

NUSSRAH

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RABI II/ JUMADUL OOLA 1439

**STRIVE FOR
HIGH RANK IN
THE SIGHT OF
ALLAH (SWT)**

**HANAFI FUQAHA
ON SEEKING
ASSISTANCE OF
DISBELIEVERS IN
WAR**

**LESSONS
FROM THE
ARAB SPRING**

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

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**PROTESTS FOR THE
LIBERATION OF AL-QUDS**

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Military Capability, Married with Strong Political Will

The call from the Muslims of Palestine to the Pakistan Army demanding the liberation of Masjid Al-Aqsa has become widely known in Pakistan. The video of the powerful address has become widely shared through the social media, including within the circles of the armed forces. It has been positively received and evokes condemnation for the inaction of the Muslim rulers.

There is no doubt that Pakistan's armed forces are capable of liberating Masjid Al-Aqsa. The Shaheen 3 missile has a range of 2750 km and if deployed in western Baluchistan, it can strike the Jewish occupiers. (Incidentally, significantly, it can reach the Burmese butchers if deployed eastwards). Pakistan's air force pilots consistently rank amongst the best in the world. The highly trained troops of Pakistan's Special Services Group (SSG) have outperformed elite military around the world in competitions. Their formidable experience in countering foreign powers and tying them down is well known as is their ability of fighting on multiple fronts simultaneously.

Above all, Muslim soldiers and officers fight with the motivation of success in the Aakhira. The bravery of Pakistan's Armed Forces in battle is well known wherever and whenever they have been deployed. Contrast the braying like donkeys at night of the cowardly Indian forces on one side of the Line of Control to the calm, determined resolve of the Muslim troops on the other side. Indeed, sophisticated weaponry means nothing without real men, the do or die mentality is in the bones of our soldiers.

Yes, the military capability, it's all there. What is missing are the instructions to deploy these capabilities.

Orders for Muslim armies to march for liberation of Muslim lands will never come

without political will. The current rulers of the Muslim World have clearly demonstrated that they are subservient to the will of the major powers that support the Jewish occupation. The OIC has had name changes but what it has come to mean for Muslims is Organization of Inaction Conference. Political will would compel Egypt, Turkey and Jordan to open their bases for Pakistani forces. A joint action would end the Jewish occupation for sure, when even the Jordanian army is enough to liberate Palestine. Political will would tear up alliances with the US, seal her embassies and expel her staff. Political will is absent because the will of the rulers is personal gain, so Islam and Muslims is not even on their mind. Dictatorship, Democracy and Monarchy will never muster the political will to do what is necessary to achieve liberation of Muslim lands.

Political will can only come in the Muslim World when ruling by Islam returns to these lands. Nothing short of establishing a state that is established on the belief and values of Muslims will muster the political will to liberate occupied Muslim lands. It is only Islam that will motivate Muslims to mobilize against injustice and oppression as they did for centuries during the Islamic rule, whether it is occurring in Palestine, Myanmar (Burma) or Occupied Kashmir. It is only the implementation of Islam that will put the affairs of Muslims in order, fulfilling their potential, from education to economy. And it is only the Khilafah State that can act as the platform upon which the current Muslim states will unify to become the world's most resourceful state. It is upon the people of power now to grant the Nussrah for the return of Khilafah (Caliphate) on the Method of the Prophet hood and finally bring an end to American tyranny.

Tafseer Al-Baqarah: 168-73

From the Book, Introduction to the Tafseer of the Quran, by the Ameer of Hizb ut Tahrir, the eminent jurist and statesman, Sheikh Ata Bin Khalil Abu Al-Rashtah

﴿يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطَوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ * إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ * وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوْلُو كَانُوا آبَائُهُمْ لَمْ يَعْلَمُوا شَيْئًا وَلَا يَهْتَدُونَ * وَمَثَلِ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً صُمُّكُمْ عُمِّي فَهُمْ لَا يَعْقِلُونَ * يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ * إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالْدَّمَ وَلَحْمَ الْخِنزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

“(168.O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of Shaytan (Satan). Verily, he is to you an open enemy.) (169. He (Satan) commands you only what is Soo' (سوء Wickedness) and Fahsha' (Abomination), and that you should say about Allah what you know not.) (170 When it is said to them: "Follow what Allah has sent down." They say: "Nay! We shall follow what we found our fathers following." (Would they do that!) even though their fathers did not understand anything nor were they guided) (171. And the example of those who disbelieve is as that of him who shouts to those (cattle) that hear nothing but calls and cries. (They are) deaf, dumb and blind. So they do not understand.) (172. O you who believe (in the Oneness of Allah)! Eat of the lawful things that We have provided you

with, and be grateful to Allah, if it is indeed He Whom you worship). (173. He has forbidden you only the Maitah (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for other than Allah. But if one is forced by necessity without willful disobedience nor transgressing due limits, then there is no sin on him. Truly, Allah is Oft-Forgiving, Most Merciful.)” [Surah Al Baqarah 2: 168-173]

Allah (swt) clarified within these Ayaat the blessings of Allah and His Provision for all of humankind, including the Kafireen.

Allah (swt) clarifies in these verses the following:

1. Allah (swt) clarified in the previous Ayaat regarding the evidences of Imaan and Oneness of Allah (swt), the love of Allah (swt) within the believers and the love of Equals (Andaad) among the Kafireen and also what Allah (swt) had prepared for the kafireen of painful torment for taking them instead of Allah (swt). Then, Allah (swt) clarified within these Ayaat the blessings of Allah and His Provision for all of humankind, including the Kafireen.

In the Ayaat, there is a Khitaab (خطاب Address) to the people that they eat from the earth which is lawful and good and the 'Amr (أمر Command) "كُلُوا" "eat" is the Command of Mubah (إباحة Permission).

“﴿وَلَا تَتَّبِعُوا خُطَوَاتِ الشَّيْطَانِ﴾“and follow not the footsteps of Shaytan” is the Tahreem (Prohibition) i.e. that you do not follow his ways and do not imitate him.

﴿إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ﴾ **“Verily, he is to you an open enemy”** i.e manifest hostility to humankind. This is Dalaalah (دلالة Evidencing) that the Shaytan no matter how wise his plans, thinking and consideration, it remains an exposed manifestation which will not deceive the possessors of sound intellect and straight forward nature, regarding the harm that it calls towards.

And then Allah (swt) clarified that the Shaytaan does not command Khair (خير Good) ever, but ordered all kinds of Shar (شر Evil), whether it does not reach the punishment by the Hadd - which is Soo' (سوء Wickedness)- or it does have punishment by Hadd- which is Fahisha - as Ibn Abbas (ra) said, or even that which lead to Kufr (Disbelief) such as the fabrication against Allah through Tahleel (تحليل Allowance) and Tahreem (تحريم Prohibition), as the Mushrikeen (Polytheists) do,

﴿وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ﴾ **“and that you should say about Allah what you know not”**

In this regard, it is a Dalaalah (دلالة Evidencing) of the necessity of confirming to the Commands and Prohibitions of Allah (swt) and not fabricating against Him (swt).

2. Allah (swt) then clarified the status of those who follow the steps of the Shaytaan, that if they are told to abide by the law of Allah (swt), they answer that they only follow what their fathers found. Here Allah (swt) rebukes them and refutes their answer, rebuking them for following their fathers in blind imitation, without consideration or reflection, knowing that their fathers were on a false doctrine that they professed, without reason and guidance.

This is a Kinaya (كناية Metonym) for lack of reflection, perception and sound understanding which those who disbelieve and cattle share in common!

﴿أَوَلَوْ كَانُوا آبَاءَهُمْ لَّا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ﴾ **“(Would they do that!) even though their fathers did not understand anything nor were they guided)”** The hamzah (ء) particle is to denounce the situation that they are in and expresses repulsion and surprise. The waw (و) particle is about the situation itself. Its meaning is that they follow their fathers in their Deen, whilst their fathers, whilst their father professed a Deen without reason or guidance.

3. Then Allah struck an example for those Kafiroon who follow their fathers in their misguidance without thinking or considering. There example, in their benefiting of what they are called to of Goodness and following of all that Allah (swt) has revealed, is like cattle that do not understand the shouts of their shepherd, except as mere sounds without meaning, so they do not hear of it but calls and cries, mere

sounds coming from near or far. This is a Kinaya (كناية Metonym) for lack of reflection, perception and sound understanding which those who disbelieve and cattle share in common!

﴿يَنْعِقُونَ﴾ **“he shouts”** which is the variation in the calls upon the cattle to rebuke them.

﴿بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً﴾ **“that hear nothing but calls and cries”** i.e. cattle that can hear only except as mere sounds without meaning, and Maal (مَا What) is mentioned to evidence that which is without intelligence.

﴿إِلَّا دُعَاءً وَنِدَاءً﴾ **“nothing but calls and cries”** Du'aa (دُعَاءُ calls) is for near Nida'a (نِدَاءُ cries) is for far, i.e. the cattle that hear only sounds coming from near or far.

The complete meaning is that when the Kafireen are told to follow all that Allah (swt) has revealed, they say, but we follow the Deen of our fathers, regardless of their falsehood and will follow them in blind imitation without examination or consideration.

Such are those who in their understanding and awareness of what they preach, are like the animals that are rebuked by their shepherd, they can only hear voices, and they turn with the voices wherever they roam without knowing the meanings of the voices, as to whether the voices are bad or good for the cattle, or whether they are cursing them or praising them, without distinguishing the voices of goodness from those of falsehood, or the lean from the meaty, for they are only sounds for them.

Just like the cattle that turn with the voices that reach them, back and forth, without understanding their meanings, the blind imitators turn with the Deen of their fathers, coming and going, without understanding that Deen or considering it to ascertain its validity. Instead they drown in its falsehood and misguidance as if they had no ears to hear, or tongues to speak with, or eyes to see with, their understanding and they do not understand as if their intellect has been disabled. **﴿صُمُّوا بِكُمْ عُمِّي فَهُمْ﴾** **“(They are) deaf, dumb and blind. So they do not understand.”**

4. Then Allah (swt) address his believing worshipers with a special address, after the general address to all people, which is a special mercy for and contentment with the Believers. And thus He provides them of the lawful, good

things and they are grateful to Him (swt) for His grace, for they believe in Him (swt) and worship Him (swt) Alone. And this special speech to them after the general address to all people is itself the indicator of what Allah (swt)

Just like the cattle that turn with the voices that reach them, back and forth, without understanding their meanings, the blind imitators turn with the Deen of their fathers, coming and going, without understanding that Deen or considering it to ascertain its validity.

has made ready for them of grace and contentment, **﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِنَّهُ يَكُونُ لَكُمْ رِزْقًا وَمَا يَكُونُ لَكُمْ بِهِ حَسْبًا﴾** **“O you who believe (in the Oneness of Allah)! Eat of the lawful things that We have provided you with, and be grateful to Allah, if it is indeed He Whom you worship”**

﴿إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلِيَ بِهِ لِغَيْرِ اللَّهِ﴾ **“He has forbidden you only the Maitah (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for other than Allah”** i.e He forbade th mentioned food.

The Arabs, if they prescribe a Tahreem (Prohibition) on that which is eaten that means that it is a Tahreem (Prohibition) to eat it, even if it is not explicitly mentioned that there is Prohibition upon eating it. For example, **﴿حُرِّمَتْ﴾** **“Maitah (dead animals) are prohibited for you”** [Surah Al-Maaida 5:3], so the eating is prohibited.

