

NUSSRAH

MAGAZINE

ISSUE 31

JUL/AUG 2016- SHAWWAL/ DHUL QA'ADA 1437

SHEIKH ATA IBN KHALIL ABU AL-RASHTA
(AMEER OF HIZBUT-TAHRIR)

TAFSEER AL-BAQARAH AYAAT 139-141

OPEN LETTER FROM
HIZB UT-TAHRIR
WILAYAH PAKISTAN
TO BE DELIVERED TO OUR
FRIENDS AND RELATIVES IN
PAKISTAN'S ARMED FORCES

PATIENCE IS
SPEAKING THE
TRUTH IN FRONT
OF TYRANTS,
DESPITE THEIR
TYRANNY

TRUE LIBERATION

PAKISTAN'S
BUDGET IS
OF THE IMF,
BY THE IMF,
FOR THE IMF

PAKISTAN'S REQUEST
TO JOIN THE NUCLEAR
SUPPLIERS GROUP

Nussrah Magazine Issue 31
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Price: Rs. 30/-

Truth Will Prevail, Despite Repression

In a world, where a smart-phone can call up newspapers from the other side of world in seconds and where more than a billion tweets, Facebook posts and blog updates are published every single day, the clamp down on Islamic political expression, including cyber-policing, is both harsh and inevitably pointless.

Throughout the Muslim World, from Malaysia to Tunisia, it is pro-Western regimes that are clamping down hard on Muslims, including several Arab countries, whose post-Arab spring regimes are even more repressive against Islam than the old ones and whose harsh attitude is epitomized by the February 2016 statement of Egypt's President, as-Sisi who said, "Don't listen to anyone but me. I am dead serious."

The Pharoahs of today throughout the Muslim World have introduced or revived laws against "hate speech" that are deliberately broad and vague, to allow rampant persecution of Muslims, without having to openly condemn their Deen. "Hate speech" laws, including Pakistan's National Action Plan, are merely blind imitation of the laws implemented by the most vehemently hostile against Muslims, such as India's section 153A of the criminal code, which was originally introduced by a cruel British imperialist rule that struggled to repress the Muslims and provides for punishment with up to three years in jail for those who promote disharmony "on grounds of religion."

Today, making mockery of the entire notion of independence, the Raheel-Nawaz regime has had hundreds of callers to Islam confined to prison, including dozens of shebaab of Hizb ut-Tahrir, harshly repressed only to prevent the exposure of the current rulers for their neglect of Islam.

Yes, the clamp down is on Islamic political expression but it is also inevitably pointless.

Forceful repression of legitimate political dissent never makes it go away. It only consolidates it, increases public sympathy for it and makes it more effective. Years of repression inevitably failed to eradicate the anti-Communist sentiment within the Soviet bloc and actually accelerated its collapse. And now that the West's enemy is Islam and its political expression, things are clearly not following a different course, despite all the support that the West is extending to the Muslim regimes.

All that is happening is that the current rulers are becoming more and more exposed as pro-Western, anti-Islam touts. The silence within the masses in general and some quarters of the political medium, media and judiciary in particular, is not through agreement with the rulers but through fear of their brutal measures. It is only a question of time before the fear evaporates and the anger at the injustice prevails.

The strong and indispensable ruler is the one who implements the ideology of his people, not the bully who successfully undermines his own legitimacy by brutalizing legitimate political expression. History is replete with Pharoahs who used force and coercion to sustain their rule, but their own actions were their own undoing.

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of time before the
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Tafseer Al-Baqarah: 139-141

Sheikh Ata Bin Khalil Abu Al-Rashtah:

﴿قُلْ أَتُحَاجِجُونَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَا أَعْمَالُنَا
وَلَكُمْ أَعْمَالُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ * أَمْ تَنْقُولُونَ إِنَّ
إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا
هُودًا أَوْ نَصَارَى قُلْ أَنَّتُمْ أَعْلَمُ أَمِّ اللَّهِ وَمَنْ أَظْلَمُ مِمْنَ
كُلِّمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ *
تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا
تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ﴾

“Say (O Muhammad to the Jews and Christians), “Do you dispute with us about Allah while He is our Lord and your Lord And we are to be rewarded for our deeds and you for your deeds. And we are sincere to Him (i.e. we worship Him alone and none else, and we obey His orders).” * Or say you that Ibrahim, Isma`il, Ishaq, Ya`qub and the Descendants (Al-Asbat), were Jews or Christians Say, “Do you know better or does Allah? And who is more unjust than he who conceals the testimony he has from Allah. And Allah is not unaware of what you do.” * That was a nation who has passed away. They shall receive the reward of what they earned, and you of what you earn. And you will not be asked of what they used to do.” [Surah Al-Baqarah 2: 139-141] [Surah al-Baqarah: 139-141]

Allah (swt) clarifies in these verses the following:

1. Allah (swt) has in the previous verses made clear the invalidity of the claim of the Jews and the Christians regarding Ibrahim and Ya'qub (as) that they both were on their religion and their religion upon Truth and Guidance to follow, and after that Allah (swt) made clear

that Truth is Imaan (Belief) in Allah (swt) and the previous Prophets (as) and whatsoever was revealed to them without discrimination, and that if they desired guidance, they must follow this Truth and submit or else they will be in discord and their discord is sufficient for Allah (swt) and RasulAllah (saaw).

Even after the full clarification, they still argue with Muslims and argue that they are on Truth, so Allah (swt) addressed His Messenger (saaw) that he tells them how do you argue with us that Allah (swt) is for you alone and that you are right in all that you do whilst others are wrong, when this argument is invalid for Allah (swt) is the Lord of all of us together and drawing close to Him requires actions and not vain hope and the measure or scale of our actions and your actions is the criterion in this, particularly when we are sincere to Allah (swt) and honest with Allah (swt) in our Imaan.

﴿أَتُحَاجِجُونَا﴾ “Do you dispute with us” is a question of denial and rebuke i.e. do you still argue with us after all that has been made clear to you?

﴿وَنَحْنُ لَهُ مُخْلِصُونَ﴾ “And we are sincere to Him” which exposes the lack of sincerity of the Jews and the Christians, that they commit Shirk (Polytheism) by ascribing a son according to what they describe, amongst other that of evil that they manufacture. And الإخلاص (sincerity) is action for the sake of Allah (swt) alone, purified from every Shirk or interest, rather with honesty and in all honesty restricting work to solely seeking to please Allah The Exalted.

إِنَّ اللَّهَ تَعَالَى يَقُولُ: مَنْ أَشْرَكَ مَعِي شَرِيكًا فَهُوَ لَشَرِيكِهِ. يَا أَيُّهَا النَّاسُ أَخْلَصُوا أَعْمَالَكُمْ لِلَّهِ تَعَالَى فَإِنَّ اللَّهَ تَعَالَى لَا يَقْبِلُ إِلَّا مَا خَلَصَ لَهُ “Indeed Allah (swt) says: Whoever associates with me a partner he is his partner.

O people, be sincere to Allah (swt) in your actions, for Allah (swt) only accepts what is sincere to Him alone.” [Ahmed 125/4]

2. ﴿أَمْ تَقُولُونَ﴾ “Or say you” in this Recurrent Recitation (Mutawattir):

a. It could be ﴿أَمْ﴾ “Or” is متصلة (Continuous with that which came before) i.e. ﴿فُلَّ أَتَحَاجُونَنَا﴾ “Say: Do you dispute with us” ﴿أَمْ﴾ ﴿تَقُولُونَ إِنَّ إِبْرَاهِيمَ﴾ “Or say you that Ibrahim” both clauses are within one single sentence regarding the following two matters that "that you dispute with Allah (swt) AND (also) you say that Ibrahim and Isma'il"… It is a Munkar (Evil) and means rejection of both and reprimand of both matters.

b. It may be ﴿أَمْ﴾ “Or” is منقطعة Discontinuous in form such as with (بل) (but) and (Hamza) which in this case shows chastisement and the transition from a reprimand for disputing to a reprimand for fabrication against the Prophets (as).

In this case, the new sentence ﴿إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَى﴾ “Or say you that Ibrahim, Isma'il, Ishaq, Ya'qub and Al-Asbat, were Jews or Christians” is a continuation, which is not contained in the first matter in the previous ayah.

The meaning is: "they not only argue without evidence but they also say without evidence also, that they fabricate against the prophets that they were Jew or a Christian, which is a transition from a reprimand for disputing to a reprimand for slandering the Prophets (as).

And there is another (second) Recurrent Recitation for the Ayah ﴿أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ﴾ “Or say you that Ibrahim, Isma'il” and in this case ﴿أَمْ﴾ “Or” may be Discontinuous without exception, because the form of the first

Ayah ﴿فُلَّ أَتَحَاجُونَنَا﴾ “Say: Do you dispute with us” is a direct speech whilst the form of the second Ayah ﴿أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ﴾ “Or say you that Ibrahim, Isma'il” is that of chastisement of the addressed party against backbiting. It is not appropriate in Continuity for the address to move from a particular addressed to other than the addressed, though it is appropriate in the Discontinuous, so it is considered Discontinuous.

Since the first Recitation of ﴿أَمْ﴾ “or” has two meanings that are المتشابه (Similar) and the second Recitation of ﴿أَمْ﴾ “or” has one meaning which is of المحكم (Perfected), the two Recurrent Recitations and the Perfected prevails over the Homologous. Therefore, it may be that the ﴿أَمْ﴾ “or” is Discontinuous and so the meaning of the Ayah is: “that Jews and Christians not only argue without evidence but they also fabricate against the Prophets saying that - Ibrahim and Ismail and Ishaq and Yaqub and the Descendants - were Jews or Christians and Allah (swt) reprimanded them for that.”

a. Indeed Allah (swt) is the most Knowing regarding Ibrahim (as) and the Prophets (as) after him for they were Upright (Haneef) for Allah (swt) only, Muslims not Jews or Christians ﴿فُلَّ أَنْتُمْ أَعْلَمُ أَمَّ اللَّهُ﴾ “Do you know better or does Allah.”

b. They know from their books that these Prophets are neither Jews nor Christians, but conceal it deliberately, and the worst of the concealers are those who conceal certain testimony that they have through all that Allah (swt) revealed in their books and so they are the most unjust of those who conceal ﴿وَمَنْ أَظْلَمُ مَمَنْ﴾

﴿كَمْ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ﴾ “And who is more unjust than he who conceals the testimony he has from Allah.”

And Allah (swt) concludes in the Ayah that He does not lose sight of anything and He knows what they hide and what they announce through concealing of testimony and fabricating against the Prophets of Allah (swt) and other acts, and Allah (swt) will punish them with the severe punishment that they deserve.

﴿تِلْكَ أُمَّةٌ قَدْ حَلَتْ لَهَا مَا كَسَبُوكُمْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ﴾

“عَمَّا كَانُوا يَعْمَلُونَ﴾That was a nation who has passed away. They shall receive the reward of what they earned, and you of what you earn. And you will not be asked of what they used to do.” This Ayah is repeated for confirmation and its commentary has been mentioned in a previous Ayah which is sufficient from us.

﴿سَبَحَنَ رَبِّكَ رَبِّ الْعَزَّةِ عَمَّا يَصْفُونَ * وَسَلَامٌ عَلَى الْمُرْسَلِينَ *

﴿وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

“Exalted is your Lord, the Lord of might, above what they describe * And peace be upon the messengers * And All Praise to Allah the Lord of all the worlds.” [Surah As-Saffat 37:80-82]

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- They are those on whom are the Salawat (i.e., who are blessed and will be forgiven) from their Lord, and (they are those who) receive His mercy, and it is they who are the guided ones.” (Surah al-Baqarah 155-157). Let us speak the truth and face the consequences with patience, knowing that this testing distinguishes between the truthful and the liar, for Allah (swt) said, ﴿وَلَنَبْلُونَكُمْ حَتَّىٰ تَعْلَمَ الْمُجَاهِدِينَ مِنْكُمْ وَالصَّابِرِينَ وَنَبْلُونَكُمْ﴾ “And surely, We shall try you till We test those who strive hard (for the cause of Allah) and As-Sabirin (the patient), and We shall test your facts (i.e., the one who is a liar, and the one who is truthful).” (Surah Muhammad 47:31). Let us be patient in these times of intense and prolonged adversity for this is the true path for

success in the afterlife, a life of internal bliss for Allah (swt) said, ﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَانْقُوا اللَّهُ لَعَلَّكُمْ تُفْلِحُونَ﴾ “O you who believe! Persevere in patience and constancy. Vie in such perseverance, strengthen each other, and be pious, that you may prosper.” (Surah Aali Imran 3:200)

Continued from Page 8

It is not a coincidence that the Muslims all over the world still look to the Khilafah Rashida as an example of ideal rule, even if some have not been under Muslim rule for a long time, first being under colonialists and then under the local ruling elites they left behind.

