is absent—especially when delaying jihad would cause harm to the entire Muslim community.

Therefore, if an imam exists, permission should be sought from him so that his assistance can be obtained and jihad can be conducted with full strength. But if there is no imam, or if there is a fear that seeking his permission will cause delay and the opportunity will be lost, then jihad is permissible even without the imam›s permission.

Likewise, sometimes there is an imam, but he is so irreligious that he has no concern for jihad or the interests of Muslims, as is asserted here regarding the rulers currently in power, who not only do not themselves conduct jihad but imprison anyone who even mentions jihad by accusing him of terrorism.

Therefore, in such a situation, there is no need for the permission of such misguided rulers.

Those who make the ruler›s permission an absolute condition for jihad would, according to this argument, have to consider every jihad taking place anywhere in the world today to be false and prohibited.

Their alleged objective is to keep Muslims living permanently as prisoners, regardless of how they are treated—whether their homes are bombed, their wives and children killed, or their religious freedom taken away—while denying them even the right to conduct jihad in self-defense on the grounds that an imam is a condition for jihad.

Conclusion

The conclusion is that the existence of a ruler or king is not a condition for jihad. Rather, this is described as a false concept having no connection with Islamic law.

However, it is necessary for the mujahideen to have an amir under whose leadership Muslim mujahideen conduct jihad.

The text concludes by asserting that thousands of members of Tehrik-i-Taliban Pakistan are conducting jihad under their amir against what it calls Pakistan›s taghut government and army, and characterizes their jihad as legitimate and superior.

Second Topic:

The Government of Pakistan Is Not Islamic, and Its Rulers Are Not Ulul-Amr (Those in Authority).

This issue is also repeatedly raised by the Pakistani armed forces and government, and fatwas are forcibly obtained from scholars concerning it, claiming that the government of Pakistan is Islamic and that its rulers are Ulul-Amr, and therefore opposing them is impermissible and constitutes rebellion, etc. However, according to Sharia, this claim is not correct.

There is no doubt that Pakistan is a country and homeland of Muslims. In this sense, Pakistan can be called an Islamic country. Therefore, if a non-Muslim attacks it and attempts to occupy it, it is obligatory upon Muslims to defend it, because it is the land of Muslims. But as far as its government and rulers are concerned, its government is a non-Islamic, non-Sharia government. On this basis, its rulers are also not the legitimate Islamic rulers who, in the terminology of Sharia, are called Ulul-Amr, whose hearing and obedience is obligatory upon Muslims.

Pakistan's System Is an Un-Islamic System:

The reason is that, in practice, Sharia laws are not enforced in the country. Courts make decisions according to non-Islamic English laws, and the judicial law is also a non-Islamic law formulated by the English. The governmental system is non-Islamic, and the economic system is also a non-Islamic interest-based system. When, in practice and as a whole, the entire system is established upon non-Islamic and non-Sharia foundations, then calling such a state an Islamic government is baseless and contrary to reality. There is no doubt, nor are there two opinions on the matter, that the Islamic system is absent in Pakistan.

The Democratic System Is a System Contrary to Sharia:

The democratic system established by the English is implemented in Pakistan, and the democratic system is completely opposed to the Islamic system. Therefore,

while this democratic system exists, Pakistan cannot, according to Sharia, be called an Islamic state.

Under the democratic system, the Islamic system depends on Parliament and its majority for its implementation. If the majority of Parliament passes Islamic law as the law of the country, then it can become the law of the country; otherwise, it cannot. In other words, according to the constitution, Pakistan's Islamic law—that is, the Qur'an and Hadith—depends for its enforceability upon human opinions: the majority may choose to make it law, or may choose not to.

Whereas Allah Almighty says that when Allah and His Messenger have decided a matter, no one has any choice in it except to submit:

"It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, to have any choice in their affair." (Al-Ahzab)

It is Pakistan's non-Islamic constitution itself that gives members of Parliament the authority to reject Sharia. Thus, the divine law sent by Allah is first presented before the assembly for discussion, and then every member of the assembly has the authority to reject it or vote in its favor. Therefore, a constitution that gives human beings the authority to reject divine law cannot be an Islamic constitution, even if it contains a condition that no law contrary to the Qur'an and Hadith may be enacted. This is why Sharia law has been presented several times in the Pakistani Parliament for the purpose of granting it legal status, but Parliament rejected it.

Even if, hypothetically, Sharia were granted the status of the law of the country by Parliament, the constitution would still not be Islamic, because giving human beings the authority to grant Sharia legal status is itself an un-Islamic and non-Sharia act.

Enforcement of Islam Is a Condition for a Government and Ruler to Be Islamic:

Therefore, until an Islamic system is practically implemented in a country, its government or state cannot be called Islamic, nor can its rulers be called legitimate Islamic rulers or Ulul-Amr. This is why the Messenger of Allah ﷺ commanded hearing and obedience to those rulers who govern people according to Sharia—that is, who implement the Islamic system.

Many hadiths and statements of the Companions also clearly establish that hearing and obedience to a ruler become obligatory, and that he becomes Ulul-Amr, when he implements Sharia, as the Messenger of Allah ﷺ said:

عَنْ يَحْيَى بْنِ حُصَيْنٍ ، قَالَ : سَمِعْتُ جَدَّتِي ، تُحَدِّثُ ، أَنَّهَا سَمِعَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ فِي حَجَّةِ الْوَدَاعِ ، وَهُوَ يَقُولُ : وَلَوِ اسْتُعْمِلَ عَلَيْكُمْ عَبْدٌ يَقُودُكُمْ بِكِتَابِ اللهِ ، فَاسْمَعُوا لَهُ وَأَطِيعُوا۔ (صحيح مسلم

Meaning: "Even if a slave were appointed as your ruler who leads you according to the Book of Allah, then hear and obey him."

This shows that hearing and obedience to rulers become obligatory when they implement the system of the Book of Allah in the country. Therefore, rulers who do not implement Sharia are not legitimate Islamic rulers or Ulul-Amr, and obedience to them is not obligatory upon Muslims.

Likewise, Ali رضي الله عنه said that it is obligatory upon the ruler to make judgments according to Sharia. When he does so, hearing and obedience become obligatory upon Muslims; otherwise, they do not:

قَالَ عَلِيُّ بْنُ اَبِي طَالِبٍ: كَلِمَاتٌ اَصَابَ فِيهِنَّ: حَقٌّ عَلَى الإِمَامِ اَنْ يَحْكُمَ بِمَا اَنْزَلَ اللهُ وَاَنْ يُؤَدِّيَ الاَمَانَةَ, فَاِذَا فَعَلَ ذَلِكَ كَانَ حَقًّا عَلَى الْمُسْلِمِينَ اَنْ يَسْمَعُوا وَيُطِيعُوا وَيُجِيبُوا اِذَا دُعُوا. (مصنف ابن ابي شيبة، صحيح ابن خزيمة)

Likewise, the Grand Mufti of Pakistan, Mufti Rashid Ahmad Ludhianvi رحمه الله, explicitly mentions the same point in Ahsan al-Fatawa in response to a question:

Question: Is implementation of the Qur'an and Sunnah necessary for defining an Islamic country, or is it sufficient that the population consists of Muslims? In other words, if a country does not have a practical system based on the Qur'an and Sunnah, is such a country Islamic or non-Islamic? Please clarify, may you be rewarded.

Answer, in the name of the One who inspires what is correct:

"If, although the practical rulings of Islam are not implemented in a country, there is the ability to enforce the rulings, then it is Dar al-Islam; in this sense it may also be called an Islamic country. However, the government of such a country cannot be called an Islamic government until it implements the rulings of Islam. And Allah Almighty knows best." (Ahsan al-Fatawa)

The wording of the fatwa of Mufti Nizamuddin Shaheed رحمه الله is:

"Those rulers of Islamic countries who are supporting America in this Crusader war and providing it with their land, resources, and information have lost their right to rule over Muslims. All Muslims should deprive these rulers of power, regardless of whatever method is used to do so."

Third Topic:

Those who take up armed resistance against the Pakistani Army are not rebels.

The Pakistani government and military spread the propaganda against the Mujahideen that they have started a war against the Islamic government and Islamic rulers, and therefore these people are rebels.

To answer this, it is necessary to understand who is called

a rebel. Those who fight against a ruler are not always rebels; rather, sometimes they are Mujahideen of a superior rank. To understand this, it is necessary to understand the definition of a rebel.

Allamah Haskafi (may Allah have mercy on him), while giving the technical definition of a rebel in Al-Durr al-Mukhtar, says:

"And according to Islamic law, they are those who rise against the rightful Imam without right. If they do so with right, then they are not rebels." (Al-Durr al-Mukhtar)

Allamah Shami (may Allah have mercy on him), explaining this, says:

"A rebel, according to the terminology of the jurists, is one who rises against the rightful Imam ... and a rebellious group is one that leaves obedience to the just Imam ... They are, as stated in Al-Fath, Muslims who rise against the just Imam, but do not regard permissible what the Kharijites regarded as permissible concerning the blood of Muslims and the taking of their families captive." (Radd al-Muhtar)

Imam Nawawi (may Allah have mercy on him) likewise states in his book Rawdat al-Talibin:

"A rebel, according to the terminology of the scholars, is one who opposes the just Imam and leaves obedience to him by refusing to fulfill an obligation that is due from him." (Rawdat al-Talibin)

"That is, according to the terminology of the scholars, a rebel is someone who opposes a just Imam, leaves obedience to him, and does not fulfill the rights that are obligatory upon him."

The same point is found throughout all the books of Islamic jurisprudence: a rebel is one who fights against a just Imam. Likewise, a rebellious group is one that leaves obedience to the just Imam, refuses to obey him, and does not fulfill his rights. However, if someone rises against an Imam who is oppressive and sinful, or who forces people into irreligion, or establishes a system that causes people to belittle religion and become negligent toward religion, such a person will not be called a rebel. Rather, he is a Mujahid engaged in the superior form of jihad. In one place, Allamah Shami (may Allah have mercy on him) explicitly states the same:

"The complete explanation of this will come ... where he says at the beginning of the first chapter: The explanation is that when Muslims unite upon an Imam and become secure under him, and a group of believers rises against him, then if they do so because of an injustice he has inflicted upon them, they are not among the rebellious. It is incumbent upon him to abandon the injustice and treat them fairly." (Radd al-Muhtar)

That is, if Muslims agree upon a ruler and are secure under him, and a group of Muslims rises against him, then it will be examined whether they rose because of the ruler's oppression. If they did so because of his oppression, they will not be called rebels merely because of this uprising. Rather, it will be obligatory upon the ruler to stop oppressing them and to provide them with justice.

The fatwa of Shaheed-e-Islam Maulana Yusuf Ludhianvi (may Allah have mercy on him):

Shaheed-e-Islam Maulana Yusuf Ludhianvi (may Allah have mercy on him), in the second volume of Aap Ke Masail Aur Un Ka Hal, states that the jihad of the Taliban is legitimate jihad:

Question: The war currently taking place in Afghanistan between the Taliban and the Rabbani government—is it jihad from the perspective of Islamic law? If the answer is either in the affirmative or negative, please provide some evidence as well.

Answer: "I do not know the complete circumstances. However, according to the circumstances described by friends, the Taliban are fighting for the pleasure of Allah and to establish Shariah on the earth of Allah Almighty. Therefore, it is correct to call their effort legitimate jihad." (Aap Ke Masail Aur Un Ka Hal)

Likewise, in another place, in response to a question, he states that the Taliban movement is for an Islamic system and that their opponents have the status of rebels; the jihad of the Taliban is legitimate jihad and those fighting against them are rebels.

Question: What do the esteemed Muftis say regarding the Taliban movement in Afghanistan? If a person joins this movement and dies while fighting their opponents, can this person be called a martyr? The issue is that their opponents include former Mujahideen such as Ahmad Shah Massoud, Gulbuddin Hekmatyar, and Rabbani, who expelled Russian imperialism from Afghanistan and then an Islamic government was established. Although, for various reasons, they did not implement an Islamic system, the question now is: Can a person fighting against these individuals be called a "Mujahid"? And if he is killed, can he be called a "martyr"? If one of the opponents dies, what is your opinion concerning him? And should this fighting be called "jihad" or something else?

Answer: "As far as I know, the Taliban movement is correct. The Afghan groups and their leaders who fought against Russia were correct, but later these leaders established their own governments in their respective areas, and a state of lawlessness prevailed in the country for two periods. Neither peace was established in the country, nor was a central government established throughout the country, nor was an Islamic system implemented.

When the Taliban saw the Afghan jihad being wasted, they

launched a movement to establish an Islamic government, and in the areas that came under their control, they implemented an Islamic system. It was the duty of all the leaders of Afghanistan to support this movement, but they opposed the Taliban. Now the fighting in Afghanistan is over the question of whether an Islamic system should be implemented here or not. The Taliban movement is for the implementation of an Islamic system, and their opponents have the status of rebels. Therefore, those among the Taliban who are killed give their lives for the raising of the word of Allah; without a doubt, they are martyrs." (Aap Ke Masail Aur Un Ka Hal)

This shows that, according to Shaheed-e-Islam Maulana Yusuf Ludhianvi (may Allah have mercy on him), the opponents of the Taliban have the status of rebels.

That is, according to him, rebels are those who fight against an Islamic system or against those demanding an Islamic system.

Praise be to Allah, Tehreek-e-Taliban Pakistan is not against the Islamic system; rather, it is fighting for its implementation and is engaged in jihad against an un-Islamic and oppressive government that is the greatest obstacle to the implementation of an Islamic system in the country.

This clearly shows that it is wrong to call the sincere Mujahideen of Tehreek-e-Taliban Pakistan rebels. Rather, the rebels against the Islamic system are Pakistan's irreligious government, military, and its institutions, which not only fail to implement an Islamic system themselves, but also oppress those who demand it, subject them to imprisonment and other hardships, and martyr them.

Conclusion:

The above discussion clearly establishes that those who fight against the Pakistani government and military are not rebels. This is because rebels are those who rise against a legitimate and just Islamic Imam. However, as has already become clear from the discussion under the second topic above, the Pakistani rulers are such sinful and oppressive people that removing them is obligatory upon Muslims according to their ability. Therefore, one who rises against them is not a rebel; rather, he is a Mujahid of a superior rank.

Fourth Topic:

Pakistani security personnel who die fighting against the Mujahideen are not martyrs.

The Pakistani military calls its soldiers who die fighting against the Mujahideen of Islam martyrs and pays tribute to them, while it does not regard as martyrs the Mujahideen who sacrifice their lives for the implementation of the Shariah system.

In the view of Shariah, this position of theirs is also false. To understand this issue, it is necessary to understand the definition of a martyr and which person Shariah considers to be a martyr.

Allah Almighty says in the Holy Qur'an:

"And whoever fights in the way of Allah and is killed or achieves victory, We shall soon grant him a great reward." (Al-Nisa: ٧٤)

The blessed saying of the Messenger of Allah ﷺ is:

Abu Musa (may Allah be pleased with him) narrated: A man came to the Prophet ﷺ and said: "One man fights for the sake of spoils, another fights for fame, and another fights so that his position may be seen. Which of them is in the way of Allah?" He ﷺ said: "Whoever fights so that the word of Allah is the highest is in the way of Allah." (Sahih al-Bukhari)

Abu Musa narrated: The Messenger of Allah ﷺ was asked about a man who fights out of bravery, another who fights out of tribal or partisan zeal, and another who fights for showing off—which of these is in the way of Allah? The Messenger of Allah ﷺ said: "Whoever fights so that the word of Allah is the highest is in the way of Allah." (Sahih Muslim)

A person asked the Prophet ﷺ: One person fights purely for the sake of obtaining spoils, another fights for fame, and another fights so that he can show his rank to others. In the narration of Sahih Muslim, it is mentioned that someone may fight because of bravery or out of zeal and honor. Which of these is considered to be fighting in the way of Allah (a Mujahid)? The Prophet ﷺ replied: "Whoever fights so that the word of Allah is the highest is in the way of Allah (a Mujahid)."

Hafiz Ibn Hajar (may Allah have mercy on him), while explaining the expression "the word of Allah" in his commentary on Sahih al-Bukhari, Fath al-Bari, states: "What is meant here by his saying, 'the word of Allah is the highest,' is the word of Tawhid, that is, the word affirming the Oneness of Allah... It is also possible that what is meant by 'the word' is a matter or ruling... and what is meant here is His ruling and His Shariah." (Fath al-Bari by Ibn Hajar)

The essence of this is that "the word of Allah" refers to Tawhid and the Shariah of Muhammad ﷺ.

The above-mentioned verse, hadith, and its explanation make it clear that the Mujahid who fights in the way of Allah is one who fights so that the religion of Allah Almighty becomes strong and dominant and His word becomes supreme.

Likewise, while defining jihad in the way of Allah, the jurists write:

"In the terminology of Shariah, it is used for exerting one's utmost ability and effort in fighting in the way of Allah—

Mighty and Majestic—with one's life, wealth, tongue, or other means, or striving intensely in that." (Bada'i al-Sana'i)

Ibn al-Kamal defined it as:

"Exerting one's utmost effort in fighting in the way of Allah, either directly or by assisting with wealth, opinion, increasing the numbers, or other means." (Radd al-Muhtar)

That is, jihad means exerting one's strength in fighting in the way of Allah through one's life, wealth, speech, and participation.

This also demonstrates that a Mujahid is one who fights purely in the way of Allah Almighty and to strengthen His religion.

Now, since an un-Islamic English system is implemented in Pakistan, there is an un-Islamic government in the country, and the Pakistani military and police are killed while protecting this un-Islamic system and fighting against the Mujahideen, therefore, in the view of Shariah, they are neither Mujahideen nor are those among them who are killed martyrs.

The ongoing war, which they call the "war against terrorism" and which was initiated to please America and other disbelievers, is a war in which their opponents are Mujahideen who want to implement an Islamic system in the country, while Pakistan's security institutions prohibit the implementation of an Islamic system. Therefore, according to Shariah, these people are in reality the Mujahideen, and those among them who are killed are the martyrs.

The Definition of a Martyr According to the Jurists:

"According to Shariah, a martyr is one who is killed by the people of war, rebels, or highway robbers... or one who is unjustly killed by a Muslim and no blood-money becomes obligatory because of it. This is stated in Al-Kafi. Likewise, if he is killed by the people of the covenant or those granted security, as stated in al-Ayni's commentary on Al-Hidayah... And whoever is killed while defending himself, his property, Muslims, or the people of the covenant, regardless of whether he is killed with iron, stone, or wood, is a martyr. This is stated in Muhit al-Sarakhsi." (Al-Hindiyyah, Book of Prayer, Chapter: The Martyr)

"A martyr is one whom the polytheists kill, or who is found on the battlefield with signs of injury, or who is unjustly killed by Muslims." (Al-Hidayah, Book of Prayer, Chapter: The Martyr)

"When the conditions of martyrdom are known, we say: If a man is killed in battle or elsewhere while fighting the people of war, or is killed while defending himself, his property, his family, one of the Muslims, or the people of the covenant, then he is a martyr, whether he was killed with a weapon or otherwise, because the conditions of martyrdom have been fulfilled in his case and he is therefore included among the martyrs of Uhud. Likewise, if he is killed by highway robbers, because he was unjustly killed... Likewise, if he is killed while fighting against rebellious people..." (Bada'i al-Sana'i, Book of Prayer, Chapter: Rulings Concerning the Martyr)

"Whoever dies as a result of a legal punishment or disciplinary punishment, or attacks a people unjustly and they kill him, is not a martyr, because he has wronged himself." (Bada'i al-Sana'i, Book of Prayer, Chapter: Rulings Concerning the Martyr)

The summary of these statements of the respected jurists is that, according to the jurists, a martyr is one who is killed by the disbelievers among the people of war, by rebels, by robbers and thieves, or unjustly by oppressive Muslims; or one who is killed while defending his life, property, honor, or the life, property, or honor of another Muslim or a person under Muslim protection.

Pakistani security personnel are not killed while fighting against disbelievers among the people of war, nor against rebels, nor against robbers and thieves, nor are they killed unjustly. Rather, they are killed while defending an un-Islamic government and in the so-called American "war against terrorism" at the hands of sincere Mujahideen. Therefore, calling them martyrs is tantamount to distorting the religion.

Similarly, another very grave distortion is that if a Christian, Hindu, Sikh, Ahmadi, or any other disbeliever in the Pakistani military is killed, he is also called a martyr, even though this is explicitly contrary to the Qur'an, Hadith, consensus, and analogy. The jurists have explicitly stated that only a Muslim can be a martyr; a disbeliever cannot be a martyr:

"As for the disbeliever, he is not a martyr, even if he is killed unjustly." (Book of Prayer, Chapter on Funeral Prayer, Chapter: The Martyr)

Likewise, many fatwas support the position of the jihad of Pakistan and the Mujahideen of Pakistan, such as:

The Fatwa of Shaheed-e-Islam Maulana Yusuf Ludhianvi (may Allah have mercy on him)

A question and answer from Maulana Yusuf Ludhianvi (may Allah have mercy on him) is also recorded in Aap Ke Masail Aur Un Ka Hal (Vol. ۲, p. ۵۳۵):

Question: "Can Muslims become martyrs by fighting one another? Can fighting among Muslims be called jihad? Please answer with reference to the Taliban and other Mujahid organizations."

Answer: "The Taliban are fighting solely for the implementation of an Islamic system; therefore, God

willing, they are upon the truth, while the others have the status of rebels in opposition to them." (Aap Ke Masail Aur Un Ka Hal, Vol. ٢, p. ٥٣٥)

The Words of the Fatwa of the Scholars of Kohat:

"According to Shariah, the soldiers who fight against Muslims are rebels against Allah Almighty and His Messenger ﷺ, and their death is a forbidden death. Their ruling is that of highway robbers and bandits. The ruling applicable to highway robbers and bandits concerning the funeral prayer is likewise applicable to them." (The Unanimous Fatwa of the Scholars of Pakistan Regarding the Wana Operation)

The Fatwa of the Grand Mufti of Afghanistan, Shaykh al-Hadith Mawlawi Abdul Ali Deobandi Kandahari (may Allah have mercy on him):

Question ١٢: "If the Taliban Mujahideen fight against the Ashraf Ghani government's national army, and someone from the national army is killed in the fighting, will that person from the national army be called a martyr?"

Answer, with the help and assistance of Allah Almighty: "If members of the national army, national police, Arbaki forces, and their commanders are killed in battle, they will not be called martyrs. This is because the national army is regarded as oppressive due to supporting, assisting, and strengthening the disbelievers, and an oppressor cannot be called a martyr." (Mukhtasar Ahkam al-Qital fi Sabilillah Ta›ala Jalla Shanuhu)

Question ١٣: "If Muslim Mujahideen are engaged in fighting the disbelievers among the people of war, and some Muslims stand in the ranks of the disbelievers and then fight against the Mujahideen, if these Muslims (such as the national army), who are allies of the disbelievers, kill a Mujahid, will that Mujahid be called a martyr after being killed?"

Answer: "Yes, the slain Mujahid will be called a martyr according to Shariah."

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they repeatedly chant, "Yes sir, yes sir, yes sir." With one phone call, they hand a war they had won (Kargil) over to the enemy. They honorably release the killer of their own citizens (Raymond Davis) in order to prolong their rule. They sell the benefactors of the Muslim Ummah (the Mujahideen) for a few dollars. What can be expected from such people other than humiliation?

Therefore, I say that only lion-hearted individuals have the ability to implement a system exactly as it is, and the only people who possess such qualities on this earth are those who, within a short period, forced two superpower countries and their allies to suffer humiliating defeats and forced a country possessing nuclear weapons to struggle desperately, people whom the world knows as the Taliban.

Therefore, I appeal to all patriotic people of the country, particularly those who love Islam, to stand shoulder to shoulder with those people who have firmly resolved that they will not rest until they have broken the idol of this Taghuti system [democracy] and implemented the system of Mustafa.

Shaykh Abdul Rahman,
may Allah protect him

What System Does Pakistan Need?

"Indeed, the religion in the sight of Allah is Islam."

The most important thing in any country is its system: how much that system protects the property, lives, and honor of the people living there. In other words, if that system is implemented, how secure will people's property be, how much value will be placed on their lives, and to what extent will their dignity and honor be protected?