If the Prohibition is prescribed for what he drinks, the meaning is that it is a Prohibition upon its drinking. For example, **﴿كُلَّ مَسْكِرٍ خَمْرٍ﴾** **“every drink of wine and every wine is Haraam.”** [Muslim 3733, 3735, Tirmidhi 1784, An-Nisa'i 5488, Ibn Majah 3381, Ahmed]

If the prohibition is prescribed regarding women, it is meant to be regarding marriage to them. **﴿حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ﴾** **“Your mothers**

and daughters are forbidden upon you.”
[An-Nisa'a 4:23] i.e. their marriage.

This is because the Arabs when they utter a word, admit within it that which is required as indication by their language, without having to mention it separately.

“He has forbidden you only the Maitah (dead animals)” and the Maitah (الميتة dead animals) is a Lafz Aam (لفظ عام General Term) that applies to all that is not slaughtered through Shariah slaughtering, which is the slaughter and the butchering that is evident in the Shar'i Rulings, in all that is to be slaughtered, such as the cattle and all that is permissible to eat.

The Maitah also applies to all that is forbidden to eat of other animals, in the form of killing and death, through slaughter or other than that. In other words, all that is Halaal to eat is not said to be Maitah, unless it dies without Shari slaughtering. Maitah also includes all that is Haraam to eat of its meat, whether it died in the form of the Shariah slaughter or not.

Maitah also includes every part that is cut or separated from the living for RasulAllah (saaw) said: « ما قطع من البهيمة وهي حية فهو » «**What is cut from the beast whilst it is alive, is Maitah.**» [Tirmidhi 1400, Abu Daud 2475, Ibn Maajah 3207]

Maitah is a General Term that applies to every Maitah, unless a specific evidence is given as stated in the hadeeth of RasulAllah (saaw): « أحلت لنا ميتتان ودمان: السمك والجراد والكبد » «**Two kinds of Maitah and two kinds of blood are permitted for us,: fish, locust,**

liver and spleen.” [Ibn Maajah 3305, Ahmed 2/97]

“Blood” (وَالدَّم) is also a General Term and applies to all blood, unless there is a specific evidence as in the previous hadeeth where the Prohibition is specified to other than the liver and spleen. Blood also applies to what is stated in the Ayah **“flowing blood”** (أَوْ دَمًا مَسْفُوحًا) [Surah Al-Anaam 6:145] Blood includes the flowing blood i.e. the liquid flowing from the carcass. So the blood that is Haraam is only the flowing blood, from other than the liver and spleen.

“flesh of swine” (وَلَحْمَ الْخَنزِيرِ) is the known animal.

Allah (swt) clarifies that those who are forced to eat what which Allah (swt) forbade in the verse, Allah (swt) is Forgiving, Merciful and there is no sin in eating from that which God has forbidden in this case.

“that which is slaughtered as a sacrifice for other than Allah” (وَمَا أَهْلٌ بِهِ لغيرِ اللَّهِ) like the slaughter for idols, mentioning other than the name of Allah (swt). **“What”** (مَا) is in the Form of Generality, so the General Term includes all that is for other than Allah (swt), whether sacrificed for idols or others of the sort. And the sacrificing is the raising of the voice in slaughtering by name in the name of other than Allah (swt) and this slaughtered meat is Haraam.

﴿فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ﴾ 6.

“But if one is forced by necessity without willful disobedience nor transgressing due limits, then there is no sin on him.” Allah (swt) clarifies that those who are forced to eat what which Allah (swt) forbade in the verse, Allah (swt) is Forgiving, Merciful and there is no sin in eating from that which God has forbidden in this case.

However, the lifting of sin from eating the forbidden is conditional upon being really forced to ensure the lifting of the sin, which depends on two matters, otherwise there is no excuse for it and there is punishment. These two matters are mentioned in the verse added to the preposition of circumstance (غَيْرَ) “without”:

a. (غَيْرَ بَاغٍ) “without willful disobedience” which is without being an oppressor and oppression is putting the thing in the wrong place and the meaning is that this eating is motivated by being forced to preserve life, so eating for other than that means that he would have wronged himself with this eating because he used it in the wrong place.

So, Allah (swt) has forbidden eating the Maitah but if it is eaten through being forced to preserve life, so if he ate it in this circumstance then he would have used it in its place. However, if he eats what Allah (swt) has forbidden, whilst he is not forced to preserve life, then he used it in the wrong place and thus he will be disobedient i.e. an oppressor.

And we said that Baghian (Disobedient) (بَاغِيًا) in this sense which is the use of the eating of Maitah in the wrong place, which is being forced to preserve life. We said that because Allah (swt) has mentioned this in another verse (فَمَنْ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِثْمِهِ) “But whoever is forced by severe hunger with no inclination to sin” [Surah al-Maida 5:3], whilst this verse is (فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ) “But if one is forced by necessity without willful disobedience nor transgressing due limits, then there is no sin on him.” Both verses are in the same subject and comment on the same prohibited matters

meaning that they have one meaning as follows:

(فَمَنْ اضْطُرَّ فِي مَخْمَصَةٍ) “But whoever is forced by severe hunger” i.e. starvation that is threatening life and it is the same as (فَمَنْ اضْطُرَّ)

(غَيْرَ بَاغٍ) “But if one is forced by necessity without willful disobedience” i.e. without being an oppressor which means that it is being used in the right place to preserve life.

b. (وَلَا عَادٍ) “nor transgressing due limits” i.e. he does not go beyond that which is necessary to preserve his life. So, when he suffers from starvation causing destruction, he eats as much as he needs and he does not transgress to eating Haraam things through his desires and self-indulgence, or he indulged in it even though he found Halaal that fulfills his need.

So, if he goes beyond the necessary or inclines to eating that which Allah (swt) has made

Haraam, whilst he finds Halaal food instead of it, then he has indulged in sin and inclined towards it. This is the same meaning as in the other verse (غَيْرَ مُتَجَانِفٍ لِإِثْمِهِ) “with no inclination to sin” [Surah al-Maida 5:3] i.e. without indulgence in sin and no inclination towards it.

So, if he goes beyond the necessary or inclines to eating that which Allah (swt) has made Haraam, whilst he finds Halaal food instead of it, then he has indulged in sin and inclined towards it.

Strive for High Rank in the Sight of Allah (swt) Rather than Worldly Status in the Eyes of the People

Musab Umair

Worldly status that is based on wealth, lineage and access to power and privilege cripples the one who is afflicted by it. It is a dangerous corruption that is an obstacle to individuals committing to Islam and honoring its commands. It prevents the one who perceives himself from a higher status and from listening to the good advice of others. It prevents the one who perceives himself of a lesser status from accounting others for their wrongs. Pomp, privilege and VIP protocol is extended to those who are conceived of higher status.

People observe that within the initial formation of a new relationship; they are being sized up regarding their tribe, education and wealth to decide their “place” and status in society. In some, even acts of piety become a means to show-off and earn status. Status upon worldly standards is deserving of rejection, like the Hindu caste system and English class system, which are reviled. Not only does it reek of injustice and discrimination, such that people lament the lack of merit in society, it is far removed from the pure standards that Islam has set.

Allah (swt) and His Messenger (saw) provide the cure for this afflicting and debilitating disease of worldly status. Islam awakens within the human sole humility before the greatness of Allah (swt) and thanks for any

privilege He (swt) has been extended. It incites a believer to avail all that he has of privilege to further the cause of Truth, rather than it becoming a wall that prevents him from seeing the Truth. It awakens within him envy of seeking knowledge in Islam. It drives him to consider sacrificing for the sake of Allah (swt), rather than looking down through at sacrifice of

Dunya for Islam as a destructive and wasteful pursuit. It sets his eyes firmly on seeking the highest status in the Aakhirah, by being the one with whom Allah (swt) is pleased. Islam does this uniquely because it firmly places in the hearts and souls that the criterion for rank, is Taqwa (تقوى/Piety).

﴿يَا أَيُّهَا النَّاسُ﴾
إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا
وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ
﴿O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of

Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.” [Surah al-Hujarat 49:13].

Let us remember that this noble Ayah was revealed to a society which was stricken by status in Dunya. Tribal origins were the basis for relations, justice and standing. Tribal lineage was held as an even higher standard for worldly status than wealth in our age, which is

Worldly status that is based on wealth, lineage and access to power and privilege cripples the one who is afflicted by it. It is a dangerous corruption that is an obstacle to individuals committing to Islam and honoring its commands.

drowned in the cheap materialism of the Western so-called “civilization.” Thus, Allah (swt) reminded us that He has created them all from a single person, Adam (as), and from that person He created his mate, Hawwa'. From their offspring He made nations, comprised of tribes, which include sub-tribes. Therefore, Allah (swt) reminded those afflicted with tribalism of their equal status in origin, for all peoples are the descendants of Adam (as) and Hawwa' and share this honor equally.

Allah (swt) forbade the belittling or raising up of others in terms of worldly status. Allah (swt) confirmed to mankind that they are all equal in their humanity in origin and then elevated on the basis of Taqwa alone. The tribal lineage is not for pride and status but for recognition alone. Mujahid said that Allah's statement, (لِتَعَارَفُوا) “that you may know one another” refers to one's saying, “So-and-so the son of so-and-so, from the tribe of so-and-so.”

Taqwa is the standard for status and that is known to Allah (swt) alone. Allah, the Exalted, said, (إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَاتُمْ) “Verily, the most honorable of you with Allah is that (believer) who has At-Taqwa” meaning, “you earn honor with Allah the Exalted on account of Taqwa, not family lineage.”

In our great Deen, the standard for high rank is that which is concealed within the hearts of men but in the plain sight of Allah (swt), Taqwa. RasulAllah (saw) gave a Khutbah to the people on the day of the opening of Makkah in which he (saaw) said: « يَا أَيُّهَا النَّاسُ إِنَّ اللَّهَ قَدْ أَذْهَبَ عَنْكُمْ عُبِّيَّةَ الْجَاهِلِيَّةِ وَتَعَاطَمَهَا بِأَبَانِهَا فَالْنَّاسُ رَجُلَانِ رَجُلٌ بَرٌّ تَقِيٌّ كَرِيمٌ عَلَى اللَّهِ وَفَاجِرٌ شَقِيٌّ هَيْنَ عَلَى اللَّهِ وَالنَّاسُ «O you people! Verily Allah has removed the slogans of

Jahiliyyah from you and its reverence of its forefathers. So, now there are two types of men: A man who is righteous, has Taqwa and honorable before Allah, and a wicked man, who is miserable and insignificant to Allah. People are children of Adam and Allah created Adam from the dust.”

[Tirmidhi] Al-Bukhari narrated that Abu Hurayrah said, “Some people asked the Prophet (saw), ‘Who is the most honorable among people?’ He replied, «أَكْرَمُهُمْ عِنْدَ اللَّهِ أَتَقَاهُمْ» “The most honorable among them with Allah is the one who has the most Taqwa.” They said, ‘We did not ask you about this.’ He (saw) said, «فَأَكْرَمَ النَّاسِ يُوسُفُ نَبِيُّ اللَّهِ، ابْنُ نَبِيِّ اللَّهِ، ابْنُ خَلِيلِ اللَّهِ»

“Then the most honorable person is Yusuf, Allah's Prophet, the son of Allah's Prophet, the son of Allah's Khalil.” They said, ‘We did not ask you about this.’ He (saw) said, «فَعِنَ مَعَادِنِ الْعَرَبِ تَسْأَلُونِي؟» “Then you want to ask me about the Arab lineage” They said, ‘Yes.’ He said, «فَخِيَارِكُمْ فِي الْجَاهِلِيَّةِ خِيَارِكُمْ فِي الْإِسْلَامِ إِذَا فَهَمُوا» “Those among you who were best in Jahiliyyah, are the best among you in Islam, if they attain religious understanding.”

