

# UQAB

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### Press Statement

## Incitements and Tribal Instigations the Norm of a Failed System of Democracy

The Meru Senator Mithika Linturi is facing charges of allegedly inciting the public to violence during Deputy President William Ruto's rally in Eldoret. Elsewhere, the Director of Public Prosecution requested the Inspector General of Police, Hillary Mutyambai, to probe the Legislator at the Kisii County Richard Onyoka over statements he made during a political rally. According to reports, he was arrested over remarks flagged as bordering hate speech and incitement to violence. Both incidents are the latest political incitement which is now becoming a norm in Kenya's political arena.

Seven months to the general election, the political mood in the country already is marred with tensions and incitements in the political class. Political leaders sacrifice for political, economic, and social interest to be secured via regional and tribal bargaining powers which serve as tools for political gains and achievements. Since this is the reality, it is no surprise to witness incitements, inflammatory statement and tribal instigations in all political spectrum. Since Democracy is a 'majority win' based politics consequently creating and compelling its politicians to formulate both tribal and regional blocks that will pocket majority votes. This being the key denominator of the race to the top political seat in the land. In principle, the secular creed criteria for any political action is fundamentally based on benefit and interest as the saying goes: "No permanent Enemy nor Permanent Friend but Permanent Interest." This indeed leads to the emergence of new political marriages in every cycle of election with only one aim of winning election and not serving the generations.

We would like to state explicitly that Democratic political framework as the current ruling system globally has failed to transition peacefully from one regime to the other. Furthermore, it has created fear among the general population as witnessed not only in Kenya but in so- called advanced Democracies like the US. For example, the Biden vs. Trump political tussle which indeed turned chaotic with Trump's followers invading the Capitol Hill. Political betrayal has been one of the characteristics of Democracy upon which the interest is a circumstantial.

Islam has unique ruling system which is based on the philosophy of mixing spirituality and political actions. In essence, political undertaking is geared towards achieving the pleasure of Allah (swt). Eventually, the consciousness of Allah instills the individual with responsibility and accountability since the ideal endeavored to achieve is to succeed in the contemporary world and hereafter. Based on this philosophy, Islam produced prolific politicians who possessed strong policies to political, economic and social prosperity as witnessed in the past thirteen centuries during the Khilafah (Caliphate) rule.

**Shabani Mwalimu**  
Media Representative of Hizb ut Tahrir in Kenya

### Press Release

## International Financial Institutions Working for Exploitative Agenda

In less than a year in the office as the President of United Republic of Tanzania, Samia Suluhu Hassan has secured to about \$3 billion in loans which include concessional loans and relief funds obtained from the World Bank (WB), the International Monetary Fund (IMF) and the African Development Bank (AfDB).

The World Bank alone offered Tanzania a loan of about \$2.29 billion for different projects, including \$500 million for Boosting Primary Student Learning Program, \$150 million for Land Tenure Improvement Project (LTIP), and \$500 million for the Tanzania Secondary Education Quality Improvement Project.

IMF approved \$567 million to Tanzania of which \$189 million is under the Rapid Credit Facility (RCF) scheme, and \$378 million under the Rapid Financing Instrument (RFI).

Also Tanzania secured a \$256 million loan from the African Development Bank, of which \$140 million is for power generation and electricity connectivity, and the \$116 million for upgrading the 160km Mnivata-Newala-Masasi road corridor in southern Tanzania.

Tanzania like other African countries has been borrowing from these international monetary organizations for ages with no sign of stopping neither being independent and free from loans and borrowings.

By March 2015, the public debt in Tanzania amounted Tsh 35 trillion and reached to Tsh 60.9 trillion by April 2021. This came as a result of loans from the international monetary organizations.

Since US won international supremacy after World War II it established a new economic order based on the Bretton Woods Agreements in 1944 from which created the World Bank (WB) and the International Monetary Fund (IMF) as its tools in controlling the economies using them to play the economic card in some cases via debt to remove the ruling regimes that were puppets of the old colonialism by replacing them with its agents as well to have complete control over the economy of the countries through its transcontinental companies, leading to the theft of local sources of income by transforming public property facilities into private ownership through privatization and etc.

Thus, all international financial institutions whether WB, IMF European, Chinese or African Development Bank which was created in 1964 are nothing but capitalist by nature which are not meant to be helpful to Africa and developing nations. But they have exploitative agenda by acting brutally and ruthlessly through forceful imposing of exploitative policies such as structural adjustment programs which brought havoc and destruction to economies and people.