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Patience is Speaking the Truth in front of Tyrants, Despite Their Tyranny

Musab Umair

Around the world, it is clear to us, perhaps more than ever before, that there are severe consequences to upholding the truth before the tyrants. One region above all inspires the advocates of the Khilafah wherever they find themselves facing persecution at the hands of the current rulers, from Tunisia to Malaysia, Syria to Pakistan. That region comprises of the states of the former Soviet Union, after its collapse, namely, Russia, Uzbekistan, Tajikistan, Kyrgyzstan and Kazakhstan. Thousands of men and women in these countries are exposed daily to various tortures and humiliations just for the sake of one requirement, to abandon their views and the way they follow, specifically the path of reviving the Islamic way of life in the ranks of Hizb ut Tahrir.

On 24th March 2016, Russia's Republic of Tatarstan special services violated the sanctity of Muslims homes and seized women. After targeting nine Muslim women three of them were arrested and accused of involvement in Hizb ut Tahrir, which according to Russian laws is an accusation on terrorism. Among the detainees where Akhmetzyanova Eleanor, mother of two young children, including the infant baby, Mukhametzyanova Gulia, a mother of two young children and Farrahova Irina, mother of two young children, one of whom is also an infant. In Kazakhstan, On 25th April 2016, Radio Liberty in Kazakhstan published an article about imprisoned member of Hizb ut Tahrir Rafis Galiulin, who is forced to drink boiling water and to eat charred food. He is not allowed to use the bathroom, deprived of sleep and they even tried to infect him with tuberculosis, by intentionally imprisoning him with infected people, urging him to defame Hizb ut Tahrir "and to say that people who following that –are misled." In Tajikistan, over

a period of a decade, over 300 members of the Hizb ut-Tahrir have been sentenced to long jail terms and spent their sentences in detentions, while some members have embraced martyrdom behind the thick walls of the security and prisons. And then there is the long caravan of martyrs from the advocates for the Khilafah in Uzbekistan, struck down by the hands of Karimov, may Allah (swt) end him soon at the hands of a Khaleefah Rashid.

What inspires the sincere Muslim striving to please His Creator, is the patience in the face of immense, prolonged tyranny. Indeed, patience means we speak and act upon the truth, bearing the severe hardship that results in the path of Allah without deviation, weakness or giving in. Patience is not as the mouthpieces of the regimes proclaim, isolating ourselves from the people and leaving the oppressors to commit their evil (munkar) no matter how much the Ummah suffers of violation of its lands, usurping of its resources and undermining of her Deen. These shayateen amongst men would wish that we do not dare to speak the truth or undertake the actions that are pleasing to Allah (swt). Instead they would wish that we remain silent, hiding in our homes and our dunya work, confining ourselves to the mundane lives whilst quietly deluding ourselves that we are patient and so will are safe from the wrath of Allah (swt). No, this is not the patience for which Allah promised the gardens of bliss: إِنَّمَا يُؤْفَى الصَّابِرُونَ أَجْرٌ هُمْ بِغَيْرِ حِسَابٍ "Only those who are patient shall receive their rewards in full, without reckoning." [Surah Zumar 30:10] No, this is not patience but cowardice from which the Messenger of Allah (saw) used to seek refuge from in his du'a: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْأَهْمَمِ وَالْحَزَنِ، وَأَعُوذُ بِكَ مِنِ الْعَجْزِ وَالْكَسْلِ، وَأَعُوذُ بِكَ مِنَ الْجُبْنِ وَالْبُخْلِ، وَأَعُوذُ بِكَ مِنْ غَلَبةِ الدِّينِ وَقَهْرِ الرِّجَالِ "O Allah, I seek refuge in You from worry and grief, from helplessness and laziness, from cowardice and stinginess,

Musab Umair: Patience is Speaking the Truth in front of Tyrants

and from overpowering of debt and from oppression of men."

The whispering shayateen amongst men further seek to belittle and pour scorn on our patience in the face of their oppression. Facing a wall of defiance from the advocates of Khilafah under interrogation, torture and prolonged imprisonment, the regimes' thugs then resort to approaching families, friends and work colleagues, proclaiming that the advocates must be restrained or boycotted, because they invite hardship on themselves! How so, when RasulAllah (saaw) said, **إِذَا أَحَبَّ اللَّهُ قَوْمًا ابْتَلَاهُمْ، فَمَنْ صَبَرَ فَلَهُ الصَّيْرُ، وَمَنْ حَزَعَ فَلَهُ الْجَزْعُ** "When Allah 'azza wajalla loves a people he tests them. The one who is patient will be granted the patience. The one who shows anguish will be given anguish."? How so when RasulAllah (saw) said: **مَا مِنْ مُسْلِمٍ يُصِيبُهُ اللَّهُ شُوْكَةٌ فَمَا قَوْقَهَا إِلَّا كَفَرَ اللَّهُ بِهَا سَيِّئَاتِهِ كَمَا تَحْطُ الشَّجَرَةُ وَرَقَهَا** "No Muslim is afflicted with any harm but that Allah will remove his sins as the leaves of a tree fall down." (Agreed upon)? And how so when RasulAllah (saaw) said, **عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ لَهُ خَيْرٌ لَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ إِنَّ أَصَابَتْهُ سَرَّاءُ شَكَرَ فَكَانَتْ خَيْرًا لَهُ وَإِنَّ أَصَابَتْهُ ضَرَّاءُ صَبَرَ فَكَانَتْ خَيْرًا لَهُ** "Wondrous are the believer's affairs. For him there is good in all his affairs, and this is so only for the believer. When something pleasing happens to him, he is grateful, and that is good for him; and when something displeasing happens to him, he is enduring (ṣabr), and that is good for him." (Muslim)?

Let the advocates of the Khilafah and their wider circle of family, friends and supporter throw back the whispering of the regime's thugs back in their faces. Let them remind them that such patience is needed as much today as it was needed previously when the righteous faced the tyrants in the time of RasulAllah (saaw). Patience which strengthens the resolve and brings the path to Jannah closer is needed today as it was then. Such patience is the patience of RasulAllah (saaw) in the face of beating by the thugs of the regime, for Al-Haakim reported, in al-Mustadrak that Anas (ra) said: "They beat Allah's Messenger until

he fainted. Abu Bakr came and started to shout and say: Woe to you! Do you kill a man just because he says my Lord is Allah? They said: who is this? They replied: This is the son of Abu Quhaafah, the madman." It is the patience of RasulAllah (saaw) who was pelted by Abu Lahab with stones, causing his ankles and hamstring to bleed just after he proclaimed to the people in the market of Zil Majaaz **يَا أَيُّهَا النَّاسُ, قُولُوا : لَا إِلَهَ إِلَّا اللَّهُ تَعَالَى هُوَ** "O people, say there is no god but Allah and you shall be successful." It is the patience of Abu Zarr (ra) upon his reversion to Islam as narrated by Muslim, "I came to Makkah and I selected an insignificant person from amongst them and said to him: Where is he whom you call a Sabi? He pointed towards me, saying: He is Sabi. Thereupon the people of the valley attacked me with sods and bows until I fell down unconscious. I stood up after regaining consciousness and I found that I resembled a red idol..." It is the patience of Bilal (ra) who was made to wear metal armour and stand in the sun and then dragged to the street, to force him to renounce Islam. And it is the patience of Yaasir (ra) regarding whom RasulAllah (saw) said, **صَبِرُوا أَلَّا يَسِيرَ فَإِنَّ مَوْعِدَكُمُ الْجَنَّةَ** "Have patience O family of Yaasir for indeed your abode is the Jannah."

Let the advocates of the Khilafah and those who love and support them surge forwards as one unified block for their Deen, knowing that the reward of the patient is forgiveness and mercy, for Allah (swt) said, **وَلَنَنْهَاكُمْ بِشَيْءٍ مِنَ الْخَوْفِ وَالْجُحُودِ وَنَفْسٍ مِنَ الْأَمَوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرُ الصَّابِرِينَ - الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَجِعونَ - أَوْلَانِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةً وَأَوْلَانِكَ هُمُ الْمُهْتَدُونَ** "And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Sabirin (the patient) - Who, when afflicted with calamity, say: "Truly, to Allah we belong and truly, to Him we shall return."

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True Liberation

Afzal Qamar

Before the Caliphate was completely destroyed, it was weakened considerably. There were two means of weakening it. First, the Caliphate was made to adopt parts of the capitalist economic system, and there was an adoption of the Mejalleh, codification of Hanafi law on the pattern of Western legal code, in 1878. Then there was the political revolution carried out by the Young Turks. The abolition of the Caliphate was made a consequence of the defeat of the Caliphate in World War I. At the same time, Muslim lands were colonized before World War I. India had become a British Colony after the 1857 Mutiny, the Russian conquest of the Khanates of Central Asia had already taken place, and the Netherlands had made Indonesia their colony. It is worth noting that the three largest Muslim countries of today, Pakistan, Indonesia and Egypt, the first two had never been part of the Ottoman Caliphate, although India was governed by Islamic law under different Muslim rulers; the third had been hived off from the Caliphate because of the Suez Canal. (1)

It is not generally noticed, but the Muslims of the world under colonial rule had two problems, not one. It was not just a question of getting rid of foreign rule, but also returning to the fold of the Caliphate. One of the most crucial experiences was that of India, which had been under the British Crown since 1858, and even before that, the power of the Caliph had been compromised since the era of Mahmud Ghaznavi. The Muslims of India acknowledged the Ottoman Caliphate, and this

provided the British another reason to destroy the Caliphate.

For the Muslims of India, accepting the caliph in Istanbul did not, in the immediate future, mean rejecting British rule. Muslims were given employment by the Raj, both military and civil. However, in World War I, Indian troops were used to fight the Ottomans and to occupy Arab lands. This proved to have caused conflicts among the Muslims.

It was thus that the British used troops from one phase of colonization to garrison a second. It should not be forgotten that, under the Sykes-Picot Agreement, the French and the British had divided the Arab lands of the Caliphate, and both used colonial troops, the British from India, the French from Senegal; thus both used Muslim troops. Yet it was this experience of occupation that made the Muslims of India aware of the contradiction. This was why, Maulana Muhammad Ali Jauhar distributed pamphlets among the Muslims in the Indian Army reminding them it was sinful to fight against the Caliphate.

The disappearance of the Caliphate was momentous enough; that Muslim soldiers had to be used against it, created a delicate situation. The loyalty of the troops came into question, and once soldiers of any one faith began to ask why they were fighting, what was to prevent all soldiers asking?

This might have been why M.K. Gandhi muscled in on the Khilafat Movement, not just his need to gain public attention on his return from South Africa. His argument was that Muslims were a part of the Indian nation, and

It was not just a question of getting rid of foreign rule, but also returning to the fold of the Caliphate.

so Hindus had to share their concerns if they wanted reciprocity. Thus he persuaded the Khilafat Movement leaders to opt for independence as well as fight for the preservation of the Caliphate. (2)

It is worth noting that the abolition of the Caliphate convulsed the Muslims of India as the cause of independence had not till that point. One result was that the Muslim League leaders had to take part in it. It also moved a lot of people to either get involved in politics for the first time, or increase their involvement.

The Caliphate was abolished, and the Khilafat Movement lost its raison d'être. Those who wanted to stay in Indian politics had to choose whether they wanted independence for a united India, or a separate homeland for the Muslims. Either way led to independence as a democracy. The Caliphate option seemed closed.