RasulAllah (saw) warned his Ummah about taking appearance or wealth as the standard for high rank. Wealth grants worldly status today such that the people flock around the wealthy, like bees to honey, praising and serving them, only to promptly abandon anybody who falls on hard times as if they never knew them.

RasulAllah (saw) said, «إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَأَمْوَالِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ» “Verily, Allah does not look at your appearance or wealth, but he looks at your

Wealth grants worldly status today such that the people flock around the wealthy, like bees to honey, praising and serving them, only to promptly abandon anybody who falls on hard times as if they never knew them.

hearts and actions.” [Muslim]. Thus, RasulAllah (saw) reminded the Muslims to focus on that which really elevates them, their hearts, filled with fear of Allah (swt), and their actions, constantly undertaken for the pleasure of Allah (swt).

In the Islamic society, Taqwa is the standard for high rank and so the envy of those with an abundance of wealth is rejected. It is replaced by the envy for the one who gives from his abundant wealth for the cause of Islam and the one who has knowledge of the Deen in abundance and conveys it to other. RasulAllah (saaw) said, «لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ رَجُلٌ آتَاهُ اللَّهُ مَالًا فَسَلَّطَهُ عَلَىٰ هَلْكَتِهِ فِي الْحَقِّ وَرَجُلٌ آتَاهُ اللَّهُ حِكْمَةً فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا» “There should be no envy but only in case of two persons: one having been endowed with wealth and power to spend it in the cause of Truth, and (the other) who has been endowed with Hikmah (حكمة Knowledge of Deen) and he decides cases with the help of it and teaches it (to others).” [Muslim].

In the Islamic State, Taqwa is the standard for high rank and so there is no favouritism for the privileged, as is commonly seen in the Muslim World in the absence of the Khilafah on the Method of the Prophethood. When it was requested that a woman who committed theft be pardoned because she was from a noble family, RasulAllah (saaw) warned the Muslims by saying «إِنَّمَا أَهْلَكَ الدِّينَ قَبْلَكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمْ ... الشَّرِيفُ تَرَكَوهُ وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ أَقَامُوا عَلَيْهِ الْحَدَّ» “The people before you were ruined because when a noble person amongst them committed theft, they would leave him, but if a weak person amongst them committed theft, they

would execute the legal punishment on him. By Allah, were Fatimah, the daughter of Muhammad, to commit the theft, I would have cut off her hand.” [Bukhari].

And woe to those who lose themselves by using acts of Piety as a means to earn worldly status in the sight of the people. Indeed, Riyaa’ (رياء Showing Off) is not Piety, for Piety is seeking the pleasure of Allah (swt).

Riyaa’ is showing off in order to please the people and achieves nothing but the anger of Allah (swt). RasulAllah (saw) said, «يكون في آخر الزمان ديدان» القراء، فمن أدرك ذلك الزمان فليتعوذ بالله من الشيطان الرجيم ومنهم، وهم الأنتنون، ثم يظهر قلائس البرود فلا يستحيا يومئذ من الرياء، والتمسك يومئذ بدينه كالقابض على جمرة، والتمسك بدينه أجره كأجر خمسين، قالوا: أمنا أو منهم؟ “At the end of the time there will be the worms of (Qur’an) reciters. So whoever lived at that time let him seek refuge by Allah from the cursed shaytan and from them, and they are the most evil smelling. Then there will appear hoods of the outer garments, and at that time

there will be no shame of the showing off (Riyaa’). The one who holds to his Deen during that period will be like the one who holds his hand on a live coal, and the one who holds to his deen will have the reward of fifty men who act as he does. They asked: will they be like fifty of them or us? He said: They are rather fifty of you.” [Al-Haakim]. No, the one who yearns for the high rank in the sight of Allah (swt) cares not for his worldly status through acts of Deen in the eyes of the people. It is he who truly will be driven by Piety, enjoining the good and forbidding the evil, regardless of whether the people are

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pleased with him. It is he who will speak firmly and act decisively to account the rulers regardless of the blame of the tyrants.

Islam removes the disease of striving for worldly status in the eyes of the people comprehensively. It liberates man from the cheap struggle for worldly status in this temporary life. It raises the ambition of the believer to pursue a high rank in the life that is never ending in Jannah. So, the one who is wise, seeks to raise his rank to that of the most favored of the inhabitants of Jannah, the martyrs.

Thus, the believer makes Dua for the high rank of the martyrs, striving his utmost in obedience to Allah (swt) to earn that honor, forsaking the Dunya for the sake of Aakhirah. RasulAllah (saaw) said, « مَنْ سَأَلَ اللَّهَ الشَّهَادَةَ بِصِدْقٍ بَلَغَهُ اللَّهُ مَنْزِلَ الشَّهَادَةِ وَإِنْ مَاتَ عَلَى فِرَاشِهِ «He who asks Allah for martyrdom, Allah will raise him to the high rank of the martyrs, even if he dies on his bed.» [Muslim]. Thus, the believer discards worldly ambitions and fixes his gaze firmly on the Aakhirah, seeking the high status through making relations for the sake of Islam, without consideration of lineage and wealth. RasulAllah (saaw) said, « إِنَّ مِنْ عِبَادِ اللَّهِ لِأُنَاسٍ مَا هُمْ بِأَنْبِيَاءَ وَلَا شُهَدَاءَ يَغِيظُهُمُ الْأَنْبِيَاءُ وَالشُّهَدَاءُ يَوْمَ الْقِيَامَةِ بِمَكَاتِهِمْ مِنَ اللَّهِ تَعَالَى». قَالُوا يَا رَسُولَ اللَّهِ تُخَيِّرُنَا مَنْ هُمْ. قَالَ «هُمْ قَوْمٌ تَحَابُّوا بِرُوحِ اللَّهِ عَلَى غَيْرِ أَرْحَامٍ بَيْنَهُمْ وَلَا أَمْوَالٍ يَتَعَاطَوْنَهَا فَوَاللَّهِ إِنْ وُجُوهُهُمْ نُورٌ وَإِنَّهُمْ عَلَى نُورٍ لَا يَخَافُونَ إِذَا خَافَ النَّاسُ وَلَا يَحْزَنُونَ إِذَا حَزَنَ النَّاسُ». وَقَرَأَ هَذِهِ الْآيَةَ (أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ) «There are people from the servants of Allah who are neither prophets nor martyrs; the prophets and martyrs will

In the Islamic State, Taqwa is the standard for high rank and so there is no favouritism for the privileged, as is commonly seen in the Muslim World in the absence of the Khilafah on the Method of the Prophethood.

envy them on the Day of Resurrection for their rank before Allah, the Most High. They (the people) asked: Tell us, Messenger of Allah, who are they? He replied: They are people who love one another for the spirit of Allah (i.e. the Qur'an), without having any mutual kinship and exchanging property. I swear by Allah, their faces will glow and they will be (sitting) in (pulpits of) light. They will have no fear (on the Day) when the people will have fear, and they will not grieve when the people will grieve. He then recited the following Qur'anic verse: (أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ) 'Behold! Verily for the friends of Allah there is no fear, nor shall they grieve.' [Abu Dawud] Thus, even though such believers are not better than Prophets (as) and martyrs, they will have the distinction that even the Prophets (as) and martyrs will acknowledge their high rank. And so let each believer play his part in laying the firm foundation for a new era of the dominance of Islam, a generation that strives for high rank in the sight of Allah (swt) alone.

There are Six Severe Afflictions about which RasulAllah (saaw) Feared for Us, Warning Us against Falling into. Alas, today, we are Witness to their Occurrence, O Messenger of Allah (saaw)!

Abu Nizaar As-Shaami

Awf bin malik (ra) narrated from the Prophet (saw): « أخاف عليكم ستاً: إمارة السفهاء، وسفك الدم، وبيع الحكم، وقطيعة الرحم، ونشواً يتخذون وسفكاً للقرآن مزامير، وكثرة الشرط » أخرج الطبراني "I fear six matters for you: The leadership of the feeble-minded, spilling of blood, selling of ruling (governance), breaking ties, taking the Quran as musical instruments and excessive policing" Reported by Tabarani

1. Leadership of *Sufahaa* (سفهاء) Feeble-Minded) people: Perhaps this was the most important and greatest of the fears and perhaps the remaining fears emanate from this. RasulAllah (saaw) mentioned this first as the principle fear of all the fears and the introduction to all of them.

So just who are the feeble-minded?

They are the ignorant, frivolous and deficient in intellect and capability. They are people of impulse and carelessness, poor in conduct and estimation. The *Sufahaa* are the ones that Islam does not consider capable enough to even manage their own money. Allah (swt) said, ولا تؤتوا السفهاء أموالكم "....And do not give the feeble-minded your property..." [Surah an-Nisa'a 4:5]

Islam commanded the guardians of the feeble-minded to manage their affairs, just as it

also commanded their being placed under guardianship. So if the *Sufahaa* are not to be trusted with their own wealth, then how is it that they are to be entrusted with people's affairs?

As for the description of RasulAllah (saaw) of the leadership of the *Sufahaa*, it is mentioned in the hadith of Ka'ab bin 'Ajrah when he (saaw) said to him: «أعاذك الله من إمارة السفهاء» قال: «أمرأء يكونون

So if the *Sufahaa* are not to be trusted with their own wealth, then how is it that they are to be entrusted with people's affairs?

من بعدي، لا يهتدون بهدائي، ولا يستنون بسنتي، فمن صدقهم بكذبهم وأعانهم على ظلمهم فأولئك ليسوا مني ولست منهم، ولا يردون عليّ حوضي، ومن لم يصدقهم بكذبهم ولم يعنهم على ظلمهم فأولئك مني "I seek refuge from Allah (swt) for you from the leadership of *Sufahaa*, He asked, what is the leadership of *Sufahaa*?, He (saw) said: Leaders who will come after me, who will not be guided by my guidance, who will not follow my Sunnah, whoever believes in their lies and supports in their oppression, they are not from

me and I am not from them, and they will not be gathered with me at my *Haudh* (حوض Sacred Fount), and whoever does not believe in their lies and does not support them in their oppression, they are from me and I am from them and they will be gathered with me at my *Haudh* ..." [Narrated by Ahmad and by Bazzar]

When the rulers follow the example of the West and seek guidance from the *Kufr* laws, it is at such a time that you can be sure that you are subject to the leadership of the *Sufahaa*... and when a ruler is proud of his implementation of secular laws and openly proclaims his close relationship with the most steeped in disbelief of the creations of Allah (swt) and the harshest of them in their war against Islam, then you are surely living under the leadership of the *Sufahaa*'

What is the Way to Escape the Leadership of the *Sufahaa*?

RasulAllah (saaw) clarified the *Hukm Shari'* for all the Muslims regarding these *Sufahaa*. He (saw) said: «فمن صدقهم بكذبهم وأعانهم على ظلمهم فأولئك ليسوا مني ولست منهم، ولا يردون عليّ حوضي»
“...whoever believes in their lies and supports them in their oppression, he is not from me and I am not from them, and they will not be gathered with me at the *Haudh*”

Without doubt believing is other than obedience, so if merely believing is supporting them in their oppression, then what of obeying them? By obedience, you are prolonging their era and their oppression. And if RasulAllah (saaw) prohibited us from obedience of the *Sufahaa*, so what of those who make excuses for them? And, what of those who promote and support them, call for their election and the election of their movements and parties? RasulAllah (saaw) said, أولئك ليسوا مني ولست منهم “they are not from me and I am not from them” What is most grave is that RasulAllah (saaw) disowns you on the Day when all the people rush to him, whilst he (saaw) turns you away!!

And what is most harsh is that the greatest of the Prophets (as) would direct their people to go to the Prophet (saaw) ... اذهبوا إلى محمد...

