

News:

Comment:

O Muslims of Pakistan! We demanded the mobilization of the armed forces of Muslims in support of Gaza and it is a blessed demand. Our blessed demand brought energy, hope and dynamism, whilst terrifying the enemies of the Ummah. We must neither neglect nor retreat from our demand. We must persist in our demand and strengthen its effect. Indeed, our demand is blessed because its basis is within the Shariah Law of Allah (swt).

The Shariah Law of Allah (swt) does not allow the surrender of Al-Masjid Al-Aqsa. It is tied to the Iman in our hearts. Allah (swt) said, **سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ** “Exalted is He who took His Servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa, whose surroundings We have blessed” [TMQ Surah Al-Isra 17:1].

And the Shariah Law of Allah (swt) does not allow alliance with those occupy our lands. Allah (swt) commands we fight them, and does not forbid us from fighting them, ﴿إِنَّمَا يَنْهَاكُمْ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِنْ دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوَلَّوْهُمْ وَمَنْ يَتَوَلَّهُمْ﴾ **“Indeed, Allah ﷻ forbids you, regarding those who fought you over Deen, drove you out from your homes and helped to expel you, from making them your allies. And whoever makes alliance with them, those are the oppressors.”** [TMQ Surah al-Mumtahana 60:9].

So, let us persist in our blessed demand and strengthen its effect. Let us contact all our relatives and friends and relatives in the armed forces of Muslims. Let us demand that they mobilize in support of Al-Masjid Al-Aqsa, and remove any obstacle that is in their way. Indeed, if any army of the Muslims, or even a part of any army of Muslims, mobilized against the cowardly Jews, liberation is a matter of a few hours within a single day, by the Permission of Allah (swt).

O Ulema of Pakistan!

Stand with the Muslims in their blessed demand, and support them. The great Hanafi 'alim, Ibn Abidin ash-Shami, the author of the volume of Hanifi fiqh Radd al-Muhtār 'ala al-Durr al-Mukhtār (رد المختار على الدر المختار Guiding the Baffled to The Exquisite Pearl), says in his Hashiya commentary (3/238), وفرض عين إن هجم العدو على ثغر من تغور الإسلام فيصير فرض عين على من قرب منه، فأما من وراءهم ببعد من العدو فهو فرض كفاية إذا لم يحتج إليهم، فإن احتيج إليهم بأن عجز من كان بقرب العدو عن المقاومة مع العدو أو لم يعجزوا عنها ولكنهم تكاسلوا ولم يجاهدوا فإنه يفترض على من يليهم فرض عين كالصلاة والصوم لا يسعهم تركه، وثم وثم... إلى أن يفترض على جميع And it is an individual obligation (fard ayn) if the enemy attacks one of the borders of Islam. It then becomes an individual obligation on those who are closest to the enemy. As for those who are behind them, at a distance from the enemy, then it is a collective obligation of kifayah sufficiency (fard kifaya), if they are not needed. If they are needed because those who are close to the enemy are unable to repel the enemy, or they are not unable to do so but they are lazy and do not fight, then it is an individual obligation on those who are next to them. It is just like the individual obligation of Salah and Fasting, and they cannot abandon the obligation. The individual obligation then extends and extends to others... until it is obligatory on all the people of Islam, east and west, in this gradual manner.”

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