It seems clear that Britain, which was then the leading world power, wanted the abolition of the Caliphate, but not so that it would lead to a revival of any claims. It is within this context that one is obliged to view the fading away of the claim of Sharif Hussain of Mecca on the title of caliphate, who was fobbed off with Kingdoms outside the Arabian Peninsula for himself and his sons, of which only Jordan remains today. The British played a key role in ensuring that the Caliphate was abolished, and it is worth noting that, during its occupation, jointly with France, of Turkey after World War I, it worked to this end. It is interesting that the main Arab leader after abolition, who opted to become a king, was the King of Egypt, converting from the Ottoman-granted title of Khedive. The Saudi Abdul Aziz became King in the Peninsula, and Sharif Hussain also adopted the royal title.

This showed how traitor Muslim rulers tried to solve the problem of being sovereigns

without being Caliphs. The old arrangement of the Khilafah and the Sultan, which had its origin in the adoption of the latter title by over-powerful walis (provincial governor) was abandoned, and the concept of a sovereignty with geographical limits rather than extending over the whole world, was introduced, as was that of a sovereign who was one of several sovereigns, not the sole one in the entire world.

However, independence has meant for all turning from a colony to a republic. British colonies may have had an intermediate stage of Dominion status, but in all the power was transferred to a local elite, which took the place of the former colonial masters. This was the experience of all colonies, not just Muslims, but it was by then too late. If the Caliphate had existed, there would have been a fresh pressure, before which no local elite could have stood, that of making the ex-colony join the Caliphate.

It needs exploring why the colonialist powers ensured the abolition of the Caliphate soon before there was a wave of decolonization, which would free the Muslim world. It must also be remembered that the collapse of the Russian Empire opened up the prospect of the freedom of the Central Asian Republics. The Turkish links of the Caliphate had to be ended. Indeed, it would be best to abolish the Caliphate, and ensure that Central Asia remained a Russian colony. In fact, Central Asia did not regain even notional independence until the collapse of the USSR, and even now Soviet-era apparatchiks still rule.

The purpose of obtaining independence, which was liberation, has not been achieved. Therefore, the next step can only be obtained by the restoration of the Caliphate upon the method of the Prophethood.

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Ramadhan Demands the Abolition of Democracy, the Guardian of Corruption, and the Restoration of Khilafah on the Method of the Prophethood

Ramadhan, the blessed month in which the Quran was sent down and within which the opportunities to seek reward from Allah (swt) are greatly increased, previously witnessed great victories, at a time when the Ummah was blessed by a political and military leadership that feared Allah (swt) and was sincere to His (swt) command, regardless of the severity of obstacles and hardships in its way. Allah (swt) said, ﴿إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتُحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ﴾ “Indeed, We have revealed upon you (O Muhammad (saw)) a Book in Truth, to rule between the people by what Allah has shown you.” [Surah an-Nisa'a 4:105]

However, Ramadhan today is far from that which pleases Allah (swt), with the Ummah burdened by a political and military leadership that does not fear Allah (swt), rules by other than the Book of Truth and seeks only personal gains, such that its financial corruption has become so severe that it can no longer be hidden from the eyes of the world, despite the existence of decades-old secret channels. Indeed, it is clear that those linked to the current system, whether from the rulers or the opposition or from the political leadership or military leadership, are steeped in financial corruption to the order of billions of Rupees. Moreover, corruption, financial and otherwise, is inevitable in the current system, because Democracy is a system of whims and desires, allowing those at its helm to manipulate laws according to their interests or those of their Western masters, disregarding all that Allah (swt) has revealed. Allah (swt) said, ﴿وَأَنْ احْكُمْ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَبَعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتَنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ﴾ “And judge between them

by what Allah has revealed, and do not follow their desires, and beware (O Muhammad) that they might seduce you from some of what Allah has sent down to you.” [Surah Al-Maaida 5:49].

Clearly, Democracy is the reason why the current military and political leadership is usurping the wealth of the Ummah while the affairs of the Muslims are in tatters, with the Ummah suffering in horrific poverty despite its immense resources, with its lands occupied or the scene of devastating war, from Syria and Palestine to Afghanistan and Occupied Kashmir, despite collectively possessing the largest armed forces in the world. Democracy is based on secularism, which demands the detachment of our beloved Deen from our lives and so is the guardian of all forms of corruption, from economic misery to foreign policy humiliation. Anyone who still places hope in Democracy is condemning themselves to continuous disappointment.

O Muslims of Pakistan!

Ending corruption of all forms, financial or otherwise, mandates the abolition of Democracy and the restoration of the Khilafah (Caliphate) on the Method of the Prophethood in its place and so it is upon all of us to work with Hizb ut-Tahrir for the practical change that we all need and desire. Hizb ut-Tahrir is fully committed and prepared for the return of Islam as a way of life, state and constitution. Hizb ut-Tahrir has prepared a complete blueprint for the Khilafah State, including all its details from the economic system to the education policy, based entirely on the Quran

and Sunnah, as well as a comprehensive constitution of 191 articles. And Hizb ut-Tahrir has prepared armies of capable politicians, men and women, who strive against the oppressors enduring all manner of persecution and hardship, fearing none but Allah (swt) and assured of RasulAllah's (saaw) good tidings of the restoration of the Khilafah on the Method of the Prophethood, «ثُمَّ تَكُونُ مُلْكًا» «ثُمَّ تَكُونُ مَا شَاءَ اللَّهُ أَنْ يَرْفَعَهَا جَرْبَيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ يَرْفَعَهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا» Then there will be an oppressive rule, and things will be as Allah wishes them to be. Then Allah will end it when He wishes. Then there will be a Khilafah on the Method of Prophethood. Then he fell silent.” (Ahmad).

O Muslim Officers of Pakistan's Armed Forces!

You are witness today to a powerful global movement for the restoration of the Khilafah on the Method of the Prophethood, wherein the Ummah is sacrificing immensely for Islam, despite all the plots of the Western colonialists against it. And you are aware of the Raheel-Nawaz regime's increased persecution of the brave and aware advocates of the Khilafah on the Method of the Prophethood, from the Shabaab of Hizb ut-Tahrir, as the regime fears that they are about to succeed in their goal. You cannot be merely passive observers to this critical struggle for it is obvious that the power for real change in Pakistan lies within you, the armed forces, as it does in other Muslim countries. It is the silence or support of the armed forces that allows the repeated change in the faces of Democracy that we have seen for over nearly seven decades. Democracy, the guardian of corruption, continues today only because traitors in your leadership have successively used your great strength only in support of man-made systems such as Democracy and Dictatorship. How do you accept such abuse of your strength and power in this way, O you who have taken oath before Allah (swt) to protect the country and its people??

And how do you accept such abuse when RasulAllah (saw) established the Islamic State according to a Method from which he never wavered, despite severe hardships in its way, the Method of seeking of Nussrah (Material Support) from the men of war, fire and steel? RasulAllah (saaw) personally met your predecessors and demanded from them the Nussrah for the complete, comprehensive and immediate implementation of the Deen. He (saaw) patiently persisted in this methodology, fearing none but Allah (swt) and caring not for the blame of the blamer, until Allah granted success with the Ansar (ra), a small but sincere and brave group of men of war, who gave the Second Pledge of Aqaba, the Pledge of Men, the Pledge of War.

So, Hizb ut-Tahrir stands before you now, calling you to grant it, under its Ameer, the eminent jurist and statesman, Sheikh Ata Bin Khalil Abu Al-Rashtah, the Nussrah for the immediate restoration of the Khilafah on the Method of Prophethood. This is how you will be honored in this life and rewarded in the next. Thus we demand from each and every one of you in this month of great reward to extend the Nussrah to Hizb ut-Tahrir, reminding you of the reward of your brothers-in-arms who proceeded you in establishing Islam as a state and a rule in Madinah, by giving the material support (Nussrah) to RasulAllah (saaw), such as Saad (ra). Indeed, when Sa'ad (ra) died, his mother wept and RasulAllah (ra) told her, «لِي رِقًا (لينقطع) دِمْعَاكَ، وَيَذَهِبُ حَزْنُكَ، فَإِنَّ ابْنَكَ أَوْلَى مِنْ ضَحْكِ اللَّهِ (له) وَاهْتَرَ لِهِ الْعَرْشَ» Your tears would recede and your sorrow be lessened if you know that your son is the first person for whom Allah smiled and His Throne trembled.” [At-Tabarani].

**Hizb ut Tahrir,
Wilayah Pakistan**

**20 Shaban 1437 AH
27 May 2016 CE**

Pakistan's Budget is of the IMF, by the IMF, for the IMF

On 3rd June 2016, the Finance Minister of the Raheel-Nawaz regime, Mr. Ishaq Dar, presented Pakistan's budget for the financial year 2016-17. This budget just as previous budgets, presented either by democratic governments or dictators, was produced based on capitalist policies. That is why in every budget almost one third of the budget is spent on loans and interests on loans, even though Pakistan, like many colonialist oppressed countries, has paid back its obligations many times over but remains trapped through interest. The debt trap is deepening despite burdening the struggling people with ever increasing taxes. Moreover, this budget is also according to colonialist dictates, just like previous ones. This fact can easily be ascertained by the Letter of Intent signed by government of Pakistan on 10th March 2016, addressed to the Director of IMF, Ms. Christine Lagarde. The Raheel-Nawaz regime agreed in this letter that, "As is standard under all IMF arrangements, we will consult with the IMF before modifying measures contained in this Letter or adopting new measures that would deviate from the goals of the program, and will provide the IMF with the necessary information for program monitoring". After reading this letter, it becomes clear that Raheel-Nawaz regime has mortgaged Pakistan's economic sovereignty to IMF and this budget 2016-17 is of the IMF, by the IMF, for the IMF.

The Raheel-Nawaz regime presents growing stock markets and the China Pakistan Economic Corridor (CPEC), as "game changers" and as proof of economic progress and prosperity. However, it is a fact that in the

Economic revival is not possible under any budget within the capitalist system because this system is based on the accumulation of wealth through various measures

capitalist system progress stock markets and mega-projects only bring further prosperity to the ruling elite and its cronies, whilst the Muslims continue to struggle for even two square meals a day. When a motorway network was constructed in Pakistan previously, the same story was spun, yet today, according to the government's own estimates, more than fifty percent of the population living below the poverty line. Similarly, the regime presenting Benazir Income Support Program (BISP) as the cure for poverty is another deception, as it is an established fact that such programs have never alleviated poverty. Such programmes are mere band-aids on a huge gaping, bleeding wound, because the capitalist system is constantly concentrating the wealth of a country into the hands of a select band of powerful people, whose financial corruption is so huge that it is leaking into the media and public knowledge, despite using secret channels.

Economic revival is not possible under any budget within the capitalist system because this system is based on the accumulation of wealth through various measures including interest based loans, privatization of state and public property and heavy taxation on the poor, which are all colonialist requirements, conveyed via the IMF, to prevent Pakistan from ever being a challenge to the current major powers. Economic revival is only possible under the economic system of Islam which is implemented by the Khilafah state.

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Of Strength and Cowardice

Engineer Moez

The US drone strike is a lesson for the Pakistani masses about strength and courage. Strength and cowardice are often misunderstood. They are sometimes wrongly attributed to dominance. The strong are the ones who are dominant. The weak who wield little influence. While these are indeed long-term results of strength and cowardice, they often mislead in the short term especially when judging individuals.

Raheel Sharif, the so-called strong man of Pakistan, is one such example. Using the power of the military, he bullied his own people to accept the American War on Terror as their own. No one would say no to the “no-nonsense” General, and those who did either ended up being missing persons or landed in jail. Under the National Action Plan, thousands were picked up; a significant number not even connected to militancy but considered “extremists”. Under the General’s watch, no one will dare support the Afghan insurgency against American occupation of Afghanistan. No one will dare call for Jihad in Kashmir, Afghanistan or Palestine. For such an act would be glorifying “terrorism”. And Yes! No one can call for establishing Islam in political authority or call for reestablishing the Khilafah state. The state will be secular and the stick of Raheel will protect it from its political opponents.

The man of action, the savior of Pakistan, the no-nonsense General, King Raheel or as he described himself “the soldier statesman”. He was the strongman Pakistan needed. We ought to thank him for his service.