The second important matter is the extent to which this system is actually implemented, and what kind of people are responsible for implementing it. It is not enough merely to have a system while those responsible for enforcing it—that is, the ruling class—are not sincere in implementing it; rather, they themselves may not mentally accept the system, may be unable to implement it because of pressure from someone else, or may prevent it from being enforced because they themselves are involved in criminal activities.

Thus, when we compare and contrast all the systems existing in the world, it becomes as clear as daylight that, for protecting the property, lives, and honor of the inhabitants of any country, the best system among all the systems existing in the world is the system created by Allah Almighty Himself. It is not only practicable for human beings in every era, but is also a hundred-percent guarantee for forming a civilized society. Since Allah Almighty created human beings, and Allah Almighty is fully aware of human nature, He is therefore most qualified to establish appropriate laws governing how human beings live together, deal with one another, and handle situations in which they mistreat one another.

Understand this through an example: it is commonly observed that the apparent inventor of any new invention in the world establishes certain principles and regulations for using his invention, and determines a method for correcting it in the event of improper operation. He then attaches these principles in the form of a booklet to every unit and sells it, so that those principles may be useful in using it, repairing it in the event of a malfunction, and, especially, avoiding the harm it may cause. Now, if someone departs from those principles and uses it according to his own understanding, it may possibly work properly, but it is much more likely that operating it according to his own understanding will result either in the destruction of the thing itself or in the death of the person using it.

In exactly the same way, when Allah Almighty created human beings, He established principles for their proper functioning, a method for correcting them in the event of wrongdoing, and certain regulations for protecting them from harm, so that the lives, property, honor, religion, and rights of all creatures—especially human beings—would be protected. He gave these principles and regulations to human beings in the form of a Book (the Holy Qur'an), telling them to follow them, otherwise their destruction would result—either in this world and the Hereafter, or, even if it does not outwardly occur in this world, destruction in the Hereafter is certain. (The rules and regulations contained in this Book of Allah are referred to by Muslims as "Shariah.")

In the presence of a system created by the Creator of the universe, what else can adopting and implementing an imperfect system created by a creature (democracy) be other than the highest degree of foolishness? Giving preference to any system over Allah Almighty's system (Shariah) is not only outright disbelief, but is also an invitation to the punishment of Allah. The various hardships that occur day after day, such as floods, earthquakes, insecurity, electricity load-shedding, inflation, and so forth, are in reality warnings from Allah Almighty. Otherwise, the fact that a nuclear power endowed with abundant natural resources is surrounded by so many crises indicates that, because of the sins of Muslims, Allah Almighty's punishment has been imposed upon it. And the greatest sin, indeed disbelief, is to set aside Allah Almighty's law (Shariah) and implement in its place the law of other than Allah (democracy), and then, instead of repenting for one's disbelief and regretting what one has done, for the entire government to stubbornly unite in exterminating those who desire Shariah and for no one even to raise a voice against this.

As for the second matter—how much the country's system is implemented and what kind of people are responsible for implementing it—everyone knows that strong-nerved individuals are required to implement any system. It should not be the case that with just a single phone call, they not only make a U-turn on their previous policy, but, becoming an example of "the claimant is slow, while the witness is quick," do not even wait for an order before leaving no opportunity for sycophancy unused. The matter may reach the point where, even at the barking of his dog,

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Some people do not distinguish between the different degrees of muwalat. Therefore, they consider anyone who has any relationship with disbelievers to be a disbeliever, consider killing him permissible or even obligatory, and are quick to issue a verdict of disbelief against him. However, there are different degrees of muwalat. Muwalat (that is, maintaining relations with disbelievers) can sometimes be at the level of disbelief and apostasy, sometimes a major sin, and sometimes a minor sin. Therefore, to clarify this issue, we will mention several discussions.

First Discussion:

Definition of Tawalli and Muwalat:

The terms tawalli and muwalat are generally used in the meanings of love, friendship, obedience, and assistance.

(Al-Muwalat wal-Mu›adat fi al-Shari›ah al-Islamiyyah by Mahmas bin Abdullah, p. ١٣)

Second Discussion:

The Relationship Between Tawalli and Muwalat:

The relationship between tawalli and muwalat is one of generality and specificity. Muwalat is general, while tawalli is specific.

Muwalat refers to absolute love. In Firuzabadi›s Al-Qamus al-Muhit, vol. ٤, p. ٤٠١, it states:

"Al-Muwalat is love."

Tawalli, on the other hand, refers to complete and comprehensive love and assistance. In Al-Mahmas, vol. ٥, p. ٤, quoting Al-Mu›jam al-Wasit, vol. ٢, p. ١٠٧, it states:

"As for tawalli, it is giving complete love and support to the one toward whom one shows tawalli, such that the one showing tawalli is with the one toward whom it is shown like a shadow is with a body."

Thus, every tawalli is muwalat, but not every muwalat is tawalli.

Third Discussion:

The Ruling on Tawalli and Muwalat:

Tawalli is disbelief in every case. For example, if a person defends disbelievers or assists and cooperates with them through wealth, life, opinions, and advice.

(Al-Durar al-Saniyyah, vol. ٧, p. ٢٠١)

Muwalat, however, is sometimes disbelief and sometimes it is not.

Fourth Discussion:

Forms of Muwalat That Constitute Disbelief:

Muwalat can sometimes constitute disbelief, in which case it is synonymous with tawalli. We will mention the forms of muwalat that constitute disbelief.

١. One form is cooperating with disbelievers through wealth, life, opinions, and advice; likewise, agreeing with them or being pleased with their actions. This form constitutes disbelief.

(Al-Durar al-Saniyyah, vol. ٧, p. ٣٠٩, quoting Al-Muwalat fi al-Shari›ah al-Islamiyyah, p. ١٩)

٢. The second form is when a person lives among disbelievers and also fights alongside them against Muslims. This is disbelief.

(Al-Muwalat by Al-Mahmas, p. ٢٧)

٣. The third form is when a person implements the laws and system of the disbelievers, whereby things are declared lawful or unlawful—for example, considering usury, adultery, alcohol, etc. lawful, or considering lawful things unlawful, such as marrying more than one wife, or preventing the commanding of what is right and forbidding what is wrong. This type of muwalat is disbelief.

Allah Almighty says:

"And whoever does not judge by what Allah has revealed—then it is those who are the disbelievers."

And the Messenger of Allah ﷺ said:

"A person will be with the one whom he loves."

The fourth form: Assisting the disbelievers against Muslims, praising them, and defending them.

(Dosti-o-Dushmani, p. ١٠٢, quoting Al-Wala› wal-Bara› fil-Islam by Salih al-Fawzan, p. ٩)

Fifth Discussion:

Forms of Muwalat That Do Not Constitute Disbelief:

That is, forms through which a person does not become a disbeliever or apostate, but instead becomes sinful.

١. One form is that a person lives among disbelievers while considering their disbelief reprehensible. This is a sin, not disbelief.

(Al-Muwalat by Al-Mahmas, p. ١٩, quoting Al-Durar al-Saniyyah, vol. ٧, p. ٣٠٩)

٢. The second form is when a person establishes a relationship with disbelievers in order to achieve a worldly objective, without having disbelief in his heart. An example is Hatib bin Abi Balta›ah, may Allah be pleased with him, who wrote a letter to the disbelievers and warned them about the Messenger of Allah›s ﷺ attack, even though this was confidential information. This type of relationship is a major sin, not disbelief.

However, Hatib bin Abi Balta›ah, may Allah be pleased

with him, is exempted from the sin because he was a Companion who participated in the Battle of Badr; secondly, he had accepted Islam in the early days of Islam; and thirdly, his intention was sound.

٣. The third form is when disbelievers enter a Muslim country and Muslims extend a general invitation and hospitality to them, provided that this hospitality is not intended as an invitation to Islam and there is neither friendship nor love for the disbelievers.

(Majmu›at al-Tawhid, p. ١٢٦)

٤. The fourth form is when a person maintains relations with disbelievers or honors them for worldly benefit while considering their disbelief false and reprehensible. This is a sin, not disbelief. Such a person is subject to disciplinary punishment. (Majmu›at al-Tawhid, p. ١٢٦)

٥. The fifth form: Al-Qurtubi and Ibn al-Arabi say that if a person obtains information about the condition of the Muslims and informs the disbelievers of it, with the objective of obtaining worldly benefit, he does not thereby become a disbeliever. There is disagreement over whether he should be killed, and if he is to be killed, on what basis. (Ahkam al-Qur›an by Ibn al-Arabi, vol. ٤, p. ٢٩٠; Al-Qurtubi, vol. ١٨, p. ٥٢)

٦. The sixth form is preparing ink for the disbelievers, making pens for them, and giving them whips. This is a major sin, but not disbelief.

(Dosti-o-Dushmani, p. ٣/٧٤, quoting Al-Durar al-Saniyyah, vol. ٧, p. ٢٠١)

٧. The seventh form: The scholars who have written books on al-Wala› wal-Bara› state that sometimes people go to extremes concerning al-Wala› wal-Bara›. One form of extremism is declaring someone a disbeliever because of outward actions—that is, an action may outwardly appear to contradict al-Wala› wal-Bara›, and because of that a verdict of disbelief is issued against someone.

Remember! Disbelief is connected to the heart. If someone loves a disbeliever because of his disbelief, or in his heart cooperates with disbelievers against Muslims, then such a person is a disbeliever.

However, if a person outwardly and practically cooperates with disbelievers, it is not correct to declare him a disbeliever merely on the basis of that cooperation. This is because there remains the possibility that the person loves the religion of Islam but, due to weakness of faith, cooperates outwardly with disbelievers because of his worldly needs and interests.

Shaykh al-Islam Ibn Taymiyyah, may Allah have mercy on him, says that the action committed by Hatib bin Abi Balta›ah, may Allah be pleased with him, was a sin but was not disbelief.

(See Al-Wala› wal-Bara› Bayna al-Ghuluww wal-Jafa› fi Daw› al-Kitab wal-Sunnah, p. ٢٥, quoting Sharh Hadith Jibril, Al-Iman al-Awsat, p. ٤٠٢; Majmu› al-Fatawa, vol. ٧, p. ٥٢٢.)

Likewise, Shaykh al-Islam, may Allah have mercy on him, says that the people who joined the Tatars and fought against the Muslims were of many different categories: some were sinners, some innovators, and some heretics. (Majmu› al-Fatawa, vol. ٢٨, p. ٥٥٢)

Ibn Taymiyyah considered the Tatars to be disbelievers, but nevertheless distinguished between the different people who joined them and fought against Muslims. From this it is understood that not everyone who outwardly cooperates with disbelievers is a disbeliever. Rather, his circumstances must be examined.

Evidence for this is the hadith of Sahl bin Bayda, who had secretly accepted Islam in Makkah and came with the polytheists during the Battle of Badr. He was captured, and the Prophet ﷺ said:

“Do not release these prisoners until ransom has been taken or they have been beheaded.”

Abdullah, may Allah be pleased with him, said, “O Messenger of Allah, except Sahl bin Bayda, because I heard him speaking about Islam.”

The Messenger of Allah ﷺ remained silent for a while and then said:

“Except Sahl bin Bayda.”

(Narrated by Imam Ahmad, no. ٣٦٣٢; al-Tirmidhi, who graded it Hasan, no. ١٧١٤; and al-Hakim, who authenticated it, vol. ٣, p. ٢١.)

Punishment for Muwalat

Just as there are differences in the degrees of muwalat, sometimes it constitutes disbelief, sometimes a major sin, and sometimes a minor sin; similarly, there are differences in its punishment.

The punishment for muwalat that constitutes disbelief is execution. As for muwalat that constitutes a major sin—for example, informing the disbelievers about the circumstances of the Muslims, i.e. spying—the scholars differ regarding whether such a person should be executed. As for muwalat that constitutes a minor sin, its punishment is ta›zir, which is less than execution. In other words, the punishment is not execution.

(Majmu›at al-Tawhid, p. ١٢٦, and al-Muwalat lil-Mahmas, p. ٣٩٠. Most of the material in these discussions has been quoted from al-Muwalat wal-Mu›adat fi al-Shari›ah al-Islamiyyah by Mahmas bin Abdullah. For further clarification, it may be consulted.)

Opinions of the Scholars

Shaykh Abdur-Rahman bin Sa›di (رحمه الله) says that there are different degrees of tawalli, just as there are

different degrees of muwalat. Therefore, not all forms of tawalli constitute disbelief. However, this statement is without evidence.

Shaykh Muhammad bin Atiq (رحمه الله) says that all forms of muwalat constitute disbelief, just as tawalli constitutes disbelief. However, this opinion is weak.

The stronger position is that of the majority of the scholars: tawalli constitutes disbelief, while muwalat has different degrees—sometimes disbelief, sometimes a major sin, and sometimes a minor sin.

Forms of Non-Muwalat

There are certain types of relationships that do not fall under muwalat or tawalli. In other words, such relationships are not sins. Imam Abu Bakr bin Qasim (رحمه الله) wrote that some forms of relationship with disbelievers do not constitute muwalat, such as: buying and selling, working for a disbeliever, treating him kindly, accepting his gifts and presents, returning his greeting, visiting him when he is ill, marrying a woman from the People of the Book, and benefiting from their knowledge. (I›tiqad Ahl al-Sunnah by Imam Abu Bakr bin Qasim al-Rahbi, p. ٥١.)

The details are as follows:

١. Buying and Selling with Disbelievers

The first point is that buying and selling with disbelievers is permissible. The evidence is the hadith in Sahih al-Bukhari, narrated by Abdur-Rahman bin Abi Bakr (رضي الله عنهما), who said:

"We were sitting with the Messenger of Allah ﷺ when a disbeliever came with some sheep. The Prophet ﷺ said, 'Are they for sale or as a gift?' He replied, 'For sale.' So the Prophet ﷺ bought a sheep from him."

(Bukhari, Book of Sales, Chapter: Buying and Selling with Polytheists and the People of War.)

Ibn Battal (رحمه الله) says:

"Dealing with disbelievers is permissible, except selling them something by which the people of war could assist themselves against the Muslims."

(Fath al-Bari, vol. ٤, p. ٤١٠.)

Another evidence is that the Messenger of Allah ﷺ purchased thirty wasqs of grain from a Jew and mortgaged his armor to him.

Shaykh al-Islam Ibn Taymiyyah (رحمه الله) says that traveling to Dar al-Harb for trade is permissible. During the lifetime of the Messenger of Allah ﷺ, Abu Bakr as-Siddiq (رضي الله عنه) traveled to Syria for trade, and at that time Syria was Dar al-Harb.

(Quoted in Al-Wala wal-Bara by Sa›id al-Qahtani, p. ٣٠٦.)

٢. Working for a Disbeliever

The second point is that working for a disbeliever for wages is permissible. The evidence is the hadith in Sahih al-Bukhari, narrated by Khabbab (رضي الله عنه), who said: "I was a blacksmith, so I worked for al-›As bin Wa›il."

Fath al-Bari states that the scholars regard working with a polytheist in Dar al-Harb as disliked, but in case of necessity it is permissible subject to two conditions.

The first condition is that the work itself must be something permissible for Muslims.

The second condition is that he should not cooperate or work with him in something through which harm could come to the Muslims.

(Al-Wala wal-Bara, quoting Fath al-Bari, vol. ٤, p. ٤٠٢.)

This is the position of the Hanafis and Shafi›is. (See also Al-Mughni, vol. ٥, p. ٥٠٥.) The evidence is that Ali and Ka›b bin Ujrah (رضي الله عنهما) worked with Jews. Similarly, Yusuf (عليه السلام) worked for the ruler of Egypt. Al-Qurtubi (رحمه الله) says that this is the stronger opinion. (Al-Qurtubi, vol. ٩, p. ٢١٥, quoted in Fatawa al-Din al-Khalis, vol. ٩, p. ٣٨٠.)

٣. Kindness and Good Treatment toward a Disbeliever

The third point is showing kindness and good treatment to a disbeliever. That is, apart from a harbi disbeliever, it is permissible to give gifts to other disbelievers and treat them kindly.

Allah Almighty says:

"Allah does not forbid you from those who have not fought you because of religion and have not driven you out of your homes, from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly." (Al-Mumtahanah ٨)

Similarly, Umar (رضي الله عنه) gave a silk garment to his disbelieving brother.

٤. Maintaining Family Ties with a Disbeliever

The fourth point is maintaining family ties with a disbeliever. Disbelief does not eliminate the right of family ties, nor does maintaining such ties constitute muwalat. Regarding polytheist parents, Allah Almighty says:

"And accompany them in this world with kindness."

(Luqman ١٥)

It is reported in Sahih al-Bukhari and Sahih Muslim that Asma bint Abi Bakr (رضي الله عنها) said that while there was a treaty with Quraysh, her mother came to her. The Prophet ﷺ told her:

"Maintain ties with your mother."

٥. Accepting Gifts from Disbelievers

The fifth point is that receiving gifts from disbelievers also does not constitute muwalat. In other words, it is permissible to accept a gift or present from a disbeliever. There is a chapter in Sahih al-Bukhari entitled "The Acceptance of Gifts from Polytheists."

The king of Aylah gave the Messenger of Allah ﷺ a white mule as a gift, and Ukaydir of Dumat al-Jandal gave him

a silk garment. The ruler al-Muqawqis also sent Mariyah (رضي الله عنها) to the Prophet ﷺ.

However, there are details and conditions concerning this matter.

٦. Returning the Greeting of a Disbeliever

The sixth point is that returning the greeting of a disbeliever also does not constitute muwalat. Rather, according to the majority of scholars, it is obligatory to return his greeting, using the words "Wa ‹alaykum" ("And upon you").

The details of this issue are as follows.

One matter is initiating the greeting, while another is returning the greeting.

The majority position is that a Muslim should not initiate the greeting to a disbeliever. In other words, initiating the greeting is not permissible, because the Messenger of Allah ﷺ said:

"Do not initiate the greeting of peace with the Jews and Christians."

Ibn ‹Uyaynah (رحمه الله) said that greeting a disbeliever is permissible because Ibrahim (عليه السلام) greeted his father, saying, "Peace be upon you."

The majority of scholars offer one interpretation that the greeting mentioned here means "Salam al-Mutarakah," i.e. the greeting of abandonment or boycott. There are also other interpretations.

Al-Nakha›i (رحمه الله) said that if a person has some business with a Jew, he may greet him—for example, if he has made an agreement with him, is traveling with him, or is his neighbor.

This also reconciles the two hadiths. In one hadith, Abu Hurayrah (رضي الله عنه) said, "Do not greet the Jews and Christians." In another hadith, narrated by Usamah (رضي الله عنه), it is reported that the Messenger of Allah ﷺ came to a gathering in which Muslims, Jews, polytheists, and Abdullah bin Ubayy bin Salul were sitting, and he greeted them.

Al-Tabari (رحمه الله) said that the hadith of Abu Hurayrah is general, meaning that they should not normally be greeted, while the hadith of Usamah is specific, meaning that they may be greeted when there is a need.

Al-Awza›i (رحمه الله) said:

"If you greet him, righteous people before you have done so; and if you leave it, righteous people before you have also done so." (Al-Qurtubi, vol. ١١, pp. ١١٢–١١١.)

The second matter is returning the greeting. There is agreement that returning the greeting of a disbeliever is permissible, although there is disagreement concerning whether it is obligatory.

The majority of scholars hold that returning his greeting is obligatory. Some say that it is not obligatory to return his greeting, just as it is not obligatory to return the greeting of people of innovation.

However, the stronger position is that of the majority, because we have been commanded to distance ourselves from people of innovation and abandon them as a punishment and to protect ourselves from their evil. This does not apply to dhimmis.

(Al-Wala wal-Bara by al-Qahtani, p. ٣١١, quoting Zad al-Ma›ad, vol. ٢, p. ٤٢٥.)

٧. Visiting a Disbeliever When He Is Ill

The seventh point is that visiting a disbeliever when he is ill also does not constitute muwalat. In other words, it is permissible to visit a disbeliever who is sick.

The Messenger of Allah ﷺ visited his uncle Abu Talib when he was ill. Similarly, he visited a Jewish boy who was ill. The Prophet ﷺ invited his uncle to Islam, but he did not accept Islam, whereas the Jewish boy accepted Islam.

٨. Performing Ruqyah and Treating a Disbeliever

The eighth point is that performing dam (ruqyah) for a disbeliever and treating him also do not constitute muwalat.

As mentioned in a hadith in Bukhari and Muslim, the leader of a group of disbelievers was bitten by a scorpion, and the Companions performed ruqyah for him by reciting Surah al-Fatihah.

٩. Praying for a Disbeliever›s Health

The ninth point is that praying for a disbeliever›s health also does not constitute muwalat.

In other words, if a disbeliever is ill, and a Muslim, for some beneficial purpose, prays for his recovery—for example, that he may accept faith or that his heart may become softened—then this is permissible, because praying for recovery is of the same category as ruqyah. In other words, they are essentially the same thing.

(Al-Mufassal fi Sharh Ayat al-Wala wal-Bara by Ali bin Nayif, p. ٣٢٨.)

١٠. Praying for the Guidance of a Disbeliever

The tenth point is that praying for the guidance of a disbeliever also does not constitute muwalat.

However, it is not permissible to pray for his forgiveness. Likewise, it is not permissible to perform his funeral prayer. This matter is as clear as daylight.

١١. Visiting the Grave of a Disbeliever

The eleventh point is that visiting the grave of a disbeliever also does not constitute muwalat.

In other words, it is permissible to visit the grave of a disbeliever in order to take a lesson and reminder. However, it is not permissible to greet him or pray for his forgiveness.

As mentioned in a hadith in Sahih Muslim, the Messenger of Allah ﷺ said:

"I asked my Lord for permission to seek forgiveness for

my mother, but He did not permit me. And I asked Him for permission to visit her grave, and He permitted me."

١٢. Natural and Innate Love for a Disbeliever

The twelfth point is that natural and innate love for a disbeliever also does not constitute muwalat. This matter requires some detail, so a brief explanation is presented here.

Detail: There are three types of love for a disbeliever in one›s heart.

The first type is that which causes one›s faith to disappear—for example, loving a disbeliever because of his disbelief.

The second type is that which weakens one›s faith—for example, loving a disbeliever because of a sin. Such love is sinful according to the degree of the sin. If the love is because of a major sin, it is a major sin; and if it is because of a minor sin, it is a minor sin.

A person does not become a disbeliever because of this, because in every era there have been Muslims who have loved one sin or another, yet no one from Ahl al-Sunnah wal-Jama›ah has declared them disbelievers on that basis.

The third type of love is that which neither removes faith nor decreases it. That is, a person neither becomes a disbeliever nor a sinner because of it. This is natural love, because natural love is permissible.

For example, a father may love his disbelieving son, or a son may love his disbelieving parents. Or a person may love a disbeliever who has done him a favor or cooperated with him.

Allah Almighty says to His Messenger ﷺ:

"Indeed, you cannot guide whom you love."

This verse indicates that the Messenger of Allah ﷺ loved his uncle.

However, in natural love, it is necessary that the person considers the disbeliever›s disbelief and sins to be wrong. If he does not consider his disbelief and sins to be wrong, then that falls under the first two categories.

(Al-Wala wal-Bara by Hatim bin Arif, p. ٢٢.)

١٣. Marrying a Woman from the People of the Book

The thirteenth point is that marrying a woman from the People of the Book also does not constitute muwalat.

Allah Almighty says in Surah al-Ma›idah, verse ٥:

"And [lawful to you in marriage are] chaste women from those who were given the Scripture before you."

Imam Abu Hanifah (رحمه الله) interpreted muhsanat to mean chaste women, whether free women or slave women, women from Dar al-Harb or dhimmis.

Imam al-Shafi›i (رحمه الله) interpreted it as free women. Thus, according to this interpretation, marriage to a slave woman from the People of the Book is permissible.

(Ahsan al-Kalam by Shaykh Abd al-Salam, Surah al-Ma›idah ٥.)

١٤. Benefiting from the Knowledge of Disbelievers

The fourteenth point is that benefiting from the knowledge of disbelievers also does not constitute muwalat. For example, benefiting from their knowledge of medicine, industry, and so forth is permissible.

There is a hadith in Sahih al-Bukhari, Book of Hiring, that the Messenger of Allah ﷺ hired Abdullah bin Uraiqit as a guide.

Ibn al-Qayyim (رحمه الله) says that this is evidence that it is permissible to seek the help of a disbeliever in medicine, treatment, arithmetic, and similar matters.