Currently debt are tools of the neocolonialism scramble between the US, Europe and China to subjugate and exploit Africa's huge resources and wealth through the blessing of politicians of developing nations at the cost of ordinary poor, who are the major sufferers and bearers of burden via taxation to repay. In some developing nations even lose vital infrastructures by failing to pay back their huge foreign debt on time. The list with that situation are long such as Zambia, Uganda, Sri Lanka, etc.

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The developing nations including Tanzania should wake up that world needs fair ideology of Islam which have fair economy dealings, not evil exploitative Capitalism ideology. Islam under its Khilafah (Caliphate) State would save the world and humanity in general from all exploitative shackles.

**Masoud Msellem**  
**Media Representative of Hizb ut Tahrir in Tanzania**



**THE WORLD BANK**

# NEWS & COMMENTS

## The Role of Religion in the Era of Secular Capitalist Ideology

### News:

Bishop Ssebagala made the following directive on Saturday at St Paul Church Kanjuki in Kayunga District while bidding farewell to Christians ahead of his retirement this year. "All head teachers, I want to tell you that we shall not allow pregnant or breastfeeding girls in class. When all girls turn up, carry out the usual medical examination so that those found pregnant can go back and give birth they will come back after giving birth." In addition, he said, "Imagine someone saying even breastfeeding ones should be allowed to attend class. No, this we shall not accept because our schools were started purposely not only to impart knowledge but also discipline in children. How can a teacher be teaching when a girl is giving breasts to her child?"

In response to the remarks made by the bishop, the State Minister for Higher Education, John Chrysestom Muyingo said, "It seems my friend the bishop doesn't know the position of government. I will go to his office and talk to him. I know he will understand my explanation and change his position." (The East African, Monday, 10/01/2022)

### Comment:

It is extremely questionable for the media to sensationalize the remarks made by the Bishop. On the other hand, they play blind to the fact that the role of religion in the era of secular capitalist ideology is that of mutual compatibility. In the sense that religion is relegated to the peripheral when matters of governance and ruling are concerned, but only sanctioned when social cohesion is threatened. Hence, religion is used as a tool by those in power to satiate their egregious agenda.

The masses embrace religion within the context of a fitting a mentality. A mentality that is influenced by secular capitalist values that abhor religion and its sanctity. So, the masses, including the ruling elites, display religious sentiments when they serve them right, but remain slaves and worshippers of the democratic god, a god whose existence is a manifestation of their limited minds! No wonder, today's and former 'religious' leaders either Muslims or Christians etc. are considered the epitome champions of democracy and serving at the top echelons of democratic regimes!

Consequently, a Muslim or a Christian etc. either a leader or not who professes their religious compatibility to secular capitalist dogma is nothing but a contributor

to the existing endless catastrophes permeating the world to date. Yes. Because their submission to the secular capitalist ideology has rendered them weak and undependable in solving the same problems that emanate from their adoption of their invalid secular capitalist ideology and the implementation of its poisonous systems. Hence, it is unsurprising that we have this current hullabaloo in Uganda. Earlier, it was the deceased Tanzanian President John Pombe Magufuli who played the moral card, but contented with the democratic ruling that gives human beings unlimited freedoms!

In conclusion, we need true followers of religion, a genuine religion that emanates from the Creator of the universe, life and man. A religion whose book of guidance is not tarnished or extrapolated to suit personal interests and egos. That religion is Islam. Islam is an ideology (a complete way of life) that demands to be implemented over mankind. So, that mankind can enjoy peace, tranquility and prosperity that it deserves, but has not witnessed under the era of secular capitalist ideology. Indeed, it is only Islam under the Islamic governance system of Khilafah (Caliphate) reestablished on the method of Prophethood will bring sanity to all spheres of life.

The Khalifah (Caliph) is a competent Muslim man who submits fully to the dictates of Islam and works day and night to implement the Islamic systems. It is only he via the Khilafah who will return discipline and order to this chaotic secular capitalist world of unlimited freedoms.

