

Answer to Question

Those who left the Hizb and the lateness of victory!

(Translated)

Question:

Pardon me if this question is sensitive, especially the second part of it, but it has been on my mind for a long time... And anyhow, if I get an answer that is good and if I do not get an answer then this is also good, I know that the one being asked is better able than the questioner in deciding the appropriate circumstances to give an answer... my question is twofold:

The first part is: the Hizb has been working for over 60 years and has been working in difficult circumstances, rarely has any group been exposed to such circumstances as the Hizb, and not all members may be able to carry this trust and some of them leave (the party)... Why aren't their circumstances taken into consideration and thus given excuses instead of taking against them "non-quiet" positions?

The second part of the question: Do the long years without reaching the aim mean the lack of effectiveness in seeking the Nusrah (support)?

I repeat what I said at the beginning that I realize the sensitivity of the question, especially the second part of it... If there is an answer, then this is good, and likewise, if I do not get an answer then this is also good... I ask and my heart is full of love for the Hizb and I see the truth of its idea and method. I only seek the best from this question and not distortion or rebellion... And Allah knows that which deceives the eyes and what the breasts conceal. Wassalamu Alaikum Wa Rahmatullah Wa Barakatuh.

Answer:

Wa Alaikum Assalam Wa Rahmatullah Wa Barakatuh

Yes, the second part of the question is sensitive; maybe the best place for the answer is not in an answer that is published, but in a meeting. But may Allah destroy the tyrant oppressors who pursue the word of truth and its people wherever they may be, and allow the people of evil the freedom and enjoyment of movement.

Anyhow, this is the way of the callers of the truth from the Prophets and the righteous in all the times in which tyrants, oppressors and ruwaibidha (ignorant) prevailed, and the best outcome is for the righteous.

We have previously been subjected to such a question as an insinuation or a statement, rather from people who hate Islam and people who were not asking to know the truth but only to add distortion and serve the demons of mankind and their followers for the sake of the worldly objective that they seek. We did not give any attention to answer them because they do not ask for the truth to benefit from it, but for argument and confusion in speech to provoke sedition (fitnah) without realizing that they are the ones plunged in sedition! So we did not pay attention to their questions.

But in your question I noticed the sincerity and good mannerisms of the question and good speech, because of this I shall answer you, Allah willing with what is enough to give you an understanding, especially for the second part of the question without going into unnecessary details. I say with the support of Allah:

1- Answer to the first part of the question:

The term "non-calm" as stated in the question, is not clear, and perhaps it is meant to be for specific cases of some of those who left, and we do not sympathize with them, and do not pay attention to them due to their wrongdoing. If what I understand is true, the issue is as follows:

We understand that a member cannot undertake the burden of carrying the call for certain circumstances he is going through, especially in this time when the call is surrounded by accumulated difficulties that pile atop each other, so the burden of the call may be daunting and, therefore, some members stop carrying the call and weaken in front of the difficulties, and are overcome with the love of the world and its adornment over Allah's pleasure and the love of the Hereafter. If you ask him why you left (the Hizb), he will say that certain circumstances did not enable him to carry the call and that he will try to overcome them to come back again, Allah willing. We understand the reality of these members, and keep good relationship with them and pray for them that Allah guides them to right path, and they return to carry the call, and they compensate the sin of neglecting the call with good action, because the good deeds erase the bad deeds by Allah's permission.

As for those whom we "do not sympathize with and do not give them attention due to their wrongdoing" which is what you called "non-calm" positions in your question, they are those who deviated from the path and left, and instead of asking Allah (swt) for forgiveness and repent and change their sins and deviation to good word and deed; instead of that they justify their positions and deviation with many false accusations against the party, its leadership and Mas'ool (responsible members). And they find it easy to lie when it is a great sin in Allah's law. Muslim narrated in his Sahih, he said: Al-A'mash told us, from Shaqiq from Abdullah, he said: the Messenger (saw) said: **«...وَأَيَّاكُمْ وَالْكَذِبَ فَإِنَّ الْكُذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ وَمَا يَزَالُ الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الْكُذِبَ حَتَّى يَكْتَبَ عِنْدَ اللَّهِ كَذَابًا»** **«Beware of lying! Verily lying leads to depravity, and depravity leads to Hellfire. One constantly lies and pursues falsehood until he is recorded, in Allah's presence, as a liar.»**

However, they invent and lie! And they do not live and let live, as it is said, but they begin to publish black pages falsely and bluntly. These are the ones whom we "do not sympathize with and do not give them attention due to their wrongdoing". As for those who are truthful, but leave the heavy burden due to their circumstances, we understand their situation and speak well to them and help them if we can to overcome those circumstances.