“...Go to Muhammad...,” but despite being from his Ummah, you will not be allowed to draw close to him.

You will see the gathering of believers at his *Haudh* (حوض Sacred Fount), whilst you will be kept away, with your thirst killing you!! Those who did not quench their thirst with his (saaw) *Shariah* in the *Dunya* will not quench their thirst from the *Haudh* of RasulAllah (saaw) on the Day of Judgment ... And all of this would be because of your silence towards the leadership of the *Sufahaa*.

As for the rest of the fears, they are all completely expected consequences of the state under the leadership of the *Sufahaa*.

2. Selling ruling (governance): Ruling will become a commodity which can be purchased by whoever has the required

eligibility to be appointed as leader in the post of the feeble-minded! Naturally, no-one who follows the Sunnah and is guided by the Book will be eligible. The price of ruling is a bribe that the buyer pays at the cost of his Deen. And if governance is taken over by people who are not fit for it, then wait for the Hour!

3. Spilling of blood: When the deterrent of *Taqwa* (تقوى Fear of Allah) disappears, so disappears with it the means for evidence and affirmation. Thus what remains with the rulers is nothing other than the styles of the *Firaun* (Pharaoh), سنقتل أبناءهم... لا قطعن أيديكم وأرجلكم... “... we will kill their sons.... I will chop your hands and your feet....” And do not ask about the absence of security and great instability in the state of the *Sufahaa*.

4. Excessive policing: a police state, where the pious individuals are scrutinized. This is because the feeble-minded fear from their people, trembling at the least of movements.

When the rulers follow the example of the West and seek guidance from the *Kufr* laws, it is at such a time that you can be sure that you are subject to the leadership of the *Sufahaa*...

This is why you will find their countries are filled with their loyal assistants, who hold on to their whips like the tails of cattle, terrorizing the people and lashing their backs, arising to the displeasure of Allah (swt) and reposing in His anger.

5. Breaking ties: If the leadership of the *Sufahaa* manifests as political corruption, selling ruling manifests as administrative and every day corruption, spilling blood falls under the insecurity, excessive policing falls under military oppression, then breaking the ties is represented by the social corruption in the ruling apparatus of the state of *Sufahaa*, for whoever is deprived of the fear of Allah (swt), will not be deterred from any wrong, even by the fear of the father or the mother.

6. Taking the Quran as musical Instruments: When the Quran does not become the constitution, when its ruling is sold, its provisions and laws discarded and the official laws in the country are its antithesis, it is at such a time that the Quran is recited on the tongues of reciters and palace scholars of the *Sufahaa* such that it becomes similar to songs in status. And those who recite it in front of the *Sufahaa* rulers are like the singers and the entertainers, whilst the presenters of media programs would be those of the most beautiful voices, rather than those of the best understanding in *Fiqh*. It has been reported in a narration from RasulAllah (saaw) **يقدمون أحدهم ليس بأقرئهم ولا أفضلهم إلا ليغنيهم غناءه** “They will not give preference to those who are the most knowledgeable in Quran and best amongst them, rather they will give preference to those who say what they like to hear from amongst them.”

...wherever
Democracy has
come into
existence, the
power has always
gone into the hands
of corrupt elite
groupings. The
West, where
Democracy
originated, is not
free from
corruption either.

The list of fears started with the leaders of the state and ended with the leaders of *Salah!* This is the enormity of the danger of the feeble-minded leadership and its destructive effects on the land and the people. What words could be truer and what advice could be dearer than yours, O RasulAllah!! We have indeed seen all the six fears. We have tasted their bitterness and have been burnt by their heat. And we feel it was us, you were addressing when you and Ka’ab bin ‘Ajjrah spoke to each other and you made *dua* to Allah (swt) to protect him from this.

O Allah, who made Muhammad (saaw) the leader of all the Prophets (saaw), we ask that You tear down the leadership of the *Sufahaa* through us and that You establish the *Khilafah* through us. O Allah, the *Sufahaa* have filled earth with corruption and the countries with misguidance, so enable us, O Allah (swt), to face their oppression and expose their lies, so that we can meet the Beloved (saaw) on the Day of Judgment at his *Haudh* with our faces illuminated by the light of his countenance, our heads held up high with the testimony that we are from him (saaw) and he (saaw) is from us, quenching the thirst in our hearts by drinking from his (saaw) pure hand, a drink which will take away all the bitterness we have tasted during the leadership of the *Sufahaa* for all these long years. And grant us what has been promised for the *Muttaqeen*, a proclamation thus **سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ** “Peace be upon you; you have become pure; so enter it to abide eternally therein” [Surah Az-Zumar 39:73]

Hanafi Fuqaha on Seeking Assistance of the Disbelievers in War

Usman Badr

Imam Muhammad (d. 189), the companion of Abu Hanifa (d. 150) – Allah’s mercy be on them both – the main transmitter of his madhhab and a mujtahid in his own right, said: *ولا بأس بأن يستعين المسلمون بأهل الشرك على أهل الشرك* “إذا كان حكم الإسلام هو الظاهر عليهم” It is alright for the Muslims to seek the help of polytheists when fighting against (other) polytheists *if the rule of Islam is dominant over them.*” (al-Siyar al-Kabir , 4:191, emphasis added)

This is the authoritative statement on the matter in the Hanafi madhhab. Imam Muhammad clarifies the hukm of what is designated in fiqh as the issue of seeking assistance in war from the disbelievers. He notes that assistance can be sought when Islamic rule is dominant. The implication of this condition is operative. That is, when Islamic rule is not dominant, seeking assistance is not allowed.

In other words, seeking assistance is strictly conditional. If, and only if, the rule of Islam is dominant, it is allowed for the Muslims to use non-Muslims in war. When Islam is not dominant, that is, when the disbelievers are dominant, it is not allowed.

Two points need to be clarified here:

One, the rule of Islam being dominant refers to the existence of Dar al-Islam, which is the abode wherein the rules of Islam (Shari’ah) are applied and the security of the lands is

secured by the authority of Islam, that is, by the Muslims. Two, seeking assistance can be of the form where the Muslims ask some non-Muslims – such as the Ahl al-Dhimma (Non Muslim citizens) living in Dar al-Islam – to fight with them or it can be of the form where some non-Muslims request to fight alongside the Muslims. In other words, the request can come from either side. However, in either case, the non-Muslim must fight under the command and leadership of the Muslim army.

Imam Muhammad goes on to respond to a contention made by some that since al-Zubayr (ra), from the Muslims who migrated to Habasha, fought with the Najashi when an enemy of his fought him, it is allowed for Muslims even to fight under the command of a non-Muslim army. Imam Muhammad responds to this by saying that the correct interpretation of these narrations is that either the Najashi was a Muslim as the time or the Muslims had no other choice as indicated by some narrations. He stated, *هذا الحديث يستدل من يجوز قتال المسلمين مع المشركين تحت رايتهم، ولكن تأويل هذا من وجهين عندنا: أحدهما: أن النجاشي كان مسلماً يومئذ، كما روي، فلهذا استحل الزبير القتال معه. والثاني: أنه لم يكن للمسلمين يومئذ ملجأ غيره* This hadeeth indicates that it is permissible for Muslims to fight

with polytheists under their banner, but this interpretation has two aspects for us:

One: that the Negus was a Muslim on that day, as narrated, so Az-Zubayr turned fighting with him. The second: that the Muslims did not

Imam Muhammad clarifies the hukm of what is designated in fiqh as the issue of seeking assistance in war from the disbelievers. He notes that assistance can be sought when Islamic rule is dominant. The implication of this condition is operative. That is, when Islamic rule is not dominant, seeking assistance is not allowed.

have other alternate recourse at that time" Therefore it is an exceptional case which cannot be generalised.

Shams al-A'imma Abu Bakr Muhammad ibn Abi Sahl al-Sarakhsi (d. 483), one of the early Hanafi fuqaha, explains the evidence for the above-mentioned Hanafi position in his commentary on *al-Siyar al-Kabir*. He notes that the Prophet (saw) sought the assistance of the Jews of Bani Qanuqa' against Bani Quradha and he allowed some disbelievers to come to battle with the Muslims as in the case of Safwan in Hunain and Ta'if. He explains that this type of action is but an instrumental use of the disbelievers for an end that is to the benefit of the Muslims.

At the same time, he adds, that in other cases the Prophet (saw) refused disbelievers to fight with him, such as in the case of Jewish allies of Abdullah ibn Ubayy who came along to fight in Uhud. The Prophet (saw) ordered them to return saying, «إنا لا نستعين بمن» **«We do not seek assistance from disbelievers.»** Al-Sarakhsi mentions that in such cases those who were refused were a *Ahl ul-Man'ah* (أهل منعة) (Considerable Force) in which case it is disliked to allow them, as they could turn against the Muslims if the Muslims suffer a blow and find themselves weak. This is in the case where the disbelievers intend to fight under the banner and command of the Muslims. As for the case where the disbelievers are a considerable force and they intend to fight under their own banner and leadership, this is absolutely prohibited (Sharh al-Siyar al-Kabir 4:191-3).

Al-Sarakhsi also addressed the issue in his fiqh masterpiece *al-Mabsut* (المبسوط) 10:23-24. Here again, he mentions some cases in which the Prophet (saw) refused disbelievers from

fighting with him and others where he allowed it. He notes that the difference is in the strength of the disbelievers and whether they fight under the Muslims or by themselves.

When they fight as individuals who do not comprise a strong force, they can be allowed for in this case, doing so serves our purpose and there is not a threat. But if they want to fight as a separate entity under their own banner, this is not allowed as it entails a potential threat. Al-Sarakhsi cites the hadith in which the Prophet asked the Jewish allies of Abdullah ibn Ubay to return in Uhud, summarising the hukm as follows: تأويله أنهم كانوا متعززين في أنفسهم لا يقاتلون تحت راية المسلمين، وعندنا إنما يستعين بهم إذا كانوا يقاتلون تحت راية المسلمين، فأما إذا انفردوا براية أنفسهم فلا يستعان بهم، وهو تأويل ما روي عن النبي صلى الله عليه وسلم أنه قال: «لا تستضيئوا بنار المشركين»، وقال صلى الله عليه وسلم: «أنا بريء من كل مسلم مع مشرك» يعني: إذا كان المسلم تحت راية المشركين. "The correct interpretation of this hadith is that they were powerful in

For us, we only seek assistance from them if they were fighting under the Muslims' banner. If instead they want to fight under their own banner then we do not seek assistance from them.

themselves not fighting under the Muslims' banner. For us, we only seek assistance from them if they were fighting under the Muslims' banner. If instead they want to fight under their own banner then we do not seek assistance from them. This is also the correct interpretation of the Prophet's (saw) saying, «لا تستضيئوا بنار المشركين» **«Do not seek light from the fire of the polytheists'»** and his (saw) saying, «أنا بريء من كل مسلم مع مشرك» **«I am free from every Muslim who fights together with a polytheist'»**, meaning if the Muslim is under the polytheists' banner."