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

**Ali Nassoro Ali  
Member of the Central Media Office of Hizb ut Tahrir**

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# The Suspicious Capitalist State in an Islamic Cloak

Written for the Central Media Office of Hizb ut Tahrir by

Nabil Abdul Karim



As the Ummah approaches its general awareness of the inevitability of the return of the Islamic Khilafah (Caliphate), we find some people searching for the savior from the cluster of rulers in charge, searching for who is fit for this task, and they wish that Turkish President Erdogan is the one who is fit for this task. So, they justify all his actions and try to glorify them. They think that he is secretly working for the return of Islam to power, and the resumption of the implementation of Allah's Shariah!

But with the cleverness of the wolf and the cunningness of foxes, Erdogan worked to delude some in indirect ways that the implementation of Islam can only be gradual, in order to avoid the anger of the world that reject the establishment of the Islamic state, and to prevent its surprise attack. We find supporters of Erdogan's approach justifying his application of purely secular laws as being a kind of deception to the West, and that all the actions he is doing are represented by his government that is working behind the scenes to restore Islam to power.

This is what the Jordanian writer, Daoud Omar Daoud, mentioned in an article in "Al-Quds Al-Arabi" entitled: "The Battle of Destiny and the Resumption of Islamic Life," in which he tried to link Erdogan's thought and its influence by the thoughts of Hizb ut Tahrir, as he claimed. The ideas of Sheikh Taqiuddin An-Nabahani, the founder of Hizb ut Tahrir, may Allah have mercy on him, is derived from the Quran and Sunnah, and everyone who reads it is affected by it because it is a divine approach that represents the balm for the wounds of this Ummah and the world. There is no doubt about that. However, carrying the thought is difficult because all tyrants of the world want to halt its domination, and wage wars to stop its domination as an executive structure. This is because this thought of Hizb ut Tahrir is unique in seeking to implement Islam as an idea and a method, it will remove them from their roots as soon as it is present on the international scene, embodied in this great Islamic State that applies the rules of Shariah.

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Although the writer explicitly said that Erdogan sought to establish an Islamic union, a United Nations organization for Muslims, the establishment of an Islamic military alliance such as NATO, the issuance of the Islamic dinar to prevent the West from plundering us, the establishment of a common economic market, and the abolition of customs, passports and visas between Islamic countries, all the above is an attempt to unite the Muslim countries into a special entity in the form of capitalist entities, as if we do not have a unique Islamic system that is not similar in its structure to any political system, it is the Khilafah (Caliphate) system that Sheikh Taqiuddin, may Allah have mercy on him, detailed in a wonderfully with Shariah evidences in the book, The System of Ruling. Erdogan wanted to establish an Islamic state that is mixed with secularism, in which he applies some Shariah rulings while preserving the form of the capitalist state. However, the establishment of the Islamic state has a clear method in the thought of Sheikh Taqiuddin An-Nabhani, founder of Hizb ut Tahrir, may Allah have mercy on him.

Erdogan's goal in his attempts was to drag the country to accept the secularism that revolves in the orbit of the English. The presence of this man made Muslims participate in the system and accept neutral secularism and accept the democratic process, but when the danger of American influence appeared through him or through the center around him or through luring him, because America supported his strides in Cyprus, the Turkish army, with its subordination to the English, was afraid of Erdogan's tendencies towards America and immediately dismissed his government, which did not last more than 13 months, and forced him to resign. This stage was considered one of the stages of the American failure to transfer Turkey to its grip, and not, as some claim, that he was dismissed for his desire to implement Islam.

With Erdogan coming to power, America was able to snatch Turkey from Britain's grip through fierce political battles, the latest of which was the recent coup that enabled it to eliminate any English presence in Turkey. But there are things on the international scene that has changed between Erdogan's time and Erdogan's time. In the past, America was seeking to draw the Sunnis to its side and remove them from under Britain's cloak, and today this has been achieved for it, after controlling most of the Islamic countries, especially Saudi Arabia, ending Wahhabism, and changing the loyalty of the rulers in Saudi Arabia to submit to American policy, and this is not hidden from anyone today.

If we take what the writer has said (although it may have some validity) without any prejudice, then there are three possibilities that have no fourth:

1- That what is said about the Turkish president working for the restoration of the Khilafah (Caliphate) and the resumption of Islamic life is true. This is far from the truth.

