

GIVING INFORMATION ABOUT THE PARTY AND ITS MEMBERS TO THE INTELLIGENCE STAFF IS A CONFIRMED HARAM AND ISLAM PROHIBITS IT

It has happened that some of the members when arrested or called to the intelligence for investigation on any subject do not take the hard and resolute attitude of the believers. Rather they stay for a short period then they fall down and weaken in front of the intelligence forces. Then they give all the information asked them either concerned with the party and its actions, or its organs and institutions, or its performance and management, or its leadership and those responsible, or its meetings and circles, or its members and supporters or its styles and movements.

Some of them fall down and defeat reaches in them to such an extent that they declare their quitting from the party and repudiate the party and its actions, and accept to libel the party and describe it as destructive, and its leadership as agents.

No doubt all the members, even those who fall down, consider the defeated attitude unsuitable to the person who delivers Da'wa, and that it is an attitude which contradicts with the attitude of the honest believers who have the sincere intention for Allah (SWT). Thus the honest faith and sincere intention for Allah (SWT) require from the deliverers of Da'wa, even from (all) Muslims, to be qualified with hardness, firmness, patience at severe tests and bearing of the adversities. And he should not faint nor weaken in front of the enemies and tyrant rulers and their torturers whatever the physical and psychological tortures that fall on him, and whatever the injury in soul, property and family that occur upon him; because the Da'i has prepared himself to bear the hardships and be patient in severe tests. Ever since Allah (SWT) sent the Messengers, the nature of their Messages, conveying of the communication and bearing of the messages, has pushed opponents to stand in their way, to stand against the callers and holders and the believers of the messages by misleading, torturing, attacking fiercely, murdering and assaulting them, their property and their families. Allah Subhaanahu wa ta'ala has shown to the Muslims that this is the Law of Allah (SWT) for His creatures. And He showed them that they will be attacked and tortured and tested in their own selves, properties and children. And He urged them to be patient and bear the severe tests and take Allah (SWT)'s Command without deviation by anything, or repulsed by any test in self, property or sons. And Allah (SWT) considered that patience and bearing of adversities as an evidence of honesty to Allah (SWT) and sincerity of intention to Him. And He made Paradise a reward to those who endure and bear patiently and continue in the undertaking of Allah (SWT)'s command. Allah (SWT) also urged the Muslims while they are the superior. He (SWT) said:

“Do men imagine that they will be left (at ease) because they say, We believe, and will not be tested with affliction? Lo! We tested those who were before you. Thus Allah (SWT) knows those who are true and those who are liars”[TMQ 29:2-3]

And He (SWT) said:

“Or think you that you will enter Paradise while yet there has not come unto you the like of (that which came to) those who passed away before you? Affliction and adversity befell them, they were shaken as with an earthquake until the Messenger of Allah (SWT), and those who believed along with him said: When will the victory of Allah (SWT) come? Lo! the victory of Allah (SWT) is near!” [TMQ 2:214]

And He (SWT) said:

“You shall certainly be tried and tested in your possessions and in your personal selves. But if you persevere patiently, and guard against evil, then that will be a determining factor in all affairs” [TMQ 3:186]

And He (SWT) said:

“Be sure We will test you with something of fear and hunger, some loss of goods or lives or the fruits (of your toil) but give glad tidings to those who patiently persevere”[TMQ 2:155]

And He (SWT) said:

“Faint not nor grieve, for you will overcome them if you are (indeed) believers” [TMQ 3:139]

The Messengers and Prophets in their Call have been charged with falsehood and injured, both themselves and those who believed in them. Also the Messenger of Allah (SWT) (SAW) was injured as well as his honoured Companions, but they endured the afflictions and injury until the help of Allah (SWT) Subhaanahu wa ta’ala came. The injury, torture and hardship did not deviate them from holding firmly to their creed and Deen and continuing to support it. Great tests fell upon them, but they endured them until death as happened with A’al Yasser. Also Bilal, Ammar, Zarira, bin Masoud, Khabbab and others among the honoured companions have been tortured and tested with hunger, thirst, violent attacks and severe torture, but this did not deviate them from their creed even a little. The companions of the previous Messengers had been dismembered by saws, their flesh combed off by iron combs, and burnt by fire but they did not apostasise nor cease for the enemies of Allah (SWT) and their enemies.