And all it took was one drone strike to reveal how strong he was. Obama arrogantly declared that he will continue this policy of

If you abuse your power to threaten, dominate and subjugate the weak, you are no strongman.

unilateral strikes inside Pakistan if required in the future as well. Pakistan’s sovereignty did not matter, protecting the lives of American citizens did. Obama cares not for the sensitivities of Pakistani masses, he will have his way no matter what. So here was a challenge for a strongman indeed, an international bully threatening you publicly. And how does our strongman respond? No not by expelling the American ambassador. No not by announcing an end of Pakistan’s alliance with the US. No not by announcing to rid the greater region from America’s military, intelligence and political presence. No not even threatening the international bully back by mere words. Rather by announcing to continue cooperation with America in it’s so called war on terrorism.

If you abuse your power to threaten, dominate and subjugate the weak, you are no strongman. You are a tyrant and a bully. Real strength lies in challenging those who are stronger than you and appear to be more powerful than you. But you challenge them still for the sake of ideals and principles you believe in and care not for the consequences of proclaiming the truth.

Indeed, the US drone strike is a lesson for the Pakistani masses about strength and courage. And the strongest and most valiant act of defiance is to challenge the tyrant ruler when he is in service, not when he is retired. Let us all pressurize our military and political leaders to stop their slavish obedience to US, fulfill their responsibility of protecting the country from aggressors, and let us demand from them what we love, to be ruled by the laws of Allah and to reject secular democracy.

Open Letter from Hizb ut-Tahrir Wilayah Pakistan to Be Delivered to Our Friends and Relatives Amongst the Officers in Pakistan's Armed Forces

O Officers of Pakistan's Armed Forces!

We in Hizb ut-Tahrir Wilayah Pakistan address you in our capacity as a global political party, whose ideology is Islam. Our agenda is well known to you, which is working for the resumption of Islam as a way of life through the re-establishment of the Khilafah (Caliphate) on the Method of the Prophethood. We work to liberate the Muslims from the hegemony of the colonialist powers, the foremost being America. And we work with seriousness and dedication in Pakistan for it is a Muslim Land which is powerful enough to become the Khilafah first, a stable platform for unifying the remaining Muslim Lands as a single powerful state.

We address you in your collective capacity, as those who have the power to determine the course of Pakistan, both internally and externally. Internally, you collectively represent the Nussrah (Material Support) upon which the ruling by Islam can be established within hours, as it was through your predecessors-in-arms, the noble Ansaar, who extended the Nussrah to RasulAllah (saaw). Externally, you command the most powerful armed forces in the Muslim World and one of the most capable in the entire world, which are the key to enabling Pakistan to shape

the course of the region, as well as influence the international scenario.

And we are compelled to address you now, at a critical time when the American plan for Pakistan, Afghanistan and India is unfurling to its full height, a plan that represents grave danger to the Muslims, their Deen, their armed forces, their security and their wealth.

O Officers of Pakistan's Armed Forces!

The US plan for our region is to support Indian regional supremacy, curb Pakistan's considerable abilities and eradicate the foremost obstacle to the US plan, the Khilafah project.

The US plan for our region is to support Indian regional supremacy, curb Pakistan's considerable abilities and eradicate the foremost obstacle to the US plan, the Khilafah project. On 9 April 2016, speaking at the Council of Foreign Relations ahead of his three-day visit to India, the US Secretary of Defense, Ash Carter, said, “The US has a ‘whole global agenda’ with India, covering all issues, while the relationship with Pakistan has to do with issues of terrorism and Afghanistan.”

Indeed, America has a 'global agenda' with India. Thus, the US is expanding India's nuclear capabilities, including the building of new nuclear reactors and the acquisition of sensitive missile technology through the MTCA (Missile Technology Control Regime). The US is promoting Indian global political aspirations,

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including its inclusion as a permanent member of the United Nations Security Council, strengthening its ties with resourceful Muslim countries under American influence, such as Saudi Arabia and Iran. This is aside from the US opening the doors of Afghanistan for an unprecedented Indian presence there, with the US puppet, Ashraf Ghani, shamelessly declaring Afghanistan as a "second home" for Narendra Modi.

Moreover, America has been working to remove the Muslims as an obstacle to the rise of India. To provide relief for India, Musharraf implemented US demands for the burial of the Kashmir issue and the declaration of those who are fighting for its liberation as "terrorists." As for now, US demands have ensured that Pakistan does not undertake any befitting response to repeated Indian Line of Control violations, whilst other demands ensure that Pakistan co-operates with India over its concerns regarding "terrorism," including intelligence sharing. On 7 June 2016, during their two-hour-long meeting, US President Barack Obama and Indian Prime Minister Narendra Modi jointly demanded that Pakistan must "bring the perpetrators of the 2008 Mumbai and 2016 Pathankot terrorist attacks to justice." As for General Raheel, in the era of Kayani, in response to US demands, he personally revised Pakistan Army's military doctrine as embodied in its "Green Book" to remove the Indian centric focus, thereby removing the Muslims as an obstacle to the rise of the Hindu state.

As for removing Pakistan's nuclear program as an obstacle to Indian regional supremacy, Musharraf submitted to US

demands for American intelligence to interrogate our nuclear scientists and ensure that they were sent off into virtual retirement, crippling essential ongoing research and development. Now, the US is making demands over the very existence of critical elements of our nuclear capability. In a testimony, reported on 26th March 2016, the Undersecretary of State for Arms Control and International Security, Rose Gottemoeller, commented on Pakistan's tactical nuclear weapons that represent a grave threat to any Indian advance, proclaiming "...we are really quite concerned about this and we have made our concerns known and we will continue to press them about what we consider to be the destabilizing aspects of their battlefield nuclear weapons program." And to nurture a defeatist mentality towards India, Pakistan's officers are now being asked to wargame without the nuclear option.

O officers of Pakistan's armed forces, indeed America has a limited agenda with Pakistan, confined to repeated, insistent demands made of you, related to "terrorism" and Afghanistan. In an article

published on 25 July 2011 by "The Atlantic", entitled "Pakistan's ISI from the Inside," Steve Clemons revealed a complete letter authored by the former Director General of the Inter-Services Intelligence (ISI), Assad Durrani, in which he wrote, "...The ISI was thereafter subjected to another purge in the hope that the refurbished setup would put its heart and soul behind the new decree: 'chase anyone resisting the American military operations in Afghanistan all the way to hell.' Having witnessed firsthand Muslim capabilities in uprooting the Soviet Union occupation in

As for General Raheel..., he personally revised Pakistan Army's military doctrine as embodied in its "Green Book" to remove the Indian centric focus, thereby removing the Muslims as an obstacle to the rise of the Hindu state.

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Afghanistan such that it never dared to return, the US feared the same for its own occupation of Afghanistan. Thus, its loyal agent Musharraf submitted to the US demand for American intelligence to purge the ISI according to the new US requirements. Even this was not enough, so the US oversaw the super-ceding, retirement, house arrest and court martial of any Islam-loving officer within the entire armed forces, who challenged the US plan. Then, Kayani submitted to the US demands for a vast Raymond Davis network of US intelligence and private military to incite attacks against our armed forces in the name of the tribal Muslims, as well as acting as the essential eyes on the ground for its continuous drone attacks on our soil, so as to justify transferring our troops into the tribal regions to end resistance to the US military presence in Afghanistan. Then Kayani submitted to US demands to exploit our beloved troops for the protection of American military operations in Afghanistan, rather than directing them to uproot the poisonous American infrastructure. And now General Raheel has submitted to US demands for Pakistan's armed forces to cross what was considered a red-line even by the likes of Musharraf and Kayani, which is fighting the hardy and capable Haqqani network of North Waziristan that have struck terror in the hearts of US troops, whose cowardice paralyzes their supremacy in weaponry. This is in addition the US exploiting ISI's influence within the Afghan Taliban to force them into the maze of negotiations so as to establish sanctity for the US military footprint politically, a matter that it could not achieve for itself on the battlefield despite over

a decade of fighting. As for those who reject talks, America employs drone attacks that make mockery of our sovereignty, whilst being met with weak-kneed protest from General Raheel. In a manner similar to Kayani's weak stance over US attacks on Abbottabad and Salala checkpost, on 25 May 2016, Raheel Sharif met US Ambassador to Pakistan David Hale and meekly declared "Such acts of sovereignty violations are detrimental to relations between both countries and are counterproductive for ongoing peace process for regional stability," which is rubbing salt in our wounds, when a jaw breaking response was the need of the time, so that the US never even dreams of repeating its violation.

As for Islam, from the time of Musharraf, America is seeking to end the Muslims' deep attachment to Islam which was developed over centuries of adherence to Islam....as it is the greatest obstacle to the American plan.

As for Islam, from the time of Musharraf, America is seeking to end the Muslims' deep attachment to Islam which was developed over centuries of adherence to Islam, fighting in its cause, ruling and dominating the entire Indian Subcontinent by it, as it is the greatest obstacle to the American plan. Suppressing Islam in Pakistan is now a matter of survival for the American presence and interests in the region. Using the "National

Action Plan" amongst other means, America has ensured the clamping down on Islamic expression in the media, social media, education and the political medium, denouncing it as "hate speech", "radicalism" and "Islamism," whilst seizing thousands of sincere Ulema and politicians who call for Jihad against America's occupation of Afghanistan and the return of the Khilafah to Pakistan. In submission to US demands, the current leadership has fully engaged the ISI and military intelligence in purging the armed forces of Islam loving officers, as well as

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ensuring their supervision of the persecution, arrest, abduction, interrogation and severe torture of those who call for Islam in general and the advocates for the Khilafah in particular. In response to US President Obama's 6 December 2015 demand to curb our Islam, under the banner of "fighting extremism", our military leadership gathered in a meeting of 22 December 2015, after which the ISPR submissively declared, "All military leaders resolved to ... help government fight extremism."

O Officers of Pakistan's Armed Forces!

Hizb ut-Tahrir has repeatedly warned you of the folly of submitting to US demands. Hizb ut-Tahrir warned you in the time of Musharraf that his giving in to US demands to abandon Kashmir will only encourage Indian regional hegemony. We then warned you in the time of Kayani that his giving into US demands to counter the tribal resistance will consume us internally, stretch our capabilities and burn our country in a destructive war of Fitna, which only benefits our enemies. And Hizb ut-Tahrir is warning you now that should you allow the current leadership to submit to US demands for Indian regional dominance, curbing Pakistan's capabilities and the suppression of Islam, we will be plunging ourselves into even greater dangers.

Know that despite his attempts to keep his distance from the widely-reviled Musharraf and Kayani, General Raheel is following in their footsteps exactly, in complete submission to American demands, completing the treachery that Musharraf initiated. Know that submitting to American demands will never bring the Muslims security or prosperity, but will only bring more demands and ruin. The US incites disturbances and disputes to justify intervention in the regions she wishes to dominate. Then when the US is ready to attack, it demands the use of our air bases, seaways

and air corridors to launch her attack. Then when the US has invaded, it demands the right to exploit the wealth of the Muslims, whilst her violent intrusion shakes the region, severely disrupting the economy. And then when the US faces fierce resistance to its occupation, it demands that Muslims fight Muslims. At every stage, America demands the use of the strength of the Muslims against Muslims, so as to dominate over all of them, politically, economically and militarily. Allah (swt) said, يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوّي وَعَدُوكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِمْ بِالْمُؤْدَةِ وَقَدْ كَفَرُوا بِمَا جَاءُكُمْ مِنَ الْحَقِّ "O you who believe! Choose not My enemies who are your enemies as friends showing them affection even when they disbelieve in that truth that has come to you." [Surah Mumtahina 60:1] And He said (swt), إِن يَتَّقُّوْكُمْ يَكُوْنُوا لَكُمْ أَعْدَاءً وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيهِمْ وَالسِّنَّتُهُمْ بِالسُّوءِ وَوَدُوا لَوْ تَكْفُرُونَ "Should they gain the upper hand over you, they would behave to you as enemies, and stretch forth their hands and their tongues against you with evil, and they desire that you should disbelieve." [Surah Mumtahina 60:2]

O Officers of Pakistan's Armed Forces!