This is the basic position on this matter according to the Hanafi fuqaha, reiterated by other early and later scholars as the following two citations also show. Abu Bakr al-Jassas, (أبو بكر الجصاص) in his *Ahkam al-Qur'an* (أحكام) (القرآن) 2:559 said, لا بأس بالاستعانة

بالمشركين على قتال غيرهم من المشركين إذا كانوا متى
ظهروا كان حكم الإسلام هو الظاهر، فأما إذا كانوا لو ظهروا
كان حكم الشرك هو الغالب فلا ينبغي للمسلمين أن يقاتلوا
معهم. “Our companions (Hanafi fuqaha) said
that it is okay to seek assistance from the
polytheists when fighting other polytheists
when the rule of Islam is dominant. If the rule
of shirk is dominant, Muslims should not fight
with them.” And Alaa’ al-Din al-Kasani (علاء
الدين الكاساني) in his *Bada’i al-
Sana’i*, (بدائع الصنائع) 7 :101 said,
بالكفار ولا ينبغي للمسلمين أن يستعينوا
على قتال الكفار؛ لأنه لا يؤمن غدرهم، إذ
العداوة الدينية تحملهم عليه، إلا إذا اضطروا
“The Muslims should not seek assistance from the
disbelievers in fighting other
disbelievers – except in the case
of dire necessity – because there
is no security from their betrayal.
Their enmity against Islam
pushes them towards such
betrayal.”

We may note in the reasoning of the Hanafi fuqaha, based on the evidences, that their concern is with Muslims not falling under the influence of the disbelievers or being utilised for their agenda or for the protection and furtherance of their interests. This is why they stipulate that seeking their assistance or allowing them to fight with us is only allowed when Islam is dominant and they fight under our authority. In such a case, they serve our interests and there is nothing to fear. If this is not the case, however, then we would be serving their interests and the blood of Muslims would be split in the service of the interests and agendas of kufr entities.

This reasoning is also discernible in the related issue of seeking the assistance of disbelievers against Muslim rebels. Ibn ul-Humam (ابن الهمام) mentions in *Fath al-Qadir* (فتح القدير) (6 :109) that Ahl al-Adl (those who

have the legitimate authority in the eyes of Shari’ah) can use the Ahl al-Dhimma in fighting the rebels so long as the fight remains within Dar al-Islam. But if the fight moves to Dar al-Shirk, they cannot use the assistance of any disbelievers.

We may conclude by saying that in this issue there are a number of ahadith in which the

Prophet (saw) explicitly prohibits seeking the assistance of disbelievers in war, such that the hadith extracted by Ahmad and al-Nasa’i in which he (saw) said, «**لَا تَسْتَضِيئُوا بِنَارِ الْمُشْرِكِينَ**» ‘**Do not seek light from the fire of the disbelievers.**’ [Ahmad]

However, in other ahadith he (saw) did seek the assistance of some disbelievers or allowed them to fight with him. This is because the prohibition is not absolute but conditional and subject to a criterion.

For the Hanafi fuqaha, this criteria is the dominance of Islam and that any disbelievers fighting with us fight under our banner and leadership. This will only be the case in the case of individuals or small groups. As for anything that means they fight as separate entities or we fight for their interests, this is not allowed.

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Lessons from the Arab Spring

The Arab Spring came as a surprise for many following the Middle East. One did not expect that a people that had lived under oppression and tyranny for decades, would awaken and rise from the ashes of oppression and suppression. Moreover, the people would stand defiantly in the face of the tyrants that had punished them with the worst of the punishments. The tyrannical rulers of the Arabs and the colonialist disbelievers had assumed that this Ummah would never arise, especially after having destroyed her Khilafah that had unified her, thus splitting her into tiny pieces and appointing butchers over her who stopped her from learning Islam and implementing Islam as a political authority.

It is true that one was surprised by these revolutions, but they confirmed the truth of the hadith of Rasulullah (saaw) when he said, لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ كَذَلِكَ **“A group of people from my Ummah will always remain triumphant on the right path and continue to be triumphant (against their opponents). He who deserts them shall not be able to do them any harm. They will remain in this position until Allah's Command is executed (i.e. Qiyamah is established). They will remain in this position.”** [Bukhari, Muslim]. Even if the Ummah has had a setback, failing in its stance as an independent and leading nation in the world, it takes little time to wake up and revive herself again. Many historical precedents have established this. When Muslim Lands were occupied, as was the case of the Blessed Lands

of Palestine, which were occupied by the Crusaders for almost a hundred years, which was longer than the occupation by the Jews today. This example established that even in that situation, the Ummah revived itself and revolted against the crusaders, freeing herself and her lands from their filth.

Islam and the Islamic Aqeedah in the Ummah is what prevents her from dying, being destroyed or being assimilated within other civilizations. The Islamic ideology and its nature is superior to the man-made ideologies and so does not assimilate with other civilizations, which are inferior to it.

Islam and the Islamic Aqeedah in the Ummah is what prevents her from dying, being destroyed or being assimilated within other civilizations. The Islamic ideology and its nature is superior to the man-made ideologies and so does not assimilate with other civilizations, which are inferior to it. Thus, the Ummah has not left her Deen despite the disbelieving colonialists' promotion of their western civilization, which is built on premise of freedoms and intellectual aberrations, and its forceful implementation over the Ummah through their agent rulers, as well as through education, media and cultural platforms. Instead, the driving force for the Islamic Ummah has been her Deen, inciting the Arabs to revolt against the secular regimes that contradict her Islamic Aqeedah. This is why Islam has been the special

ingredient in these revolutions, rather than nationalism, patriotism or other impulsive causes. This was evident in the Syrian Revolution, where the slogan of the revolution was “It is for Allah, It is for Allah”.

Even when some of the sold out groups attempted to hijack the revolutions in Yemen, Tunisia, Libya and Egypt, the Ummah freed itself from these two-faced dubious people,

who attempted to show themselves as leaders of these revolutions. Instead, the Ummah renewed its revolution against those who were attempting to hijack the revolution. The Ummah did not want those new agent rulers in their lands and the reason was that these rulers did not implement Islam. Islam alone would bring justice to the people, after the oppression from the previous agent rulers. The Ummah rejected them despite their raising slogans of democracy and opening the doors to "freedoms" as they claimed, to the extent of granting licenses to parties that are working to uproot these regimes and establish the Khilafah on the Method of Prophethood on their ruins, when previously they had not granted licenses. Thus, they granted Hizb ut Tahrir a license in Tunisia, gave permission to it to open an office in Egypt and turned their gaze away from it in Yemen.

Yes, Islam was the motivation behind these revolutions. Therefore, martyrdom for the sake of revival was the theme of the struggle that was carried out by the Arab Muslims. Unless Islam comes to power, these people will not calm down and settle. Islam is the only just system and if the people are not ruled by all that pleases Allah (swt), the people will neither be granted equality nor receive their rights, that have been denied them for decades. Therefore, whoever wants to lead this Ummah must be Islamic, pure and sincere. If he is not, he will not be able to lead, as a true leader. Moreover, if he merely claims his adoption to Islam, he will be exposed before the Ummah and she will reject him.

Thus, the Aqeedah of Tawheed (توحيد Oneness) was the only Aqeedah which defeated the communist atheism. Islam alone defeated the communist though, whilst the West was confined to rallying military and economic alliances against the Soviet Union, due to its inability to confront its ideology.

One of the lessons that emerged clearly from the Arab Spring is that Islam resolved the issue of the clash of civilizations in the favor of Islam. The Islamic Aqeedah was the only ideology capable of defeating the communist dialectic theory. The communist bloc failed to spread its thought amongst the Ummah and so failed to make it dominant. Thus, the Aqeedah of Tawheed (توحيد Oneness) was the only Aqeedah which defeated the communist atheism. Islam alone defeated the communist though, whilst the West was confined to rallying military and economic alliances against the Soviet Union, due to its inability to confront its ideology. This was obvious through the emergence of Islam in the former Soviet Republics of Central Asian and the Fergana Valley. When the death of communism was announced, with the disintegration of the Soviet Union, there was a withdrawal of troops and an end to the strict, suppressive, communist legislative oppression of the people. However, when the rulers of these formerly communist republics were unable to confront the Islamic thought, with neither the communist thought nor the capitalist thought that they subsequently adopted, they returned to similar methods of suppression.

Secularism, including its democracy, dominated the world in the early 1990s. Yet, despite the un-challenged position of the Western world in the international scenario, it was not able to triumph over Islam and Muslims in terms of civilization. The demands of Arab revolutions included neither democracy nor freedoms nor free markets nor libertinism or any of the Western ideas that

have long been promoted. Even those who call for democracy and freedoms do so either thinking that these ideas do not conflict with Islam or, often, thinking that they are from Islam. Therefore, the Arab Spring revolutions were an explicit declaration of rejection of the Western regimes and the secular regimes that ruled them. Western politicians and intellectuals have recognized this defeat, such as the author of "The Clash of Civilizations," Samuel P. Huntington. In addition, the Western politicians, along with the rulers of Arabs and Muslims and the misguided people among the Ummah have returned to the policy of repression, killing, and abuse of this Ummah. Moreover, adopting the policy of misleading and lying, they have manufactured the new product of "terrorism" and labelled the Islamic Ummah with it. This is an explicit declaration of defeat in front of Islamic thought i.e, if they had a stronger thought they would have use it against Islam, which did not happen. Allah (swt) said, **يُرِيدُونَ لِيُطْفَئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ * هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظَاهِرَهُ (عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ**. **"They want to extinguish the light of Allah with their mouths, but Allah will perfect His light, although the disbelievers dislike it- It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion, although those who associate others with Allah dislike it."** [Surah as-Saf 61:8-9]

One of the lessons learned from the Arab Spring revolutions is that the Muslim people are tough and cannot be overwhelmed. Previously the rulers' agents deliberated over power and decided the fate of their people, sometimes an English agent, sometimes

American and sometimes French. However, the Arab Spring revolutions confirmed the presence of another player in the regional and local scenario, namely "the people." And who are they?! They are the Muslims of the Ummah. And this is after the West thought that it had done enough to mislead, westernize and make ignorant the Muslims, using the regimes that follow the West. However, the Ummah exploded in the West's face confirming the failure of those desperate measures. Thus, the Ummah's health was restored. The era that the West viewed itself as a visionary and genius has ended. It is now the time of the people of the Islamic Ummah, who are proud of their Deen and Aqeedah, sacrificing for their return to the shade of the guiding Khilafah of on the Method of the Prophethood. The issue of the liberation of the Ummah of the colonialism was only a matter of time and no more than that.

However, it is upon the Islamic Ummah, including the Arabs, to focus their march upon overthrowing these regimes. Pure Islam must be their demand and they must take the sincere amongst their sons as leaders.

These are those whom they know well and about whom they know truthfulness and sincerity. These are those who have the qualities of the Muslim political leader, who believes in Islam and adopts the project of its complete implementation without compromise. With all due respect, these are those of Hizb ut- Tahrir. Allah (swt) said, **اتَّبِعُوا (مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُهْتَدُونَ** **"Follow those who do not ask of you [any] payment, and they are [rightly] guided"** [Surah Yaa-Seen 36:21]

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The Rohingya Crisis- History and Politics

Khalid Aziz

Introduction:

The recent events in Myanmar's South-western province of Rakhine have drawn considerable global and local attention. As a result of the army's "clearance operations", termed dubbed by Myanmar's government, nearly 600,000 Rohingya Muslims have fled from their homes in northern Rakhine regions into neighboring Bangladesh while approximately 2,000 people have been killed since August 24, 2017 (1).

The Myanmar's government claims that the ongoing operations in the northern Rakhine region are being carried out in response to terrorist attacks conducted by Arakan Rohingya Salvation Army (ARSA) killing 11 members of security forces (2).

The issue and origins of the latest violence, directed against ethnic Muslim in the Rakhine province (previously named as Muslim Arakan), are the continuation of the old historic dispute involving Mushrik Bhuddist hatred against Islam and Muslims. Therefore, it is important for Shabab to understand the issue in a comprehensive way to make our dawah more effective and influential in ummah.

Geography of Arakan:

Arakan – now a western province of Burma – had been an independent country till 1784 C.E. As with other countries, the geography of Arakan has had important influences on the course of its history. That Arakan managed to maintain itself as an independent kingdom until almost the end of the eighteenth century was mainly due to its geographical position (3).