The fact that someone is a disbeliever does not mean that one cannot trust him for any task, because there is hardly anything more dangerous than guiding someone on a journey, especially during the migration.

(Al-Wala wal-Bara by al-Qahtani, p. ٣١٣, quoting Bada›i al-Fawa›id, vol. ٣, p. ٢٠٨.)

Similarly, the Messenger of Allah ﷺ benefited from the Jews. He gave the land of Khaybar to the Jews for cultivation, telling them to work on it and that half of its produce would belong to them.

(Bukhari, Book of Agriculture, p. ٢٣٣١.)

However, a disbeliever cannot be given leadership, nor can he be made a confidant, nor can he be given employment in an office.

It is narrated with an authentic chain in Musnad Ahmad that Abu Musa al-Ash›ari (رضي الله عنه) said to Umar (رضي الله عنه):

"I have a Christian scribe."

Umar (رضي الله عنه) said to him:

"What is wrong with you? May Allah destroy you! Allah Almighty says:

"Do not take the Jews and Christians as allies."

(Al-Ma›idah ٥١)

I replied, "His writing is for me, while his religion is his own matter."

He said:

"I will not honor them when Allah has humiliated them; I will not give them honor when Allah has disgraced them; and I will not bring them close when Allah has distanced them."

In any case, services may be obtained from them individually and personally. However, a service should not be taken from them in which they would exercise leadership over Muslims, because the foundation of the Shariah is that the word of Allah should be raised high and the word of disbelief should be brought low.

The Difference Between Expressing Enmity and Having Enmity

Similarly, there is a difference between expressing enmity and having enmity.

If a person does not express enmity because of fear or weakness, then he is excused. In other words, if he does not openly display his hostility toward disbelievers, he is excused.

Therefore, expressing enmity is not required at all times, whereas having enmity in the heart is required at all times. In other words, it is necessary to maintain enmity toward disbelievers in one›s heart.

This is because the existence of enmity is included in kufr bit-taghoot (disbelief in false objects of worship), and there is an inseparable relationship between kufr bit-taghoot, love of Allah, and love of the Messenger ﷺ. These cannot be separated from a believer.

(Dosti aur Dushmani, p. ٣١٣, quoting al-Rasa›il al-Mufidah by Shaykh Abd al-Latif, p. ٢٨٤.)

The conclusion is that if a person is living in a place where disbelievers are dominant, and he is weak and does not openly express enmity toward them because he fears them, then he is excused. However, it is necessary for him to maintain enmity toward them in his heart.

Similarly, Hafiz Ibn Kathir (رحمه الله), in his commentary on verse ٢٨ of Surah Aal ‹Imran, says regarding:

“Except when you fear something from them.”

This means that if a person fears the harm of disbelievers in a particular time or place, it is permissible for him, outwardly and temporarily, to maintain an apparent relationship with them in order to protect himself from their harm, but this relationship should not come from the heart.

As Abu al-Darda (رضي الله عنه) said:

“We smile in the faces of certain people while our hearts curse them.”

(Bukhari, Book of Good Manners, Chapter: Being Diplomatic with People.)

It is also transmitted from the Salaf that taqiyyah is done with the tongue, not through actions.

(Ibn Kathir, vol. ١, p. ٣٥٨.)

Mudaraat and Mudahanah

Similarly, there is a difference between mudaraat and mudahanah.

Mudaraat is permissible and, at times, even recommended, whereas mudahanah is prohibited and impermissible.

Explaining the difference between the two, Imam al-Qurtubi and Qadi (رحمهما الله) say:

“Mudaraat is using worldly means for the benefit of worldly affairs, religion, or both.”

And mudahanah is:

“Abandoning religion for the benefit of worldly affairs.”

Aishah (رضي الله عنها) said that a man asked permission to meet the Messenger of Allah ﷺ. The Prophet ﷺ said:

“He is a very bad and worthless man.”

When the man entered, the Prophet ﷺ spoke to him gently. This is called mudaraat: the Prophet ﷺ demonstrated good manners and gentleness toward that person.

(Fath al-Bari, vol. ١٠, p. ٤٠٤.)

Ibn Battal (رحمه الله) says that mudaraat is a characteristic and virtue of a Muslim. Its definition is:

“Being gentle with an ignorant person while teaching him, and being gentle with a sinful person when forbidding him from his wrongdoing, without being harsh toward him.”

And the definition of mudahanah is:

“Associating with a sinful person and expressing approval of what he is doing without objecting to it.”

(Fath al-Bari, vol. ١٠, p. ٥٢٨.)

Hakeem
Zahir Madani

Is the Constitution of Pakistan Islamic?

The land of Pakistan, which was acquired approximately sixty years ago at the cost of the sacrifices of millions of Muslims, with the intention that it would be made a fortress of Islam, is today not only deprived of Islam, the system of Khilafah, and the implementation of Shariah, but is also engaged in a struggle against Islam and the implementation of Shariah. Today, the entire state of Pakistan is a frontline ally of the greatest Taghut, America, against the Mujahideen of the world.

That thing which has until today been called the Islamic identity is nothing but deception. The state which was called the only Islamic state is established on the very foundations provided by the Western concept of the state. The constitution through which this state was given the appearance of reciting the Kalimah itself conflicts with Islam and stands in the way of implementing Shariah.

The believers living in Pakistan, particularly the scholars of religion and serious-minded sections of society, need to consider these reasons in order to give proper direction to their struggle and to determine their duties in the mirror of truth.

An Important Objection Regarding the Constitution and System of Government of Pakistan

It is said about Pakistan that its system of government is somewhat different from the systems of government established in other Muslim countries, because the Constitution of Pakistan is based on a correct Islamic foundation and the Constitution provides the general Muslim population complete freedom to choose their representatives and to hold their rulers accountable in the light of Shariah. Thus, the problem is not the Constitution or the system, but rather the corrupt ruling class that remains in power, sometimes through force and sometimes by using other tactics.

The question is: if the Pakistani system of government is truly based on Islamic foundations, then how is such corruption, deterioration, and blind slavery to the West arising from it? Why is its educational system so deadly and destructive? Why are generations emerging from this educational system who, despite having an emotional attachment to Islam, have completely adopted Western culture in their words and actions? If Pakistan›s system is truly based on Islamic foundations, how has it been possible for the Pakistani army to make American slavery a necklace around its neck? How can it possibly be that Pakistan›s system is based on Islamic foundations and yet Pakistan becomes America›s greatest ally in the war against Islam being waged in the name of the war against «terrorism»?

In the following lines, we will, Insha›Allah, by the command of Allah, clarify the answer to this objection and will also make clear that the problem is not merely the ruling class, but that the Constitution and state of Pakistan are also un-Islamic.

The Western Concept of the National State

The political system of the West is based on the concept of the «nation state,» and the entire effort of a state established on this concept revolves around protecting the interests of the nation residing in its homeland and obtaining the maximum possible worldly benefits and profits for it. This national state is bound by no principle, belief, morality, or values except the opinion of the majority of the people. It makes all kinds of legislation, including declaring things lawful and unlawful, on the basis of majority opinion, and creates divisions among human beings on the basis of nationalism.

The Islamic Concept of «Khilafah» and Its Foundations

The political system given by the West is completely different from and fundamentally opposed to the political system of Islam. A brief account of the beliefs and concepts upon which the Islamic system of Khilafah, given by Islam, is based is presented below.

(١) The belief in Tawheed:

The system of governance given by Islam is based upon the revealed belief in Tawheed.

(٢) Freedom from servitude to anyone besides Allah:

The system given by Islam is based on the principle that man should be freed from the slavery and servitude of other human beings, indeed from the slavery of every being besides Allah.

(٣) Turning exclusively toward the One Allah:

An important principle of the system given by Islam is that every form of worship and servitude should be devoted exclusively to Allah. Its necessary implication is that the focus of love should also be solely the Being of Allah, the Lord of Majesty, and that complete humility and submission should be adopted before Allah alone.

(٤) Khilafah and representation, not sovereignty:

The foundation of the system given by Islam is based on the fact that Allah Almighty made Adam (peace be upon

him) and his descendants His khalifah and representatives upon the earth, not the actual sovereign.

(٥) The purpose of life: attaining success in the Hereafter through worship of the Lord:

The system given by Islam rests upon the belief that man was fundamentally created to worship and serve his Lord.

(٦) The ultimate One who holds people accountable — Allah, Lord of the Worlds:

The system given by Islam is founded upon the awareness that Allah, Lord of the Worlds, observes all the movements and actions of human beings, as well as their intentions and thoughts. Thus, even if a person escapes the grasp and punishment of courts established by human beings in this world, there is no way to escape the judgment and punishment of Allah›s court in the Hereafter.

(٧) The fundamental responsibility of the Muslim Ummah: conveying the message of the religion:

Likewise, the system given by Islam is based on the understanding that conveying the invitation to the religion of Allah to people and establishing the proof against them is the responsibility of this Ummah.

(٨) «Jihad and Qital» to spread the call and eliminate Fitnah:

The system given by Islam also rests upon the concept that it is the duty of the Muslim Ummah to convey the message of the Lord to humanity and to carry out «Jihad and Qital» for the elevation of the word of Allah, until Fitnah is eliminated and the religion becomes completely devoted to Allah alone, the rule of disbelief comes to an end, and only the rule of Islam remains.

(٩) The Islamic principles of the sovereignty of Shariah, justice, Shura, and enjoining good and forbidding evil:

The Muslim Ummah establishes a system of government based upon the golden principle of the sovereignty of divine Shariah. Through establishing justice and fairness, implementing the Islamic concept of Shura, and fulfilling the obligation of enjoining good and forbidding evil, it worships its Lord. When Shariah is implemented, Allah Almighty also sends blessings upon it in this world because of it.

(١٠) Freedom from national and territorial prejudices:

The political system given by Islam (the system of Khilafah) presents before humanity a supreme example in which, rising above all kinds of national affiliations and geographical boundaries, bonds of equality are established among all believers on the basis of the brotherhood of faith.

(١١) The criterion of honor — faith, piety, and righteous deeds:

If this system of Khilafah makes any distinction between people, it does so solely on the basis of their faith, piety, and righteous deeds — not on the basis of citizenship of a particular country or loyalty to an idol called the «state.»

(١٢) The source of decisions: Divine Shariah, not majority opinion:

In this system of Khilafah, decisions are referred to the Shariah revealed by Allah, rather than to the opinion of the majority.

The Real Purpose of the Constitution of Pakistan: Establishing a Western-Style State Subordinate to the International System

The writers of this Constitution did not have the establishment of an Islamic government or a Shariah-based system in mind. Rather, this Constitution was written precisely so that, through it, a state following Western-style governance could be established which could become integrated into the anti-Islamic «international system» — that international system which the Crusader powers established after the Second World War for the purpose of bringing the people of the entire world under their command and fully protecting their interests. This is the same false international system that deprived the Muslim Ummah of Palestine, and this same system remains an obstacle to the liberation of Kashmir today.

The reality is that this Constitution has been written in such a cunning and deceptive manner that a promise of implementing Shariah can also be made to the Muslim masses, while ensuring that the promise can never actually be fulfilled.

Contradictions Between the Constitution of Pakistan and Islamic Shariah

First contradiction: Who has the right of sovereignty?

An established principle of the purified Shariah is that giving opposition to Shariah the form of law is disbelief, even if the opposition itself is merely an act of sin. According to all Islamic scholars, it is an established ruling of Shariah that declaring lawful something whose prohibition is established by consensus, or declaring unlawful something whose permissibility is established by consensus, or changing any ruling of Shariah established

by consensus, is disbelief. For example, if someone says that alcohol, adultery, theft, or judging between people contrary to the Shariah revealed by Allah is lawful, then he has committed disbelief.

Similarly, whoever says that the right to legislate is not exclusively reserved for Allah, the One without partner, but that this right is also possessed by a two-thirds majority of Parliament or someone else, has likewise committed disbelief, even if he has never actually enacted legislation contrary to Shariah. Similarly, whoever makes laws that conflict with Shariah, or grants authority to make decisions above Shariah, or grants the right to reject or review Shariah rulings, is also a disbeliever.

The Right of Sovereignty and Legislation in Islam

In Islam, sovereignty and legislation are exclusively the right of Allah Almighty. Believing that legislation is solely the right of Allah Almighty is among the fundamental principles of Islamic belief, established by numerous verses of the Qur›an.

The Right of Legislation in Pakistan

In Pakistan, the absolute right to legislate belongs to the parliamentary majority. The Constitution of Pakistan, which they describe as the «mother of all laws,» clearly and definitively states that the right to amend the Constitution and issue new laws belongs to the overwhelming majority of parliamentary representatives and no one else.

Therefore, according to the right granted by the Constitution, if these people wish, they can call Pakistan the Islamic Republic of Pakistan, and if the same people wish, they can change its name with a two-thirds majority and call it the American Republic of Pakistan or the Christian Republic of Pakistan. Likewise, if parliamentary representatives wish, they can establish a Federal Shariah Court, and if they wish, they can establish a Federal non-Shariah Court. They have complete authority.

Similarly, if they wish, they can completely change the Constitution and delete from it even the material on the basis of which there is any suspicion that the Constitution or the state of Pakistan is Islamic. This is their right, guaranteed to them by the Constitution itself.

Articles ١٣٨ and ١٣٩ of the Constitution

Article ١٣٨ clearly states that Parliament has the right to amend the Constitution, while Article ١٣٩ requires a two-thirds majority for constitutional amendments. In addition, under clauses five and six of this article, two extremely important points are explicitly mentioned:

١. First, no objection can be raised before any court at any level, on any basis, against any constitutional amendment.

٢. Second, to remove every kind of doubt, it has also been made clear that the Majlis-e-Shura (Parliament) has unlimited authority to amend the provisions of the Constitution.

Some Examples of Laws Contrary to Shariah Existing in the Constitution of Pakistan

Second contradiction: Certain individuals and institutions are above all forms of trial and accountability

The provisions of the Constitution of Pakistan that place certain personalities above trial and accountability:

Article ٤٨

Article ٤٨ of the Constitution of Pakistan states that, in the performance of his duties and other matters, the President of Pakistan must act in accordance with the advice of the Cabinet or the Prime Minister.

Then, in the second clause of the same article, it is explained that, notwithstanding the principle stated in the first clause, in matters where the President has the right to exercise discretionary powers, he shall act according to his discretion, and no objection whatsoever can be raised against any action taken by the President in his discretion, for any reason whatsoever.

Then, the fourth clause of the same article also states that no court, tribunal, or other authorized institution has the right to investigate whether the Cabinet, Prime Minister, any minister, or Minister of State gave advice to the President, and, if so, what that advice was.

In other words, if the President of Pakistan orders the army to attack the tribes and crush them, or orders his intelligence agencies to hand over to America all information required to attack Afghanistan or arrest Arab and non-Arab Mujahideen, or similarly orders them to hand over arrested Mujahideen to America...

then he has the authority to issue all these orders. Then, if a minister advises the President that all these actions are contrary to Islam, morality, and humanity, and that Pakistan will suffer as a result, but the President nevertheless insists on carrying out all these crimes, neither can he be questioned nor can it be established against him that the crime had been made perfectly clear to him and yet he committed it.

Article 148

Article ١٤٨ of the Constitution of Pakistan completely exempts all acts of the President of Pakistan, the Prime Minister, the Governors of the provinces, the Chief Ministers, and federal and provincial ministers from every form of judicial accountability when performed in the course of their duties. In particular, no legal proceedings can be initiated against the President and Governors, no arrest warrants can be issued against them, and neither a Shariah nor a non-Shariah court has the authority to summon them before a court during their presidency or governorship.

The Constitution states that no questioning can take place regarding whatever acts these individuals perform in the course of their official duties... but it does not mention any condition that these acts must or must not conform to Shariah. This is why whenever a military chief overthrows the government, he imposes an emergency and issues laws, orders, and regulations according to his own will. Then, after this phase has passed, he uses various satanic devices to obtain general amnesty from Parliament for all the deeds he committed during the emergency, and this general amnesty provides him complete protection from all judicial proceedings.

Article 145

According to this article, it is the duty of the armed forces to defend Pakistan in the event of any external attack or threat of war, according to the orders of the Federal Government, and whenever they are called upon to assist the civil administration, they must provide assistance.

Then, in clause two of the same article, it is stated:

«Whatever orders the Federal Government issues in this regard, their validity cannot be questioned in any court.»

That is, assigning all of Pakistan to serve America and placing all its human and financial resources under the authority of the Crusader powers was Pervez Musharraf›s constitutional right. The same Constitution granted Pervez the authority to make the Pakistani army part of the Crusader alliance. Through it, Pakistan›s armed forces, police, and intelligence agencies committed heinous crimes such as the mass killing of Muslims, the elimination of the Islamic Emirate, the killing and arrest of Mujahideen, torture, and then handing them over to America. And not only that; afterward, Pervez ordered these same institutions to kill Muslims inside Pakistan, destroy their homes and settlements, bomb the Lal Masjid and Jamia Hafsa, brutally kill their male and female students, and even conceal their graves.

But even after all these calamities had befallen the country, the «Islamic» Constitution of the «Islamic» Republic of Pakistan continues to provide Pervez Musharraf with complete protection and remains an obstacle to holding him accountable to this day. Neither a Shariah court nor even a satanic court has the courage or authority to summon Pervez or compel him merely to appear before a court. Yet they still say:

«Our Constitution is Islamic.»

Article 169

Article 169 of the Constitution of Pakistan states that no case can be filed in any court against all presidential decrees, Martial Law regulations, and other laws issued between December 20, 1971, and April 20, 1972.

Article 66

Under this article, every member of Parliament and every person who has the right to speak in Parliament is given protection such that no legal action can be taken against him in any court for anything he says in Parliament.

However, clause three of the same article requires legislation to punish any member of Parliament who refuses to present his documents or other evidence before a parliamentary committee despite a demand from the chairman of the committee.

That means every member of Parliament and every person having the right to speak in Parliament is permitted to say whatever he wants in Parliament, commit whatever excesses he wants against whomever he wants, demand whatever he wants, and encourage whatever he wants. This article will give him complete protection. It gives him free rein to dishonor others, make false accusations, encourage sins, utter words of disbelief, mock Islam, and reveal national secrets. Despite all this, not only can he not be subjected to Shariah accountability, he cannot even be subjected to judicial accountability.

Not only this, but the writer of the Constitution did not even feel ashamed that under the same article there should be a demand to reprimand those who conceal their secrets or documents from Parliament, while there should be no restriction on those who verbally attack people›s honor and dignity and throw mud at Islam.

Even after granting such absolute and insulting freedom of expression, no disturbance arose in their conscience or emotions! ... This is, in reality, that English culture in which Islam, Islamic values, Islamic commands, and the honor and dignity of Muslims have no regard whatsoever, while everything else is respected and considered sacred.

Third contradiction: The head of state (President) has the right to pardon all kinds of crimes

Article 45 of the Constitution gives the President of Pakistan the right to pardon, postpone, suspend, or commute any sentence given by any court, tribunal, or other competent authority, including the death penalty.

In other words, this Constitution presents a religion in which the supreme ruler is the head of state, rather than Allah, the Owner of the universe, the Almighty.

In December 1988, the President of Pakistan, exercising the powers granted to him under this article, suspended all death sentences.

This constitutional right of the President of Pakistan explicitly conflicts with Shariah. Shariah grants this right only to the heirs of the murdered person, allowing them either to take Qisas or to forgive completely.

In 1988, discussion began regarding the constitutional provisions that demand that the laws of Pakistan be

brought into conformity with Shariah. This discussion continued until 1992, when ultimately the Supreme Court delivered its historic judgment and ended the discussion altogether. The Supreme Court said:

«The court does not have the authority to declare any law invalid on the ground that it exceeds the limits established by Allah.»

Fourth contradiction

No condition has been imposed that a Qazi (judge) must be Adil (righteous, pious, and observant of Shariah), and the condition of being Muslim has been imposed only for a Qazi of the Shariah Court.

In Islam, a Qazi, that is, a judge, must be Muslim and Adil. The word Adil is being used here as a technical term of Shariah. For the purpose of explaining it to the general public, it can be described as righteous and pious, although this does not convey its complete meaning.

The Pakistani Constitution imposes the condition of being Muslim only upon the Qazis of the Federal Shariah Court and the Shariah Appellate Bench of the Supreme Court. For Qazis of all other courts, the Constitution imposes no such condition, while the condition of being Adil is not imposed for any court, including the Federal Shariah Court.

According to the Pakistani Constitution, appointing disbelievers and sinful people as Qazis is permissible, whereas according to Shariah it is completely impermissible. Thus, this Constitution not only declared something impermissible to be permissible, but by giving it the status of a formal law, declared lawful something that Allah has made unlawful.

In other words, this Constitution contains such grave crimes as declaring lawful matters that Allah has forbidden and legislating laws contrary to the divine command. The scholars say that whoever abandons the Shariah of Allah Almighty and adopts another law has, as though, placed this man-made law equal to the Divine Shariah and regarded other self-made gods as equal to Allah. Making laws for human beings is a characteristic of Lordship and Divinity, and therefore it is solely Allah Almighty›s right to legislate.

Similarly, the crime of the person who does not completely abandon the divine Shariah but arbitrarily modifies it is no less serious. The right to modify Allah›s Shariah could belong only to one who has, God forbid, authority equal to or greater than Allah Almighty.

Therefore, whoever does this — that is, adopts another law in place of Shariah or arbitrarily modifies Shariah — has attempted to make himself equal to Allah. And undoubtedly Allah Almighty is far above and exalted beyond this. This is the great crime which the Qur›an has declared disbelief and shirk and commanded to be eradicated. Undoubtedly, these are the most extreme forms of opposition to Shariah.

Fifth contradiction

No condition has been imposed that the head of state must be a man

Article 41 states the conditions that must be found in the head of state. Among these conditions there is no mention of the head of state being required to be male, even though all scholars have consensus on this condition: that Shariah does not permit a woman to lead men in prayer, nor does it consider a woman›s leadership in the affairs of the state to be valid.

Sixth contradiction

Protection from punishment is provided to every person who committed an act before it was legally declared a crime:

Article 12 of the Constitution states that retrospective punishment is not permissible. That is, if a person committed an act at a time when it had neither been declared a crime by law nor had any punishment prescribed for it, he cannot subsequently be punished.

Similarly, if a punishment had been prescribed at that time, no other punishment or greater punishment than the prescribed punishment can be imposed.

In other words, if a person commits a crime according to Shariah and is brought before a court and his guilt is established according to the Shariah procedure, he still cannot be punished unless it is established that, at the time the crime was committed, the act was also a crime under Pakistani law.

Undoubtedly, in the view of Shariah this is a false principle, because according to it, Shariah rulings do not become obligatory to implement until the Pakistani Parliament or head of state completes the procedural formalities and declares them part of the country›s law.

In other words, according to them, the Shariah revealed by Allah is not itself an obligatory Shariah to be followed, because their legislative assembly (Parliament) has not approved it.

This principle makes clear that the Shariah given by Islam and the laws issued by the Pakistani Parliament arise from two different beliefs, and there is an extremely clear contradiction between the two.

The Shariah revealed by the Lord does not require approval from any human parliament. It became obligatory to implement from the very time the Almighty revealed it and the Noble Prophet ﷺ conveyed it to the Ummah. Whether any worldly law recognizes this Shariah or not makes no difference whatsoever to the value and status of the Divine Shariah.

This pure Shariah has existed and been obligatory since the time of the Prophethood of Muhammad ﷺ. It was practically implemented in Islamic states for fourteen hundred years, and Shariah judges have made judgments according to it throughout these fourteen centuries.

Thus, this opens the door for non-Shariah punishments to be treated as substitutes for Shariah punishments. Shariah does not even consider non-Shariah punishments worthy of recognition. Therefore, this principle is unacceptable according to Shariah.

Whereas in Pakistan, the right to legislate belongs only to members of Parliament: whenever they wish, they can give a ruling the status of law, and whenever they wish, they can remove it from the law.

The writers of the Constitution did not even feel ashamed that they themselves, after March 23, 1956, exempted from this principle and regarded as deserving of punishment the person who opposed the Constitution of Pakistan, while providing complete protection under this article to the person who opposed the Shariah of the Lord of the Worlds.

This proves that the belief of these people differs from the belief of Muslims and that they reject the sovereignty of Allah Almighty.