Allah (SWT) said:

“Woe to the makers of the pit (of fire); Fire supplied (abundantly) with Fuel: Behold! they sat over against the (fire), and they witnessed (all that) they were doing against the Believers. And they ill-treated them for no other reason than that they believed in Allah, Al-’Azeez, Al-Hameed!” [TMQ 85:4-8]

Muslim has narrated from Suhaib that the Messenger of Allah (SAW) said: “There was a King of those who were before you, and he had a magician. When the magician became old he said to the King: I have become old so send me a youth to teach him the magic. The King sent him his youth for him to teach him the magic. On his way to the magician he passed by a monk, he sat with him and listened with admiration to his talk, every time the youth went to the magician, he passed by the monk and sat with him. By the time he came to the magician, he (the magician) hit him. He (the youth) complained to the monk who told him: “If you fear the magician tell him, ‘my family arrested me’. And if you feared your family tell them, ‘the magician arrested me’. While he was in such a state he came and saw a great beast who had cornered some people. He said, ‘Today I shall know who is better the magician or the monk’. He took a stone and said, ‘My Lord if you know the affair of the monk is more beloved to you than the magician then kill this beast, so that the people may go away’; and he threw it and thus killed it, and the people escaped. Then he came to the monk and informed him. So the monk said to him, ‘O my son, today you are better than me. Your affair has reached to such a level that I see you will be tested. Then if you were tested don’t show a way to me’. The youth began healing those who were born blind, and lepers, and treated people suffering from various diseases. It came to pass that an associate of the king, who was blind, heard about him. He brought many gifts to him and said to him, ‘I will hand to you all that is here if you cure me’. The youth told him, ‘I don’t heal anybody, but it is Allah the Supreme who heals, so if you believe in Allah I will call Allah to heal you’. The blind man thus believed in Allah the Supreme, and Allah the Supreme healed him. Then he came to the King and told him as he was used to. Thus the King said to him, ‘Who returned back to you your sight?’. He said, ‘My God’. The King said, ‘Do you have a God other than me’. He said, ‘My God and your God is Allah’. He took him and continued torturing him till he guided him to the youth. The youth was then summoned. The King said to him, ‘O my son, your magic has reached a limit that you heal the blind and the leper and to do so and so’. The youth said, ‘I don’t heal anybody, it is Allah the Supreme who heals’. He took him and continued torturing him till he guided him to the monk. Then the monk was summoned. It was said to him, ‘Give up your religion’, but he refused. The King asked for a saw, which was put on the parting of his head and was cut through such that the two halves fell apart. Then the companion of the King was summoned, then the youth was summoned and it was said to him, ‘Give up your religion’, but he refused. Then the King pushed him to some of his companions and said to them, ‘Take him to mountain so and so, then climb with him up the mountain. When you arrive at its crest, and he does not give up his religion then throw him down’. They took him and climbed the mountain. Then the youth said, ‘O my Lord, be sufficient for me from them, however you like’. Thus the mountain