He took power as prime minister since 2003, and after converting the government to the presidential system, he has continued to rule as president of the republic since 2014. We find that all the achievements he made in the Turkish Republic have been accomplished with secularism and he declares it proudly with the loudest voice through his interviews. And this is what he said on Al-Arabiya Channel in an interview with him four years ago when the presenter asked him that many find it difficult to combine Islam and secularism, he replied:

"I find it difficult to explain the understanding of the Islamic world in linking Islam and secularism, since we established our party and defined secularism, and we explained the relationship of Islam and its connection to terrorism, so we distinguished between being Muslims as individuals and the secular system. I am a Muslim who governs Turkey with a secular system, which means tolerance by the state. And the state stands at the same distance from all religions and sects. Is this contrary to Islam?" **End quote.**

He declares it explicitly that he rules by a purely secular system and has no intention of implementing another system even if he is a Muslim!

On the other hand, more than seven years have passed since he assumed the position of President of the Republic, and every year we find him further from Islam than the year before! In the political aspect, we find planes flying from his land to kill Muslims in Syria, Libya and Iraq, and he is the one who built the separation wall along the border with Syria and kills anyone who tries to bypass it from his Muslim neighbours, applying American dictates to fight Islam and Muslims without hiding behind a mask, but rather he openly declares them. Unfortunately, some people justify what he does with conviction.

As for the economic aspect, we know how he made his last blow to achieve political gains before the elections to strike his opponents, even if this was done by breaking and starving the people. After carrying out the new reforms based on open interest (riba), calling people to deposit their money and withdraw bank loans with interest, in return for guaranteeing them interest-based returns, then we see the prices of everything increase more and more. The tariffs of electricity, gas and fuels have been increased by more than 50%, and the rise of these materials leads to price increase in a terrifying way, that is, he bestows upon them gifts in his right hand and recovers their double with his left hand! Is this how taking care of affairs done?! Or are they special achievements in preparation for the upcoming elections in 2023 to remain in power while America supports him and stands behind him.

After this review, we find that this possibility is far from the truth, but rather Erdogan plays with the feelings of the

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Ummah's eagerness for the return of Islam.

2- He is a Muslim man who rules by secularism and has no ambition to be a caliph of Muslims, and he does not work to implement Islamic law. Here, too, we find that if this was the case, his actions that he attributes to Islam would have changed, such as his statement: "I will continue my struggle with usury until I rid my people of this great plague," and his saying: "Usury is the cause, and the effect is inflation." (Erdogan's speech on 19/12/2021)

Here a question arises: Why do we witness the West's distortion of the image of any president who is suspected of being Islamic, and then expel him from power immediately, regardless of the party to which he is loyal to, and this is what happened with many personalities even though they were obeying the international system and implementing orders of America and others, and yet they were excluded, but we do not find that happening to President Recep Tayyip Erdogan?! Why?

You find him climbing platforms that apparently support Islam, and he makes some movements that show Islam, even if little, yet we do not see America working to overthrow him, but rather he receives support after another.

Although if he adopted or implemented the rule by what Allah has revealed, the entire Ummah would have followed him overnight, because of the sincere desire it carries for the return of Islamic rule and the days of glory and honour. The Ummah stands on the side of the one who wants to implement the Shariah and the resumption of Islamic life. It will sacrifice all that is precious for this. If he thought and took one step in this direction, he would have seen with his own eyes this great scene of this benevolent Ummah, but we do not see any American move against him, but rather we see economic, political and military support and international positions that raise Turkey's status and push it to the ranks of major economic countries.

3- The last possibility, although I hope it is out of the question, because of the great cunning that it carries against this Ummah. The West knows that the Khilafah Rashidah (rightly-guided Caliphate) State, Allah willing, is coming, so they bring a ruling figure close to public minds as being fit to be a caliph, but he is far from that; which is consistent with Erdogan's persona, and that is for a hidden reason, it may be the safety valve when the real Khilafah state is established, so he also announces the establishment of an Islamic Khilafah and implements the Shariah law, but with the aim of stifling the true Khilafah and distracting attention, this is known to the people and was marketed from before.

The real Caliphate may be new on the scene, and with the existence of explicit texts, including the Hadith of the

Messenger (saw):

«إِذَا بُوِيعَ لِخَلِيفَتَيْنِ، فَاقْتُلُوا الْآخَرَ مِنْهُمَا»

**"If a bay'ah is given to two caliphs, kill the latter of the two."**

However, the distance of people from Deen over a hundred years and more has left in them a great intellectual weakness and they do not put these texts into practice.