Seventh contradiction: Absolute prohibition of punishing a person twice for the same crime

Article 13 prohibits punishing a person twice for the same crime. According to the standards of Shariah, this principle can be correct only if the punishment imposed the first time for that crime was in accordance with Shariah. However, if the first punishment itself was non-Shariah, then Shariah does not recognize this principle.

For example, if a person commits the crime of theft, adultery, or murder and Pakistani courts impose a non-Shariah punishment upon him, or if the President of Pakistan uses his discretionary powers to reduce the punishment, then according to Article 13 no court has the authority to subsequently impose the Shariah punishment upon him. Certainly, this is unacceptable according to Shariah.

The strange thing is that Pakistani courts, which make judgments according to non-Shariah laws and also adhere to the principle of not imposing double punishment, do not recognize any punishment unless it has been codified in Pakistani law.

The practical result can be understood through an example. Suppose a defendant is brought before Pakistani courts who has already been given the Shariah punishment for his crime. Although under Article 13 it would be unlawful to punish him again, the Pakistani court would still punish him again unless the first punishment had been formally issued by a Pakistani court in accordance with Pakistani law.

Eighth contradiction: The Constitution›s position regarding interest

Article 38 emphasizes that, for the economic and social well-being of the people, interest will be eliminated as soon as possible.

A: This statement was a promise for the future which, despite the passage of several decades, has not been fulfilled. This promise is like a person saying, «I will pray soon,» or «I will accept Islam soon.» Can such a person be called a person who prays or a Muslim merely on the basis of a verbal promise?

B: Furthermore, this article of the Constitution has no legislative force, nor does it affect court proceedings. Its status is nothing more than a promise. Therefore, lawyer Muhammad Rafiq Butt, while commenting on the Constitution, explicitly wrote that the provisions from Article 19 to Article 40 merely have the status of guiding principles and are not enforceable laws. Therefore, no court can give a judgment on their basis, nor do they fall within the jurisdiction of any particular court, nor can any court practically enforce them.

C: The wording of this article itself is evidence that interest continues to exist in Pakistan both practically and legally. This wording of Article 38 was also present in the Constitution of 1956. Yet, despite more than fifty years having passed, this promise has still not been fulfilled, and the interest-based system in Pakistan continues to expand.

The Means Stated in the Constitution Are Incapable of Establishing the Sovereignty of Shariah

There are numerous passages in the Pakistani Constitution that instruct the establishment of the sovereignty of Shariah and the removal of matters contrary to Shariah from the laws. But all these passages are so weak and powerless, both theoretically and practically, that it is impossible to establish the sovereignty of Divine Shariah through them. Indeed, these passages do not even possess the power to eliminate the provisions of the Constitution itself that are contrary to Shariah.

The Preamble of the Constitution — The Objectives Resolution

What is the Objectives Resolution?

The Objectives Resolution is wording formulated by human beings as part of a constitution. It was approved by an overwhelming majority of Pakistan›s first Constituent Assembly. After that, in the same manner, it became part of various constitutions.

Whereas Shariah is Divine revelation. It does not require the agreement of any human being for its approval.

The following passages are included in the preamble of the Constitution of Pakistan, namely the Objectives Res-

olution:

1) It is evident that Allah Almighty alone is the sovereign over the entire universe without any partner, and whatever authority and power the people of Pakistan have been granted to exercise within the limits prescribed by Allah is a sacred trust.

2) The principles of democracy, freedom, equality, tolerance, and social justice shall be fully observed as enunciated by Islam.

3) Muslims shall be enabled to order their individual and collective lives in accordance with the teachings and requirements of Islam as set out in the Holy Qur›an and the Sunnah of Muhammad ﷺ.

Therefore, we, the people of Pakistan, with a full sense of responsibility before this Omnipotent Lord, the Blessed and Exalted, and His servants, in recognition of the sacrifices given by the people for Pakistan, and with a spirit of loyalty to the declaration of the Founder of Pakistan, Muhammad Ali Jinnah, that Pakistan would be a democratic state based on the principles of social justice, with a firm resolve to protect democracy which was achieved as a result of the continuous struggle of the people against oppression and tyranny, giving practical effect to the above facts, approve this Constitution through our representatives in the National Assembly, give it the status of law, and recognize it as the law of our country.

The preamble of the Constitution of Pakistan was first approved by Pakistan›s first Constituent Assembly in March 1949 in the form of a resolution. This resolution became known as the «Objectives Resolution.»

After that, the Objectives Resolution was included as the preamble to the Constitution of 1956. It was then made the preamble to the Constitution of 1962, and it was also given the status of a preamble in the Interim Constitution of April 1972 and the Constitution of 1973.

Then, through Articles 2 and 2-A, this resolution was made a permanent part of the Constitution.

Article 2 of the Constitution

Article 2 states:

«The official religion of the State of Pakistan shall be Islam.»

And Article 2-A states:

«The principles and provisions set out in the Objectives Resolution, which is reproduced in the Annex as the preamble to the Constitution, are hereby made substantive part of the Constitution and shall have effect accordingly.»

The Ridiculous Mixture of Islam and Democracy

The word «democracy» is used several times in the preamble. The term «democracy» possesses well-known and recognized meanings and characteristics. These meanings and characteristics are so integral to democracy that if they are removed from it, whatever remains cannot in any way be called democracy.

One of these fundamental characteristics is that the right to legislate and govern belongs to the overwhelming majority of the people, and all other values, morals, and matters are determined on this basis. That is, something will be forbidden if the majority declares it forbidden, and lawful if the majority declares it lawful.

Therefore, it is impossible even to conceive of a form of democracy in which the absolute authority of sovereignty and legislation does not belong to the people.

Conversely, it is impossible to conceive of an «Islam» in which the right to govern and legislate belongs to anyone besides Allah, the One without partner.

In the Shariah of the Lord, something is forbidden when Allah Almighty declares it forbidden, and something is lawful when Allah Almighty declares it lawful.

In addition, a fundamental belief of democracy is that man is free in all his actions and is not bound by anyone in accumulating luxuries and worldly wealth for himself. Behind this unrestricted freedom lies a long and bitter history of conflict between the Western people and the abhorrent triangle of oppressive feudal lords, rebellious kings, and the corrupt Church.

Therefore, mixing Islam and democracy together is equivalent to confusing two beliefs that originate from completely different foundations and have entirely different effects and consequences.

Now, if someone says that Islam also calls for mutual consultation, accountability of rulers, and keeping an eye on their actions, and that these matters are common between Islam and democracy, he should be told that, similarly, there are also many matters common between Islam and Christianity.

Both religions call for belief in Allah. Both call for belief in all the prophets before Jesus (peace be upon him), and both call for belief that a Book was revealed by Allah to Jesus (peace be upon him).

Now tell me yourself: considering these common matters, would it be correct to call Islam «Christian Islam» or Christianity «Islamic Christianity»?

Therefore, it is absolutely clear that this process of mixing disbelief and Islam begins from the very opening lines of the Constitution of Pakistan.

While mentioning democracy, the Constitution of Pakistan says:

(1) «The principles of democracy, freedom, equality, tolerance and social justice, as enunciated by Islam, shall be fully observed.»

I do not know where Islam has described the concept of democracy, whereas in the preceding lines we have al-

ready explained the explicit contradiction between Islam and democracy.

(2) «Pakistan shall be a democratic State based on the principles of social justice.»

I do not know what is intended by combining two contradictory things such as Islam and democracy in a single sentence. Moreover, why has only Islam›s social justice been mentioned in this passage? Why have other aspects of Islam — sovereignty, morality, economics, politics, etc. — not been mentioned?

Islam is the name of the entire structure, not merely some of its components.

(3) «(We are) determined to preserve the democracy which was achieved through the unremitting struggle of the people against oppression and tyranny.»

This clearly proves that the mixing of truth and falsehood begins from the very opening lines of the Constitution of Pakistan.

The Reality of the Islamic Commands Contained in the Objectives Resolution

The preamble of the Objectives Resolution contains the following statement:

«It is evident that Allah Almighty alone is the sovereign over the entire universe without any partner, and whatever authority and power the people of Pakistan have been granted to exercise within the limits prescribed by Allah is a sacred trust.»

This is a general statement which neither openly says that supreme sovereignty shall belong exclusively to Islamic Shariah, nor does it unequivocally indicate that the rulings of Shariah shall have such a supreme and superior status that no other Shariah or law can be accepted in opposition to them.

Likewise, this statement does not explicitly say that the rulings of Shariah shall take precedence even over the opinion of the popular majority.

Similarly, the statement that «Muslims shall be enabled to order their individual and collective lives in accordance with the teachings and requirements of Islam as set out in the Holy Qur›an and the Sunnah of Muhammad ﷺ» is also merely a promise which has not been fulfilled even after seventy years.

The Status of the Objectives Resolution as the Preamble of the Constitution

Making the Objectives Resolution the preamble of the Constitution, or considering it part of the Constitution on the basis of Article 2-A, does not necessarily mean that Islamic Shariah is declared the owner of supreme authority and the sole source of legislation, because:

Firstly: The Objectives Resolution, the preamble of the Constitution, Article 2-A, and similar provisions obtained their legal status through the approval of a majority. Whereas, according to Islam, only Shariah determines whether the majority is upon guidance or misguidance — let alone the majority deciding whether a particular ruling of Shariah should be accepted or rejected.

Supreme authority belongs in every case to Shariah, whether the majority is pleased with it or not.

Secondly: In this democratic system, governance is the right of the people, and public approval is what gives the Constitution its legal status. Thus, we see that the preamble of the Constitution ends with the following statement: «(We, the people of Pakistan), giving practical effect to the foregoing principles, through our representatives in the National Assembly, approve this Constitution and give it to ourselves as the Constitution of the country.»

In contrast, Divine Shariah does not require public approval to establish its sovereignty. Its authenticity is established from the very moment it descends upon the earth from Allah, Lord of the Worlds.

Seeking the opinion of human beings regarding whether to accept or reject the Shariah of the Lord is itself equivalent to rebellion against Shariah.

Therefore, holding a referendum or public vote regarding whether or not to make Shariah the governing authority is not permissible according to Shariah. However, it is permissible for Muslims to consult one another regarding their affairs in accordance with Shariah principles.

Therefore, these two matters should not be confused with one another.

Another noteworthy point is that Parliament has the right to amend the Constitution according to its own will and desire. A two-thirds majority of Parliament has the authority, if it wishes, to delete the preamble and Article 2 from the Constitution, because the Constitution imposes no restriction, condition, oversight, or accountability upon Parliament›s exercise of this right.

In contrast, no one has the authority to change even a single letter of Shariah.

Engineer Saad Furqan

Moving Toward the TTP's Position: From Maulana Fazlur Rehman to Imran Khan

A few days ago, Maulana Fazlur Rehman gave an interview to Hamid Mir in which he presented his position on various issues. From this, one could conclude that even through democracy, Islamic legislation is not being enacted. Parliament, politicians, and even the prime minister are being kept under the control of hidden powers, while people of their own choosing are installed in the assemblies. Speaking about Afghanistan, Maulana Fazlur Rehman said that our policymakers have not even worked on any policy through which Pak-Afghan relations could be improved.

These statements by Maulana Fazlur Rehman are not new. The whole world knows that Pakistani politicians are controlled like puppets. The military group that has control over the country's resources and governance considers only its loyal people capable of ruling. Even if those people happen to be in the form of Imran Khan's Usman Buzdar. But when Imran Khan began openly criticizing the generals, what is happening to him is before you.

Today, Pakistan's political situation is presenting itself to us in a strange and unusual form. Even the strongest opponents, such as Maulana Fazlur Rehman and Imran Khan, have come together on one point: the military generals themselves are the root cause of the corruption and disorder.

Remember that Imran Khan repeatedly said at his rallies: "Bajwa was running the government."

Both parties were kept out of the elections because of their opposition to the military. It is not known when these two politicians and the workers of both parties will understand that protests, rallies, and sit-ins will accomplish nothing.

Whether you raise the slogan of an Islamic system or talk about genuine freedom, the issue is one of power. The generals have seized control of the government through the force of power. It is simply not possible to confront this through any means other than power.

A few days ago, the Pakistan Tehreek-e-Insaf people marched toward Islamabad with the aim of securing the release of their leader. The whole world saw the atrocities that were committed against this march. Live ammunition was fired, dozens of people were killed, and hundreds were injured. Then the government shut down social media in order to conceal the facts.

Even a journalist, Matiullah, was arrested for this "crime": he was gathering information about the injured and the political workers who had been killed. And the next thing we hear is that a case was filed against him for possessing drugs.

The whole world must be astonished by these political spectacles taking place in Pakistan, but so far we have not developed any strategy regarding what we are going to do, how we are going to do it, or when we are going to do it. Everyone needs to understand one thing clearly: without military support, no one has the ability not only to win an election, but even to contest one.

The military itself is Pakistan's Constitution.

The military itself is Pakistan's law.

The military itself is the Islamic Republic of Pakistan.

The military itself is the judiciary.

Today, the same treatment is being given to the people of Tehreek-e-Insaf as is given to the TTP. Although they have not even carried out an armed rebellion, but have merely opposed the military politically, they are nevertheless being punished for this "great crime" because they have criticized the military.

Whether anyone accepts it or not, today everyone appears to agree with the TTP's position that the country is under military occupation.

We hope that Maulana Fazlur Rehman and Imran Khan will also soon stand with the TTP on this position: that the country cannot move forward without removing the military through force.

If not today, then tomorrow...

Everyone will eventually have to accept that the TTP's strategy was the correct one, and that it is only through this path that an Islamic system and economic and political stability can be brought to the country.

Mukarram Swati

Why Shouldn't They Kill the Scholars?

Every day, we hear news that such-and-such a cleric has been martyred, such-and-such a mosque's imam has been taken away, or such-and-such a cleric has been threatened with death, etc. This is neither something new nor something unprecedented, brother, so why are you worried?

Why would they not kill the scholars who are objecting to the extravagant lifestyle of Muslims? Some are imposing restrictions on luxuries and amusements; why would they not kill those who are calling for thieves and drunkards to be arrested, while elsewhere they are breaking musical instruments and horns? In some places, they object to men wearing silk clothing and using gold and silver utensils; elsewhere, they object to unveiling and the free mixing of men and women.

Why would they spare these very scholars who are raising their voices against the irregularities and immoral practices of public bathhouses, and who are preaching against the immoral and unlawful customs and habits of their time?

Why would they not kill these preachers who oppose adopting the customs and characteristics of non-Muslims? Sometimes they are teaching Hadith in the courtyards of mosques and the halls of religious schools, raising the call of "Allah said" and "the Messenger said."

Sometimes, sitting in spiritual retreats, their homes, and their mosques, they are removing the rust from people's hearts. They are creating a desire for the love and obedience of Allah. They are treating diseases of the heart and soul—envy, arrogance, greed for worldly possessions, and other psychological and spiritual illnesses.

And sometimes they stand on the pulpit and inspire people with the desire for jihad, encouraging them to defend Islamic frontiers or strive for Islamic conquests. But remember, it is not the case that these heirs of the prophets consider their responsibility fulfilled merely by preaching and advising. In return for all these efforts of preaching, they have also had to endure persecution at the hands of the rulers of their time.

This same group of scholars received the "rewards" of the gallows, execution, and lashes at the hands of Muslim kings and their government officials.

How many members of this same group received the red robe of martyrdom at the hands of a Muslim ruler, Hajjaj? Then one of the prominent figures of this group, Imam Abu Hanifa (may Allah have mercy on him), had to drink the cup of poison at the hands of the Abbasid Caliph al-Mansur.

Then another Imam of this group, Imam Ahmad ibn Hanbal (may Allah have mercy on him), had to suffer imprisonment during the reign of the Muslim ruler al-Ma'mun and was flogged at the hands of his successor, al-Mu'tasim.

Even in later times, how many distinguished scholars suffered oppression at the hands of supposedly just and righteous Muslim rulers. Jahangir's Chain of Justice is famous, yet this very chain was placed around the feet of Shaykh Ahmad Sirhindi, Mujaddid Alf Thani (may Allah have mercy on him), and he was imprisoned in the Gwalior Fort as a reward for speaking the truth.

Even in the present era, thousands of scholars and shaykhs have been martyred, disappeared, and imprisoned at the hands of nominally Islamic rulers.

From Maulana Mufti Nizamuddin Shamzai (may Allah have mercy on him) to Maulana Dr. Adil Khan (may Allah have mercy on him) today, hundreds of scholars have been subjected to violence and brutally martyred. But, praise be to Allah, these very successors, following in the footsteps of their predecessors, have revived their history and, for the sake of the supremacy of this same religion, have endured and continue to endure imprisonment, exile from their regions, being dragged openly through the streets, and being openly martyred. May Allah grant them steadfastness and keep their guardianship over us. Ameen.

All these things have become old news. The verses of Surah Ya-Sin are merely repeated like a parrot, but they do not penetrate below the throat in a way that would compel a person to think and seek a solution to these problems.

It is also worth mentioning that it is not the case that if a few of us, or many of us, rise up against these ruthless killers, this chain of events will come to an end. All of this happened to the prophets, the noble Companions, and the righteous predecessors, and it is happening to their inheritors—the scholars—and will continue to happen.

However, the fate of those who remain silent in the face of such injustice and oppression has already been witnessed in this world, and in the Hereafter their fate will be the same as that of those who commit oppression, because both those who commit oppression and those who remain

silent about oppression are counted among the criminals.

It is worth considering that whether they are international Jewish organizations or powerful countries regarded as superpowers, they all maintain think tanks on large salaries, whether for national development or for the subjugation of Islam. Along with all kinds of research and studies, these think tanks also receive guidance regarding their coming Messiah, the Dajjal.

Their propaganda is receiving equal promotion on social and electronic media, sometimes in one form and sometimes in another.

What the role of scholars is in an Islamic society is known to these think tanks even more than it is to us Muslims. Thus, they are intent on eliminating these truth-speaking scholars.

And for this task, they need hired killers, whom they readily find in the form of the Pakistani Army and intelligence agencies.

It is these intelligence agencies that, in exchange for a few dollars, martyr those scholars upon whom the hopes of change in the Muslim Ummah are placed.

Otherwise, according to Mufti Kifayatullah's tweet today, the Pakistani Army or intelligence agency is number one. He quoted this from Hillary Clinton and proudly tweeted that Hillary had maintained our army's number-one position. We too, compelled by our habit, wrote below it: "Your master called you number one, and how happy you are."

Just think about those people for whom the King of Kings says: "I love those who fight in My path, standing in ranks like a wall reinforced with lead."

If I were to say that transparent investigations should begin, and that the cases of all the respected scholars martyred during at least the past twenty to twenty-five years should be reopened fairly—especially the cases of Mufti Nizamuddin Shamzai, Sheikh Naseeb Khan, Sheikh Waliullah Kabulgrami, Maulana Sami-ul-Haq, Maulana Hamid-ul-Haq, Sheikh Aslam Sheikhupuri, Maulana Dr. Adil Khan, and Sheikh Idris (may Allah have mercy on them all)—what do you think? How many cases would these intelligence agencies turn out to be involved in, or from how many cases would these people be able to escape? Let the readers answer that question.

I pray to Allah that we may be counted among these people and that we may always remain under the protection and guidance of the truth-speaking scholars.

I appeal to the scholars living in Pakistan: the purpose for which you acquired knowledge, and the reason you are considered worthy and valuable, the very quality because of which you have been called "the heirs of the prophets"—by Allah, you are losing that value.

Either you have gone far away from your methodology, or you are moving farther away from it, and otherwise you will continue to be targeted in this manner.

There is still time: practically boycott this oppressive, unbelieving democratic system and play your role for the sake of Allah's Sharia. O Allah! Protect all truth-speaking scholars. Ameen, O Lord of the worlds.

Sheikh Abdul Rahman Hammad

The Role of Religious Seminaries (Madrasas) and the Dangers They Face

What importance do educational institutions (madrasas) have in the better formation of any society? Similarly, what role are madrasas playing in our society, and what role should they play? And what dangers and difficulties do madrasas face? These are topics that require detailed discussion, but I will try to present them before the respected readers in a brief and simple manner.

Respected readers! The Islamic thinker, Allama Sayyid Abu al-Hasan Ali Nadwi, may Allah have mercy on him, describes the importance of Islamic madrasas in the following words:

"Any nation in the world may be able to dispense with knowledge, thinking that we suffer no loss, that no obligation is incumbent upon us, that it is not necessary for us to study and teach, or to arrange education for children. But wherever Muslims live on the face of the earth until the Day of Judgment—whether in the Holy Places, the Arabian Peninsula, Europe and America, the land of India, a city, town, or village—wherever four Muslim households are settled, indeed wherever even four Muslims are found, it is necessary for them to establish an 'Iqra' (that is, a madrasa). They must fulfill the command 'Read.' This work is more necessary than establishing hospitals; it is more necessary than your shops and more necessary than your factories. No matter how many revolutions take place in the world, no matter how kingdoms and civilizations change, no matter how great a revolution occurs, or how the language changes, the chain of teaching and learning will continue."

In the present age, there appears to be no truly effective means of defending Muslims against the challenges they face in the field of beliefs except establishing religious madrasas in every village, settlement, and neighborhood. If we do not spread a network of madrasas, the condition of our future generations will become like that of the Muslims of Andalusia or Russia. Either they will cease to be Muslims altogether, or, while remaining Muslim, they will become so averse to Islam that they will be Muslims in name only.

I admit that these challenges can be confronted to some extent by making proper use of the media. Likewise, the faith of Muslims can be protected to some degree by expanding missionary and Sufi networks. Preachers can also teach people matters of belief from the pulpit of the Messenger ﷺ. But the people required for these very fields cannot themselves be trained without madrasas.

The second point is that these fields are connected with adults, and even then they are limited to only a small percentage of people. What should be done about our young children, for whom the disbelievers have laid thousands of traps in order to capture them, even though they are our capital? What should be done about our young people, whom outsiders have devoted day and night to making lovers of waywardness, even though the youth are our strength? What should be done about those older people who neither turn toward mosques and khanqahs nor participate in religious programs such as gatherings, seminars, and conferences? And what should be done about their children? How should their faith be protected? How should they be encouraged to follow in the footsteps of their predecessors? How should they be prepared to improve their eternal life?

Similarly, how should our children and young people who attend schools and colleges, but for whom no proper arrangement for religious education exists either in the government curriculum or in the curricula of private schools and colleges, be introduced to divine commandments?

Likewise, how can the faith of our sisters and mothers, who remain at home most of the time, be protected? How can they be given moral training? How can they be made aware of the basic teachings and commandments of Islam?

As for me, I see no answer to all these questions except that a broad network of madrasas should be established, because:

- The madrasa is a factory where people are cultivated and people are shaped.
- It is where hearts and minds are molded according to the Islamic framework.
- It is where true soldiers of religion and callers toward Islam are prepared.
- The madrasa is like a power station for Muslims, from which the Muslim population receives the electricity of religion.
- The madrasa is the place from which supervision of the whole of human life takes place.
- Its religious verdict (fatwa) holds the status of a command for all Muslims.
- The madrasa is connected, through the Prophet ﷺ, with divine sciences, which are ever-living and

everlasting.

- The madrasa is connected with humanity, which is forever young.
- The madrasa is connected with the sovereignty of Allah, which remains established in both worlds.
- The madrasa is a sacred place in which learning divine law makes it possible to protect oneself from the grasp of Allah Almighty.
- The madrasa is a place in which faith can be preserved.

When Muslims succeed in making madrasas widespread, it may be hoped that once again Islam will prevail throughout the world, divine sovereignty will spread in all directions, the system of the caliphate will be established, and the restoration of the Muslims' lost honor will become possible.

This is why, if the colonial powers feel any danger today, after those engaged in jihad in the field of action, they feel it from these madrasas—which, despite being distant from the modern educational curriculum and system, are independently operating to instill the true meaning of Islam in students. Their purpose is solely to make the sons of Islam religious scholars. Their efforts are directed toward connecting students with their Creator and making them capable of understanding divine commandments. Their mission is to supply the people of Islam with religious knowledge in such a manner that, after becoming acquainted with true Islam, people do not fall into the trap of "modern Islam."