rotated and they fell down. He came to the King walking. Then the King said to him, 'What happened to your companions?' He said: 'Allah the Supreme was sufficient for me from them'. Then the King pushed him to some of his companions and said to them, 'take him and carry him in a boat to the middle of the sea. If he did not give up his religion throw him away'. They took him. And he said, 'O my lord be sufficient for me from them, however you like'. The ship turned over and they were drowned. He came to the King walking. He (the King) asked him, 'What happened to your companions'. He said, 'Allah the Supreme was sufficient for me from them'. Then the youth said to the King: 'You will not kill me unless you do what I command you'. The King said, 'What is that?' The youth said, 'Gather the people in one area and crucify me on a branch and take an arrow from my quiver and put the arrow in the bow and say, By the name of Allah, God of the youth', then shoot me. Then if you have done that you will kill me. Thus the King gathered the people in one area, crucified the youth on a branch then took an arrow from the quiver of the youth and put it in the bow, said, 'By the name of Allah, God of the youth'. Then he shot. Thus the arrow struck the forehead of the youth. Then the youth put his hand on his forehead, and thus died. Then the people said: 'We believe in the God of this youth. The King was addressed by his companions who said to him, Have you seen what you were afraid of? By Allah, your fear has befallen you, the people have become believers. Thus the King commanded the trenches be dug with iron sides then he started fires inside and said: Whoever does not convert throw him inside it. They all did that (i.e. died for their belief), until a woman came with her child and she hesitated to be thrown in. But the child said: 'O my mother, be patient, you are with the truth!'

Al Bukhari narrated from Al Khabbab ibn Al-Aratt saying: I came to the Prophet (SAW) who was lying his head on a garment in the shadow of the Kaaba, and we had suffered from the unbelievers hardship and said: O Messenger of Allah why don't you ask help for us? He sat up, while his face was reddish (i.e. angry) and said: "Those who were before you were combed with iron combs, taking away from their bones their flesh and nerves, and this did not dissuade them from their faith. And Allah will complete this affair (Islam) until the rider marches from Sana'a to Hadhramout, fearing none but Allah and the wolf on his sheep. But you people in a hurry".

Al Baihaqi and ibn Asakir narrated about Aby Rafi'a said: Omar ibn Al-Khattab despatched an army to the Romans, including a man called Abdullah bin Hudhayfa Al-Sahmi, from the companions of the Prophet (SAW), then the Romans captured him. They took him to their king and said to him: This is from Muhammad's companions. Thus the tyrant said to him: Would you like to be a Christian and for me to make you a partner in my property and kingdom? Abdullah replied: If you give me all that you possess to leave the Deen of Muhammad (SAW) for a twinkle of an eye I would not do it. The tyrant said to him: Then I will kill you. He said: It is up to you. He commanded him to be crucified. Then he said to the shooters: Shoot him near his hands, near his legs, while continuously offering him the same offer, but he refused. Then he commanded him to be brought down and called for a big pot, poured water into it until it was boiling and asked for two captured Muslims, and gave an order for one to be thrown in the water while offering Abdullah to be a Christian, but he refused. Then he commanded that Abdullah be thrown inside it. When they took him away he cried. They told the king that Abdullah had cried, so the king thought that he was scared. He said: Bring him back. He offered Christianity to him but he refused. He said: Why then did you cry ? He replied: I cried because I said to myself you will be thrown in this pot and pass away. So I liked that I had as many souls as the number of hairs in my body so that they all meet Allah ta'ala. The tyrant said to him: Do you agree to kiss me on my head and I will then release you? Abdullah replied to him: With all the captured Muslims? He said: With all the captured Muslims. Abdullah said: I said to myself: One enemy of Allah's enemies whom if you kiss on his head he will release you and all the captured Muslims. I don't care. He approached him and kissed him on his head. Thus he was granted the other captured Muslims. He arrived with them to Omar (may Allah satisfy him). Omar was informed with the news, so Omar stood up and kissed Abdullah's head.