Erdogan's personality is suitable for this position because of his cunning and slyness, and they trust him very much, as he implements everything that is asked of him accurately, they are confident that he will not establish Islam no matter how pressured he is, as he works to establish secularism, allows Muslims to vent out any pressure and derails their desire for the return of Islam to power. His presence constitutes a safety valve in two respects:

1- His work on merging the idea of secularism with Islam, which he advocates. He considers Turkey an example to follow, which achieves equality, justice, prosperity and a comfortable life.

2- He is fully ready to play roles that are assigned to him to destroy Islam.

O Muslims: The cunning of the West has exceeded all imaginations, it certainly does not ignore such personalities if they are sincere, so do not be deceived by their appearance and be ones with enlightened insight, and be with those who seek to re-implement the Shariah and resume the Islamic life. This obligation has one method, from the Islamic thought itself, which was drawn up by our Noble Messenger and he (saw) showed the clear method that we should follow in obedience to Allah and His Messenger, to establish the state of truth that Allah (swt) promised us and its glad-tidings were given to us by our Messenger (saw) in the noble Hadith:

ثُمَّ تَكُونُ خِلَافَةً عَلَىٰ مِنْهَا جِ النَّبُوءَةِ

**"Then there will be Khilafah on the method of Prophethood".**

So, work with the workers and do not be one of the losers.

## NEWS & COMMENTS

# Islam is the Only Salvation for the Young Lives of Tharparkar

### News:

A harrowing report of over 36 child deaths in district Tharparkar, caused by various diseases in the first month of 2022, has opened a can of worms for the provincial government. (Tribune Pakistan)

### Comment:

According to the record of the Tharparkar Health Department, over 600 newborn babies died in the preceding year, 2021. These deaths were mainly a product of unavailability of health care and poor nutrition. As we all know that life revolves around water, Thari people spend a major part of their day in search of clean drinking water, and in this, their clean is different than normal clean.

There are different sources they use, like collecting rain water and deep dug wells. Because of constant use of ground water with high fluoride, fluorosis has become an epidemic in Thar, leading to dental fluorosis, joint deformations, and thyroid and kidney problems. This results in malnourished adults producing and raising (if they survive) malnourished children. The Tharparkar district has an estimated population of 1.6 million, spread over 22,000 square kilometres. Water shortage is a major problem of this area. And dug-wells have been found to be the only sustainable source of groundwater. They have been surviving on contaminated, saline and untreated groundwater. Their day begins with carrying water pitchers, which they fill from stored rainwater or small natural tanks, after walking over 3 kilometres in the scorching heat.

Different governments over the years have politically used the drought, hunger and deaths of Thari people for their own gain. Water projects were announced which never reached to completion; absence of medical facilities add fuel to the fire and seeking medical help can cost people who have to cover long distances and spend a good amount of money. In 2021, the Supreme Court took notice of the deaths of children, and observed that no doctor, medicine or health facilities were available in the hospitals of Tharparkar, which shows a complete disconnection of the Government from the people.

People of this Ummah feel the pain of their brothers and sisters and we see many individuals and organisations working for Thari people. Private medical camps are set by the people and aid is also provided but of course these cannot meet the requirement. This way people end up paying twice, first to the Government in the form

of taxes and second for directly helping the Tharis. This issue needs a proper plan and is not unsolvable, Tharparkar is the only fertile desert in the world and according to the geological survey of Pakistan Thar Coal reserves are estimated to be approximately 175 billion tons, making it one of the largest lignite coal reserves in the world. If these reserves are used honestly then not only they can help solve the energy problems of Pakistan, in return they can arrange for a dignified life for the Thari people. Even if there were no coal reserves, and making canals for helping Thar people was not possible, responsibility of the Government to save the lives and livelihoods of its people remains.

In Islam, the Ruler is one for the whole of the Muslim Ummah, regardless of race or area of residence. Only under the shade of Khilafah (Caliphate), we will see relief for the Ummah in all aspects of life. Public properties will be used for public benefit. Khalifah will appoint walis and those walis will be responsible for their area. Khalifah himself will follow the pattern of the rightly guided Khalifah Umar Bin Al-Khattab, whose period of rule was the longest of the first four Khulafa'a Rashideen. He was well known for his strong sense of responsibility in taking care of the affairs of the Muslims. He would patrol at night to make sure the people were well taken care of. May Allah grant us with a righteous ruler.