Hizb ut-Tahrir calls for the removal of the treacherous leadership which has crippled us through submission to America, belittled us before our enemies and exposed us to ever increasing harm at their hands. Your collective responsibility is not that you safeguard the traitors in the military and political leadership, who are submitting to every American demand. No, your duty is to protect Islam and the Muslim Lands and this can only be achieved practically by the Khilafah (Caliphate) on the Method of the Prophethood. Today, there is no Khilafah in the world by which to challenge the American criminal brutality and unify the Muslims as a single powerful state. Know that only the Khilafah State will work from the first day to unify and strengthen the Muslims and overturn the plans of the hateful kuffar. Know

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that the real strong man that we need today, a Khaleefah Rashid, ruling by Islam, will call for the Muslims of the tribal region and our armed forces to gather as one force against the US military footprint on our doorstep, simultaneously exposing the hypocrites within our ranks, whilst striking fear in the hearts of our enemies, who have been unable to face small, poorly armed groups of fighters within Kashmir and Afghanistan. Only a Khaleefah Rashid will cut off the hands of US influence and mischief within Pakistan itself, sealing the US embassy and consulates and rounding up and expelling the US intelligence and private military. And only a Khaleefah Rashid will work actively to unify all the Muslim Lands as a single powerful state.

So, dear Officers, consider the severe consequences of remaining in obedience to those who submit to America, for Allah (swt) warns of a fateful punishment of obeying tyrants, saying, وَجَاءُوكُم مِّنْ بَيْنِ أَنفُسِكُمْ فَأَنْتُمْ تَرْكُونَ فَرْعَوْنُ وَجُنُودُهُ بَعْدِي وَعَدْوًا حَتَّىٰ إِذَا أَدْرَكَهُ الْغَرَقُ قَالَ آمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا ذِي أَمْرِي أَمَنْتُ بِهِ بَعْدُ إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ "And We took the Children of Israel across the sea, and Pharaoh and his soldiers pursued them in tyranny and enmity until, when drowning overtook him, he said, "I believe that there is no deity except that in whom the Children of Israel believe, and I am of the Muslims." [Surah Yunus 10:90] Thus not only Pharoah, but his entire army was drowned and punished for obeying the Pharoah in his sin of defying the message of Allah (swt). Thus, beware of standing with the traitors in their crusade against yourselves and those whom you have sworn to protect. Beware of losing your hereafter for the worldly gains of the traitors within your leadership. Earn the prayers of the entire Ummah and work for the victory of your Ummah and yourselves by providing the Nussrah to Hizb ut-Tahrir, under its Ameer, the eminent jurist and statesman, Shaikh Ata ibn Khalil Abu Ar-Rashta, for the re-establishment

of the Khilafah (Caliphate) upon the Method of Prophethood. Earn the Help of Allah (swt) and do not despair, for you will be victorious by the will of Allah (swt) overcoming the enemies and liberating the oppressed. Allah (swt) said, وَلَا تَهُنُوا وَلَا تَحْزَنُوا وَإِنَّمَا الْأَعْلَوْنَ إِنْ كُنْتُمْ مُّؤْمِنِينَ "Do not weaken nor grieve, for you will overcome them if you are (indeed) believers" [Surah Aali-Imran 3:139]

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The economic system of Islam ensures the distribution of wealth not its concentration in the hands of the few. Islam ends interest (Riba) on loans, mandates Sharia revenues, including Zakah, Ushr and Kharaj, mandates oil, gas, electricity and mineral resources as public property, whose substantial wealth is spent on fulfilling the needs of the people, forbids non-Sharia taxes such as the oppressive income tax and General Sales Tax and emergency taxation, when it is needed, is focused on the most wealthy rather than across the board, without discrimination or consideration of the burdens of the Muslims. Therefore unless the Khilafah (Caliphate) on the Method of the Prophethood and its Islamic economic system are restored, the Muslims of Pakistan, who have great resources, skills and motivation, can never achieve economic revival. Allah (swt) warned us: وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنكَاجاً "But whosoever turns away from My Reminder (Quran) verily, for him is a life of hardship" (Taha:124)

Media Office of Hizb ut-Tahrir in the Wilayah of Pakistan

23 Muslims Arrested in Russia on Charges of Affiliation with Hizb ut Tahrir Recognized as Political Prisoner

On 26 April 2016, the Russian Human Rights Center, Memorial, issued a statement in which it recognized 23 Muslims, arrested in Bashkortostan on charges of affiliation with Hizb ut Tahrir, as political prisoners. Their names are: Rustem Latypov, Linar Vakhitov, Radik Akhmetov, Fanis Akhmetshin, Rustem Gallyamov, Rishat Gataullin, Ilgiz Gimaletdinov, Azamat Kayumov, Aleksandr Kornev, Radmir Maksutov, Rinat Mamaev, Farid Mustafaev, Khalil Mustafin, Rinat Nurlygayanov, Artur Salimov, Irek Tagirov, Aramis Fazylov, Danis Faizrakhmanov, Rafael Fattakhov, Ruslan Fattakhov, Rustem Khamzin, Shamil Sharipov and Ural Yakupov.

All these men arrested in February 2015, being now charged with Article 205.5 of the Criminal Code of Russia (Participation in an organization recognized as a terrorist) and Article 278 of the Criminal Code of Russia (Preparation for the violent seizure of power). The human rights center states that “the imprisonment is applied to all the accused solely because of their religious beliefs”, and there is an “absence of an offence” of itself in the actions of the Muslims, and all the persecutions carried out by the Russian authorities have the political reasons. “We believe that their prosecution should be immediately stopped, and they should be released from detention”, said the Memorial in its official statement.

For our part, we reaffirm that Hizb ut Tahrir is a political party, as the only source for our actions is Islam and its Shariah sources. We

also wish to emphasize that our method is Da’wah and political actions rather than military actions, and Hizb ut Tahrir does not aim at seizing power in Russia. We believe all the accusations against our party members in Russia are obvious lies and falsifications, directed by the powerlessness of Putin’s regime and its inability to confront somehow intellectually to the Islamic thoughts that Hizb ut Tahrir members disseminate.

We are following very closely what is happening with the Muslims in Russia, and we consider it is important to add that in Russia at the moment more than 100 Muslims of Hizb ut Tahrir are deprived of freedom, for that reason most of all political prisoners in Russia are our party members. Moreover, Russia is the only country in the world that considers Hizb ut Tahrir to be a terrorist organization, and is the only country in the world that has legitimized life imprisonment for the members of Hizb ut Tahrir and for this reason a special Article 205.5 was added to the Russian Criminal Code. And if you pay attention to the package of the laws, toughening anti-extremist and anti-terrorist legislation, regularly enacted by the Russian parliament, it becomes clear that most of the new laws appear specifically for strengthening the fight against Hizb ut Tahrir.

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Hizb ut Tahrir Member Rafis Galiullin in Kazakhstan prison: "Everyday, they demanded me to forsake the party"

On 25th April 2016, Radio Liberty in Kazakhstan published an article about imprisoned member of Hizb ut Tahrir Rafis Galiulin. Journalists report that Rafis Galiulin is contained in Pavlodar penal colony under inhumane conditions: he is forced to drink boiling water and to eat burning food, not allowed to use the bathroom deprived of sleep, and they even tried to infect him with tuberculosis, by intentionally imprisoning him with infected people.

Rafis Galiulin was sentenced in 2010 to seven years in prison for participating in the activities of Hizb ut Tahrir on the following articles of the Criminal Code of the Republic of Kazakhstan: 164, Part 2 (Incitement of Social, National, Tribal, Racial, or Religious Enmity);

- 233-1, Part 1 (Promotion of terrorism or public appeals to commit a terrorism offence, and equal distribution of materials of mentioned contents);
- 337-1, Part 1 (Organisation of the activity of a public or a religious association or another organisation, in respect of which there is a court decision which took legal effect about the prohibition of their activity or the liquidation on account of the implementation of extremism by them);
- 337-1, Part 2 (Participation in the activity of a public or a religious association or another organisation, in respect of which there is a court decision which took legal effect about the prohibition of their activity or the

All these abuses...
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liquidation on account of the implementation of extremism by them).

During the years of the imprisonment, Rafis underwent innumerable tortures, beatings and humiliation in various prison-colonies of Kazakhstan, which are prisons that have been repeatedly reported by the media and human rights activists.

Rafis was not the only one subjected to immense pressures throughout these years, but also his family. In 2013, his wife Russian Muslim woman Natalya Voytenkova, was sentenced to 5 years in prison, and accused of extremism for having acted in defense of her oppressed husband.

It is important to note that all these abuses, to which Kazakh authorities subject a Muslim and his family are aimed at only one purpose: the rejection of membership in Hizb ut Tahrir. According to Radio Liberty: "Galiulin in a phone call from prison once said to his wife that he is almost every day," persuaded "in front of the vv (video camera) to defame the organization" Hizb ut Tahrir "and to say that people who following that —are misled".

Thus, the Kazakh authorities are following in the footsteps of the Quraish, who were also imposed on the Prophet's companions (peace be upon him) a single requirement - the rejection of Islam. Stories of torture in Mecca against Bilal, Habbab and the Yasser family (RA), in relation to which the Messenger of Allah (pbuh) said: «فَإِنْ مَوْعِدُكُمْ الْجَنَّةُ» "Endure, Yasser family,

CMO: "Every day, they demanded me to forsake the party"

because truly, your place in Paradise" - are commonly known, and indeed the authorities of Kazakhstan and their henchmen placed themselves on par with the worst people of which Allah (swt) described! Do they not see to who they are being likened to? What are they trying to achieve from a servant of Allah who says nothing more than: "Verily, I am- one of the Muslims" (وَمَنْ أَحْسَنْ قُولًا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ؟) "And who is better in speech than someone who calls to God, and acts with integrity, and says, "I am of those who submit"?" [41:33]

Members of Hizb ut Tahrir are subjected to torture at the hands of despotic regimes across the region after the collapse of the Soviet Union - Russia, Uzbekistan, Tajikistan, Kyrgyzstan and Kazakhstan. Thousands of men and women in these countries are exposed daily to various tortures and humiliations just for the sake of one requirement – to abandon their views and the way they follow – i.e. the path of reviving the Islamic way of life in the ranks of Hizb ut Tahrir. So let every henchman of tyrants and enemies of Islam remember two points.

First - is the Day of Judgment, which will not escape anyone, and the shame and fear from Allah, the names of which are Al-Jabbar (The All-Compelling) and Al-Qahhar (The Prevailer), because truly The Almighty Exalted promised a severe punishment to all who test His righteous slaves: (إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابٌ جَهَنَّمُ وَلَهُمْ عَذَابٌ الْحَرِيقُ) "Those who tempt the believers, men and women, then do not repent; for them is the punishment of Hell; for them is the punishment of Burning." [85:10]

Secondly, one must not forget that all tyrants and their accomplices who torture the believers it is inevitable that there is an end to all authoritarian regimes sooner or later and this is an unchanged norm. Let the tormentor of believers look around and realize the fate of oppressors after the fall of their masters' regimes - each one of them expects the harsh

retribution. And these words are not a threat, but a warning of the inevitable end for the criminals!

(سَيِّئِ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ) "There will afflict those who committed crimes debasement before Allah and severe punishment for what they used to conspire." [Al-An'am: 124]

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Also, it has not gone unnoticed that the Federal Security Service (FSB) officials have declared war on women and children, arresting our chaste sisters on 24 April 2016 in Tatarstan and despicably tearing them from their infants.

Thus, as far as the Russian regime delves in the persecution of Muslims, its crimes become more apparent. And that is why today, more and more public figures, journalists and human rights defenders in Russia and abroad pay attention to the apparent lawlessness against Islamic Da'wah Carriers of Hizb ut Tahrir, and more and more people around the world notice the resilience of our party members in Russia in bearing trials for their religion, and the malicious Kremlin powerlessness in trying to defeat the Islamic political thought.

(إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابٌ جَهَنَّمُ وَلَهُمْ عَذَابٌ الْحَرِيقُ) "Those who put into trial the believing men and believing women, and then do not turn in repentance, then they will have the torment of Hell, and they will have the punishment of the burning Fire." [85:10]

Central Media Office of Hizb ut-Tahrir

Q&A: Is it permissible for the Sultan (authority) to impose a tax upon the Muslims?