The total area of Arakan during the British period was approximately 20,000 sq. miles. It is a narrow mountainous strip of land along the eastern coast of the Bay of Bengal. It stretches north and south; wider in the north and tapering down to the south. It touches Bangladesh in the

northwest, India in the north and Chin Hills in the northeast. It is cut off from Burma by a long range of near-impassable mountains, of Arakan Yoma, in the east making it a natural physiographic unit. It has 176 miles long maritime and land boundary with Bangladesh which traditionally serves as 'Gate Way to the Far East'. Its 360 miles long coastal belt in the west makes Arakan easy for sea communication.

This rendered Arakan possible that Buddhism reached there earlier than Burma. Islam's arrival to Arakan and adjacent coastal regions of what is now called Chittagong was five centuries earlier than mainland Bengal and it is also attributed to its geography.

Arakan is a land of mountains, thick forests, rivers and creeks. Bulk of the total land surface area is covered with forests. Northern part of Arakan is wider with alluvial deltaic plains whereas the southern portion is narrow and rocky. There are a number of off-shore islands in the Arakan coast of which the Ramree and the Cheduba are the largest. There is a deep water natural harbour in the coast off the Ramree island a few miles northeast of Kyaukpyu township.

This deep sea natural harbour can accommodate large ships like U.S. 7th fleet. The alluvial soil of the Mayu, Kaladan and Lemro valleys in north Arakan is so fertile that once the area was popularly called Dhanavati or granary of rice. The growing of rice in Arakan became so extensive and successful that the surplus product, till the beginning of the Second World War, was used to be exported in huge quantities to Chittagong, Calcutta, Madaras, Colombo and Kochin.

History of Islam in Arakan:

The Arabs were a foremost seafaring and maritime people of the ancient times. They had been in contact with Southern Asia, South

eastern Asia and Far East as early as third century C.E. Since then, the Arabs had founded small trading colonies all along the shores of Southern Asian and South eastern Asian waters including Arakan up to Sumatra, Java and the Molucus.

Then towards the middle of the seventh century C.E. dawned a new day for the Arabs with the rise of Islam as a great spiritual, social and political force. Within a hundred years of the demise of the Prophet, they became the masters of a mighty state than that of Rome. Their domination of the seas extended from the two basins of the Mediterranean, down the Red sea to the known lengths of the Indian Ocean. The Red Sea was virtually an 'Arab Lake'. In the Indian Ocean, however, their direct political control did not extend in the east beyond the coastal areas of the lower Indus. Yet, we find the strange spectacle of numerous Arab settlements with the full enjoyment of their religious and social practices, along the Konkan, Malabar and the Coromandal coasts, in the Maldives and Ceylon, and their commercial activity extended to the Andamans, the Nicobars., the Arakan coast, Malaya, Sumatra and Java.

Islam had come to these regions without any political support whatsoever and remained rooted to the soil for centuries. Mr. R.B. Smart, author of Burma Gazetteer, stated: "About 788 A.D. Mahataing Sandya ascended the throne, founded a new city (Vesali) on the site of old Ramawadi and died after a reign of twenty two years. In his reign, several ships were wrecked on Ramree Island and the crews, said to have been Mohamedans, were sent to Arakan proper and settled in villages." During the same period, stated Arakanese chronicles that Muslim faqirs and dervishes (saints) used to visit Arakan coast. One of the widely known fact is the existence of Muslim shrines called Badr Moqam are essentially the commemorative shrines originally erected by the followers of devotees of Pir Badrudin

Badri-i-Alam, popular known as Pir Badr scattered along the coastline of Arakan (4).

The legendary Hanifar Tonki and Khayafurir Tonki (shrines) in Mayu territory, the shrines of Babaji Shah Monayam of Ambari and Pir Badr Shah at Akyab all bear conclusive evidence of the arrival of Musims in Arakan as early as 8th century C.E. The Arakanese chronicle further gives reference to the travelling of Muslim mystics in the country during Pagan period. Thus, it is proved that not only Muslim merchants but also saints and dervishes used to frequently the coast of the bay during those early times. The Arab merchants and mystics carried out missionary activities among the locals. Islam attracted large numbers of people towards. Many of the Arab Muslims married local women and settled in towns and villages permanently. The Muslims merchants used either overland routes across Arakan Yoma to upper Burma and then to China or travelled by the water way through Malacca, Sumatra and Java to the far East. On their return journey to the Middle East, the Muslims traders used the same routes via Arakan. The Muslims are said to be in control of the foreign trade of Arakan until recent centuries.

During the successive centuries, Muslim population grew in large numbers as a result of conversation and new immigration. Historian G.E. Harvey stated: "After the tenth century, the country was professedly Buddhist, notwithstanding the spread of Mohammedanism which by thirteenth century had dotted the coast from Assam to Malaya with the curious mosques known as Budder mokam. Doubtless, it is Mohammedan influence which led to women being more secluded in Arakan than in Burma". By the 13th century, Islam had conquered the heart and soul of the people between Africa's Atlantic seaboard and Bengal. It disseminated the most powerful set of values of the age. Arakan being adjacent to Bengal and having already a substantial Muslim population of its

own the impact of Islamic influence on Arakan since 13th century had been tremendous.

The current population of Muslims in Arakan state is estimated to be 1.1 million.

Influx of Magadah Buddhists into Arakan:

Arrival of Buddhism into Arakan began around a century before the Christian Era. In 8th century, under the Hindu revivalist leader, Sankaracharijya, Buddhists in India were persecuted in large-scale. In Magadah, old Bihar of India, Buddhists were so ruthlessly oppressed by chauvinist Hindus and rival Mahayana sect of Buddhists that large numbers of Hinayana Buddhists had been compelled to flee eastward who ultimately found shelter in Arakan under the Chandra kings (5).

Also, Buddhist refugees from Bengal, during the Tibetan conquest in the eighth and ninth centuries, crossed over to the nearest place viz. Arakan where they could preserve their religion. It is to be noticed that Magadah in its pristine days included Bengal. These Buddhist immigrants assumed the name Magh as they have migrated from Magadah. By this time, in Arakan, all the three religions Hinduism, Buddhism and Islam were present side by side, but there had been large-scale conversion to Islam.

The Mongolian Invasion swept over Arakan which ended the Chandra dynasty in 957 C.E. Hinduism in the easterly Hindu State of Vesali thus vanished forever. This invasion not only closed the epoch of the Chandras but also carried away the Pala kings of Bengal at the same time. Vesali could never reemerge but in Bengal the Hindus regained their supremacy in a few years by pushing back the Mongolians into deeper mountainous areas. But the invaders became educated in the mixed culture of the country they have conquered and were ultimately assimilated with its inhabitants during those long five centuries.

After the disappearance of Hinduism and the assimilation of Mongolians and Tibeto-Burmans there remained only two distinctive

racess -- the Rohingyas and the Maghs Buddhists who lived together in Arakan centuries after centuries.

As a result of internal feuds and Palace intrigues, The Muslims rule in Arakan weakened in the eighteenth century and fell to neighbouring Burman Buddhists in early nineteenth century.

British rule over Arakan (1825-1947):

In 1826, when Britain assumed the task of ruling Arakan, the conditions were unsettled and remained so for some years. A widespread revolt against Britishers was put down in 1836 and the country began really to settle down. At first, the two provinces of Arakan and Tannasserim were separately administered under the direct supervision of the Governor-General of India, but Arakan was soon transferred to the Government of Bengal and its Superintendent subordinated to the Commissioner of Chittagong. The Indian system of administration was introduced there with almost exclusively Indian experience (6).

Before long, however, Arakan had its own Commissioner and was placed under at his disposal. The administration was reorganized. Under the Commissioner, the district officer styled senior assistant to the Commissioner of Arakan, and now called Deputy Commissioner, performed the duties of a District Magistrate, Judge and Collector; under him was Junior Assistant Commissioner, who exercises similar powers except those of hearing appeals.

It is totally misleading and ill-motivated to allege that the bulk of the Muslims entered Arakan during the British era. The fact is that many Muslim families, who had earlier been driven out by the Burmans, have returned to their homes in Arakan when peace prevailed there as explained by Phayre. But, since 1942 and till today, anti-Muslim has rioted as a result of continuous ethnic cleansing operations in which as many as a million Rohingyas have been forced to leave Arakan.

The Britishers completed annexation of whole Burma in 1885. An organization, named Young Men's Buddhist Association (YMBA) led by students of Rangoon college, was established in 1906 originally intended to promote Buddhism and education and to render social service. The YMBA started taking political resolutions as early as 1917. The YMBA converted itself into the General Council of Burmese Association (GCBA) which was more broad-based and a symbol of Burmese nationalism. The GCBA fought with the British government for the rights of the Burmese.

Meanwhile, anti-foreigners hatred had been fanned by GCBA and other quarters, particularly Buddhist monks. Fiery speeches were delivered to drive out the Indians and loot their properties. Anti-Indian riots broke out in 1930 in Rangoon. Around 1930, a new organisation, Do Ba Ma Asiayone (Our Burman Association), was founded by young university students calling themselves Thakins (masters) who sent a wave of anti-Indian thrill throughout the country. Burmese Buddhist masses are unable to distinguish native Muslims like Rohingyas of Arakan, Zerbades of central Burma, Panthays of eastern Burma and Bashus of southern Burma from general Indians who entered during the colonial era and attacked them indiscriminately. Meantime, Burman religious and political leaders came to Arakan to organise the Arakanese Maghs into Thakin Party. The objective of Thakin Party is to free Burma from the British occupation.

However, the Thakins infused are Muslim hatred in the minds of Arakan Maghs during the struggle for independence Burma with the ulterior motive of dividing the two sister communities. When the question of 'separation' arose, the British government invited 24 delegates representing various communities of Burma to a 'Burma Round Table Conference' held in London from November 27, 1931 to January 12, 1932. No representatives of the Rohingyas were invited as the Britishers counted them within the Indian community.

Mr. Tun Aung Gyaw, a Magh Buddhist Thakin, led the Arakanese delegation. With the separation of Burma from British India, and granting of 'Home Rule' (internal self-government) in 1937, the Thakins got full control of the administration. Just one year after the separation in 1938, anti-Muslim riot broke out again in Rangoon. Aung San, leader of Thakin Party, paid a secret visit to Arakan around the same time where he attended a conference held at Myebon township. He discussed with Arakanese Buddhist leaders his strategy of gaining independence of Burma including his policy towards the Rohingyas of Arakan. When the Second Great World War started in Europe, Burma was declared by its Governor to be automatically at war with Axis powers.

Aung San and his thirty comrades secretly went to Japan where they formed Burma Independence Army (BIA) under the patronisation of Japanese. The Japanese bombed Rangoon on December 23, 1941. The Britishers withdrew from Burma and Arakan into India. The first group of BIA men, led by Ne Win (Ex-Gen. Ne Win), reached Rangoon in early months of 1942 via Moulmein. This caused great consternation in the minds of Indians in proper Burma and Rohingyas in Arakan. The Indians had already started to flee Burma through all available routes.

Current Dispute Between Bhuddists and Muslims:

Myanmar is composed of 135 officially recognized ethnicities in country's eight different regions with Bamar being the largest and politically dominant of them belonging from country's heartland. Rohingya Muslims from Rakhine state, with estimated population of around 1.1 million, are not officially recognized by Myanmar since the controversial 1982 citizenship law (7).