Nowadays, the secular lobby and the ruling class are continuously engaged in conspiracies against these religious madrasas. They are exerting themselves day and night to eliminate them or, at the very least, bring them under their influence. Attempts are continuing, through various pretexts and excuses, to bring these madrasas under government control. Sometimes through inducements and sometimes through threats, an endless campaign has begun to suppress the madrasas and divert them from their original spirit.

Dear readers! If the objective is to protect our present and future generations from trials and tribulations, then madrasas should be established in every village, settlement, street, and alley. Along with respecting the administrators of the madrasas, we should assist them with their expenses and difficulties and encourage them. Those who oppose madrasas should be made to understand that if you want to see Islam in its original form, then value the madrasas, because, in view of the vigorous efforts being made by the entire Jewish lobby to introduce democracy to Muslims as Islam, it appears that the greatest obstacle in their path is the madrasas themselves.

This is why, even after America and its allies brought an end to the only Islamic government at the global level (the Taliban government), when they failed to distort the image of Islam and control terrorism (that is, jihad, God forbid), the then British Prime Minister Tony Blair said at a conference that we would have to eliminate the madrasas in order to reach our objective. The monthly magazine Al-Haq reportedly quoted his words (apparently with reference to a newspaper) as follows:

"There are two points of view about what is happening in the world today. One is that this terrorism is nothing new or unusual; it has always existed. There is no benefit in provoking these people; they will disappear on their own. The second point of view—which is Mr. Blair's own—is that this is an entirely unprecedented phenomenon. This global terrorism is based on a distortion of a true, peaceful, and respectable religion: Islam. Its roots lie in the madrasas of Pakistan, in the extremist form of Saudi Wahhabism, and in the former Afghan training camps of al-Qaeda. If this point of view is accepted, then the only course of action remaining is to confront this terrorism, eliminate all its roots and branches, and at any cost prevent a situation in which its hands acquire weapons capable of causing widespread destruction."

Respected readers! This is not merely Mr. Blair's thinking; rather, the effort of the entire world of unbelief is to destroy the foundations of the independent religious madrasas established in Pakistan, India, Afghanistan, and Bangladesh.

There may have been several ways of doing this. One method was to eliminate them through military action, but this carried many dangers, including Muslim awakening. Therefore, adopting the easier method, the tyrannical groups imposed upon Muslims were assigned the mission of exerting every possible effort to make the curricula of these religious madrasas conform to modern requirements ("democratic Islam"), thereby destroying the ideological foundations of the strongest fortresses of Islam—the religious madrasas.

Thus, Pakistan's rulers, intelligence agencies, and corrupt army used all their power to somehow demolish the religious madrasas. During the Musharraf government, the bombing of Lal Masjid and Jamia Hafsa in Islamabad and the bombing of a madrasa in "Damadola," Bajaur, were links in the same chain. But when they failed to achieve success through this, they began continuous efforts to discredit madrasas in the eyes of the public. Under the pretext of terrorism, raids were conducted on madrasas. During the same period, under government patronage, a campaign of assassinating religious scholars began. Thus, hundreds of prominent scholars, such as

Mufti Nizamuddin Shamzai, Maulana Yusuf Ludhianvi, and Mufti Jameel Sahib, may Allah have mercy on them, were killed. Students of certain madrasas were subjected to assassination attempts; hundreds of students and teachers were arrested and harassed.

The decision by the rulers of that time to expel foreign students—who for decades had been coming from all over the world to benefit from Pakistan's religious madrasas for religious studies—was also part of the assigned mission. In short, through various allegations, a campaign began to defame madrasas and damage their performance.

The real reason for this was that the founders of the New World Order adopted the most dangerous tactic: they decided to direct their local agents, under their patronage, toward the madrasas. Thus, the British Foreign Secretary Jack Straw, along with numerous foreign ambassadors and Pakistani rulers, visited various madrasas. To win the hearts of madrasa administrators, financial assistance was provided to some madrasas; the educational and administrative affairs of some were praised; and some were commended for moving alongside the international community.

More recently, Army Chief General Qamar Javed Bajwa awarded prizes at GHQ to religious madrasa students who achieved positions in contemporary education. At the same time, he expressed the resolve that they wanted religious madrasa students to enter modern fields of knowledge and stand alongside college and university students in the development of the country, eventually occupying key positions in the army, police, and other institutions.

The purpose of all these tactics and similar measures is, first, to force people not to send their children to madrasas for education. If they fail in this, then the second objective is to introduce such changes into the administration and curriculum of madrasas that they become easier to control and that, when incorporating them into the national mainstream, there is not much resistance from scholars, students, and the public.

Therefore, I believe that in the present democratic era, the greatest danger facing madrasas is that, at the direction of Pakistani intelligence agencies, the curriculum of religious madrasas may be changed and designed in such a way that, instead of becoming a distinguished religious scholar, a student who studies it becomes "half partridge and half quail"—neither a complete scholar nor a complete doctor. Instead, the sayings "a half-trained physician is a danger to life" and "a half-trained cleric is a danger to faith" would apply to him. (God forbid.)

If this happens, then the signs of religious and intellectual transformation and religious and political awakening that have become apparent individually and collectively throughout Pakistan will be permanently blocked.

For the completion of any mission, changing the educational curriculum and educational system is the fundamental unit through which desired objectives can easily be achieved. Wherever the British established their domination, including the Indian subcontinent, they changed the existing educational system and introduced a curriculum that enabled them not only to alter the political mentality of the people with great ease, but also to leave many people ignorant of Islamic teachings and make them accustomed to atheistic beliefs to such an extent that the true beliefs of Islam began to appear unquestionably wrong to them.

It is because of their educational system and curriculum that the matter has now reached the point where the Western-educated class regards those who raise the slogan of true Islam as a scourge upon society and seeks to eliminate them from existence. They give them such labels that they become disgraced in society and lose public support.

Respected readers! Since madrasas are connected with "knowledge," and whether knowledge concerns the laws of creation or religious law, the rise and fall of humanity is connected with it. Nations that attain advancement in knowledge inevitably rule over people's hearts; their influence circulates throughout the world, and their star of fortune continues along the path of progress. Therefore, it would not be inappropriate to say that the madrasa is a fundamental point for taking humanity toward progress. The madrasa is the unique means of bringing humanity out of humiliation and degradation, whose effectiveness is established.

Conversely, nations that turned away from knowledge received nothing except slavery and humiliation. They became servants of other nations, not those who were served; they became subjects, not rulers.

Respected readers! The services of madrasas are countless. However, the role they have played in serving the Qur'an and Sunnah is an unforgettable reality. The service rendered by Islamic madrasas throughout the world, including Pakistan, to the Qur'an, Hadith, and their supporting sciences is worthy of envy and praise. Therefore, it is completely free from exaggeration to say that the development of the sciences of the Qur'an and Hadith throughout the world would have been impossible without the existence of Islamic madrasas.

Not only have they provided the light of the Qur'an and Sunnah, but because of Pakistan's inadequate educational system, there were children in villages and remote areas who were deprived of their right to education. Religious

madrasas, through their compassionate role and free educational system, brought them out of the darkness of ignorance and illuminated them with the light of knowledge. They equipped them with the finest Islamic civilization. As a result, today, talented sons of poor people who were trained in these religious madrasas are serving in every religious organization and institution.

Given the poverty and deprivation present in Pakistan, the violation of the rights of weaker nations, and other such factors, if there had not been thousands of religious madrasas, it is entirely possible that Pakistani society would have fallen into such disorder that reforming it would have become impossible. But, praise be to Allah, religious madrasas played their positive role and provided every sector of society with reformers who worked day and night and accomplished unforgettable achievements in their respective fields.

If only the role of mosque imams is examined, it becomes quite clear that in areas where the imams of mosques are graduates trained in religious madrasas, the moral and educational awareness of the residents is much better and the crime rate is very low.

Conversely, if we examine areas in which there are either no imams in the mosques at all, or there are imams who have not studied at religious madrasas, the condition of such areas will certainly be worse. There will be centers of theft, robbery, and other crimes; an educational environment will be nonexistent; mutual disputes will be more frequent, and the boundaries of disagreement will be absent. Consequently, even minor matters will appear to escalate into murder and bloodshed. Intolerance and violation of rights will be at their peak.

Respected readers! If there were no religious madrasas in Pakistan's cities and villages, the majority of Pakistan's people today would be trapped so deeply in the swamp of misleading religious trials that escaping would be extremely difficult. Given the new movements and trials that continually arise in Pakistan and the official patronage they receive, it appears difficult for anyone to remain safe from them.

This is why the martyr of Islam, Maulana Yusuf Ludhianvi, may Allah have mercy on him, was deeply saddened by Pakistan's condition. In Volume ٩ of his book Your Problems and Their Solutions, he writes:

"The heartfelt desire and longing of the Muslims of India was that they might have an independent state and country where Muslims could freely enforce the constitution of the Qur'an and Sunnah and face no obstacle regarding religion and religious symbols. Since the Muslims' intention was good, young and old, common people and elites, scholars and ignorant people—all were equally active and motivated in this cause. Ultimately, after the sacrifice of hundreds of thousands of lives and women, on August ١٤, ١٩٤٧, Pakistan came into existence as a Muslim state. The purpose of the establishment of Pakistan was declared to be the establishment of an Islamic system of government, that is, divine government, whose slogan was: 'What does Pakistan mean? There is no god but Allah!' It was a slogan under whose influence all Muslims were prepared to die. Even those Muslims whose regions fell within India's borders after the partition of India had been at the forefront of establishing it.

But: 'How many a desire turns to dust!' In accordance with the saying, 'The illness kept increasing as the medicine was administered,' even after more than half a century has passed, Pakistani Muslims have still not been granted an Islamic system of government. Indeed, to Allah we belong and to Him we shall return! Instead, Pakistan has increasingly become a land of problems. Religious, political, spiritual—in short, every kind of trial and turmoil continued to emerge there."

Respected readers! It is certain that all these trials have the backing of anti-Islamic elements (Mossad, CIA, etc.). But alongside them, Pakistani government officials and intelligence agencies are also active behind these trials. When the public, filled with religious zeal, begins protesting against these trials and demands that the perpetrators be hanged, Pakistani rulers and intelligence agencies come forward to protect these organizations and try to calm the public through various excuses and pretexts.

In order to satisfy the public and bring an end to the protests, they may temporarily send some people to prison, but in reality, even sending them to prison is intended to save their lives, not to eliminate the trial or movement.

In any case, religious madrasas can play the role of the barrier of Alexander against the new trials and movements that arise in Pakistan and throughout the world, and they can prevent these trials from spreading further.

What is needed is that, without being influenced by the propaganda against madrasas, every Pakistani should enroll at least one capable child from among his children in a quality religious educational institution and continuously supervise and support him. At the same time, madrasa administrators should strive to improve their educational system and make their role such that people themselves are attracted toward madrasas. They should inform the public about the conspiracies being carried out against madrasas, and the administrators and heads of madrasas should, instead of becoming entangled in mutual grievances, adopt a united and clear position against the government.

Dear readers! In every era, particularly after Nawaz Sharif's second term in power, Islamic madrasas have faced various crises at the hands of those in authority. But, by the grace of Allah Almighty, the madrasas not only emerged safely from the crises and conspiracies created against them, but also continued their journey toward their intended destination—sometimes slowly and sometimes rapidly.

As mentioned in the previous article, the wave of awakening among Muslims worldwide that arose from the sleep of negligence has, fundamentally, been greatly influenced by the role of religious madrasas. For this very reason, those who feel threatened by Islam and those seeking to establish a New World Order considered it necessary to defame Islamic madrasas and seriously damage the people's devotion and respect for them.

Thus, they began speaking against the madrasas. Sometimes they said that sectarianism was taught in madrasas; sometimes they said that terrorism was taught and trained for in madrasas; sometimes they said that madrasa students held outdated ideas, were unaware of the requirements of the modern era, were unfamiliar with contemporary technology, and lacked basic modern education, and so on.

Dear readers! These and similar forms of negative propaganda are initiated so that ordinary people become so suspicious of Islamic madrasas and religious scholars, and become so distant from madrasas, that they stop cooperating with them, become irreligious, and, out of fear of defamation, stop giving their children religious education as well.

If we talk about religious sectarianism, the first point is that, as far as we know, behind religious sectarianism, the world of unbelief, including Pakistani intelligence agencies, has placed its agents in every class. These notorious agencies sometimes inflame Shia-Sunni differences, and at other times create interference between the Deobandi and Barelvi schools of thought in an attempt to achieve their nefarious objectives.

Leave them aside! Their disagreement is one of beliefs. Some agents of Pakistani agencies even make every possible effort to inflame people and make them fight one another by turning differences over minor jurisprudential matters into matters of faith and disbelief. The public should become aware of such agents of the agencies and remain vigilant, and should protect themselves from mutual warfare and conflict.

The second point that needs to be understood is: What is sectarianism? Is the role of madrasas really such that it promotes sectarianism in our homeland? Because sometimes ignorant people even consider the following to be sectarianism: explaining a misleading belief to the general public in ordinary terms; presenting one's own school of thought to people with evidence; encouraging people to remain firmly committed to their school of thought (tasallub fi al-din); preventing a center of polytheism from being opened for the purpose of preserving the peaceful environment of one's neighborhood; and undertaking intellectual and practical efforts against contemporary movements and trials (such as Ghamidi, Zaid Hamid, etc.).

My brothers! The above-mentioned activities fall within the responsibilities of madrasas and religious scholars. The public has the right to ask them to prevent deviation, protect people from going astray, guide them toward the straight path, and protect them from the plundering of their faith at the hands of anti-Islamic elements.

Therefore, it is requested that these activities not be considered sectarianism, and that efforts to render madrasas and religious scholars ineffective in society by accusing them of sectarianism be avoided. Otherwise, this will be considered hostility toward Islam. Those who engage in such propaganda will be regarded among Muslims as agents of outsiders, and it is entirely possible that such people may lose their lives before completing their mission.

Even if, hypothetically, we accept that sectarianism is taught in madrasas, the only form of sectarianism they see is religious sectarianism. Alongside condemning it, programs are also developed to eliminate it. They see all evils revolving around this issue.

They do not see political sectarianism, which has divided the people of Pakistan into hundreds of political parties and made them enemies of one another. In every neighborhood, indeed in every home, hatred is increasing day by day because of political sectarianism. Every day, workers of these organizations can be seen fighting one another in colleges and universities. Political disputes are intense in Pakistan, and because of political sectarianism, the economic condition of the people of Pakistan is deteriorating.

Political rallies, processions, sit-ins, and strikes have made life unbearable for the public. If a political leader is killed as a victim of political sectarianism, then for the workers of that party, taking the lives and property of ordinary people becomes permissible. Far from the government taking action against this, the government itself joins them and even imposes restrictions on people leaving their homes. Whether someone dies of hunger or falls ill, the government does not protect them from these trials.

Dear readers! Those who see only religious sectarianism and loudly proclaim against it are, in reality, enemies of

religion. For a long time, their effort has been to defame the fortresses of religion—the Islamic madrasas—so thoroughly in the name of religious sectarianism and terrorism that people become suspicious of madrasas, remain ignorant of Islamic teachings, and are swept away in the flood of irreligion, becoming part of the global tyrannical system while considering it harmless.

Because anti-Islamic elements know that the elimination of Islam and Muslims by force is impossible, having already gone through their failed experiments in this regard, they have planned this time to adopt a method whereby, if they are to achieve their objective, they must remove the Islamic spirit from Muslims and push them into intellectual and cultural apostasy. They seek to distance them from Islamic teachings and color them in the mold of the West.

In reality, this propaganda of sectarianism is part of the same continuity as the propaganda carried out by the polytheists of Makkah against the Master of the Universe ﷺ. But observation shows that the enemies of religion were neither successful in their evil objectives in the past, nor will they be successful now. (God willing.)

As for contemporary sciences and modern technology in religious madrasas, the point is that everything is created for particular purposes. All institutions organize their subordinates in such a way that they can easily achieve their objectives and do not waste time on unnecessary tasks.

For example, in every company, managers, supervisors, workers, watchmen, and others each have their own specific duties. Every task has its designated hours. Each person is required to fulfill his own responsibilities and is prohibited from interfering in the work of others. In other words, no one is allowed to become an all-rounder such that a worker performs the duties of a manager or supervisor.

Similarly, every company produces a specific product. A single company cannot produce every product in the world. The job of a textile mill is to produce cloth, while the job of a sugar mill is to produce sugar. Asking a sugar mill to produce cloth is nothing but foolishness. However, one may ask a sugar mill to produce high-quality sugar and appeal to a textile mill to produce the finest possible cloth.

Respected readers! The same applies to madrasas. Islamic madrasas are centers dedicated to the pure Islamic sciences. The objectives of establishing madrasas are to produce memorizers of the Qur'an, reciters, religious scholars, jurists, and experts in Islamic sciences; to instill concern for the Hereafter in students; to eliminate ignorance and irreligion; to make students aware of false ideologies and protect them from them; to prepare callers toward Islam who can guide society toward the straight path; to familiarize students with the character of the pious predecessors and awaken in them the desire to follow in their footsteps; and to produce fearless soldiers of Islam.

Madrasas are founded on the principle that those who teach and study there should remain far removed from worldly ambitions, devote themselves solely to promoting Islamic sciences, put them into practice, struggle intellectually against their enemies, provide reasoned answers to objections raised against divine law and the divine system, expose the incorrect interpretations of Islamic rulings by modern thinkers and the distorted image of Islam, and present Islam to the world in its true form.

These and other virtuous objectives can only be achieved if madrasas are allowed to remain connected to their work, are allowed to work with complete dedication toward their objectives, and their curriculum and system are maintained in such a way that teachers, students, and those associated with the madrasa remain fully focused during educational hours on teaching, learning, and administering the religious sciences.

Inviting madrasas, apart from their religious and scholarly activities, toward other activities—for example, modern education and technology—is not putting them on the path of progress. Those who give such advice and invitations cannot be well-wishers of Islamic madrasas; rather, they are certainly ill-wishers and enemies of the madrasas.

If madrasas are drawn away from their work—concern for the Hereafter and acquisition of religious knowledge—through attractive phrases such as "modern education" and "technology," this will prove to be a precursor to their destruction and ruin.

Dear readers! The primary purpose of establishing madrasas is to fulfill the religious needs of Muslims. The purpose of establishing madrasas has never been to provide Muslims with the means of worldly abundance and prosperity, to make them engineers, doctors, and scientists, to familiarize them with the fluctuations of interest-based financial transactions in modern economics, or to make them experts in the gambling and betting activities conducted on stock exchanges.

Therefore, those who expect or demand such things from madrasas are unaware of the purposes for which madrasas were established. They have never considered that:

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them with the fluctuations of interest-based transactions in modern economics, or to make them experts in the gambling and betting businesses conducted on stock exchanges.

Therefore, those who have such expectations of madrasas or make such demands of them are unaware of the purposes for which madrasas were established. They have never considered that if madrasas are treated in such a manner, they may face serious dangers, and our coming generations may become deprived of the true purpose of life. Instead of Eastern (Islamic) civilization, they will be colored by Western civilization, adopt a culture of unrestricted freedom while considering it progress and enlightenment, and become distant from Islamic customs, traditions, and manners.

Here a question arises in people's minds: Why, after all, are religious madrasas so hostile toward contemporary education and modern technology? Why do they regard them as the "forbidden tree," to the extent that they are not even prepared to think about the matter?

We have previously provided clear answers to this question. However, I met an extremely valuable and capable fellow mujahid who had read my article in the magazine Taliban. Overall, he supported the article, but he was not satisfied with my previous explanations regarding the absence and non-introduction of contemporary education and modern technology in madrasas.

Therefore, I felt the need to make the matter more refined and elaborated so that, along with his concerns, the objections of others could also be resolved. For this purpose, a few points need to be mentioned by way of introduction:

The first point is that before commenting on or criticizing any institution, it is essential to see what the institution's objectives are and for what goals it was established.

The second is to determine how important those goals and objectives are and how indispensable and beneficial they are for the nation and community.

Third, it must be considered how successful the institution has been in achieving its objectives and what its performance has been from the time of its establishment until now.

These are extremely important and necessary matters. In my view, commenting on or criticizing an institution while ignoring them is nothing more than turning a blind eye to the facts. A person who comments or criticizes while ignoring these matters should be regarded not as an observer or critic, but as an ill-wisher of that institution.

Dear readers!

We explained the aims and objectives of religious madrasas in detail in the previous article and also clarified their importance. But, for further explanation, I present before the readers an excerpt from the October ۲۰۱۳ issue of the monthly Al-Haq (concerning specialization in Islamic jurisprudence):

"Religious madrasas are the fortresses of Islam, engaged in serving the established religion in every field of religion. Since their chain ultimately connects to the bosom of Prophethood, all their responsibilities and duties—education and learning, teaching and writing, possessing immense ability and competence for preaching and propagation, companionship and training under expert teachers, striving and exerting oneself in the pursuit of knowledge, heartfelt devotion, piety and religious commitment, connection and authenticity—are necessary. Without these, the duty of inheritance cannot be fulfilled. But among all these responsibilities, the most delicate responsibility, comparable to walking across the Bridge of Sirat, is that of judicial judgment and issuing religious verdicts. Its conditions and qualities are equally delicate, sensitive, and profound. It requires not merely intelligence, sharpness of mind, and extensive reading, but also the deep-rooted knowledge of firmly established scholars, scholarly mastery, command over the broad and diverse classical and modern repositories of the Qur'an and Sunnah, awareness of the changes and transformations of the times, familiarity with the constantly emerging cultural, societal, social, customary, and contemporary circumstances and the problems and challenges produced by the modern age.

Furthermore, one must possess the ability to understand the question of the questioner and the person seeking a religious ruling and to reach the relevant texts of the sources of Islamic law. This is expressed in one definition of jurisprudence as 'understanding the intended meaning of the speaker,' and in the Hadith it is regarded as a great treasure of goodness: 'Whoever Allah wishes good for, He grants him understanding of the religion.'"

Dear readers!

When our elders were establishing religious madrasas, their objective was that within the four walls of the madrasas, the fortunate young children of the Muslim community would be equipped with Islamic education and training. They would be made capable of keeping the lamps of spirituality burning amid the fierce storms of materialism, adopting a simple and contented life, and devoting themselves to the elevation of religion and the cultivation of the garden of Muhammad ﷺ.

The establishment of madrasas was never intended to obtain material benefits from them and achieve worldly prosperity.

Accordingly, clarifying this very objective, the founder of

Darul Uloom Deoband, Hazrat Maulana Qasim Nanotvi (may Allah have mercy on him), had said:

"We have established the madrasa to prepare mullahs and maulvis. As for modern sciences, there are many other worldly institutions for that."

And Hazrat Maulana Sheikh Salimullah Khan (may Allah have mercy on him), former President of Wifaq-ul-Madaris Al-Arabia, used to say when faced with a demand of this nature: "I have to produce pure mullahs," not doctors, engineers, etc.

The clear and fundamental purpose behind the establishment of madrasas is to protect the faith and beliefs of Muslims, safeguard Islamic rites and symbols, promote and propagate the Islamic sciences, convey and preach the message of Mustafa (peace and blessings be upon him), eradicate the innovations and superstitions prevalent among Muslims, and pursue every new fitnah (trial or deviation). If we want to state the primary purpose of establishing religious madrasas in summary, we can say that "the primary purpose of establishing religious madrasas is to fulfill the religious needs of Muslims."

The importance of this fundamental objective is known to those who have undertaken preaching journeys to the remote villages of interior Sindh and Punjab, and to countries such as China and Russia, where despite people calling themselves Muslims, they do not know how to recite the Kalimah; where mosques lie deserted; and where people request members of the Tablighi Jamaat to perform their funeral prayers before they die because after the Jamaat leaves, they cannot find anyone to lead a funeral prayer.

Therefore, abandoning this fundamental objective and becoming involved in modern sciences and disciplines is like a person who cannot properly provide the basic necessities for his family, walks to and from the factory because he cannot afford the fare, while someone sitting far away advises him to buy a certain cream and lotion so that his face may look more radiant; or tells him that the best model of a certain car has arrived in the market and that, although he walks to and from the factory, he should buy it, and so on and so forth.

Dear brother!

We also understand that it would be excellent if a person could be a great scholar while also being an excellent doctor, an excellent engineer, an excellent businessman, and knowledgeable about the contemporary political and legal complexities. But compromising on the fundamental objective is not wisdom. If such a compromise takes place, I would consider it, with regard to the madrasas, a case of "losing what one had while trying to gain something else."