Question:

As-Salaamu Alaikum Wa Rahmatullah Wa Barakaatuhu,

May Allah allow you to persevere.

I have a question that I hope that you can answer... It is known that "taxes" are Muhamarramah (prohibited) in Islam. So how can the State treat the deficit and particularly when there does not exist today "At-Tawzheef – Al-'Ushoor – Al-Kharaaj". They do not currently exist. From Khalid Aali Yaseen

Answer:

Wa Alaikum As-Salaam Wa Rahmatullah Wa Barakaatuhu

It appears there is some confusion from you in respect to the subject area of the question. That is because you said: "Taxes are Muhamarramah (prohibited) in Islam". That is correct in a general manner however it is specified in specific cases... Similarly, you say: "That there is no 'Ushoor and Kharaaj today" whilst it is known that the land of the Muslims is either 'Ushriyah or Kharaajiyah, and that they are (both) present. You have (also) mentioned: "At-Tawzheef, Al-'Ushoor and Al-Kharaaj" whilst the word 'At-Tawzheef' here has no place (or context) for it...

In any case, I will provide detail to you of this subject area so that the answer is clear and so that there is no ambiguity in it nor vagueness Inshaa'Allah.

1 – The Shar'a has forbidden the Sultan (authority) to impose a tax upon the Muslims based upon an order issued from him according

There are however cases or circumstances in which the Shar'a has made an exception from the general prevention of imposing taxes.

to what he wishes. He (saw) said: « لا يَدْخُلُ الْجَنَّةَ »“One who wrongfully takes an extra tax (sahib maks) will not enter Paradise.” as collected by Ahmad and classified as Saheeh by Az-Zain and Al-Haakim. The ‘Maks’ is the tax (customs) that is taken from the traders upon the borders of the lands however the forbiddance includes every tax due to the statement of the Messenger (saw) in the Hadeeth, that has been agreed upon, related from Abu Bakrah: إِنَّ دِمَاءَكُمْ وَأَموالَكُمْ وَأَعْرَاضَكُمْ «... عَلَيْكُمْ حَرَامٌ كُحْرُمَةٌ يَوْمَكُمْ هَذَا فِي بَلَدِكُمْ هَذَا فِي شَهْرٍ كُمْ هَذَا »“Your blood, your properties and your honours are Haraam for you (to take from each other) like the inviolability of this day of yours in this land of yours in this month of yours...”. It is ‘Aamm (general) including the Khalifah just as it encompasses all of the people... It is therefore not permissible for the Khalifah to impose a tax in order to spend from it but rather he spends from the Bait ul-Maal (State Treasury).

2 – There are however cases or circumstances in which the Shar'a has made an exception from the general prevention of imposing taxes. Shar'iayah texts have been mentioned that explain that spending upon them is (a duty) upon the Muslims and not only the Bait ul-Maal. If what is in the Bait ul-Maal is not sufficient to spend upon them, the spending transfers from the Bait ul-Maal to the Muslims. Then a tax is imposed upon the wealthy in accordance to the amount of Nafaqah (spending) that is obligatory to meet those circumstances. That is done without any increase (above the need) and they are

allocated in the places that they have been imposed to meet... The tax in this situation is not based upon the command of the Khalifah based upon his desire and according to his wishes. Rather, it is based upon Allah's commanding of it whilst the Sultan (authority) only implements the command that Allah Subhaanahu has commanded. Based upon this understanding, that which the Shar'a has made obligatory upon the Bait ul-Maal and upon the Muslims to spend, is spent upon from the Bait ul-Maal. Then if there are no funds in the Bait ul-Maal, or it has run out of funds, or it doesn't have sufficient funds to meet the expenditures, then it is for the Khalifah to impose taxes upon the wealthy in accordance to the amount of those expenditures according to the Ahkaam Ash-Shar'iyah... And it is not Haraam (prohibited) in this circumstance or situation.

3 – From what has been mentioned, it is clear that in order for it to be permissible for the tax to be imposed for spending upon a particular case, the following conditions have to be realised (or met):

- That there is not within the Bait ul-Maal sufficient funds to spend upon this circumstance or case (requiring it).
- That a Shar'i text has come indicating that the expenditure in this case or situation is obligatory upon the Bait ul-Maal and upon the Muslims...
- That the imposed tax does not exceed the obligatory amount of expenditure required for that case or situation...
- That it is not imposed except upon the wealthy alone, those who have a surplus above their basic (or fundamental) needs and their complimentary needs as measured by their decent standard of living – (Bil-Ma'roof)...

4 – Consequently, the tax is not imposed in Islam except in accordance to the above mentioned conditions i.e. that the Shar'a has brought a text indicating that the expenditure upon a particular case is not just obligatory

upon the Bait ul-Maal but rather it is also obligatory upon the Muslims:

- For example, the Nafaqah (spending) upon the Fuqaraa' (poor). If the Bait ul-Maal is not sufficient to meet the needs of the Fuqaraa', then a tax is imposed in accordance to the amount required to meet this need without an increase upon that and it will be imposed upon the wealthy. That is because spending upon the Fuqaraa' (poor) is not only obligatory upon the Bait ul-Maal but is rather obligatory upon the Muslims as well. Al-Haakim collected in 'Al-Mustadrak' a relation from 'Aa'ishah (ra) that the Messenger of Allah (saw) said: ﴿لَيْسَ بِالْمُؤْمِنِ﴾ "He is not a believer who spends the night satisfied whilst his neighbour next door is hungry" and in a narration recorded by At-Tabaraani in 'Al-Mu'jam Al-Kabeer' it is related from Anas Bin Maalik (ra) that he said: The Messenger of Allah (saw) said: ﴿مَا آمَنَ بِي مَنْ بَاتَ شَبَّعَانَا وَجَارُهُ﴾ "He hasn't believed in me who passes the night satisfied whilst his next door neighbour is hungry and he is aware of that". And Al-Haakim recorded in 'Al-Mustadrak' a relation from Ibn 'Umar (ra) that he said: The Messenger of Allah (saw) said: ﴿وَأَيْمَّا أَهْلُ عَرْصَةٍ أَصْبَحَ فِيهِمُ امْرُؤٌ جَائِعًا، فَقَدْ بَرِئَتْ مِنْهُمْ﴾ "Whichever people of an area where people live together there awakens a person amongst them who is hungry, then the Dhimmah (protection) of Allah has been taken away from them".

- For example, the Nafaqah (spending) upon Al-Jihaad. If the Bait ul-Maal was not sufficient to meet the needs of Al-Jihaad, then a tax is imposed in accordance to the amount required to meet this need, without any increase upon that, whilst this would be imposed upon the wealthy. That is because spending upon Al-Jihaad is not only obligatory upon the Bait ul-Maal but rather it is also obligatory upon the Muslims. Allah (swt) said: ﴿وَجَاهُوا بِأَمْوَالِكُمْ﴾ [وَأَنْفَسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ] "And strive in Al-Jihaad with your lives and your

wealth in the path of Allah. That is better for you if you but knew” [At-Taubah: 41].

There are also other evidences in addition to the above.

- And for example, the Nafaqah upon the Arzaaq (wages) of the soldiers. If the Bait ul-Maal was not sufficient to meet the needs of the soldiers’ wages, then a tax is imposed in accordance to the amount required to meet this need, without any increase upon that, whilst this would be imposed upon then wealthy. That is because the Nafaqah (spending) upon the wages of the soldiers is not just obligatory upon the Bait ul-Maal, but is rather also obligatory upon the Muslims. Ahmad recorded in his ‘Musnad’ a relation from ‘Abdullah Ibn ‘Amr that he said: The Messenger of Allah (saw) said: **«لِلْغَازِي أَجْرٌ، وَلِلْجَاعِلِ أَجْرٌ وَأَجْرُ الْغَازِي»**“The Ghaazi (one who goes out to fight) has his reward and the Jaa’il (one who pays for another to go to fight) has his reward and the reward of the Ghaazi”.

- For example, the spending to set up a hospital in a town that does not have another one in the case where harm will befall the people if there was no hospital. If the Bait ul-Maal was not sufficient to meet the need of the setting up of the hospital, then the tax will be imposed in accordance to the amount required to meet the need without any increase upon that whilst that would be imposed upon the wealthy. That is because the spending upon the setting up of a hospital is an essential matter and harm results from its absence. This setting up is not Waajib upon the Bait ul-Maal alone but is rather also obligatory upon the Muslims and that is because the Nahi (forbiddance) of the Darar (harm) is general: Al-Haakim related in ‘Al-Mustadrak’, whilst he said that the “This Hadeeth is Saheeh in its Isnaad (chain)”, that it was related from Abu Sa’eed Al-Khudri (ra) that the Messenger of Allah (saw) said: **«لَا ضَرَرٌ وَلَا ضِرَارٌ، مَنْ ضَرَرَ ضَرَرَهُ اللَّهُ، وَمَنْ شَاقَ شَاقَ اللَّهُ عَلَيْهِ»**“There is no Darar and no Diraar (harming and reciprocation of harm), whoever harms, Allah harms him and whoever causes hardship

(or inconvenience) then Allah brings hardship (or inconvenience) upon him”.

- And for example, the spending upon the emergency and sudden events or incidents that occur upon the Ummah like a famine (drought), flood or earthquake... If the Bait ul-Maal is not sufficient to meet this emergency spending, then a tax is imposed in accordance to the amount of the required expenditures without any increase whilst that would be imposed upon the wealthy. That is because the spending upon emergency events and occurrences is not only Waajib upon the Bait ul-Maal but rather it is also obligatory upon the Muslims. Abu Dawud extracted in his ‘Sunan’ in a relation from Ibn Hujair Al-‘Adawi that he said: I heard ‘Umar Ibn Al-Khattaab relate from the Prophet ﷺ in respect to this story he said: **«الْمَلْهُوفُ وَتَهْدُوا الضَّالُّ»**“And to come to the assistance of the anxious (or troubled) and guide the astray”. The evidences of the famine that we have mentioned above also apply upon this.

5 – As for the Nafaqaat (expenditures) which are only obligatory upon the Bait ul-Maal and not also obligatory upon the Muslims, then these are not spent upon unless there are sufficient funds within the Bait ul-Maal (treasury). If there are not sufficient funds, then taxes are not imposed for them but rather it is waited until there are funds within the Bait ul-Maal. That is like the spending upon a Maslahah (interest) form amongst the interests of the Muslims which their absence does not bring about a harm upon them. That is like the opening of a secondary road whilst there exists another or opening a second hospital whilst there is another than can be sufficed with. It also includes the like of opening up production projects, upon which their absence will not incur a harm upon the Ummah or the setting up of a factory to extract coal or a reservoir to build trade ships and so on... These matters and what are similar to them are not spent upon from the Bait ul-Maal unless there are sufficient funds for that...

6 – As for the taxes not be imposed except upon the wealthy alone, then that is because the tax is not taken from the individual except from that which is surplus or excess of the satisfaction of his basic or fundamental needs (Al-Haajjaat Al-Asaasiyah) and the luxury or complimentary needs according to the usual or customary standard of living (Bil-Ma'roof). So in respect to the one, from amongst the Muslims, who has a surplus beyond the satisfaction of his basic and complimentary needs, taxes are taken from him. That is whilst the one who does not have any surplus after the satisfaction (of his needs) does not have anything taken from him. That is due to the statement of the Messenger of Allah (saw): «**الصَّدْقَةُ مَا كَانَ عَنْ ظَهَرٍ غَنِيًّا**»“The best Sadaqah is that which was (given) on the back of Ghinaa (sufficiency)” recorded by Al-Bukhari and related from Abu Hurairah. The ‘Ghinaa’ is that which the person can do without, which refers to the level of his sufficiency in respect to satisfying his needs. And Muslim related from Jaabir that the Messenger of Allah (saw) said: **أَبْدًا بِنَفْسِكَ فَتَصْدِقْ عَلَيْهَا، فَإِنْ فَضَلَ شَيْءٌ فَلِأَهْلِكَ، فَإِنْ فَضَلَّ عَنْ أَهْلِكَ شَيْءٌ فَلَذِي قَرَابَتْكَ، فَإِنْ فَضَلَّ عَنْ ذِي قَرَابَتْكَ شَيْءٌ فَهَذَا وَهَذَا - يَقُولُ فِينَ يَدِيكَ، وَعَنْ يَمِينِكَ، وَعَنْ شَمَائِلِكَ**“Begin with your own self and give Sadaqah to it. And then if there is anything left over from it, give it to your own family, and then if there is anything left over from your family, then give it to your relatives, and if there is something left over after giving to your relatives, give it in such and such way - saying ‘to whoever is in front of you, to whoever is to your right and to whoever is to your left’. And so the one whom he must spend upon is delayed from himself. The tax is similar to that because it is like the Nafaqah and like the Sadaqah, as Allah (swt) says: [وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوُ] “And they ask you about what they should spend. Say: ‘Al-‘Afwa’ [Excess beyond needs]” [Al-Baqarah: 219].