According to this citizenship law, most Rohingya Muslims are considered by the Burmese authorities to be "resident foreigners"

not citizens. This lack of full citizenship rights means that the Rohingya are subject to other abuses, including restrictions on their freedom of movement, discriminatory limitations on access to education, and arbitrary confiscation of property. Furthermore, the verification scheme under this law mandates to give proof of citizenship before 1823 for all ethnicities except Muslims as they are not recognized as a race in the country despite having Rohingya history since 15th century. UN has described Rohingya Muslims are “the most friendless people in the world” (8).

It is worth noting that Muslims in Myanmar were recognized as citizens till 1958.

Despite having a rich Muslim history of presence, trading and ruling of the Rakhine region (also called Arakan kingdom) since 1430, the local narrative in Myanmar is outright hostile claiming that Muslim population is in fact “Bengalis” imported during the British colonial rule for their local projects. The Kingdom of Muslim Arakan was economically and politically closely linked to Sultanate of Bengal but relatively independent bordering Buddhist dynasty in upper Burma (9).

There are two major ethnic communities in Arakan. The Rohingyas who from the majority population of Arakan, as a whole, are the believers in the religion of Islam and the Maghs (Rakhaings) who are the minority that professes Buddhism. During 1942, anti-Muslim rioting the Muslims of southern Arakan had been pushed to the north whereas the Buddhist Maghs took over the southern half of the country where they now form majority. There are a few tribes dwelling in Arakan hills who are mostly animists. Their number is still insignificant (10).

Extreme communal violence against Rohingyas Muslims is a permanent feature of Myanmar’s polity even before independence of 1948. Historical fear and hatred within Buddhist community against Muslims are

widespread as per the finding of the Kofi Anan Advisory Commission on Rakhine State. The military junta drafted citizenship law in 1982 which stripped Rohingya Muslims of their citizenship; thus, increasing their resentment, hardships and political exclusion.

Sources of communal anger against Rohingya are both historical and ideological. Historically, the Mughal military campaign, under Aurangzeb of the mid-17th century to liberate Dhaka, Chittagong and Arakan territories from Buddhist (and Portuguese Christian marauders) occupation, has left a deep imprint on the psyche of followers of Theravāda branch of Buddhism which is dominant in Myanmar (11).

During the WWII, Britain recruited Rohingya and Bengali Muslims to repel the Japanese invasion. A significant faction of pro-independence movement against the British had close ties with Japan. This anger has been reflected by Army Commander Sr. Gen. Min Aung Hlaing’s recently when he was quoted by media on September 2, 2017 saying:

“ It (army) won’t ease off its campaign, describing it as “unfinished business” dating back to World War II. Army was pursuing its patriotic duty to preserve Myanmar’s borders and prevent Rohingya insurgents carving out their own territory in northern Rakhine State. “We will never let such a terrible occurrence happen again” (12).

Ideologically, the Buddhist 969 movement is gaining ground within Myanmar and specially in Rakhin and is led by a monk named Wirathu. Wirathu urges Buddhists to boycott Muslim shops and shun interfaith marriages. He calls mosques “enemy bases.” He is also quoted as saying: “You can be full of kindness and love, but you cannot sleep next to a mad dog,” referring to Muslims (13).

How to Resolve the Misery of Rohingya Muslims?

There have been large numbers of protests Rohingya crisis within the Muslim countries

showing solidarity with Rohingya cause. Many humanitarian and Islamic groups from Muslim countries have contributed in the relief effort near the Bangladesh-Myanmar border.

As explained above, the Rohingya crisis has deep roots within Buddhist society in Myanmar and the regime has taken no serious measures to stop the ongoing violence in northern Rakhine state. State Counselor Aung Sang Suu Kyi's address to the UN General Assembly session from capital Naypyidaw on September 18 labelled the media coverage of Rohingya issue as mere "allegations and counter allegations" and condemned "all human rights violation" without specifically addressing causes of misery of Rohingya Muslims.

The current Muslim rulers will always hold the Muslims back through their adherence to Western imposed borders. They will never allow Muslims to re-attain the status of the world's leading power or to disregard the so-called international laws and borders so as to respond to the cries of Muslims all over the world. Instead, they are moving persistently in the path of "divide and rule" that was set by their colonialist masters, as obedient slaves.

It is high time for the people of Pakistan in general and the officers of the armed forces in particular to turn the tide by re-establishing the ruling by the Deen of Allah (swt), so that a Khaleefah Rashid can unify all Muslim lands under the authority of Khilafah on the Method of the Prophethood. Allah (swt) said, **﴿وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۗ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا ۗ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ﴾** **And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you – when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allah make clear to you His verses that you may be guided.** [Surah Aali Imran 3:10]

The plight of Rohingya Muslims does not deserve the delay of one single day and Pakistan having a big Muslim army cannot justify this negligence by saying that it is busy fighting the terrorists within the country. The only enemy we need to fight is the one that is keeping us away from our duties and keeping us apart. This is the time to awaken from this deep slumber and take action. Friendship with Kuffar has never brought any good to us.

The people of Rohingya have been holding on to the rope of Allah with patience and forbearance, waiting for His (swt) help, the help we have been commanded to provide them in the form of Khilafah (Caliphate), as that is the shade of Allah and for Muslims there can be no other shade than of His mercy. Division of lands has divided the Ummah, and Khilafah will unite the Ummah and raise it as a power.

The unification between the militaries of Pakistan and Bangladesh on the basis of Islam joined together to answer the call of Rohingya Muslims will remove whatever is left of nationalistic enmity between them.

Depending upon how the pattern of Khilafah would emerge in South and South-East Asia, the combined armed forces of Pakistan, Bangladesh and Indonesia should ideally be suited for military maneuvers against Bhuddist regime of Myanmar. Combined arms actions should range from Naval Blockade of the entire Myanmar's coast in Bay of Bengal and Andaman Sea while land warfare will include moves to cut off Arakan/Rakhine State from remaining Myanmar landmass. Complete conquest of Myanmar, however in my view, will require some time given the general societal hostility against Islam which needs to be softened before opening mainland Myanmar for Islam eventually.

Nuclear deterrence and diplomacy will also be in play to pressurize India and China so that Myanmar's regime is fully isolated in the international arena.

May Allah (swt) grant Islam and Muslims with victory in the form of Khilafah State Soon Inshallah. Amin.

﴿إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ * وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ﴾

“Your ally is none but Allah and [therefore] His Messenger and those who have believed – those who establish prayer and give zakah, and they bow [in worship]. * And whoever is an ally of Allah and His Messenger and those who have believed – indeed, the party of Allah – they will be the predominant.”
[Surah Al-Ma'idah: 55-56]

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Trump's Announcement while the Rulers Stand Idle in front of him is a Harsh Slap on their Backs

He has even Stripped them of the Mulberry Leaf that Covered their Nakedness!

Trump announced tonight 6-7/12/2017 that Al-Quds (Jerusalem) is the capital of a Jewish state: “In a letter from the White House on Wednesday, the US President Donald Trump acknowledged Jerusalem as the capital of “Israel” and ordered the State Department to prepare for the transfer of the embassy from Tel Aviv to Jerusalem, and the start of the contract with the architects ... Trump added: “While previous presidents have made this a major campaign promise, they failed to deliver. Today, I am delivering...” (alarabiya.net 6/12/2017) Strangely enough, before this announcement, many rulers of Islamic countries, who blustered over Al-Quds and Masjid al-Aqsa, such as Salman, Abbas, Abdullah, as-Sisi, and (Muhammad) VI, were informed by Trump that he will announce his recognition in his speech after some hours... yet despite all this, they maintained the stony silence of the people of the graves, or even that is too much!

Indeed, Trump the foolish tyrant has delivered, the enemy of Islam and Muslims; he has fulfilled his promise to the Jews. Indeed disbelief is one *milah* (religion), and it is not surprising that the disbelievers stand united. However, the strange thing is that the rulers in the Muslim countries

will follow them without being bothered that they will become one of them. Allah (swt) said, ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾ “O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you - then indeed, he is [one] of them. Indeed, Allah guides not the wrongdoing people.” [Al-Ma’ida: 51]

O Muslims:

America recognized the Jewish state in 1948 and supported it after that, the rulers were silent, and even befriended America! **They were disgraced and cloaked in humiliation.**

The Jewish entity continued the occupation of the rest of Palestine and the rest of its Al-Quds in 1967, they were also supported by America in this occupation, whilst the rulers were silent, and even took America as a loyal friend and made it the mediator of the solution with the Jewish entity. **They were disgraced and cloaked in humiliation.**

They were misleading, deceiving and misguiding that America would pressure the

Jewish state to give them something to establish a state on, even if it demilitarized, and East Jerusalem would be their capital ... Thus they became lowly by deceiving. Indeed, they did not deceive any but themselves, lacking sight and foresight.... **They were disgraced and cloaked in humiliation.**

And now America, Trump's tongue declares its recognition that Jerusalem, which is the land of Isra and Mi'raj, the first Qibla of the Muslims, and where the third of the three mosques that Muslims travel to, declares its east and west as the capital of the Jewish entity... Trump contacted these rulers before the declaration without giving any weight, or thought to their rhetoric that they value Jerusalem. He phoned them before his declaration, and to add to the abasement and humiliation, in his recognition speech he announced that he will send the vice president to exchange smiles with those rulers. "Trump announced that his vice president, Mike Pence, will arrive in the Middle East in the coming days..." (alarabiya.net 6/12/2017). And so it is true when it is said: ***"Whomsoever it is easy to humiliate... what is injury after the death of pain itself."***

O Muslims: Can two sane people disagree on how to save Palestine from the clutches of Jewish gangs? Can two sane people disagree on how to deal with America and its likes, the countries that support the Jews? Does the rescue of Palestine not lie in the mobilization of the armies to fight that entity and break its back with your hands, for Allah (swt) said, **﴿قَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنْصُرْكُمْ عَلَيْهِمْ وَيَشْفِ﴾** **“Fight them; Allah will punish them by your hands and will disgrace them and give you victory over them and satisfy the breasts of a believing people”** [At-Tawba: 14]

Does the rescue of Palestine not lie in adopting an actual state of war with the states that support the Jewish entity? Is it not the command of Allah, the Exalted, the Wise, to expel those who occupied the land of Islam and expelled its people from it? **﴿وَأَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجْتَهُمْ﴾** **“...and expel them from wherever they have expelled you”** [Al-Baqara: 191].

Does the rescue of Palestine not lie in adopting an actual state of war with the states that support the Jewish entity?

Is this not the command of Allah on the countries that support the Jews who occupied the land of Islam and drove its people from it? **﴿إِنَّمَا يَنْهَأُكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلْتُمُوهُمْ فِي الدِّينِ وَأَخْرَجْتُمُوهُمْ مِنْ دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوَلَّوهُمْ وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ﴾** **“Allah only forbids you from those who fight you because of religion and expel you from your homes and aid in your expulsion - [forbids] that you make allies of them. And whoever makes allies of them, then it is those who are the wrongdoers”** [Al-Mumtahina: 9]?

Is this not the Truth that is perceived by everyone who has a heart or hears and is witness?

O Muslims, O Armies in the Muslim Countries: The silence of the rulers over the Jewish occupation of most of Palestine in 1948, and the non-mobilization of the armies to fight and the return what was occupied of Palestine is a major crime ... The rulers' silence on the Jews' occupation for the rest of Palestine in 1967 and the non-mobilization of the armies to liberate the whole of Palestine from the clutches of the Jews, is an even greater and more severe crime... And the failure to take an actual state of war with the countries that support the Jewish entity is also no less criminal ... The friendship and loyalty of those countries is a betrayal of Allah and His Messenger and the believers.