As for the performance of religious madrasas—what has it been, and how successful have they been in achieving their objectives?—this can be estimated from the fact that the powerful classes throughout the world, particularly those seeking to establish the New World Order, have exerted every possible effort to erase the name of religion and faith. There is suffocating darkness of disbelief and polytheism everywhere, and aversion to religion is at its peak. Yet wherever independent religious madrasas exist, it is the fruit of their services that you will see clear signs of Islamic civilization and culture and religious customs and worship. Generally, people will possess religious feelings and sentiments, and among Muslims a spark of revolution against tyrannical systems and irreligiousness will be smoldering. They merely need a leader—which everyone witnessed in Pakistan after September ١١, ٢٠٠١. Madrasas have achieved astonishing success in their objectives. From within their four walls, within a very short period, countless commentators of the Qur'an, scholars of Hadith, jurists and muftis, theologians, preachers, and debaters have been trained and have gone out into society. They have taken Islamic teachings to village after village, protected the honor of the Prophethood, blocked the atheistic ideas of elements hostile to Islam, and liberated the Muslims of the Indian subcontinent (Pakistan and India) from the grip of imperialism.

Esteemed readers!

Since we are discussing the performance of religious madrasas, I can summarize it by saying that religious madrasas and universities have provided such services in guiding the Muslim Ummah religiously and educationally—from reciting the call to prayer (adhan) into a child's ear after birth to leading the funeral prayer—that it is difficult to find even a single Muslim who has remained deprived of these services.

Respected readers!

Islam does not prohibit acquiring modern sciences and disciplines. However, the tragedy is that a large number of those who acquire modern sciences are people deprived of religious knowledge, and a considerable number have reached such a degree of aversion to religion that they see religion and religious people as the cause of all problems. They believe that if religion and religious people were eliminated, the country would progress, and that, like America, we too would become claimants to reaching the moon. Now, who should be held responsible for this lack of religious knowledge or this aversion to religion?

The educational curriculum or the educational system?

I believe that both are equally responsible, because the curriculum taught in modern institutions contains not only non-Shariah-based theories but also theories of disbelief, such as the theory of evolution, theories concerning the

existence of the universe, and so on. After studying these theories, instead of becoming a true human being—that is, one who obeys the commands of his Creator and Master—a person begins to consider himself independent in his own right. Disregarding the lawful and unlawful, he considers it his right to live according to his own desires. He elevates his desires to the status of a deity and considers following them the purpose of his life. The sum total of his entire life becomes a luxurious and comfortable existence. Likewise, education in almost all modern institutions is being provided under a system imported from the Western world, which has no equal in materialism. Under this system, the student, in the words of Lord Macaulay, may be Pakistani or Indian, but his loyalty will be to England. He will be an interpreter of the West. He will be a Muslim only in name; instead of sympathizing with Muslims, his sympathies will lie with the West. People who are hostile to religion will be his ideals. Even his manner of walking and moving about, and his habits of eating and drinking, will be the same as those of his Western masters.

Esteemed readers!

Purely Islamic education is the guarantee of our best society. We should protect our future from the hollow and materialistic education of the West. Instead of turning our children into machines for earning money, we should make them outstanding individuals who are not intimidated by anyone in this world and whose elevated ranks in the Hereafter are secured. Otherwise, we too will have to face the dangerous and grave consequences of materialism like the West, the signs of which we are witnessing with our own eyes.

Except for a small percentage, the remaining people of Pakistan are busy pursuing worldly possessions. These are the very people whom we see addressing the religious people—who have turned their backs on the world and are absorbed in concern for the Hereafter—in a mocking manner.

Respected readers!

Instead of introducing modern sciences and disciplines into religious madrasas, if religious education were also given a fundamental status in modern educational institutions, I can say with confidence that when these people learn the rights owed to Allah and the rights owed to His servants, and when a longing for religion is also created in their hearts, an excellent society will emerge. When these people become aware of the true purpose of life, they will also be able to acquaint the coming generation with it. In this way, we will become capable of leading all nations of the world, including the Muslim Ummah. We will have the honor of subduing Satan and his worshippers throughout the world and making Islam prevail. We will attain the highest towers of progress, and then we will no longer need to beg for alms and loans from America, the World Bank, and others.

Sadly, it must be said that the foremost target of the ruling authorities of our beloved homeland is those religious institutions where peace and harmony, love and brotherhood, Islamic values, and sincere education regarding the protection of the homeland are taught. Their constant effort is to introduce policies, for the pleasure of their Western masters, through which madrasas and universities are forced to become part of the Western-influenced educational system established in the country, or at least to bring their administrative, financial, and curricular affairs under the influence and supervision of the government.

Then, in order to justify their policies, win people over to their side, and diminish the status of madrasas, they say that terrorism is taught in madrasas, that madrasas and their administrators are behind the bloodshed taking place in the country, that madrasas are centers of terrorism, that terrorists receive financial support from madrasas, and so on and so forth.

And this has not remained limited to propaganda. Rather, during the second decade of the twenty-first century, the Pakistani establishment most frequently martyred and arrested those teaching and studying in madrasas and intimidated and threatened them.

This is why some people stopped sending their children to madrasas, some supporters of madrasas stopped assisting them, and the matter went so far that some madrasa administrators, in order to avoid accusations and present themselves as enlightened-minded, invited former DG ISPR Major General Asif Ghafoor to their institutions. They then gave him such protocol and affection that it placed an extremely ugly stain upon the foreheads of those madrasas and their people: the army and intelligence agencies that have, to this day, regarded madrasas and universities as obstacles to the development of the homeland and have conducted military operations against them—how did their spokesman become so honored and respected that those who say “Allah said” and “the Messenger said” began kissing his forehead, considering it an honor to take selfies with him, giving him lavish lunches with donations from Muslims, and treating him with greater devotion and respect than their own teachers and instructors?

Honorable readers!

I am extremely astonished and amazed at those madrasa administrators who honored the military spokesman. Is this not the same army that violated the sanctity of mosques and madrasas?

The same army that demolished hundreds of madrasas and mosques?
The same army that martyred scholars and spiritual leaders?
The same army that martyred thousands of lovers of religion and homeland (mujahideen)?
The same army that displaced countless Islam-loving civilians from their homes?
The same army in whose prisons thousands of Pakistanis are still suffering under oppression?
The same army that, in the name of operations against terrorism, violated the honor and sanctity of the homes and families of Pakistani Muslims?
The same army that, while trampling Islamic history into the dust, handed over Dr. Aafia Siddiqui, the daughter of the homeland, along with hundreds of mujahideen, to America in exchange for dollars?
And above all, is this not the same army that has always proven to be the greatest obstacle to the implementation of an Islamic system?
How did you forget all this so quickly?
Do you not remember that this same army burned the male and female students of Jamia Hafsa and Lal Masjid to ashes with phosphorus bombs?
Do you not remember that this same army played the role of a frontline ally in bringing down the Islamic Emirate of Afghanistan?
Do you not remember that this same army carried out massacres of Muslims at the time of the creation of Pakistan in order to create "Hindu-Muslim riots"?
Do you not remember that the wrong conduct of this same army separated East Pakistan from us? And today, once again, this same army is pursuing a horrific policy against Islamists, which has once again brought the country to the brink of collapse.
Do you not know that at the hands of this same army, thousands of mothers, sisters, and children are crying out on the streets carrying banners of protest?
Do you not know that this army bombed oppressed Palestinian Muslims merely to please the global tyrannical powers?
Do you not remember that this same army supported America against Iraqi Muslims?
Do you not know that this is the same army that has always pursued religious madrasas and religious people?
If they did this despite knowing all of this, then I can only conclude that their Islamic honor has already been buried and that they possess hardly any Islamic zeal or dignity. Either they have abandoned their true identity and reality, or fear and intimidation have left them unable to understand what to do.

And if, being human, they became victims of forgetfulness or error, then for God's sake, in the future, do not make any effort whatsoever to nurture the "snakes in the sleeves" of Muslims, to strengthen them, or to save their declining reputation. Rather, enter the field of action to free the Muslims of Pakistan from them, expose their ugly faces before the public, make their hostility toward Islam clear to the people, and if you cannot do that, then for God's sake at least keep yourselves away from these hired donkeys, so that people are not misled, so that people do not mistake them for an Islamic army, so that people do not regard them as protectors of Islam, and so that people do not bestow upon them the medals of martyrdom.
Respected readers!
Among the dangers facing madrasas, the greatest danger is the ruling class imposed upon Pakistan. This class is constantly striving to defame madrasas, to put such labels upon them that people stop going to madrasas and cease supporting them. But "this lamp cannot be extinguished by mere blowing."
This class exaggerates even the slightest mistake of madrasa administrators or students in order to shape public opinion against madrasas. The ruling class presents their minor administrative disorder as a headline. Yet the ruling class never pays attention to the fact that in the educational institutions established under its own system and administration, the training of young boys and girls in singing, dancing, nudity, and obscenity in the name of culture and art is widespread. As a result, a large number of innocent young girls in the schools of our homeland have already become victims of abuse.
In these same modern educational institutions, mocking Islamic values and commandments in violation of the Islamic constitution is increasingly becoming commonplace (several such cases are on record because of the reactions they generated). Meanwhile, the government spends millions of rupees on these institutions—money collected from poor people in the form of taxes, customs duties, fees, rent, and so on.
The ruling class has never properly supervised or reformed the administrative and curricular affairs of these institutions. It has not changed their Western culture and system, nor has it stopped the mockery taking place there against Islamic values and commandments. Yet it has continuously pursued those religious madrasas where Islamic morals and values are taught, where an atmosphere of peace and harmony, love and brotherhood exists, where the young respect their elders, where love for the Islamic homeland is taught, where manners are taught, where bad morals and rudeness are eradicated, and where the principles for forming an excellent society are taught. In

short, where humanity is taught.

Esteemed readers!

Madrasas need to work in every field. The connection of modern instruments and machinery with juristic issues is as clear as daylight, and there is an urgent need for extensive work in this field.

New methods are continually being developed in the fields of economics and commerce. It is the responsibility of the scholars associated with madrasas to identify which particular method conflicts with Islam and should therefore be abandoned; which method could be made compatible with Shariah by making certain changes; which method is permissible and may be adopted; and so on and so forth.

Likewise, because of modern Westernized education and the free media, the deviations, corruptions, and changes that are occurring in our new generation intellectually, ideologically, and in matters of belief must be studied with deep insight, and wise answers must be provided. This is a major challenge for madrasas and their graduates.

We are seeing that throughout the world, efforts are being made at every level to promote freedom from religion and faith. From cartoons made for children in the media to newspaper articles, all of them appear to promote freedom from religion under the cover of universal human rights, freedom of speech, and freedom of expression.

Shaping public opinion against religious and practicing people has become their objective. Praise of enlightenment and condemnation of adherence to religion and faith are clearly visible in every international (and national) program. As a result, the new generation of Muslims is not merely suffering from practical moral deviation; rather, it is religiously alienated in terms of belief. They are not merely unaware of Islamic beliefs; they regard them as childish stories.

Regarding the intellectual, ideological, and religious deterioration spreading in our society, consider the speech of the Islamic thinker Sayyid Abul Hasan Ali Nadwi (may Allah have mercy on him), entitled "Intellectual and Doctrinal Apostasy: An Important Issue Requiring Immediate Attention," which he delivered several decades ago.

The Islamic thinker says:

Gentlemen!

In the history of Islam, there have been several incidents of apostasy. The greatest and most severe incident of apostasy was the apostasy of the Arab tribes, which occurred immediately after the death of the Messenger of Allah (peace and blessings be upon him)—that powerful rebellious movement which Abu Bakr Siddiq crushed as soon as it raised its head, through his unparalleled determination and faith.

The second major incident of apostasy was the epidemic of adopting Christianity, which spread after the expulsion of Muslims from Spain and also in some other countries that came under the domination of Christian Western powers, where Christian priests and missionaries were actively working toward this objective.

Apart from these significant incidents, there have also been isolated cases. For example, in India, some mentally deficient or low-minded individual abandoned Islam and adopted another religion. However, such incidents occurred only rarely. Indeed, the reality is that, if it is correct to call the Christianization of unfortunate Spain apostasy, then, excluding that, it can be said that the history of Muslims has not experienced any general apostasy, as historians of religions acknowledge.

Whenever these incidents occurred, they always produced two effects:

١. Severe anger and disapproval on the part of Muslims.

٢. Severing ties with Islamic society.

In other words, whoever deviated from his religion became the target of the intense anger and displeasure of Muslims and automatically became separated from the Islamic society in which he lived. Merely through apostasy, all relations and connections between him and his relatives were severed. Apostasy meant that the person had, so to speak, transferred to another society and another world. The apostate's family would completely boycott him. There would no longer be a relationship, brotherhood, or inheritance.

Whenever a wave of apostasy arose, it created an interreligious struggle and awakened among Muslims the spirit of resistance and defense of Islam. In whatever Islamic country such incidents occurred, its scholars, callers to Islam, and men of letters would passionately stand against them, investigate their causes, and highlight the merits and virtues of Islam.

That Muslim society would become as though a wave of anxiety, turmoil, anger, and fury had swept over everyone and turned everything upside down. These events would shake Muslims profoundly. And whether the elite or the masses, everyone would have the same concern and the same thought.

This was the reaction of Islamic society to incidents of apostasy and their inevitable characteristic, even though these incidents did not occur on a large scale and did not have significant effects upon life.

But for some time now, the Muslim world has encountered a form of apostasy that has produced a wave from one end of it to the other. In its intensity and power, breadth

and depth, it has surpassed all previous movements of apostasy. There is no country that has remained safe from its devastation. Indeed, country aside, there are hardly any families that have remained completely protected from its reach.

This is the apostasy that came in the wake of Europe's political and cultural assault upon the Muslim East. It is the greatest apostasy that has appeared in Islamic history from the era of the Prophethood until today.

What does "apostasy" mean in the terminology of Islamic Shariah? It means replacing one religion with another, adopting one belief in place of another, denying the teachings brought by the Messenger, denying what has been transmitted from him through uninterrupted transmission, and denying what is definitively established in Islam.

And what attitude would an apostate adopt? He would deny the Prophethood of Muhammad (peace and blessings be upon him) and move toward Christianity, Judaism, or Hinduism, or adopt the path of atheism and deny revelation, prophethood, and the Hereafter.

These are the meanings of apostasy with which the old world or old society was familiar. Anyone who abandoned his religion—for example, if he became a Christian, he would enter a church; or if he adopted Hinduism, he would go to a temple. As a result, this apostasy became obvious to everyone, and the apostate could be recognized from a distance. Fingers would be pointed at him, and Muslims would sever all hopes and expectations from such a person.

In short, generally speaking, a person's apostasy was never a secret.

Europe brought to the East philosophies based upon the denial of the foundations of religion. They were based upon denial of the power operating in this universe—the conscious power that brought this world into existence from nonexistence and in whose hands lies the control of the universe:

"Unquestionably, His is the creation and the command."

These were philosophies based upon the denial of the unseen world, revelation, prophethood, heavenly laws, and spiritual and moral values. This was the common foundation of all the philosophies brought by the West. Some dealt with psychology, while others discussed politics and economics. However different these philosophies were in their subjects, they all converged on the point that human beings should view the universe merely through their outward senses and give material explanations for the apparent states and actions of both.

These philosophies attacked Eastern Muslim society and penetrated into its homeland. These philosophies became the greatest religion to arise in history after Islam—the greatest religion in terms of the breadth of its dissemination, the deepest religion in terms of its roots, and the most powerful religion in terms of subjugating hearts and minds.

The class within Islamic countries that was distinguished in knowledge and understanding became enamored with this religion. They swallowed it with great pleasure and digested it with satisfaction. They became followers of this religion just as a Muslim is a follower of Islam and a Christian is a follower of Christianity.

They even became willing to give their lives for it, respected its symbols, praised the greatness of its leaders and missionaries, invited people toward this religion in their literature and writings, and disparaged any religion, system, or way of thinking that opposed it.

They established bonds of brotherhood with every follower of this religion, and in this way all these individuals became one community, one family, and one group.

What is this new religion, even though its followers refuse to call it a "religion"?

It is the denial of the All-Knowing and All-Aware Being who brought the universe into existence, who is also the Master of destiny and the Guide of life:

"Who determined, and then guided."

It is the denial of life after death, resurrection, Paradise and Hell, reward and punishment; the denial of prophethood and messengership; the denial of heavenly laws and legal limits; and the denial of the fact that Allah Almighty has made obedience to His chosen Messenger, the Seal of the Messengers, obligatory upon all His creation, and has made guidance and prosperity dependent upon following him.

It is the denial that Islam is the final and eternal message that guarantees all the prosperity of religion and worldly life; that it is a system of life that is the highest and best; that it is the only religion accepted by Allah besides which no other religion is acceptable; that without it there is no possibility of success and prosperity in this world; and the denial of the fact that the world was created for man, and man for Allah.

Today, a large number of the people who hold the reins of life in most Islamic countries are followers of this religion, although they are not all at the same level in terms of strength of faith and practical activity.

Praise be to Allah, there are also quite a number of individuals in this class who believe in Allah and follow Islam. But the characteristic that, unfortunately, has become dominant within this class, and the religion of many of its powerful individuals, is precisely this materialism and Western philosophy of life, which is

based upon atheism.

I say again: this is the apostasy that has devastated the Muslim world from one end to the other. It has attacked home after home and family after family. There is hardly a university, college, or institution in which there is not some follower, admirer, or devotee of this religion.

When you speak to such a person privately, probe a little, and get him to reveal what is inside, you will find that he is deprived of faith in Allah, or lacks faith in the Hereafter, or does not believe in the Messenger of Allah (peace and blessings be upon him), or does not accept the Qur'an as a miracle, an eternal Book, and a constitution for life.

And the best among them will be the one who says, "I do not think about such matters and do not attach much importance to them."

Without doubt, this is apostasy. But it has failed to attract the attention of Muslims. Why? Because the victim of this apostasy does not go to a church or temple, nor does he announce his apostasy or conversion of religion.

Nor does society react with shock in such a way that accountability and reproach arise or separation becomes necessary. Therefore, he continues to live in the same society. He retains all his rights; indeed, he may even get the opportunity to dominate society.

This is an extremely important issue and a major matter of concern for the Muslim world. Apostasy spreads, attacks Islamic society, and no one even reacts to it. The scholars of the Ummah and religious leaders do not feel disturbed or anxious about it.

Previously, whenever a complicated issue arose, people would remember Hazrat Ali (may Allah be pleased with him) to resolve it:

"A complicated matter has arisen, but there is no Abu al-Hasan to resolve it."

That is, a difficult jurisprudential matter has arisen, but there is no one who can resolve it with the intelligence of Hazrat Ali (may Allah be pleased with him).

On the occasion of this apostasy, the determination of Hazrat Abu Bakr (may Allah be pleased with him) comes spontaneously to mind, and one is compelled to say:

"A case has arisen, but there is no Abu Bakr to deal with it."

That is, the fire of apostasy is spreading, but there is no one who can control it with the strength of faith and determination of Abu Bakr Siddiq (may Allah be pleased with him).

(Khutbat-e-Ali Mian, Vol. ۳, pp. ۳۳۹–۳۳۵, Dar al-Isha'at, Karachi.)

This was the condition of intellectual apostasy several decades ago. Now it is approaching its peak. (May Allah Almighty protect all Muslims from it. Ameen.)

The distinction between mosque and temple is gradually disappearing. Those whose forefathers were builders of mosques are engaged in constructing temples. Those whose forefathers fought against the Crusaders are today serving as frontline allies of the Crusaders; indeed, in their hostility toward Islam, they have gone two steps further than the Crusaders.

Respected readers!

It is the responsibility of all Muslims, and especially of the madrasas, to build a barrier against this intellectual apostasy, stop its advance, and make every possible effort to protect the Muslim generation from this intellectual apostasy.

And may Allah send blessings upon the best of His creation, Muhammad, and upon all his family and companions, by Your mercy, O Most Merciful of those who show mercy.

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against Tehreek-e-Taliban Pakistan and, at the same time, informs social-media users who support the movement about the instructions of the Media Commission.

Umar Radio is also an important outreach department of Tehreek-e-Taliban Pakistan. It directly and online publishes jihadist and religious programs, as well as reports and interviews concerning current affairs. Likewise, an online newspaper called "Manzil" is published daily for the movement's daily operations and other noteworthy news.

In addition, Umar Media of Tehreek-e-Taliban Pakistan periodically publishes videos, infographics, and other material according to current affairs.

It should be remembered that Umar Media of Tehreek-e-Taliban Pakistan alone is confronting the propaganda being disseminated across several thousand channels, including all digital, social, and print media operating under the Pakistani military. Thus, it would be appropriate to say that Umar Media stands upright like a strong and towering tree amid the deadly flood of Dajjali media. Similarly, resistance-oriented social-media channels throughout the country can be seen imitating Umar Media in one way or another, the reason being the country's largest, united, ideological, intellectual, and scholarly body of thought behind Umar Media.

May Allah Almighty grant the fighters working in Umar Media and its leadership progress day and night, and may He accept their efforts in His exalted court. Ameen.

Maulana Khalid Qureshi

Why is there a need for jihad in Pakistan under the leadership of Tehreek-e-Taliban Pakistan? Complete three parts

Part One:

We hear and see verses and hadiths about unity and agreement every day. Likewise, by now everyone should understand the issue of the mujahideen carrying out jihad within their respective limits and capabilities throughout the world. I often say about this that it has now become a compulsion and necessity that the mujahideen operate in the country to which they belong, because this is beneficial for jihad and the mujahideen, and it is also an important matter for reducing the number of enemies. Now, since we are connected with Pakistan and Tehreek-e-Taliban Pakistan, we will try to shed some light on one aspect of unity and agreement in this context.

We all know that the mujahideen of Pakistan are known by the name "Tehreek-e-Taliban Pakistan" or "TTP," and especially among the mujahideen, Tehreek-e-Taliban Pakistan is considered an established organization. It also has a history regarding jihad throughout the country, and if the mujahideen have any expectations, they too are connected with this name. Likewise, considering their strength and extent, it can also be said that if anyone can formulate a major plan against the enemy, it is Tehreek-e-Taliban Pakistan. As evidence for this, I can simply say: mention this matter in any gathering of knowledgeable people who are familiar with the mujahideen, and you will realize this yourself.

Now that an organization of this nature exists in a country, where, praise be to Allah, a military, administrative, and proselytizing structure has been established, what benefit can there be in carrying out jihad separately and in isolation? This has also been tried, but the reality that emerged was that work should be carried out by connecting with this same organization. It may not be appropriate to say that such jihad cannot be jihad at all; rather, the point is that when there is no unity, it seems illogical to expect positive results from jihad. Here, one should not forget that the principles, method of preaching, and regulations of Tehreek-e-Taliban Pakistan have undoubtedly become something for the mujahideen to emulate. We can observe this, first of all, in the fact that many mujahideen have joined it, and likewise, the use of movement-related terminology in the preaching of mujahideen outside the movement, particularly the adoption of the movement›s approach in the media field, also bears witness to this. Giving examples of these things may make this too lengthy; it would be better for you to study them yourselves.

We see examples in several jurisprudential matters of the condemnation of establishing a second group when one group already exists. For example, the prohibition of having two congregations simultaneously in a mosque; attempting to replace an established Sunnah practice in an area with another practice; working to promote another school of thought in an area where one school of thought is already prevalent; and so on. Here, you can see that the second person is not a disbeliever, yet Shariah has prohibited this in order to maintain unity and agreement. The purpose of my words is by no means to say that no one in the world should now carry out jihad apart from Tehreek-e-Taliban Pakistan, or that their jihad will not be acceptable. Rather, at the national level, the benefit of being united in continuing jihad cannot be categorically rejected. Now the question here would be: why only Tehreek-e-Taliban Pakistan? The answer is that, as I said above, since the groups of mujahideen are compelled to carry out jihad within the boundaries of their respective countries, Tehreek-e-Taliban Pakistan is, at the level of Pakistan, the largest and, in the view of most mujahideen, the established and legitimate jihadist group. On this basis, it becomes an example of the "Sawad al-A›zam" (the greater/main body).

Hazrat Anas, may Allah be pleased with him, narrated from the Messenger of Allah, peace and blessings be upon him, that:

"My Ummah will not agree upon misguidance. So when you see disagreement, adhere to the Sawad al-A›zam (the greater/main body), meaning, follow it."