Messenger of Allah (saw) said,

«مَا مِنْ عَبْدٍ يَسْتَرْعِيهِ اللَّهُ رَعِيَّةً يَمُوتُ يَوْمَ يَمُوتُ وَهُوَ غَاشٌّ لِرَعِيَّتِهِ إِلَّا حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ»

**“Any slave whom Allah makes him in charge of subjects and he dies while he is not sincere to them, Allah will make Jannah unlawful for him.”** [Al-Bukhari and Muslim]. Another narration is: Allah's Messenger (saw) said,

«فَلَمْ يَحْطُهَا بِنُصْحِهِ لَمْ يَجِدْ رَائِحَةَ الْجَنَّةِ» **“He who does not look after his subjects with goodwill and sincerity, will be deprived of the fragrance of Jannah.”** A narration in Muslim is: Messenger of Allah (saw) said,

«مَا مِنْ أَمِيرٍ يَلِي أُمُورَ الْمُسْلِمِينَ، ثُمَّ لَا يَجْهَدُ لَهُمْ وَيَنْصَحُ لَهُمْ، إِلَّا لَمْ يَدْخُلْ مَعَهُمْ الْجَنَّةَ»

**“A ruler who, having control over the affairs of the Muslims, does not strive diligently for their betterment and does not serve them sincerely, will not enter Jannah with them.”**

Ikhlaq Jehan

# ANSWER

## 2

# QUESTION

## Why Didn't the Prophet (saw) Ask Nusra (Material Support) from Quraish?



### Question:

To clarify the question, was the Messenger's (saw) refusal to ask Nusra (material support) from Quraish because they were not qualified to provide it in the first place, or just because they rejected Islam, and I mean the leaders of leaders of Makkah? If that is the case, didn't the Messenger (saw) ask Nusra from the people of Yathrib despite the fact that the leaders and Chiefs in Yathrib did not embrace Islam and did not give the Nusra!! Please clarify. Barak Allah feek and Jazak Allah Khair.

### Answer:

As for not seeking help from the Quraish in Makkah, the issue is as follows:

[The Messenger (saw) used to invite the people of power who were able to change the Jahiliya (pre-Islamic era) to Islam. He would first invite them to Islam. If they embraced Islam and accepted it, he would seek their Nusra after that. The chiefs of Quraysh in Makkah who were able to bring the change did not accept Islam, and that is why the Messenger (saw) did not ask for their Nusra (material support), but rather he (saw) was satisfied with the call to Islam in Makkah, and because the people of power among them did not respond to

Islam, he (saw) did not ask them for Nusra (material support). Below are narrations from the Seerah to show this:

### First: From the Seerah by Ibn Hisham

1- [(...and his people were the most opposition to him and rejecting his Deen, but only a few of the vulnerable people who believed. The Messenger of Allah (saw) offered his call during the seasons. If the call was to Arab tribes, he (saw) would invite them to Allah and tell them that he is a Prophet who is sent to them, asking them to believe in him and protect him until he explains the message that Allah (swt) sent with him.

Ibn Ishaq said: Hussein bin Abdullah bin Obeid-Allah ibn Abbas, said I heard my father speaking to Rabi'a ibn Abbad, he said, I was a young boy with my father in Mina, and the Messenger of Allah went to the Arab tribes' houses and called them: O sons of so tribe, I am the messenger of Allah sent to you.

He (swt) orders that you worship Allah and do not associate anything with Him and to reject what you worship with Him and believe in me, trust me and protect me until I explain to you what Allah has sent me with...)

2- Ibn Ishaq said, Az-Zahri said that he (saw) approached

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Bani Amir Bin Sa'sa'a, and he (saw) called them to Allah (swt) and offered his call. A man called Bayhara Bin Firas from them said, Ibn Hisham said: Firas Bin Abdullah bin Salamah (Al-Khair) Bin Qushayr Bin Ka'b Bin Rabi'a Bin Amir Ibn Sa'sa'a: 'By Allah, If I take this man from Quraish, I will eat (defeat) the Arabs', and then said: 'If we give you the pledge of allegiance (bay'ah) for your matter, and Allah (swt) gave you dominance over your opponents, will we rule after you?' He (saw) said: This matter belongs to Allah. He puts it where He wants. He said to the Prophet (saw), 'So we die for you fighting the Arabs, but when Allah gives you victory, the rule is given to others! We do not need your matter.'