These are honoured examples which occurred with the previous prophets and their followers of the believers. And it occurred with the honoured Messenger (SAW) and his blessed first class companions. And similar to his occurred with some of your brothers in the Party. They were tortured to death, but they did not weaken and continued steadfast, enduring, looking for reward until they spilt their purified souls to their (souls') Creator, optimistic of meeting Allah (SWT) as it happened with the martyr Abdul Ghani Al Mallah in Baghdad in 1963, who was martyred under the torture of the Baathists. And he was the first member of the Party martyred. He endured the torture not giving them one word. He did not utter under torture except one word "La ilaha illa Allah, Muhammadur RasoolAllah" and "Allahu Akbar" until his soul was spilt to its Creator. Also the martyr Khalid Hassayen who the Baathists stabbed in Aleppo and left him bleeding until he died, and he surrendered his soul to its Creator. Also the martyrs: Nasser Sarris, Ali Ahmad AwadAllah, Badi'a Bader, Nimer Khalid Khamees, Abdullah Hammoudeh, Abdullah Al Massallati, Al Kurdi Saleh An-Nawal and Mohammed Mahathab whom the tyrant Qaddafi had murdered. Also Majid Al Qudsi Ad-Douik and Mohammed Al Bayoumi and Al Fakouri who were martyred under the torture of Qaddafi's torturers. All these met Allah (SWT) while they were steadfast without their faith being weakened. And the recent of your brothers who have been martyred in Iraq whom the slaughterer, tyrant Saddam had murdered. From them the engineer Maher Ash-shahbander, engineer Ahmad Al Banna, his brother Hassan Al Banna, Shaikh Nathem Al Ass and a group of loyal army officers. All of them met Allah (SWT) while they kept their word and pledge without their faith being weakened until they pure souls had been spilt to their Creator happy with meeting Him. And you have brothers in the prisons of Amman, Ash-Sham (Syria), Baghdad and Tunisia. They have been tortured and struck but they resisted and did not fall nor weaken, and did not give the intelligence anything.

These are the attitudes of the honest believers who hold their Deen for the sake of Allah (SWT). Thus they were patient at what afflicted them of harm and hardship at tasting torture. And these are honourable attitudes. How far from these attitudes is the defeated attitude in the face of the enemies and tyrant rulers and their intelligence? The defeated attitude and the giving of information, not only does it contradict with the attitude of honest believers and the attitude of those that bear the messages and Da'awa, it neither saves its perpetrator nor reduces from him the injury from these oppressors. And it is also an attitude which brings disdain and scorn to the members and the Party and increases the daring of these oppressive rulers on the Party and its members. Whilst the hard, bold and honest attitude of the believers throws the fear from the Party and its members. And it also reinforces the magnificence and respect of the Party and its members both amongst themselves and with the Ummah.

The hard bold attitude, the attitude of the honest believers, is what all the Party members should be qualified with, especially in these days in which the infidelity and its supporters and the unbelievers and their agent rulers cooperate fiercely to plot against the Party and its members to destroy it (the Party) or consume it after they had felt the real danger from the Party.

Therefore the members have to be far from the attitude of cowardice and attitude of weakness in front of the oppressive rulers and in front of their intelligence. And they should abstain from giving any information which the intelligence asks of them. Giving information about the Party and its organs, institutions, leadership, those responsible, members, its circles, meetings, its styles and movements, the way it is managed and way it proceeds, all of this afflicts the greatest injury to the Party and its security. And it gives for these oppressing rulers the chance to assault the party and obstruct its process and chase its members. According to this the member who weakens and gives information is as a helper and assistant for those oppressors to hit the party and delay the Da'awa and hurt the members. He will also be a help for those rulers to obstruct the way of resuming Allah (SWT)'s laws and carrying them to the world. And in all these is a confirmed injury to the party and its process and the hurt is legally prohibited (haram). The Messenger of Allah (SAW) said, "No injury or returning injury back in Islam". Also this is injuring the members and a defeat to them and facilitating handing them back to their enemy. While Allah, the Glorified the Supreme said:

“Those who hurt the believers, men and women, without anything they had conducted, they had borne a falsehood and a great sin”.

Also the Messenger of Allah (SAW) has commanded the Muslim not to injure his Muslim brother or betray him or oppress him or defeat him or scare him or surrender him to the enemy.

And the Prophet made the honour of a Muslim (related to women), his blood, his property prohibited on others.