(Sunan Ibn Majah: Book of Tribulations, Chapter: Sawad al-A›zam)

Part Two:

In the first article of its kind that we wrote on this subject, we said that the mujahideen are now compelled to carry out jihad within the boundaries of their respective countries. Therefore, if jihad is continued within a single country under one banner, this would fulfill the traditions concerning unity and agreement. Likewise, we also said that Tehreek-e-Taliban Pakistan is the largest and, according to the majority, the established jihadist organization in Pakistan. Therefore, if the concept of

Sawad al-A›zam can be applied to it, then considering this issue as well, the jihadist struggle should be continued under Tehreek-e-Taliban Pakistan.

In this part, we will try to demonstrate, by giving a few examples, that a single group can succeed within one country.

A clear and obvious example is the Islamic Emirate of Afghanistan, which, with extremely limited resources and a small number of personnel, forced major tyrants to flee Afghanistan. It would not be inappropriate to say that unity was another name for the Islamic Emirate.

It was not the case that the Islamic Emirate of Afghanistan did not face challenges in this regard. Rather, after the death of Amir al-Mu›minin Mullah Muhammad Omar Mujahid, may Allah have mercy on him, some groups attempted to rise up there. However, the policies and efforts of the Islamic Emirate prevailed, and the ranks were prevented from breaking apart. Enemies of Islam also tried to create divisions within the ranks by using names such as the "Haqqani Network," "Kandahar-Khost," and several others, but these attempts proved unsuccessful. Then everyone saw that, on the one hand, victory was achieved, while on the other hand, the very prominent figure from Kandahar, Governor of Balkh Haji Yusuf Wafa, and the Governor of Helmand, Mawlavi Talib, kissed the forehead and hand of Khalifa Sirajuddin Haqqani, may Allah preserve him. On the other hand, the group known by the name Haqqani also presented a beautiful and vivid picture of obedience and submission. Then Anas Haqqani humiliated the enemy greatly by saying, "I know nothing called the Haqqani Network."

Likewise, there is a lesson for us in the victory in Syria as well. There, supporters and immigrants from several countries formed a single rank at the national level and closed the book on a -0·year history of oppression and brutality, bringing the oppressive system to an end.

The mujahideen fighting in Somalia are likewise before us as an example. They are defeating the enemy in Somalia like a solidly constructed wall and are getting closer to victory day by day.

Because all of them know that:

"If we become one, we can become the radiant sun;
Otherwise, what can these scattered stars accomplish?"

The Holy Qur›an repeatedly mentions various events, after which people are instructed to learn a lesson or take admonition from them. It is known from the traditions that failing to learn lessons from events is a wicked habit of the disbelievers, and for this reason they have also been condemned. So what is stopping us from learning lessons from such living examples?

Why should we become worthy of condemnation according to the Qur›an and Sunnah?

Why should we not prove ourselves to be among the "Ulul-Albab" (people of understanding) and "Ulul-Absar" (people of insight)?

Why should we turn away from so many verses, traditions, statements, and events?

Therefore, all the mujahideen of Pakistan should consider this matter with deep thought and continue jihad under one rank, one amir, one banner, and one leadership, so that their jihad may be productive and beneficial—not merely a story of martyrdoms, imprisonment, hardships, and suffering.

Part Three:

In the previous two parts, we discussed the current real-world situation of the mujahideen, the status and importance of Tehreek-e-Taliban Pakistan, the jihad of other jihadist groups, the victory of the Islamic Emirate of Afghanistan, and the examples of Syria, along with other aspects. In this final part, we will mention several historical events that occurred because there was no unity in the ranks, resulting in losses for the Muslims. In these events there is a lesson for us: we should avoid this course of action and adopt unity.

Islamic history has not only introduced us to victories, but has also given us lessons to learn from certain events. I will present some such events before you, in which it can be seen what kind of negative situation Muslims faced when their ranks were no longer united. The greatest event in this regard is the Battle of Uhud, in which the Messenger of Allah, peace and blessings be upon him, stationed fifty Companions, may Allah be pleased with them, on Mount Rumaah and strictly instructed them not to leave their position. However, upon seeing the spoils of war, they thought that victory had been achieved, and a number of the Companions left their positions. As a result of this disruption in the ranks, Khalid bin al-Walid, may Allah be pleased with him (who at that time had not yet embraced Islam), attacked from behind. This disrupted the Muslims› formation and turned the tide of the battle, in which seventy Companions were martyred in a single day. Although these Companions had not even completely left the ranks, how much damage resulted from this one disruption?

Similarly, there was the Battle of Siffin, in which, according to differing accounts, thousands of Companions and Followers were martyred, and it was also from this point that the Khawarij found an opportunity to flourish. (It should be remembered that this is an issue belonging to the consultations among the Companions, and the scholars have prohibited going into its details.) Likewise,

at the time of the Mongol invasions, Muslim rulers were divided among themselves. Caliph al-Musta›sim neither made preparations nor obtained assistance in time. Consequently, the Mongols attacked Baghdad, millions of Muslims were martyred, and the Abbasid Caliphate came to an end.

The story of Andalusia is also a long and tragic one, where Muslims ruled for approximately eight hundred years. But when the kingdom was divided into small Taifa kingdoms and every ruler became engaged in conflict with the others, the Christian forces took advantage of the opportunity, and ultimately, in ١٤٩٢, Granada too was lost by the Muslims.

The events of Syria and Iraq are also before us, where in the recent past a great opportunity for Islamic rule was allowed to slip away.

Looking at the recent past, we see that after the victory in the jihad against Russia, when the mujahideen became rulers, instead of unity, fighting for power began. There was an abundance of organizations, internal wars took place, and everyone sat behind his own "gate." Consequently, the blood of thousands of martyrs appeared to be going to waste, despair spread, the country was turned into ruins, and millions of people were forced to migrate.

It was Allah›s decree that a moon emerged in the darkness, and in the form of Amir al-Mu›minin Mullah Muhammad Omar Mujahid, may Allah have mercy on him, a just and fair leader prepared an army and called for unity and agreement. By establishing the Islamic Emirate of Afghanistan, he demonstrated to the entire world that if something is to be accomplished, differences and organizations must first be eliminated and the ranks must be united. Now the result is before everyone.

In any case, nowhere in dozens of verses, tens of hadiths, hundreds of events, and such a vast history do we find that Muslims, and particularly the mujahideen, should remain divided. If someone says that everyone is under the allegiance of the Islamic Emirate and therefore united, the answer is simply this: the Emirate›s method is that there was one single rank within one country—so why should its method not be adopted?

In the present era, in which accepting national borders is a compulsion for Muslims, at the very least, the separate existence of the mujahideen of a single country is, in every respect, beyond comprehension.

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of this regiment against Islam and Muslims. Confirmation and details of all these events can easily be obtained from the Pakistani Army's own websites, Wikipedia, and other sources. Various books and documentaries on these subjects are also available on the internet. By studying these events, you will learn the extent to which the history of the Pakistani Army and its regiments is filled with betrayals against Islam and Muslims.

Answer to an Objection

Here, one objection may arise: these crimes were committed by former soldiers of the Pakistani Army and its regiments, and after the partition of India, it is now the Pakistani Army, an Islamic army, so why should the sins of its ancestors be attributed to their successors?

The answer is that the present Pakistani Army is equally responsible for the sins of its ancestors—the Royal Indian Army—because they still take pride in their crimes and betrayals. They call Indian soldiers who were killed while fighting against Islam "martyrs," hold programs every year in their memory, pay tribute to them, display their photographs and names at military centers, and proudly teach the dark history of the Royal Indian Army at military educational institutions.

In short, the present Pakistani Army does not dissociate itself from its ancestors, the Royal Indian Army. Therefore, it is equally responsible for all their crimes. If today it publicly disassociated itself from all their crimes and openly repented, then it could be absolved of their sins.

Engineer
Saad Memon

Pakistani Army: When, How, and for What Purpose Was It Created?

When and how the Pakistani Army was formed is not a question that can be answered simply by giving you one specific date. Rather, it has its own background and history, and in order to understand it, it is necessary to know many things.

The first thing that needs to be understood is the "East India Company."

East India Company:

The East India Company was a British joint-stock company that was established in ١٦٠٠ and dissolved in ١٨٧٤. It was established for the purpose of trade in the coastal regions of the subcontinent. This trading company first entered India for the purpose of trade in ١٦٠١, with the permission of the Mughal emperor, who was the ruler of India at the time, and began its commercial activities there. It was a very successful trading company. In the middle of the seventeenth century and the beginning of the eighteenth century, this company controlled half of the world's trade. Its principal trade was in cotton, silk, opium, sugar, salt, pepper and spices, tea, etc.

Then, gradually, this company began increasing its influence there. At that time, its apparent purpose was only trade: buying Indian goods and taking them to Europe, and bringing European goods to India and selling them there. As time passed, with the permission of the government, these people began increasing their manpower under various pretexts, such as traders, farmers, servants, and others. Then, with government permission, they established permanent residences in India, purchased property, and built their colonies there. They brought their wives and children and settled them there, established educational institutions for their children, and set up their own hospitals, places of worship, and courts. Then they also began admitting some local people into their educational institutions, through which they obtained future military officers, politicians, judges, and servants with a slave mentality for various institutions.

After that, under the pretext of security, they also began bringing in their soldiers with government permission, and gradually continued increasing the size of their army. Then, over time, they also began recruiting local people into their security institutions—or, one might say, slaves to serve them—in exchange for salaries and incentives. Eventually, the combined army of the British and local people reached hundreds of thousands. This is where the beginning of the Royal Indian Army took place, which continued to develop over time.

According to figures from Wikipedia, at one point the number of this British slave Royal Indian Army reached ٢٦٠,٠٠٠, which was twice the size of Britain's own army. Thus, through this very slave army, the Company laid the foundation for the conquest of India, incorporated India into its colony, and forced its people to live a life of slavery.

The East India Company's formal rule in the subcontinent began after the Battle of Plassey in ١٧٥٧. Plassey is a province of Bengal where a battle took place between the British and local soldiers of the East India Company and Siraj-ud-Daulah (may Allah have mercy on him). In this battle, the Muslims were defeated because of the betrayal of Mir Jafar, who was the commander-in-chief of Siraj-ud-Daulah's army. This company's governmental rule continued until ١٨٥٨.

In ١٨٥٨, Britain dissolved the East India Company through a legal decision and took India under its own control, incorporating it into its colony. In this way, India became part of the British Raj and was formally considered a British colony.

From ١٨٥٨ to ١٩٤٧, Britain ruled India firmly using this same slave Indian army. Using this Indian army, the British martyred thousands of Muslims, abolished the Islamic system and imposed a European-imported democratic system in the subcontinent, looted the wealth of the subcontinent and strengthened Europe's economy, destroyed the Muslim Caliphate, the Ottoman Caliphate, achieved great victories in the World Wars through this mercenary army, and established control over Islamic territories. In short, there is a long history and a sorrowful tale of betrayal and treachery against Islam and Muslims that the Royal Indian Army has written on its forehead under British rule.

On ١٤ August ١٩٤٧, the British divided the subcontinent and, by giving India and Pakistan separate identities, declared both of them separate countries in the name of independence. After the partition of India and the creation of India and Pakistan, one major issue between the two countries was the division of resources and institutions. Therefore, the British decided that resources and institutions would be divided according to the proportion of territory. In short, just like the other institutions of occupied India, the military institution was also divided

according to the same criterion.

After this division of the military institution, how many soldiers Pakistan received and how many it did not, how many tanks and aircraft it received and how many it did not, how many naval vessels and submarines it received and how many it did not, is not the subject of our discussion. Rather, what we want to draw your attention to is this: the Royal Indian Army, which was a slave and salaried army of the British, which had sacrificed its lives for the British, for its "Great Britain," which had martyred millions of Muslims for the British, which had secured victories for Britain in the World Wars, which had abolished the Islamic system in Islamic regions and imposed the British democratic system there—yet, in just one day, in the name of independence, and after just one signature, that army became the Pakistani Army, became an Islamic army, became an army of Islam and Muslims, and became a protective army for Islam and Muslims. Can any sound mind accept this?

The army that the British created for their repugnant and anti-Islamic objectives, prepared for those objectives, trained for those objectives, and which for more than two hundred years had served the British, fought their wars, offered its lives in their service, and then even took pride in these crimes—calling those who died for the British "martyrs"—did its mentality, objectives, and goals really change simply after one signature and through the division of the army? Did the army's software get updated through a single partition so completely that yesterday it was killing Muslims under British slavery and conquering Islamic regions for the British, while today it became such a protector of Islam and Muslims that its slogan became "Faith, Piety, Jihad in the Way of Allah"? Does this make any sense?

After learning this brief account of the East India Company and the Royal Indian Army, you must surely have gained a clear understanding of when, how, and for what purpose the Pakistani Army came into existence, and when it was given the title of the Pakistani Army.

The reality is that this army was a slave of the British yesterday and remains loyal to them today.

Before the partition of India, under British command, it committed great acts of betrayal against Islam and Muslims. Even after the creation of Pakistan, its hands have continued to be stained with the blood of Muslims. After the creation of Pakistan, the Pakistani Army, at the direction of the British and in order to please them, has so far martyred thousands of Pakistani Muslims. In the tribal areas, Malakand Division, Balochistan, and other regions, it has made thousands of innocent Muslims "missing persons," martyred thousands, bombed thousands of homes, and bombed and demolished hundreds of mosques and religious schools.

In summary, it was not an Islamic army yesterday, nor is it a protector of Muslims today. It was not founded for the protection of Islam, nor has it repented and declared its disassociation from the British and its loyalty to Islam.

In the previous installment, we discussed some of the history of the Pakistani Army: that it was initially the army of the East India Company; then Britain abolished the East India Company and incorporated its army into the British Army, after which it came to be known as the Royal Indian Army; then, with the partition of India, Britain also divided its loyal Royal Indian Army into two parts and gave one part to Pakistan, which the world today knows as the "Pakistan National Army."

We will continue our discussion and present some more facts before you, from which you will understand that this army has absolutely no connection whatsoever with the protection and advancement of Islam and Muslims. Therefore, expecting it to provide protection to Islam and Muslims and to bring honor to the Muslim world is nothing more than a misconception.

History of the Regiments of the Pakistani Army:

Until the establishment of Pakistan, the ancestors of the Pakistan Army—the Royal Indian Army—operated according to the regimental and cultural system of the British Army. Therefore, the same regimental system is still in use in the Pakistani Army today. However, this army now prefers to operate more according to the American Army's system. For example, previously its military uniform was based on the British military style, whereas today these people prefer to wear uniforms based on the American military style.

There are six (٦) regiments in the present Pakistani Army. Among them, the Punjab Regiment, Baloch Regiment, and Frontier Force Regiment are the oldest and are very well known for their services (to the world of disbelief). By learning the history and services of these regiments, one can also clearly understand their loyalty—or lack thereof—to Islam and Muslims. Therefore, we will present before you a brief history and account of these regiments of the Pakistani Army.

Frontier Force Regiment

The Frontier Force Regiment is also called Piffer. This regiment was founded during the era of the East India Company in ١٨٤٣. At that time, it was a Sikh regiment called "PIF (Punjab Irregular Force)", and later it came to be known as "PIFFER." It has fifty-nine (٥٩) battalions. Today, its headquarters are in Abbottabad.

At the headquarters of "Piffer" there is a twenty-eight

(28)-foot-long plaque made of cement and marble, known as the "Martyrs' Memorial." This plaque was installed in Kohat on 23 October 1924 by the British Field Marshal of that time, William Birdwood. On this plaque, he had written the names of his loyal soldiers who had been killed while fighting on behalf of Britain against the Muslim Ottoman Caliphate during the World War. Then, in 1964, Pakistan's then Army Chief, General Musa, had the plaque transferred to Abbottabad.

It is noteworthy that it is called a "Martyrs' Memorial," and every year programs are held here on various national days, and Piffer pays tribute to the so-called martyrs who were killed while fighting against Muslims in loyalty to Britain. Another noteworthy point is that the list of these so-called martyrs also contains many Hindu and Sikh names.

Operations and Wars of the Frontier Force Regiment Against Islam and Muslims:

Like the other regiments of the Pakistani Army, the history of the Frontier Force Regiment is also full of betrayals against Islam and Muslims.

Turning the British Defeat of 1857 into Victory

In 1857, the Frontier Force Regiment played a very important role in crushing the successful jihad operations of Indian soldiers against the British. The British refer to this event in their books as the "Mutiny of 1857."

This is a detailed and faith-inspiring event. In summary, some Muslim soldiers and officers serving in the Royal Indian Army began jihad against the British in 1857 after several years of preaching and planning. Thousands of British soldiers, including hundreds of officers, were killed. The Mughal emperor Bahadur Shah Zafar was appointed as Amir, and the Muslims pledged allegiance to him.

The Mujahideen expelled the British from several areas of India. The British army had reached the brink of collapse, and it was almost at the point of announcing its withdrawal from the Indian subcontinent. But at this critical moment, the British deployed their loyal Royal Indian Army. The Punjab and Frontier Force regiments of the Royal Indian Army fought the Muslim Mujahideen so fiercely that even the British were astonished.

This regiment martyred thousands of Mujahideen belonging to the Royal Indian Army and reconquered all the territories that had been liberated from the occupying British, handing them back to the British. This was a jihad that lasted approximately one year and contained countless faith-inspiring events. But unfortunately,

today our nation knows this blessed jihad as the "Mutiny of 1857."

Attacks on Afghanistan Under British Leadership

Just as the British had made the Indian subcontinent their colony, they also wanted to incorporate Afghanistan into their colony. For this purpose, they launched three major attacks on Afghanistan, but Britain was unable to establish a foothold there even once.

Of Britain's three attacks on Afghanistan, the Frontier Force Regiment of the Royal Indian Army participated alongside the British in the second and third attacks. In all these attacks, Britain suffered severe defeat and losses. Obviously, this too was a heinous crime by the Frontier Force Regiment against Muslims. In history, these attacks are referred to as the "Anglo-Afghan Wars."

Attacks on the Tribal Areas Under British Leadership

During its rule over India, Britain also launched numerous attacks on the tribal areas, and it often faced defeat in these attacks. In many of these operations, the Frontier Force Regiment also participated alongside the British against the tribal Muslims. Among these, the Tirah operation is very famous. This too was a serious crime by the Frontier Force Regiment against Islam and Muslims.

Attack on Somalia Under British Leadership

The Frontier Force Regiment also participated alongside the British in the attempts to establish British control over Somalia and was not only involved in the killing of Muslims but also took a leading role in massacring Muslims in the service of the British.

Wars Against the Ottoman Caliphate in the World Wars

In the First and Second World Wars, the Frontier Force Regiment also carried out such actions for Britain in the wars against the forces of the Ottoman Caliphate under British leadership that even the British were astonished by them.

In these wars, the Royal Indian Army seized many Islamic territories from the Ottoman Caliphate and placed them in Britain's hands. Seeing these services and sacrifices of the Royal Indian Army, British officers were forced to say that if it had not been for the Indian soldiers, they could not have won the World War or defeated the Ottoman Caliphate.

Remember that the seizure of Palestine from the Ottoman Caliphate and handing it over to the British, and the subsequent establishment there of the state of "Israel" by extremist Jews, was also made possible through the services and sacrifices of this very regiment of the Pakistani Army.

Massacre of Muslims in Bangladesh

This Frontier Force Regiment of the Pakistani Army also participated in the massacre of thousands of Muslims in Bangladesh in 1971 and in the violation of the honor of thousands of chaste Muslim Bangladeshi women.

These are only the headings of some of the major crimes

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Ali Mehsud

What Did the Army Do in the Tribal Areas to Reach the Durand Line?

The Pashtun tribes living in the border region between Pakistan and Afghanistan have remained firmly committed to the customs of their forefathers and Islamic values for centuries. History bears witness that, to this day, no external invader has been able to bring this region under its control. The independent tribes, who are free by nature, hardworking and industrious, and embodiments of honor and bravery, were divided into two parts under the Durand Agreement by the Afghan ruler Amir Abdur Rahman, who was concerned about preventing the British from occupying Afghanistan. Although Afghanistan's border extended to the banks of the Indus River, the agreement nevertheless drew a line through the middle of the tribal region, and the tribes were not consulted in this regard. Thus, these tribes continued to refuse to recognize the agreement for several decades and fought wars against the British, but eventually the tribes were divided into two parts: one part went to Afghanistan and the other to British India. This agreement was made for one hundred years, a period that has long since expired.

Tired of the tribes' continuous wars, the British recognized their independent status, and it was decided that the people of the independent tribal region would remain free in the two countries, Afghanistan and India. Since this line was not an international border, neither country would have the authority to close this border, and these people would be able to travel between the two countries without visas or passports for healthcare, education, and employment. Muhammad Ali Jinnah also recognized their independent status in an announcement before Pakistan's first Legislative Assembly.

In the so-called wars and military invasions against terrorism in the tribal areas, the state of Pakistan, on the one hand, became a frontline ally, and on the other hand, another avenue was opened for obtaining dollars from America under this pretext. But it also paved the way for another longstanding and important objective: "access to the Durand Line." During these military invasions, in which Pakistan's important objective was access to this line, millions of people were displaced, thousands were killed or disabled, and countless others were arrested and disappeared. These missing persons and prisoners were also periodically killed in staged encounters, while others died in torture chambers amid severe oppression and brutal torture.

In these operations, carried out to satisfy external interests and please outsiders, tribal society was disrupted and the economy was destroyed. Valuable belongings were looted from homes, which were then burned and demolished. The rare minerals of this region, which is rich in natural resources, were seized. Valuable forests were turned to ashes through artillery, mortars, and bombardment. Trucks loaded with timber from valuable trees were smuggled into Punjab, where the wood was used to make furniture for the homes of generals and colonels. While all this was happening, the media was prohibited from entering the area, and on a daily basis jet aircraft bombed mosques, religious schools, and empty civilian homes. In some cases, people were still inside the houses when they were bombed. The bodies of children, women, and elderly people would be recovered from the rubble, yet every report would claim that dozens of "terrorists" had been killed, even though there was not a single Mujahid among them.

You should know that weapons are present throughout all urban and rural areas of Pakistan, even in cities such as Islamabad. Yet in these tribal areas, in order to remove its fear and obtain an illegitimate sense of security, the army confiscated weapons from all the tribesmen. These were weapons that the tribes considered, after food and drink, the most essential part of their lives and a necessary ornament. In other words, the army took away their right to live, and all of this was done simply to establish its authority, increase undue pressure, and ensure that the tribes retained no capacity for resistance or possibility of retaliation.

During the invasions, whenever the occupying forces took control of a mountain peak or an area, they immediately raised the Pakistani flag there and painted every wall, which continued to serve as clear evidence that territory belonging to someone else was being occupied and incorporated into Pakistan. When they reached the Durand Line, they deliberately increased tensions with Afghanistan at the border, created a justification for closing the border, and then, under the same policy of hypocrisy, made crossing the border conditional upon visas and passports. By erecting a fence along the border, they deceived themselves at this stage of the so-called "completion of Pakistan."

Since the Pakistani armed forces are the masters of

Pakistan's affairs and consider themselves the true custodians of Pakistan, they have also taken upon themselves the responsibility of completing this incomplete state of Pakistan. Certainly, there are objectives of some disbelievers that the armed forces publicly present as their own objectives. In reality, however, completing Pakistan and reaching the Durand Line was their fundamental objective, and this was a difficult stage that was crossed through the Pakistani Army.

Through the tribal areas, the Pakistani Army also engaged in various forms of trade, and every Army Chief from Pervez Musharraf to Qamar Bajwa had his own significant share in it. Since the Americans gave the orders for operations against the tribes and also assumed responsibility for the military expenses incurred during these operations, the armed forces received large amounts of dollars—sometimes under the Kerry-Lugar Bill and sometimes under other names. They received money for the displacement of tribesmen, then more dollars began arriving in the name of assistance to the victims, and in the final stage, under the name of rehabilitating the tribal areas, Pakistani rulers and especially the armed forces filled their coffers with large amounts of dollars. This process continues to this day.