This is an incident that I witnessed:

When I was Mas'ool (responsible) in some countries, I received from our second Sheikh, may Allah have mercy on him, a request to meet with one of those who left and discuss his return, because he was in the past one of the best in awareness and understanding, as we understand. So I went to him:

I said why don't you return to the Hizb? He said, O Abu Yasin: "I am not strong enough to carry this heavy load. I was arrested and I did not endure a few days, so I denounced the party and left, because I realized that my ability was weaker than this heavy load." Although I could not succeed to convince him to come back, but he remained a supporter and did not oppose the party. So someone like him who is truthful, we respect and wish him all the best.

As for the one who justifies his weakness by accusing others and says that he left because the Mas'ool so and so was such and such and accuses him wrongly, even slanders him, and thinks he is doing something good, instead of asking Allah to forgive him and repent to Allah, you see him leaving the Hizb filled with hostility towards the leadership and lies about it without fearing Allah, Al-Muntaqim Al Jabar. Such people who left do not deserve to get excuses, but yes, we do not sympathize with them and do not give them any attention for their wrongdoing.

2- As for the second part of the question:

Before I answer you, I want to give an introduction about the Prophet's (saw) request for Nusra (support):

After the death of the Mother of the believers, Khadija may Allah be pleased with her, who was the best supporter to the Messenger (saw), Abu Talib died, the uncle of the Prophet (saw), who was protecting the Prophet (saw) from the harm of Quraysh, and that was in the tenth year of the Revelation; that year was called the Year of Grief. Then Allah honoured the Messenger of Allah (saw) with two great matters: the Isra' and Mi'raj, and the permission to seek the Nusra

(support). The Prophet (saw) asked the Nusra tens of times from Bani Thaqeef, Bani A'mir, Bani Shaiban, and Bani Hanifa...etc but they did not respond to him. Some of them gave bad response to the Prophet (saw) and injured him, leading to the shedding of his blood. Then later he (saw) sent Mus'ab to Madina, whom Allah gave him the success and some of the people of power and strength among the Ansar responded to him and came to Makkah in the season (hajj) and pledged allegiance of the Nusra, the second pledge of Aqaba, and then the Messenger of Allah (saw) migrated to Madina and the state was established.

The question is: Was the Messenger of Allah (saw) not good/effective at asking for the Nusra, and therefore he was not responded to? Or was Mus'ab better in asking for the Nusra than the Messenger of Allah (saw)? The answer is certainly not but for everything there is a decreed extent. ﴿إِنَّ اللَّهَ بِأَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا﴾ **“Indeed, Allah will accomplish His purpose. Allah has already set for everything a [decreed] extent”** [at-Talaq: 3].

And we, my brother, follow the Messenger of Allah (saw); we work hard and strive to ask for the Nusra, and we continue to seek the Nusra with goodness and excellence that is within our capability, trusting in Allah (swt) in all matters, with scrutiny and clarification of issues to ensure the execution of Allah's commands as it is required by Allah's permission.

While we proceed in this way, in our hearts and minds are two things:

The first is that however good the work to establish the Khilafah is, it is Allah, Al-Qawi Al-Aziz Who decides when and where it will be established.

The second is that the Sunnah of Allah requires that the Khilafah is not established by the hands of the lazy and idle, nor that angels descend from the heaven and work to establish the Khilafah on our behalf. Rather, it is established by the hands of the sincere hard working and serious believers; those who if Allah grants them an early victory will be from amongst the thankful, and if the victory is delayed, they will be from the patient ones and do not despair from the mercy of Allah, and do not neglect the work to establish the rule of Allah until the command of Allah is achieved while they are in such a state.

In conclusion:

1- It is not necessarily that the delay of the victory in the establishment of the Khilafah is because asking for Nusra (support) was not carried out well. The Messenger (saw) asked for Nusra tens of times and no one responded to him, and he (saw) excels in all actions, and Mus'ab, may Allah be pleased with him, was responded to, although his action is not as good as that of the Messenger (saw); indeed for every term is a decree.

2- And we, Allah willing, recognize the things as they are, and follow them in the best way. And we work and our hearts reassured that Al-Aziz Al-Hakeem will grant us what He (swt) granted our brothers who preceded us in belief. ﴿وَاذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَخَطَّفَكُمْ﴾ **“And remember when you were few and oppressed in the land, fearing that people might abduct you, but He sheltered you, supported you with His victory, and provided you with good things - that you might be grateful”** [Al-Anfal: 26].

Not only He (swt) will grant us shelter but He will support us with His victory, as well as bless us with good things, and praise be to the Lord of the worlds.

In conclusion, I send my regards to the questioner, and ask Allah to grant him all the good.

Sunday 10th Shawwal 1439 AH

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