Which means that which in there is no effort in respect to its spending and that is the surplus beyond the need. Therefore, the tax is taken from the wealth that is surplus to the need

which means that it is only taken from the wealthy. Consequently, a tax is not taken from the Fuqaraa’ (poor) whilst the Aghniyaa’ are known within the (state) department that deals with the Zakaah.

7 – As for the taxes not being imposed except in accordance to the amount of the need and sufficiency, then that is because the Shar'iyyah texts have permitted the taking of the tax to meet needs of particular types and that is which it has exempted from the prevention (or forbiddance) of taking from the property of the individual without his consent. It is therefore obligatory to stop at the limit that has been mentioned in the texts otherwise it would be a Zhulm (unjust or oppressive act). That is because it is not permissible to take the property of a person except by Tayyib An-Nafs (consent) from him, whilst specific cases or circumstances are exempted where the text has permitted the imposition of taxes for them in accordance to the amount or level of need and sufficiency.

8 – From what has been previously mentioned, it becomes evident that the assumption of the presence of a deficit “permanent or semi-permanent” in the “budget” within the Khilafah State, represents an assumption that is out of its context. That is because the deficit, where the sources of revenue do not meet the expenditures, is a matter that is contrary to the original position in the case where Islaam is applied well... That is due to two important matters:

A – The Ahkaam Ash-Shar'iyyah have explained in detail the manner of raising funds by the State and how it should be spent and it did not make that fall under the Ijtihaad of the people and their estimations... It made the spending upon some matters unrelated to the existence of funds or the non-existence of funds within the Bait ul-Maal.

Continued on Page 26

Q&A: Is it Permissible for Land to have a Financial Return?

To Saleh Natseh

Question:

As-Salaamu Alaikum, I have a question and it relates to the Hukm of when two people who have a co-partnership in the cultivation of land; the first owns the land whilst the second cultivates it. Is this permissible or is it Muzara'ah (sharecropping)? This is as I am confused about the matter and that is because there are from the Shabab the one who says that it is sharecropping whilst from them is the one who says that it is permissible in the case where the owner of the land can sell it within three years and this provides a period of time for it be cultivated. Barakallahu feekum.

Answer:

Wa Alaikum us Salaam Wa Rahmatullah Wa Barakatuhu,

Al-Muzaara'ah (sharecropping) is the leasing of land for it to be cultivated and numerous evidences have come indicating the prohibition of sharecropping. These include: 1- Bukhari narrated in his Saheeh on the authority of Abu Hurairah (ra) that he said: The Messenger of Allah (saw) said: منْ كَانَتْ لَهُ أَرْضٌ، «فَلْيَئِزِّرْ عَهَا أَوْ لِيَمْنَحْهَا أَخَاهُ، فَإِنْ أَبَى، فَلِيُمْسِكْ أَرْضَهُ». “Whoever has land, he should cultivate it or grant it to his brother. Then if he refuses, he should hold on to his land”. 2- On the authority of Jabir (ra): «أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَىٰ عَنِ الْمُخَابَرَةِ»“That the Prophet (saw) forbade Al-Mukhabarah” (Narrated by Muslim). Al-Mukhabarah: Al-Muzara'ah. 3- In Saheeh Muslim it was related from Jabir that he said: نَهَىٰ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُؤْخَذْ لِلأَرْضِ أَجْرٌ، أَوْ حَظًّا“The Messenger of Allah (saw) forbade for an Ajr (recompense)

Al-Muzaara'ah (sharecropping) is the leasing of land for it to be cultivated and numerous evidences have come indicating the prohibition of sharecropping.

or Hazhzh (share) to be taken for the land”. 4- On the authority of Raafi' Bin Khudaij: We were sharecropping (Al-Mukhabarah) at the time of the Messenger of Allah (saw) and he mentioned that some of his uncles came to him and said: ‘The Messenger of Allah (saw) forbade a matter that was beneficial for us whilst obedience to Allah and His Messenger (saw) is more beneficial to us and more beneficial.’ He said: ‘We asked, and what was that?’ He said, ‘The Messenger of Allah (saw) مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَئِزِّرْ عَهَا، أَوْ فَلِيُمْسِكْ أَرْضَهُ، وَلَا «يُكَارِبَهَا بِثُلُثٍ وَلَا بِرُبْعٍ وَلَا بِطَعَامٍ مُسَمَّى Whoever has land, then he should cultivate it or let his brother cultivate it and do not lease it for a third, a quarter or a named amount of food’. Extracted by Abu Dawud. 5- In the Sunan of An-Nisaa'i on the authority of Usaid Bin

نَهَىٰ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ كِرَاءِ الْأَرْضِ، قَالَ: يَا رَسُولَ اللَّهِ، إِذَا نُكَرِيَهَا بِشَيْءٍ مِنْ الْحَبَّ، قَالَ: لَا، قَالَ: وَكُنَّا نُكَرِيَهَا بِالثَّلْثِينَ، قَالَ: لَا، وَكُنَّا نُكَرِيَهَا عَلَى الرَّبِيعِ، قَالَ: لَا، ازْرَعْهَا أَوْ امْنَحْهَا أَخَاهُ»“The Messenger of Allah (saw) forbade the leasing of the land. We said: If we were to lease it for some grains (or seeds). He said: No. He said: We used lease it for straw. And so he said: No. And we used to lease upon Ar-Rabee'. He said: No, cultivate it (yourself) or grant it to your brother”. And ‘Ar-

Rabee’’: The small river, i.e. the river bank (streambank). In other words, we used to lease it upon the cultivation of an allotment upon the Rabee' i.e. the area beside the water. It is clear from these Ahadeeth that it is not permissible for the land to have a financial return or remuneration and in particular the Hadeeth of Muslim which is explicit when it stated نَهَىٰ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُؤْخَذْ لِلأَرْضِ أَجْرٌ، أَوْ حَظًّا

Q&A: Is it Permissible for Land to have a Financial Return?

“**حَدَّثَنَا** ‘عَنِ الْمَسْنُودِ’ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَرْجُو مِنَ الْأَرْضِ أَنْ يُنْتَجَ لَهُ أَنْواعًا مُّنْهَا أَوْ لِيَنْتَحِلَّ مِنْ كَانَتْ لَهُ أَرْضٌ، فَلَيَزَرَ عَنْهَا أَوْ لِيَنْتَحِلَّ مِنْهَا...”
“Whoever has land, he should cultivate it or grant it to his brother...” and the Hadeeth of An-Nisaa'i «... اَنْتَ اَخَاهُ اَوْ اَنْتَ هُنْكَمْهَا اَوْ اَنْتَ اَخَاهُ اَوْ اَنْتَ هُنْكَمْهَا...» “... cultivate it (yourself) or grant it to your brother”. Consequently, the land is not allowed to have a financial return or remuneration for it. * As such, that which was mentioned in your question ‘the first owns the land whilst the second cultivates it...’ then the land here is considered to be a property and has a Naseeb (dividend or share of profits) which means that the Hukm of Al-Muzaara'ah (sharecropping) applies to it and thus calling it co-partnership has no effect upon that. Rather, it is indeed sharecropping and it is impermissible. Similarly, the sharecropping being within the three years or after it also has no effect upon the Hukm Ash-Shar'i. That is because the Hukm Ash-Shar'i is based upon the contract itself and it is Baatil (invalid) as long as a remuneration (or financial return) is made for the land irrespective of its kind, as has been clarified in the above mentioned evidences.

Your brother, Ata Bin Khalil Abu Al-Rashtah 19th Sha'ban 1437 AH 26 May 2016 CE

are imposed for these if there are no funds in the Bait ul-Maal for them.

As for the obligatory Nafaqaat (expenditures) that are only a duty upon the Bait ul-Maal and not also a duty upon the Muslims, then they will not take place unless there are sufficient funds in the Muslim's Bait ul-Maal for the spending, whilst taxes are not imposed for them as we have previously explained...

B – The continuous (or permanent) revenues of the Bait ul-Maal are: Al-Fa'I, Al-Ghanaa'im, Al-Anfaal, Al-Kharaaj and Al-Jizyah... In addition to that are the revenues of the public owned properties with their various types, the revenues of the state owned properties, the 'Ushoor, the Khumus (5th) of the Rikaaz (buried treasure), the minerals and the Zakaah properties... The original situation is for the funds of the permanent revenues of the Bait ul-Maal to be sufficient for the spending upon what it is obligatory for the Bait ul-Maal to spend upon, in the case of the existence of the funds or its non-existence... In that way the occurrence of a financial deficit to cover the expenditures is a matter that is unlikely to occur...

There are more elaborate details that we have explained in our books: The Economic System, The Funds in the Khilafah State, and the Introduction to the Constitution...

I hope that this answer has been sufficient by Allah's permission.

Your brother,
Ata Bin Khalil Abu Al-Rashtah
12th Sha'ban 1437 AH
Corresponding to 19/05/2016 CE

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And that is because the spending is an obligation upon the Bait ul-Maal and upon the Muslims... And we have explained above the matters in which it is obligatory for spending to be undertaken upon whether there are funds in the Bait ul-Maal or there are not... And taxes

Q&A: Pakistan's Request to Join the Nuclear Suppliers Group

Question:

The Pakistani Foreign Ministry announced "it has made a formal application to join a club of nuclear trading nations, a move likely to lead to a showdown in the group which has also been facing calls to induct India as a member. (Reuters, 20/05/2016) America objected to the request of Pakistan, which was preceded by the objection from China on several invitations to include India, but America did not object to India's request... As for China's objection to accept India, it is understood, but America's objection to Pakistan's but not India's request is questionable, because the regime in India and that in Pakistan are now loyal to America, so how can we explain this double standard in treatment? Also what is the nature of work of this group? I hope you can clarify this issue, and may Allah reward you with goodness.

Answer:

We will review these issues as follows:

Firstly, how Kaffir colonial states deal with their agents varies depending on the country of the agent, and the different objective of the treatment is as follows:

1- The different treatment depends on the agent's country, it depends on the fact that those agent rulers are ruling Muslim countries or ruling non-Muslim countries, because those countries look to the rulers in Muslim countries as rulers that will not last, when entering into any agreement with these rulers, they enter with the view that it will end sooner or later when these rulers are changed, and that

Muslims do not accept an agreement with any kaffir colonial, except by pressure and coercion, this does not last. Although the systems in India and in Pakistan are currently pro-America, but America does not forget that people in Pakistan are Muslims who do not accept the American influence ... and most of the people in India are Kuffar polytheists, and the religion of the disbelief is one, and so America's dealings with the system in India is different from those with the regime in Pakistan.

2- Despite the fact that the regime in India is pro-America, as is the regime in Pakistan too, but the American goal for both countries is different, the goal for India is to form the spearhead in the face of China. As for Pakistan's goal, it is to stand in the face of Pakistani and Afghan resistance that is anti-American. In other words the aim of arming India is to weaken China, and the aim of arming Pakistan is to weaken the resistance.

3- For these two reasons, the United States supports the regime in India with nuclear power and sophisticated weapons to stand up to China, but they do not support the regime in Pakistan to develop nuclear weapons, but if it supports Pakistan, it will be by traditional light and heavy weapons to stand in the face of resistance.

the American goal for both countries is different, the goal for India is to form the spearhead in the face of China. As for Pakistan's goal, it is to stand in the face of Pakistani and Afghan resistance that is anti-American.