3- Ibn Ishaq said, the Messenger of Allah (saw) continued in this course of action. Whenever he (saw) met the people in the season, he called them, the tribes, to Allah and to Islam and to offer his call what he brought from Allah's guidance and mercy. He approached everyone from the Arabs he heard of his arrival to Makkah, those who are known and of honour and invited them to the message he brought.)

And as you can see, the Messenger (saw) used to call the one who has the power to Islam first. If he accepted Islam, then he will request his Nusra (material support.)

## Second: From the Seerah of Ibn Kathir

1- [He said: Then we ended up in a serene and dignified assembly. We saw sheikhs with weight and positions, then Abu Bakr came forward and greeted them. Ali said: Abu Bakr proceeded in doing the good. Abu Bakr said to them: Who are the people? They said: From Bani Shaiban bin Tha'labah, so he turned to the Messenger of Allah (saw) and said: 'I sacrifice my father and mother for you. There is no one who has more glory than these in their people.' And in a narration: 'There is no excuse for their people after them (they are decision makers). They are the most prominent in their people, they are most prominent people.'

Among the people was Mafrooq bin Amr, Hani bin Qabisa, Al-Muthanna bin Haritha, Al-Nu'man bin Sharek... Mafrooq bin Amr was the closest of the people to Abu Bakr. Mafrooq bin Amr was most eloquent and he had two long braids that dangled to his chest. He was the closest to Abu Bakr in the council. Abu Bakr said to him:

'How many of you?' He said to him: 'We are more than a thousand, and a thousand will not be defeated by a few.' He said to him: 'How is the protection in you?' He said: 'We must strive, and every people has to work hard.' Abu Bakr said: 'How is the war between you and your enemy?' Mafrooq said: 'We are most strong when we are angry, and we prefer horses over children, weapons over food, and victory is from Allah. He gives us victory once and gives it others once. 'Perhaps you are the brother of Quraish?' Abu Bakr said: 'If it has reached you that he is

the Messenger of Allah, then it is him.' Mafrooq said: 'We have been informed that he has a message.' Then he turned to the Messenger of Allah (saw), and said: 'What do you call for, O brother of Quraish?' So, the Messenger of Allah (saw) came forward and sat down, and Abu Bakr stood and shaded him with his robe, He (saw) said,

أدعو إلى شهادة أن لا إله إلا الله وحده لا شريك له وأني رسول الله وأن تؤووني وتنصروني فإن قريشا قد تظاهرت على أمر الله وكذبت رسله واستغنت بالباطل عن الحق والله هو الغنى الحميد

**“My call is to bear witness that there is no God but Allah. He is One and has no Partners, and that I am the Messenger of Allah and that you protect me and give me support for Qurayish has rejected Allah's matter and did not believe in His Messengers and preferred the falsehood over the truth; Allah is the Wealthy and Praiseworthy...”**

He said to him: 'What do you also call for, O brother of Quraish?' Then the Messenger of Allah (saw) recited:

قل تعالوا أتت ما حرم ربكم عليكم: ألا تشركوا به شيئا وبالوالدين إحسانا

**“Come, I will recite what your Lord has prohibited to you. [He commands] that you not associate anything with Him, and to parents, good treatment,” to His saying: (ذلكم وصاكم به لعلكم تتقون) “This has He instructed you that you may use reason.” [Al-An'am: 151].**

Mafrooq said to him: What else do you call for, O brother of Quraish? By Allah, this is not from the words of the people of the earth, and if it were from their words, we would know it. Then the Messenger of Allah (saw) recited:

إن الله يأمر بالعدل والإحسان وإيتاء ذى القربى وينهى عن الفحشاء والمنكر والبغى، يعظكم لعلكم تذكرون

**“Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.” [An-Nahl: 90].**

Mafrooq said to him: 'By Allah, O brother of Quraish, you have called to noble morals and good deeds, and some people lied about you and joined forces against you.'