Ibn Omar said that the Messenger of Allah (SAW) said: “The Muslim is the brother of the Muslim, he does not betray him, nor defeat him. Everything related to a Muslim is prohibited on the Muslim (i.e. others): his honour, his property and his blood”.

Abdullah bin Omar also said Messenger of Allah (SAW) said, “The Muslim is he who Muslims are secured from his tongue and hand”.

Also it is narrated that (SAW) said: “It is not permitted for a Muslim to scare another Muslim”, and in other narrations, “Don’t scare a Muslim, because scaring a Muslim is a great oppression”.

But for some defeated persons to accept what the intelligence has asked them; to declare their acquittal from the party, repudiate it and its actions, also to describe it as being destructive, and denounce its leadership as agents, all of this is a great sin against Allah (SWT); because this means acquittal from those who work to implement the Islamic Da’awa and denial of the implementation of Islam and restoring it to the world, and denying the restoration of the Khilafah to life, and denial of the deeds to which Allah (SWT) commanded Muslims to adhere in restoring Islamic laws on them. In addition to that, describing the party as destructive, and condemning its leadership as agents is a clear lie, and a lie against Allah (SWT), His Deen, His party and on the believers. And all this, Islam prohibits and punishes, for it is the strongest punishment because it has the same judgement of holding back from Allah (SWT)’s way.

Allah the Glorified the Supreme does not accept as an excuse from those who weaken and give information that hurts the party and its members and obstructs the process of Da’awa, and facilitates the oppressing rulers to attack the party and assault it. Also Allah (SWT) does not accept an excuse from those who acquit from the party and repudiate it and its deeds and disgraces it as destructive and an agent. Except those who have been compelled to a limit that could lead to the death or tortured greatly or injured so much that he becomes unable to endure. Such a person Allah (SWT) excuses, because Allah (SWT) said:

“Except those who were compelled reluctantly. While his heart is satisfied with faith but those who pleased a heart with disbelief the anger of Allah is on them and they deserve a great anguish”.

Also Ibn Ishaq narrated that Hakim Bin Said Bin Jubair said, “I said to Abdullah Bin Abbas, ‘Did they reach in torturing to the extent that they were excused in giving up their Deen?’ He said, ‘Yes by Allah (SWT) they were used to strike some of them, expose to hunger and thirst till he became unable to level himself for sitting due to the severity till he gives them what they asked of testing; till they say to him ‘Al-Lat and Al-Uzza are two gods other than Allah (SWT). Thus he says, ‘Yes’ for saving himself due to the effect they could arrive with him”.

Although Allah (SWT) accepts the excuse of such people, he encouraged the believers to stand firm, patient, trying more patience even if this leads to death, all that achieving the implementation of the noble values which the performers of the Da’awa should be qualified with in a time the noble values become rare and the materialistic values dominate.

Allah, The Glorified the Supreme permits for the members to use the metaphor in giving information. Also He permits them to give information about themselves. But Allah (SWT) The Glorified The Supreme does not permit them to give information about the party and its institutions, organs, those responsible, nor about its movements, deeds, places of meeting and dwelling. If the pressure and torture increased on the member in the prison, no harm to mention the names of some members in

the prison then those who had been previously imprisoned as members of the party, because as such they don't give something new.

The concept that the party and the da'awa must be open, does not permit giving information about the party, its institutions, or responsible members to the intelligence, because there is a confirmed haram in that on the party and its members, and facilitates an attack of the party and over taking its members and obstructing the performance of thDa'awa.

Be patient and steadfast, you beloved, for Allah (SWT) and His Messenger, you performers of the Da'awa. Those who ask for victory should be sweetly qualified with the honest faith, steadfastness and patience, so support Allah (SWT) he will support you and hold hard your feet, and will shake your enemies like an earthquake.

Hizb ut-Tahrir

2 Muharram AlHaram 1405 (27 September 1984)