Now look at the current situation in the tribal areas. Since the Pakistani armed forces have claimed to have cleared the region of Mujahideen and have begun the process of returning people to their respective areas, they have kept the entire tribal region under their illegitimate and oppressive control. After putting the people through a difficult process, they handed them another card called the "Watan Card" despite the fact that they already possessed identity cards. They have subjected them to all kinds of restrictions. The army obtains lists of household members and repeatedly comes to inquire whether any guest has visited the house. If anyone wants to visit as a guest, it is mandatory to inform the army.

During the war between the Taliban and the army, the army planted pressure mines along all routes leading toward its positions for its own protection. Thus, many areas are filled with landmines, which have now simply been abandoned. As a result, women, children, elderly people, young people, and livestock are being injured and disabled every day.

In the name of rehabilitating the tribes, the army itself acted as a contractor and allegedly embezzled funds through the construction or repair of one or two parks, a few single roads, and several school buildings that had themselves been destroyed by the army. The people are living under severe psychological pressure, confined to their homes.

During this period, the army repeatedly tried to deceive the public with statements such as, "The terrorists have been eliminated," "The terrorists' backbone has been broken," "The area is clear," and "The situation is under control." But the Taliban, by the command of Allah, the Lord of Majesty, that "if war is imposed upon you, then you too should fight, and Allah is capable of helping you," and with His help, have kept this occupying, killing, and oppressive army under attack to this day, and are carefully taking revenge for its past and present oppression throughout the country, including the tribal areas.

To protect itself, the army used various tactics during these ten years: indiscriminate bombardment during operations, arresting and disappearing people, increasing pressure in order to portray itself as firmly established, misleading certain people into forming peace militias, and using the media. But, praise be to Allah, the more efforts they made to cleanse their image, the more they fell in the eyes of the public. Even some of the same media that had been used for them have now begun speaking against them, and all of this happened because of their own negative behavior.

But they have gone so far under the intoxication of power that even today, after any attack by the Mujahideen, they indiscriminately arrest young people, torture them, and seal off the area. This may not be permitted under any law in the world, but their intoxication with asserting their authority has not subsided. This is why all the tribes are against them. On the other hand, the Mujahideen of Tehreek-e-Taliban Pakistan are also not affected by any negative propaganda against them and will continue striving until their last breath to bring them to their evil end, by the will of Allah.

May Allah support and help the Mujahideen, and may Allah put an end to the oppression being inflicted upon all Muslims, including those in the tribal areas, and allow us to witness the flourishing of the Sharia system in the country of Pakistan. Ameen.

Maulana Mansoor
Aseer-ul-Islam Sahib

The Army and Occupied State Land

In the present era, the Pakistani military, as a "group," possesses more land than any other government institution. The military occupies approximately 11.58 million acres of land, which constitutes about 12% of all state-owned land. Other Pakistani institutions, such as Pakistan Railways and the Ministries of Interior and Foreign Affairs, also use government land, but there is a very large difference in terms of figures. Secondly, other institutions use land only for official purposes, whereas the military has the authority to use land individually as well, and at the same time it distributes land among its own ranks as part of the "military brotherhood." This type of distribution among military officers for operational purposes reached its peak during the era of General Zia-ul-Haq.

The use of land and its related resources in this manner, on the one hand, strengthens the financial position of individuals and institutions, while on the other hand it increases their economic and political stature. The military did the same: it extensively used these resources for political purposes, as a result of which it has developed a very strong relationship with the country's elite.

Let us take a brief look at the lands under the military's control:

The Military and Rural Land

The military is an important stakeholder in agricultural land. Approximately 59% of the military's 11.58 million acres—around 6.9 million acres—is rural land, distributed as follows:

(1) For operational purposes:

This is directly under the military's control and use, such as campgrounds, growing grain and fodder for the military and animals, dairy farming, etc. It comprises approximately 70,000 acres of land.

(2) Under the control of military subsidiary organizations: Such as the Army Welfare Trust (AWF), Fauji Foundation (FF), Bahria Foundation (BF), etc. This land amounts to approximately 35,000 acres.

Land Owned by Individual Members of the Military

This amounts to 6.8 million acres of land. It should be remembered that no government institution has the authority to divide state-owned government land among its officers for their personal benefit, yet the military has continued to do precisely this.

Agricultural Land for Operational Purposes

The military uses approximately 7,000 acres of land for operational purposes, such as grain and fodder. Of this land, 60,000 acres are in Punjab, of which grain and fodder are cultivated on 35,508 acres. In addition, the military still controls approximately 38% of Punjab's 68,000 acres of government land.

Generally, the military does not make these matters public at all, and when a BBC reporter requested information, he was warned and prohibited from obtaining it. (However, much has now become public.)

Because of the military's influence, the federal and provincial governments generally remain silent, despite knowing that the military changes the use and prices of land or channels them toward the benefit of selected individuals. For example, in 2006, the Auditor General's Department pointed out that the Punjab government had violated the law by giving the military 30 acres of land in Jhelum for the construction of a golf course for 72 million rupees (approximately $1.24 million), even though the market rate was several times higher.

The military's direct involvement in agriculture and its occupation of village lands did not become apparent until a dispute arose in 2001 in Okara, Punjab, between the military and landless and unemployed farmers. We will leave the details of that matter for another occasion.

From 1965 to 2003, approximately 190,000 acres of land in 12 districts of Punjab and Khyber Pakhtunkhwa were distributed within the military. According to a report by the daily Dawn, the concessional price was 50 rupees ($0.86) per acre in 1981, increasing to 60 rupees per acre in 1994.

Let us look at the price of land given to the military in Punjab and Khyber Pakhtunkhwa, including Sindh, and the profit received by the state:

Total land: 2,303,707 acres

Price per acre: 50 rupees

Total amount: 135.18 million rupees

Equivalent: $2.33 million

This is the amount received by the state from 1995 to 2004. But if we assume an average market value of 100,000 rupees per acre, consider the following:

Total amount: 270.37 billion rupees

Equivalent: $4,661.5 million

Is this difference not enough to make one's mind reel?

To this day, whenever the military has taken land from provincial and federal governments, every effort has been made to avoid giving the impression that this constitutes

an act of forcible occupation.

Agricultural lands, particularly from provincial governments, continue to be transferred to the military. Recently, the caretaker government of Punjab leased thousands of acres of land to the military. The Lahore High Court also issued a decision against this, stating that a caretaker government is an unelected institution and does not have such authority. However, the military is establishing an agricultural project with China in the name of CPEC, so even the High Court's decision here will prove to be a voice in the wilderness.

Land that goes to the military is then divided among the three services—the Army, Air Force, and Navy. These institutions then further distribute the land among their own personnel.

The land inherited by the military from British rule was affected during the Ayub era when 9 million acres were used for the construction of dams, while one million acres were divided among senior generals. General Ayub Khan received 247 acres, General Musa Khan received 250 acres, and General Amrao Khan received 246 acres.

This also shows that senior officers benefit more than an ordinary soldier. As the number of officers increased, the amount of land decreased, but even today, major generals and officers above that rank receive 50 acres of land.

In addition, land is also awarded in the name of medals for bravery. The extremely extensive distribution of land through military honors created a new class of landlords: the "military landlords."

In the next installment of the article, it will be written about the three reasons why the military distributes this land among its own community, God willing.

The military gives three reasons for distributing these lands among its own community:

The first reason is that if the military receives land in border areas, it will protect not only the land but also the border and will support serving military personnel against anti-state elements. But the matter is completely the opposite, because no military personnel actually cultivated this land; rather, soldiers and officers alike sold these lands.

The second reason is that distributing land within the military would weaken the feudal system by creating a new rural middle class that would replace the landlords. But this too proved unsuccessful.

The third reason given is that the military would use machinery here and bring economic development to the country. However, so far, there is no evidence that the military has brought about an agricultural mechanization revolution in backward areas. Rather, the military class has consistently been found selling its allotted lands to local influential landowners and feudal landlords.

This process not only strengthened local landlords but also led to the formation of a strong alliance between the military and the landlords. In this way, the military became part of and an instrument of the feudal system.

As mentioned earlier, the greatest benefit from the distribution of land goes to senior generals. This benefit is not limited to property; in the name of national development, various concessions, technical and financial assistance, access to water, and construction of roads to markets are also arranged for them.

During the period from 1950 to 1960, foreign aid received for military and economic purposes was redirected toward lands allotted to the military. When Punjab's Finance Minister, Nawab Iftikhar Hussain, was questioned about this, he said, "Foreign aid belongs to the military itself."

When repeated visits were made to investigate the lands of senior figures such as Pervez Musharraf, General Zaidi, and Naval Chief Admiral Abdul Aziz Mirza, it was discovered that serving military personnel were working on these lands as guards and farm laborers, which evoked memories of the agricultural serfdom of the European KNIGHTS and BORNS of the sixteenth and seventeenth centuries and of Russia.

An important point is that these senior officers use their influence to obtain access to water and roads to markets ("sell the uniform"), which eliminates the distinction between such an officer and an oppressive feudal landlord: the ruthless use of influence for personal financial interests.

In addition, fertilizer, machinery, seeds, and other agricultural supplies are delivered to them in military vehicles at extremely subsidized prices.

It should be remembered that the discussion above concerned only rural areas. The pattern and details of the use of urban land are different from this.

Land Allotted to the Military

Major General and above: 240 acres

Brigadier and Colonel: 150 acres

Lieutenant Colonel: 124 acres

Lieutenant and Major: 100 acres

Subedar and Naib Subedar: 64 acres

Naik and Havildar: 32 acres

Maulana Khalid Qureshi

A Look at Umar Media

Tehreek-e-Taliban Pakistan, taking all institutions into consideration, is the most organized jihadist group of its kind in South Asia, presenting better and better discipline. As you know, jihad does not simply mean fighting; rather, establishing various departments is also necessary to strengthen fighting and advance it in an organized manner. You will also know that Tehreek-e-Taliban Pakistan has kept an eye on everything, from the Leadership Shura to the Media Commission, and by providing each department with resources according to its capacity, it is giving them opportunities to utilize their abilities in the jihad of Pakistan. In this regard, the information and media department of Tehreek-e-Taliban Pakistan, "Umar Media," is also highly active like its other departments, and is more organized and active than in previous periods.

The most important task of Umar Media is to present the position of Tehreek-e-Taliban Pakistan. Whether an incident needs to be investigated or denied in light of circumstances, a necessary clarification needs to be issued regarding an incident, or condolences or sympathy need to be expressed, Umar Media publishes it under the supervision of the Media Commission. Likewise, through its spokesperson, it promptly sends it to the journalistic community. In this regard, the Media Commission of the movement has remained very vigilant, and there is no incident or tragedy requiring a response on which it has remained silent.

The video department of Umar Media is also very active. Along with creating awareness about the activities of Tehreek-e-Taliban Pakistan, it is also effectively exposing the atrocities and abuses of the enemy. For this purpose, the Umar Media video department has established the following separate series:

1 Abtal-e-Ummat (Heroes of the Ummah):

In this series, videos based on the biographies of the martyred leaders of Tehreek-e-Taliban Pakistan are published.

2 War Videos (named after operations):

This series shows videos of the operations carried out by the fighters of Tehreek-e-Taliban Pakistan. Previously, series of this nature were titled "Al-Karraroon," "Battles Are Becoming Fiercer," "These Are Your Mysterious Warriors," and so on.

3 Training Videos:

This series shows training videos from the military camps of Tehreek-e-Taliban Pakistan. This series has previously been run under the names "Al-Mu'addoon lil-Qital," "We Are Ready," and "Yaqaz."

4 Under Review (Political):

This series exposes the corruption of the Pakistani government, judicial abuses, and all forms of mistreatment inflicted upon the people of Pakistan.

5 Atrocity Videos (If Not Now, Then When Will We Rise?):

This series specifically shows the atrocities committed by the Pakistani oppressive and tyrannical security institutions.

6 I Am a Traveler of Jihad:

This is an entertainment-oriented video series showing scenes of the fighters' journeys, worship, food, and other activities.

7 Kafalat ul-Yateem (Sponsorship of Orphans):

This is a poignant series in which you will see the charitable organization of Tehreek-e-Taliban Pakistan helping orphans. On the other hand, the children's cracked lips, torn and old clothes, and sorrowful faces may leave you saddened.

8 Invitation to Jihad:

This series publishes statements and speeches by religious scholars who support the fighters.

9 Rasm-e-Mohabbat (Expression of Love):

This series consists of videos about ordinary martyred fighters (those who are not part of the central leadership).

10 Shaheen Jawan (Young Falcon):

This series will publish details of martyrdom operations and videos of the fighters carrying them out.

An important component of Tehreek-e-Taliban Pakistan's media is its magazine or periodical. This magazine is called "Taliban," which is before you. Twelve issues have been published, and further issues are also being published monthly/quarterly. It contains articles by religious scholars supporting the fighters as well as details of the fighters' operations. The Publications Department runs "Taliban Urdu Magazine," "Sada-e-Taliban Pashto Magazine," "Banat Khadija al-Kubra Urdu—Special for Women," and "Special Editions."

Umar Media also has a social-media team that prepares Twitter Spaces and FM programs, keeps the Media Commission informed about trends, and promptly reports any new incident. This team also responds to propaganda

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"Baba Jaan, I Miss You"

A Heart-Wrenching Story of the Wife of a Mujahid of Tehreek-e-Taliban Pakistan

It was nine o'clock at night. The day had passed according to the usual routine. The children were very happy today because their Baba had brought them a set of Qur'anic reading booklets. Dinner was ready. Sartaj Sahib had come home tired a short while earlier.

Suddenly, someone began pounding on the door. At the thought that something terrible might have happened, my heart suddenly clenched with fear. Sartaj opened the door, and seven or eight men entered the house. I went and sat in one room while they began searching the house. They opened every cupboard one by one and started throwing the belongings outside. Then they spread out a sheet and threw our books onto it. They also took the cash money. They gathered up the sheet, handcuffed Sartaj, and took him away with them.

Can you imagine the state of a woman whose husband is the only support in her life? A woman who has neither a brother, nor a father, nor a son...

A woman who had never stepped outside her home alone. A woman who had not spent a single night alone for the past seven years.

Sometimes I would call my mother; sometimes my parents-in-law. Sometimes I would pick up my crying three-year-old daughter, whose only sorrow was that Baba had not taken her along.

At other times, I would answer the questions of my five-year-old daughter.

Eventually, with tear-filled eyes, I performed my prayer, told my Lord what was in my heart, and asked Him for help. I made the children's bed in my room and tried to sleep myself. I looked at the peacefully sleeping children, but a wave of apprehension arose in my heart. With my mind numb, the overwhelming need for sleep eventually took over.

I do not know what hour of the night it was when I suddenly woke up. My heart was beating so fast that it felt as though it would burst out of my chest. Even today, when I think about that moment, I tremble! I sometimes think that perhaps, in exchange for the fear I experienced at that moment, all my previous sins might be forgiven.

Then I intensely sought Allah's help and prayed for my husband's safe return, everyone's safety, and peace of heart.

ألا بذكرالله تطمئن القلوب

"Surely, in the remembrance of Allah do hearts find rest."

After that, praise be to Allah, I never felt fear again. In fact, during the following two years, so many such situations arose that even now, when I think about them, I am amazed: I am such a weak person—how did I get through all of this?

Once, my father-in-law asked me over the phone, "Daughter, how do you manage to sleep at night?"

I told him, "I ask Allah to make my heart firm and steadfast just as He made the heart of the mother of Musa (peace be upon him) firm."

He said, "Daughter, make this prayer for me too."

Believe me, my Merciful Lord accepted this prayer in such a beautiful way that on so many occasions I found myself saying:

لولا أن رّبطنا على قلبها

"Had We not strengthened her heart..."

I saw mockery in people's eyes and behavior. I saw contempt and endured the taunts of my own relatives. Life had, so to speak, turned 180 degrees. I no longer had any awareness even of eating and drinking. Two young children and a life that seemed like a mountain before me.

Yet at every moment, it felt as though Allah Himself was holding my hand and guiding me. Eventually, I too became accustomed to this companionship of Allah. Before every new decision and every task—even before buying vegetables—I would repeatedly perform istikhara, and with Allah's help, things would become easy.

I witnessed such extraordinary things that my conviction in the truth of this path grew stronger every day.

I had no control, however, over the tears in my eyes or the grief in my heart.

One day, while cleaning the children's cupboard, I found a crumpled piece of paper. Before throwing it into the trash, I opened it and saw that, in crooked handwriting written with a pencil, it said:

"Baba, I have been promoted to Prep. I miss you."

Suddenly, without intending to, my eyes filled with tears, and then the tears began to flow...

Many times, while doing some difficult task, I would remember how, once, I had slightly cut my hand while chopping onions, and Sartaj had told me that from then on I was not to chop onions anymore.

Many times I felt that perhaps I might fall into depression. But then I would look at the children and think: for them, at this moment, I am both their mother and their father.

Many times, my condition reminded me of the verse from

Surah Al-Ahzab:
و زلزلوا زلزال شديدا
“And they were shaken with a severe shaking.”
And I came to understand its meaning very well.
But my Lord is so Merciful and Loving. He never leaves those who walk upon His path alone. On the days when I was especially sad, Allah would show me a very beautiful dream that same night, and my heart would become strong again.
I did one thing: whatever was in my heart, I told only Allah. I did not tell even the closest of people anything. I remained completely silent. Whenever I felt like crying, I would cry alone before Allah.
Perhaps it was some kind of psychological problem—or whatever one might call it—but I became unable to talk to anyone about my husband’s arrest and everything surrounding the situation. Whenever I tried to speak about it, I would enter a strange state. If anyone asked me anything about it, I simply could not tell them anything.
Some people also had a habit of repeatedly asking such questions merely for their own curiosity and enjoyment. So I stopped speaking to anyone whom I thought might ask about my husband.
Some people caused me mental anguish by telling the family, “This man will be back within a week.”
I would clean the entire house. I would buy the ingredients for Sartaj’s favorite dishes and keep them ready. I would iron his clothes and hang them up.
Then one, two, three weeks and months would pass, and there would still be no news of Sartaj.
It was also Allah’s mercy that He softened the hearts of some people, and because of them, many things became extremely easy. I pray that Allah reward them with a great reward, forgive their shortcomings, and grant them the ability to advance further in righteousness.
One night, I dreamed that I had gone to the hospital experiencing labor pains. I saw the hospital—it was this very hospital—and I saw two competent female doctors whom I knew examining me. My heart felt greatly reassured that, God willing, it was a good dream.
The next morning, my eldest daughter said, “Mama, I dreamed that a baby came to our house, and that baby was none other than a brother for the two of us sisters!”
It was as though Allah showed the child this dream on the very same night so that my heart would become even more certain.
And, moreover, a few days later, my mother also told me that she had seen a similar dream.
Apart from this, I repeatedly dreamed that Sartaj had returned. So my heart remained certain that he would definitely come back.
But life was so difficult that many times my heart cried out:
“متى نصر الله؟”
“When will the help of Allah come?”
Then it would feel as though an answer had come from somewhere nearby:
“ألا ان نصر الله قريب۔”
“Indeed, the help of Allah is near.”
Once, while driving, I had Surah Aal-e-Imran playing in the car. A verse reached my ears:
“And how many a prophet fought, with many godly people alongside him. They neither lost heart for what befell them in Allah’s way, nor did they weaken, nor did they abase themselves. And Allah loves the steadfast.”
I felt as though I was hearing this verse for the first time, even though I had recited and heard it thousands of times. I had simply never reflected upon it in this way before.
Once, I read someone’s saying somewhere: “If the prayer you make cannot get you out of bed for Tahajjud, then your longing in that prayer is not sincere.”
The words touched my heart, and I formally began praying Tahajjud.
Once, I reflected upon the story of Yusuf (peace be upon him) and considered how beautifully Yaqub (peace be upon him) exercised patience for so many years.
Then I began crying and said, “O Allah, he was a prophet, whereas I am merely a weak woman. I do not have that much strength.”
I also felt that my love and connection with Allah had grown tremendously. Even today, I entrust many matters to that Merciful and Powerful Being and become carefree, thinking about how He helped me in so many ways during that difficult time.
Then, amid this entire trial, Allah’s mercy truly overflowed.
One morning, as usual, I finished the household chores and dropped the children at school. That day, my heart felt particularly sad and constricted. I was not feeling well either, and all the work had to be done by myself. Then, silently in my heart, I called upon Allah and asked Him for help.
In the afternoon, while I was busy, I received a call from my father-in-law.
He said, “Daughter, if I tell you some big news, will you be able to bear it?”
The first words that came out of my mouth were:
“Has he come back?”
Then he handed the phone to Sartaj.
I could recognize that voice among millions.
Then it was as though this universe traveled two years back in time, and the sky became immersed in seven colors. The clouds poured down, and everything became

fresh and beautiful.
My Merciful Lord. My Generous Lord.
He knew exactly how much His servant could endure. He simply did not test me beyond that point.
He gave me more than I deserved.
And that dream about the labor pains...
It too came true, exactly as I had seen it. In that very same hospital, in the hands of those very same doctors.
I say about my son: he is the fulfillment of my dream.
I pray to Allah that He reward us for this entire trial in the Hereafter and bestow His mercy upon all the oppressed.
May Allah grant countless ease to every sister who is going through circumstances like mine.
Ameen.
This piece is a testimony to a kind of patience, trust in Allah, and closeness to Him that a believing servant may attain during the most difficult moments of trials. In moments of pain, helplessness, loneliness, and fear, she called upon Allah—and Allah likewise held her hand, comforted her heart, and granted her help according to His promise.
This story...
is a living example of a relationship with Allah.
It is testimony to a mother's courage and sacrifice.
It is a delicate glimpse of a wife's love for her husband,
and an account of the miraculous effects of prayer.
The beauty and fluency with which these emotions have been put into words reach deep into the reader's heart and bring tears to the eyes involuntarily.
The most beautiful thing is that in sorrow and loneliness, she turned not to another human being but solely to Allah, who is the greatest source of support.

The Historic Words of Shaikh Osama, the Martyr, May Allah Have Mercy on Him, Regarding Tehreek-e-Taliban Pakistan

Shaikh Osama, may Allah have mercy on him, said:

We, meaning the companions of Al-Qaeda, call Allah to witness that we will certainly avenge Maulana Abdul Rasheed Ghazi, may Allah have mercy on him, and his companions from Pervez and his associates. Likewise, we will certainly avenge every pure and virtuous blood that was shed at the hands of these oppressors. Foremost among this is the blood of the defenders of Islam that was shed in Waziristan, whether in North Waziristan or South Waziristan. Among this pure blood is also the blood of two respected leaders of jihad, Commander Naik Muhammad and Abdullah Mehsud, may Allah have mercy on them.

Certainly, the tribes of Waziristan played a historic role by standing steadfastly and looking directly into the eyes of global disbelief—that is, America and its allies—and their agents. It is a role that even great countries were unable to undertake. The true reason for their steadfastness is their faith in Allah Almighty and their reliance upon Him.

They made great financial and personal sacrifices solely for the sake of Allah. I pray to Allah that whatever was taken away from them along this path, Allah Almighty grants them something better in its place.

Muslims will never forget this role of the people of Waziristan, nor will this blood of the scholars of Islam, the leaders of the Ummah, and the sons of the Ummah be allowed to go to waste. As long as even the last drop of blood remains in our bodies and lives, we pray to Allah Almighty that He grants us the ability to fulfill this pledge. O Allah! O our Lord! Accept the martyrdom of our brothers and sisters who were killed, and grant the wounded healing through Your special grace.

O Allah! Make their graves spacious for them, be their successor among their families and dependents, and raise their ranks in Al-ʿIlliyyin. O Allah! Indeed, Pervez, his ministers, his scholars, and his armies showed enmity toward Your saints in Pakistan and Afghanistan, and particularly in Waziristan, Swat, Bajaur, and Lal Masjid, they took this enmity to its extreme.

O Allah! Break their backs, tear their group into pieces, and shatter their unity.

O Allah! Take away their loved ones and relatives, just as they took away our loved ones and relatives from us.

O Allah! We seek refuge in You from their evil, and we entrust You with dealing with them.

O Allah! Make their plans a cause of their own destruction.

O Allah! In whatever way You will, suffice for us against them.

O Allah! Take them to task, for indeed they cannot overpower You.

O Allah! Count them one by one, kill them and tear them to pieces, and leave not a single one of them remaining.

O Allah! Grant us good in this world and good in the Hereafter, and protect us from the punishment of the Fire.