Secondly: to refrain from making general statements, we will show how the United States dealt with India and Pakistan, since each of them has become a nuclear state:

Q&A: Pakistan's Request to Join the Nuclear Suppliers Group

1- Pakistan's competition with India peaked in the wars of 1965 and 1971. That was accompanied by India's efforts to establish its nuclear program, which threatens the security of Pakistan. This prompted Pakistan to start building a secret nuclear program to serve the military purposes. This move was revealed for the first time by the Pakistani Foreign Minister Zulfikar Ali Bhutto, when he stated: "If India builds a nuclear bomb, then we eat grass and die of hunger, we will regress one thousand years back, but we're going to have one of our own, Christians possess a nuclear bomb, and the Jews have a nuclear bomb, and now Hindus possess a nuclear bomb, why can't Muslims have the bomb, too?" (Yasin, Rahil (16 January 2009). "War Clouds Hovering Over South Asia" Weekly Blitz (Dhaka)), Pakistan has established an Institute for Nuclear Research, known as PAEC. Pakistan's quest for nuclear energy was peaceful. In 1965, the first research reactor began its operations, and in 1972, was the opening of the first nuclear power plant of natural uranium, and heavy water plant (Karachi nuclear power plant), they were placed under the complete supervision of the International Atomic Energy Agency. Pakistan's efforts continued to proceed ordinary in this field until the Indian nuclear explosion in 1974 then the feelings of Muslims in Pakistan exploded which affected the acceleration of Pakistan's efforts to build its nuclear facilities and get or "produce nuclear fuel," where it managed to do so by the year 1987.

Given the Indian numerical superiority in conventional weapons, Pakistan had to adopt the policy of use of nuclear weapons to stop the entry of military units inside Pakistani territory. Moreover, Pakistan has embarked on building an ambitious program for a range of ballistic missile (Ghauri, Shaheen, M-11, Tarmuk ... etc) that can carry nuclear warheads (<http://www.atomicarchive.com/Reports/India/Missiles.html>)

Thus, Pakistan pushed hard during the Cold War and after to expand its nuclear program, to include in addition to the production of nuclear warheads, the production of ballistic missiles systems, and aircraft modification to be capable of carrying nuclear warheads.

2- America during the Cold War and after has supported India's quest to build its nuclear program, it has supplied it with the heavy water research reactor (CIRUS) to obtain plutonium for the Indian nuclear bombing in 1974. The American attitude was cold after the bombing, when Washington decided to renegotiate a 30-year contract, to provide enriched uranium for the nuclear power plant in Tarapur (outside Bombay).

This negotiating of the contract with the United States gave India a unique opportunity to expand its nuclear capabilities and defensive prospects, and the liberation of nuclear fissile materials, and the development of anti-ballistic missile shields, and submarines to launch missiles loaded with nuclear warheads, which gives India a clear advantage ... India has also embarked on the path of war parallel to manufacturing missiles (Agni, Prithvi, etc.) and to develop its military infrastructure. (<http://www.atomicarchive.com/Reports/India/Missiles.shtml>)

3-Thus India and Pakistan became nuclear states, and with the victory of the pro-America BJP party in April 1998 elections, the atmosphere suddenly changed, and the BJP party carried out five nuclear tests, followed by six nuclear explosions on the Pakistani side, the pro American regime too. The reaction of the Clinton administration was to impose sanctions on the two countries near the end of his term, and it shows the American implicit recognition of the nuclear powers in the Indian sub-continent.

4-Under the Bush administration, America's relationship with Pakistan and with India changed significantly, America has recognized the tremendous potential of India; it

Q&A: Pakistan's Request to Join the Nuclear Suppliers Group

became a candidate to serve as a bulwark against China and have a strategic partnership with it. At the same time, America awarded Pakistan with the “main ally” status outside NATO; it had demanded Pakistan to fight “terrorism” on its behalf in the tribal areas. This policy became known as the (the de-hyphenation of relations) i.e. America adopted a policy towards India, and another towards Pakistan as described above.

5-Based on this American policy: that India becomes America’s front-line against China and Pakistan becomes America’s front-line against the resistance ... and because most of the people in Pakistan are Muslims, and people in India are Kuffar polytheists ... this is why America did the following:

A- It supplied Pakistan with conventional weapons to fight the resistance, and not with nuclear support... even the economic and military aid to Pakistan, which increased under the Reagan administration was a way to curb the Pakistani nuclear program. The US Undersecretary of State Department Security Aspects of Science and Technology, James Buckley, spoke briefly saying: “rather than carrying out the effective sanctions on Pakistan’s nuclear program imposed by the previous administration, we hope to address through traditional means, to reassure the concerns of a country like Pakistan, so it does not consider building a nuclear capability in the first place.” (Quoted in Akhtar Ali, Pakistan’s Nuclear Dilemma: Energy and Security Dimensions (Karachi: Economic Research Unit, 1984), p. 10), and by conventional means it implies economic and military assistance. This American policy of nuclear non-support but of urging it not to develop Pakistan’s nuclear program (... the US President Barack Obama urged Pakistan in October to avoid the development of its weapons program. (Reuters, 20/5/2016)

The United States has repeatedly refused to hold a nuclear deal with Pakistan and refused its entry into the NSG ... this objection to

Pakistan’s entry into the NSG, so that America forces Islamabad on the cultivation of tactical nuclear weapons through the use of locally produced plutonium. This is because the ratio of plutonium to weight ratio makes it suitable to reduce nuclear warheads. (<http://www.dawn.com/news/1248033>)

B- However it supports India with conventional and nuclear weapons as well, and to show that we will review some of the events of this support:

-In January 2004, former President Bush and Indian Prime Minister Vajpayee announced a strategic partnership agreement (NSSP), which requires the cooperation of both countries in four controversial areas: civilian nuclear energy, and civil space program, and trade in advanced technology, and missile defense. In 2005-2006, New Delhi got a promise from America of free accessibility to the nuclear fuel for its nuclear energy program on weapons, without being committed to any agreement, such as the Comprehensive Test Ban Treaty (CTBT), the FMCT Treaty, and without any restrictions on its missile program. In 2007, India achieved the Agreement123, which allows India and America the peaceful cooperation in nuclear matters. And nuclear deals allow India to enrich uranium domestically for its nuclear program, and this constitutes a flagrant violation of the US commitment to the NPT, which states that it is not allowed “by any means to help, encourage or urge the manufacture of a nuclear weapon to any country except for states allowed to obtain nuclear weapons.” (See SIPRI, The NPT: The Main Political Barrier to Nuclear Weapon Proliferation (London: Taylor and Francis, 1980), Appendix A, p.43)

The Middle East Newspaper published on its website on 07/05/2016, that the Indian Prime Minister Modi has entered “in a large military agreement with the United States, after 14 years of rejection by Indian successive governments to sign, the agreement authorizes the armies of India and the US to use military

Q&A: Pakistan's Request to Join the Nuclear Suppliers Group

bases for both countries in the implementation of reform and renewal of cooperation and joint maritime operations, it is also under the agreement allow the cooperation of naval forces of both countries in anti-submarine warfare, a field of technology and sensitive military tactics that the United States does not share except with its traditional allies. The United States has the largest fleet of submarines in the world, while China excels in the submarine fleet than its Indian counterpart ...” and submarines are important to strike back in a nuclear war because of the inability to monitor it by radar. India has recently managed through the facilities of the agreement to carry out a successful ballistic missile test from a submarine called Ariana, and this provoked China and Pakistan, which indicates that India progressed in the achievement of its ability to strike back. (<http://missilethreat.com/china-concerned-about-indian-submarine-missile/>)

– There has been attempts to bring India to the suppliers group with support from the United States but China objected ... The goal of America from the call to bring India to the NSG that this annexation will provide India the needed nuclear material for exceeding the number of nuclear warheads of China (<http://www.icanw.org/the-facts/nuclear-arsenals>).

Thirdly: The reality of the NSG is as follows:

1-This group was formed in the wake of the Indian bombing in May 1974, and the first meeting was in November 1975. It started with seven countries (Canada, West Germany, France, Japan, Soviet Union, United Kingdom, United States), and by 1976-1977 it had 15

members, then increased until now it has 48 members ... but the actual influence is controlled by the major nuclear powers in particular the United States of America.

2- This group aims to control the spread of nuclear weapons by controlling the export and re-transfer of materials that could be used to develop nuclear weapons, and to improve safety measures and protection of existing nuclear materials. This group decides which countries are allowed to buy nuclear materials and technologies and the countries that are prohibited to deal with.

3- Controlling the joining this group is not spared from the impact of the major nuclear powers, especially America, according to their interests ... As well as the Nuclear Suppliers Group can not constitute a set of policies to be more effective to deal with nuclear proliferation, and control of exports of materials by countries, cannot happen without major nuclear powers control, led by the United States, through export controls and in particular the ranks of dual-use items. This is the area of the exploitation of the interests of the major powers, especially America, by allowing and prohibiting with the pretext of dual-use.

Therefore, although joining the Nuclear Suppliers Group facilitates access to nuclear materials and accessories which helps in the speed of production and development, etc. but this must be accompanied by awareness and understanding of the schemes of those governing nations, so that joining becomes the way for the joining country to develop its nuclear program and not to be exploited by those countries.

4 Ramadan 1437 AH

9/6/2016 CE

Hizb ut-Tahrir Held Demonstrations against Drone Attack in Baluchistan

“America is the Open Enemy of Pakistan and Muslims, whilst Raheel-Nawaz Regime Acts as Its Servant”

Hizb ut-Tahrir Wilayah Pakistan held countrywide demonstrations against the American drone strike in Baluchistan on Saturday, 21st May 2016, which was a flagrant slap in the face of our armed forces and gross violation of our sovereignty. Demonstrators were holding banners and placards declaring: “End American Raj, Close American Embassies and Bases”, “Another US Violation of Pakistan’s Sovereignty!”.

The American drone attack in Baluchistan has raised many serious questions regarding the security of Pakistan. Are the organizations responsible for the defense of Pakistan so weak that a drone made its way all the way into Pakistan, attacked and went back without challenge or even surveillance? Now is it the case that any citizen of Pakistan can be killed anywhere in the country by a drone, like that taxi driver from Quetta? Are sensitive installations secure? Is the political and military leadership not capable of defending Pakistan and the Muslims? Or will the traitors in the political and military leadership continue to embarrass and humiliate Pakistan and its mighty armed forces equipped with nuclear weapons and missiles?

Hizb ut-Tahrir Wilayah Pakistan declares to the people in general, and the sincere officers in the armed forces in particular, that America is the open enemy of Pakistan and Islam, whilst the Raheel-Nawaz regime acts only as its servant. Hizb ut-Tahrir also declares that the

traitors in the political and military leadership will try to frighten the Muslim by exaggerating the military and economic might of America in order to create an excuse for their treachery. However, we must not forget that we are Muslims, and fear none but Allah (swt) and believe that if Allah (swt) is with us, we need no other for protection. We must also remember that it was not the American military and economic might that defeated Soviet Union in Afghanistan, rather it was the combined force of Pakistan’s armed forces and sincere Mujahedeen. Even today, a few thousand, poorly armed Mujahideen in Afghanistan have shattered the American military and economic might. Therefore, if they truly seek respect in this world and Hereafter, the sincere in the armed forces must seize the traitors in the political and military leadership and provide Nussrah to Hizb ut-Tahrir for the establishment of Khilafah (Caliphate) on the Method of Prophethood. Then the Khaleefah Rashid will easily force America to leave this region in disgrace, by mobilizing the combined strength of the armed forces and sincere Mujahedeen. And achieving this objective is neither difficult nor impossible because Allah (swt) says:

(إِنْ يَئْسُرُكُمْ أَللّٰهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذُلُكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِّنْ بَعْدِهِ وَعَلٰى اللّٰهِ فَلْيَتَوَكّلِ الْمُؤْمِنُونَ)

“If Allah helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allah (Alone) let believers put their trust.” [Al-i-Imran:160]

**Media Office of Hizb ut-Tahrir in Wilayah
Pakistan**

Media Office Pakistan: Demonstrations against Drone Attack in Baluchistan



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