As if he wanted for Hani' bin Qabisa to speak with him, so he said: 'This is Hani' bin Qabisa, our sheikh and the companion of our religion.' Hani' said to him: 'I have heard your speech, O brother of Quraish, and I have believed your words, and I see that if we have left our religion and followed you on your religion for an assembly you called us to which has no beginning or end, and that we did not think about your matter, and consider the consequence, then it would be a lapse in opinion, a rash decision, and no vision in consequences but the slip is with the haste, and there are people behind us that we

hate to make a contract over their contract. So, go back and we go back and you think and we think. It was as if he wanted to share his speech with Al-Muthanna bin Haritha, so he said: And this Muthanna is our sheikh and the companion of our war. Al-Muthanna said:

'I have heard your speech and appreciated what you said, O brother of Quraish, and I liked what you said, and the answer is the answer of Hani' bin Qabisa. (If) We left our religion and followed yours in the assembly you invited us to, but we reside between two poles, one of them is Al-Yamamah, and the other is Al-Samawa\*\*. The Messenger of Allah (saw) said to him: What are these two poles? He said to him: one of them is the coast of the mainland and the land of the Arabs, and the other is the land of Persia and the rivers of Chosroes. We have a covenant with the Chosroes that we should neither talk to a stranger nor welcome him, and it could be that this is one of the matters that offend the kings...! If you want us to defend you from the Arabs, we will. But there is no problem in the land of the Arabs, the sin of its owner is forgiven, and his excuse is acceptable, and as for what was next to Persia, the sin of its owner is not forgiven, and his excuse is not accepted.

If you wish that we protect you from the side of the Arabs and give you support, then we can do so. The Prophet (saw) said:

ما أسأتم في الرد إذ فصحتم في الصدق وإن دين الله لن ينصره إلا من حاطه من جميع جوانبه

**“I did not receive a bad response from you. You were truthful, but whoever give the support for the Deen of Allah will protect it from all sides.”**

\*\* “Al-Lisan” 19/192: “Indeed, our location is by the two poles: Al-Yamamah and Samama are two of “Sarrah”, and it is every combined water.”

2- He said: [Then we were pushed to the assembly of the Aws and Khazraj, we did not get up until they pledged allegiance to the Prophet (saw)

Ali (ra) said: They were honest and patient, the Messenger of Allah (saw), was pleased with the knowledge Abu Bakr (ra) had of their, genealogy

He said: The Messenger of Allah (saw), only took a short while to go out to his companions and said to them:

احمدوا الله كثيرا، فقد ظفرت اليوم أبناء ربيعة بأهل فارس، قتلوا ملوكهم»  
«واستباحوا عسكرهم وبني نصرورا

**“Praise Allah abundantly, for today the sons of Rabi'ah have defeated the people of Persia. They killed their kings, attacked their soldiers and they were victorious by me.”**

He said: The incident was at Qaraqir next to Dhi Qar... This is a very strange Hadith, which we mentioned because of the evidence for prophecy, good morals, noble character, and eloquence of the Arabs. This was reported from another path, in which it is stated that when they and Persia fought a battle and met with them at Qaraqir, a place near the Euphrates. They made their motto the name of Muhammad (saw), so they were victorious against Persia with that, and after that they embraced Islam.

Imam Muhammad bin Omar al-Waqidi investigated the tribes one by one and mentioned that the Prophet (saw) presented himself to Bani Amir, Ghassan, Bani Fazara, Bani Murra, Bani Hanifa, Bani Salim, Bani Abs, Bani Nadr bin Hawazin, Bani Tha'labah bin Akabah, Kinda and Kalb, Bani Al Harith bin Ka'b, Bani Uthra and Qais Bin Al-Hatim and others. And its context is lengthy, but we have mentioned a good part from it, praise and gratitude be to Allah. And Imam Ahmad said: Aswad bin Amir told us, Israel told us, on the authority of Othman, meaning Ibn Al-Mughirah, on the authority of Salim bin Abi Al-Jaad, on the authority of Jaber bin Abdullah, who said: 'The Prophet (saw) used to present himself to the people in the standing place “that is, in Arafa,” and he would say:

هل من رجل يحملني إلى قومه فإن قريشا قد منعوني أن أبلغ كلام ربي عز وجل؟

**“Is there any a man who will take me to his people, for the Quraish have prevented me from conveying the words of my Lord, Azza Wa Jal?”]**

It is clear from all of this that the Messenger (saw) did not seek the support from anyone except after inviting them to Islam.

Your Brother,

**Ata Bin Khalil Abu Al-Rashtah**

**26 Jumada Al Awwal 1443 AH  
30/12/2021 CE**