Trump has exposed the rulers; he took away the last mulberry leaf covering their nakedness with their silence over his evil

speech. So how can these rulers have any remaining authority over the Muslim countries? Let the armies mobilize and trample over those Ruwaybidha (incompetent rulers) with their feet if they neither mobilize to fight the occupying enemies of the Blessed Land nor adopt an actual state of war with those countries that support that entity... It should be the priority for the Muslims and their armies to overthrow these rulers and establish the state of Islam: the Khilafah Rashidah (Rightly Guided Caliphate). Thus the disbelieving colonizers will neither dare to set foot on any part of the Muslim lands nor inflict any harm upon them, let alone the monstrous Jewish entity which has been struck with humiliation and disgrace, for Allah (swt) said, ﴿وَأِنْ يُقَاتِلُوكُمْ يُؤَلُّوكُمْ الْأَدْبَارَ ثُمَّ لَا يُنصِرُونَ﴾ **“And if they fight you, they will show you their backs; then they will not be aided”** [Al-i-Imran: 111].

O Muslims, O Armies in the Muslim countries:

Hizb ut Tahrir, the principled guide that does not lie to its people warns you of remaining silent about the crimes of the rulers and their betrayals, and warns you not to be deceived by their misleading and their lies after this day. And know that the consequences of this silence will not stop at the loss of Palestine but beyond Palestine. There is no excuse left, or even the semblance of an excuse for those to obey the orders of the worthless traitor rulers, who prevent them from removing the Jewish entity and returning the Blessed Land to the Abode of Islam. Obedience to them in this situation will bring upon you the disgrace of this world and the torment of the Hereafter. And you will not benefit of the saying of some of your colleagues that they only obeyed their dignitaries, for the consequence of that misguided statement is only evil outcome, for Allah (swt) said, ﴿وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبْرَاءَنَا فَاصْطَلُّوْنَا السَّبِيلَ﴾ **“And they will say, "Our Lord, indeed we obeyed our masters and our dignitaries, and they led us astray from the [right] way”** [Al-Ahzab: 67].

Indeed, the obedience of these foolish rulers leads to misguidance and disgrace in this world and excruciating suffering in the Hereafter. These are the rulers that are intent on lies, treachery, and misguidance and misleading. On the authority of Jabir ibn 'Abd-Allah, the Prophet (saaw) said to Ka'ab ibn Ujrah, *«أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِكَعْبِ بْنِ أُمْرَةَ: أَعَادَكَ اللَّهُ مِنْ إِمَارَةِ السُّفَهَاءِ. قَالَ: وَمَا إِمَارَةُ السُّفَهَاءِ؟ قَالَ: أُمْرَاءُ يَكُونُونَ بَعْدِي لَا يَقْتَدُونَ بِهَدْيِي وَلَا يَسْتَنْتُونَ بِسُنَّتِي، فَمَنْ صَدَّقَهُمْ بِكُذِبِهِمْ وَأَعَانَهُمْ عَلَى ظَلْمِهِمْ فَأُولَئِكَ لَيْسُوا مِنِّي وَلَسْتُ مِنْهُمْ وَلَا يَرِدُوا عَلَيَّ حَوْضِي، وَمَنْ لَمْ يُصَدِّقْهُمْ بِكُذِبِهِمْ وَلَمْ يُعْنَهُمْ عَلَى ظَلْمِهِمْ فَأُولَئِكَ مِنِّي وَأَنَا «That the Prophet (saw) said to Ka'b bin U'jza: "I seek refuge from Allah (swt) for you from the leadership of Sufahaa." He said: and what is the rule of the foolish? He said: There will come after me rulers who do not follow my guidance and Sunnah: whoever confirms their lies and assists them in their oppression is not of me, nor I of him, and shall not meet me at my watering place in Paradise. And whoever does not confirm their lies and does not assist them in their oppression is of me, and I am of him, and shall meet me at my watering place in Paradise.»* (Ahmad)

So O Muslims work hard to remove their authority, and establish the authority of Islam, you will gain the victory of both abodes, this life and the Hereafter, for Allah (swt) said,

﴿وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ * بَنَصْرِ اللَّهِ يَنْصُرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ﴾

“And that day the believers will rejoice * In the victory of Allah. He gives victory to whom He wills, and He is the Exalted in Might, the Merciful” [Ar-Rum: 4-5]

19 Rabii' Al-Awwal 1439 AH

07/12/2017 CE

Hizb ut Tahrir

Pakistan's Spineless Rulers Strive for Talks to Secure a US Military Presence on the Doorstep of the World's Only Muslim Nuclear Power

Like the British Empire and Soviet Russia previously, the United States realizes that it cannot achieve a military victory against the hardy, defiant Afghan Muslims. So, Washington is desperate to secure a political victory, through talks to secure an extensive military, intelligence and private military presence on the doorstep of the world's only Muslim nuclear power.

Even its current limited military actions are to force political talks. On 22 August 2017, US Secretary of State, Rex Tillerson, declared, *"I think the president (Trump) was clear this entire (military) effort was intended to put pressure on the Taliban, to have the Taliban understand that you will not win a battlefield victory... We may not win one, but neither will you."*

Tillerson further confirmed America's desperation for talks, during his two hour so-called "official visit" of Afghanistan, where he hid in a windowless bunker in America's military base in Bagram, as fear of the Afghan Muslims prevented him from entering the capital, Kabul. On 23 October 2017, Tillerson said, "And there

are, we believe, moderate voices among the Taliban, voices that do not want to continue to fight forever... There's a place for them in the government if they are ready to come."

Indeed, it is an established tradition for American puppets to present the US projects as if they are their own invention and in the interests of Muslims. This ploy is only to deceive the Muslims, so the puppets can deliver for America that which it could never achieve for itself, were it left to its own resources.

In order to deceive the Muslims and persuade them to accept the talks, Pakistan's rulers are presenting the idea of talks as their own idea, and not that of their foreign masters. So, in his interview for the BBC's "HARDtalk" on 27 September 2017, Pakistan's Foreign Minister, Khawaja Asif, announced, *"We propose that there should be a political approach and a political solution to this problem, not a military solution."*

Indeed, it is an established tradition for American puppets to present the US projects as if they are their own invention and in the interests of Muslims. This ploy is only to deceive the Muslims, so the puppets can deliver for

America that which it could never achieve for itself, were it left to its own resources.

So, when the US had no hope of occupying Afghanistan from an ocean away, Musharraf provided Pakistani intelligence and air bases,

all the while claiming that it is putting "Pakistan First." Then, when America's cowardly troops were torn to pieces by the poorly armed but highly motivated Muslim fighters, Kayani and Raheel deployed our capable armed forces to restrict the movements of the Afghan Muslim resistance in the tribal areas, all the while claiming that the US crusade is "our war."

As for now, Bajwa and PML-N leadership are seeking to exploit the influence of our Ulema and intelligence upon the Afghan Muslims, so as to orchestrate talks with the US, even though it is a political trap through which Washington will achieve a victory it could never achieve on the battlefield.

Moreover, these spineless rulers rush to support the wounded American enemy, when its economy is collapsing, its demoralized military is poised for retreat and its international standing is in tatters. And the current rulers are striving to save America from ruin in the "graveyard of the empires", even though the crusaders are intent on consolidating the influence of the malicious Hindu State there, as part of the US plan to make it the region's leading power.

O Muslims of Pakistan in General and your Ulema and Intelligence in Particular!

The spineless rulers of Pakistan are working to persuade the Afghan Muslims that laying down arms to enter talks with the crusaders, is a victory for Muslims, even though RasuAllah (saw) said,

«مَا تَرَكَ قَوْمَ الْجِهَادِ إِلَّا ذُلًّا» **"No people abandon Jihad except that they are humiliated"** [Ahmad].

It is clear throughout the glorious history of Islam that the Muslim who adheres to Jihad is honored by it, no matter how weak, bringing humiliation to the enemy, no matter how powerful.

Moreover, these spineless rulers rush to support the wounded American enemy, when its economy is collapsing, its demoralized military is poised for retreat and its international standing is in tatters.

It is upon you all to reject any efforts to orchestrate talks, disobeying spineless rulers that are intent on saving the disbelieving colonialist from humiliation, by averting the Muslims from Jihad in the Way of Allah (swt).

Allah (swt) warned, **﴿إِنَّ الَّذِينَ كَفَرُوا يَنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَن سَبِيلِ اللَّهِ﴾** **"Indeed, those who disbelieve spend their wealth to avert [people] from the Way of Allah."** [Surah Al-Anfal 8: 36].

Reject the efforts for talks, tearing up the insidious US plan, so that Trump's troops retreat from the region in complete humiliation, never daring to return again, like the British Imperialists and Soviet Russians before them.

O Muslims of Pakistan's Armed Forces!

Our greatest burden is the spineless leadership that seeks to strengthen our enemies with our resources and capabilities at every opportunity, for the sake of personal wealth. They ally with the disbelieving major powers, even though such alliances are the sure path to economic ruin, insecurity and foreign policy humiliation. Military alliance means exploitation of our military and intelligence

capabilities for furthering the interests of the major powers, as we have seen for decades in the alliance with US, and more recently with Russia. Economic alliance means plunging us into interest-based debt traps, exposing our resources to foreign ownership and our economy to foreign dominance, as we have seen for decades in alliance with the US and more recently with China. And political alliance is to exploit our considerable regional influence and penetration to provide legitimacy for their collapsing projects in the region.

Allah (swt) warned **﴿الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَلِئِنَّهُمْ لَكَاذِبُونَ﴾** **“Those who take disbelievers for allies instead of believers, do they seek power with them? Verily, then to Allah belongs all power.”** [Surah an-Nisa'a 4:139]

There is only one sure path for power for the Muslims, Islam and its Khilafah (Caliphate) on the Method of the Prophethood. Politically, the Khilafah will unify the current Muslim states, ending the borders that divide and weaken them before their enemies. Economically, the Khilafah will amass the Ummah's considerable economic resources under a single Baytul Maal (State Treasury). And the Khilafah will gather the armed forces of the Muslims, which collectively represent the largest and most far reaching military in the world, under a single Khaleefah Rashid.

There is only one sure path for strength and you are the key to the first step upon it. Grant the Nussrah to Hizb ut Tahrir now, for the re-establishment of the Khilafah on the Method of the Prophethood in Pakistan, the Pure, the

Good, granting the Ummah a fortress around which to rally and unify. Consider if our enemy is shaken by small bands of Muslims, and is crying for talks, then what will be its state be when they face you under a Khaleefah Rashid?!

Allah (swt) said,

﴿فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلْمِ وَأَنْتُمْ الْأَعْلَوْنَ وَاللَّهُ مَعَكُمْ وَلَنْ يَتَرَكُمُ أَعْمَالُكُمْ﴾

“Be not weary and faint-hearted, crying for peace, when you are the uppermost: for Allah is with you, and will never put you in loss for your (good) deeds.”

18 Safar 1439 AH

7 November 2017 CE

Hizb ut Tahrir

Wilayah Pakistan

Moreover, these spineless rulers rush to support the wounded American enemy, when its economy is collapsing, its demoralized military is poised for retreat and its international standing is in tatters.

Democracy Will Always Undermine Islam, So Replace it with the Khilafah on the Method of the Prophethood

On 27 November 2017, the sit-in protest over the issue of Finality of the Prophethood, forced the resignation of the Law Minister. It is he who led the criminal revision to the election oath relating to the Finality of the Prophethood, which began opening the door for a non-Muslim ruler of Pakistan. However, this door of undermining Islam is not closed because as long as Democracy continues as the system of ruling in Pakistan, Islam will continue to be undermined.

Democracy will always undermine Islam and its role in instigating the recent crisis over the Finality of the Prophethood is a proof of that. Indeed, far from being a “clerical error,” the government’s revision to the electoral oath was well within Democracy’s norms and values. The revision to the oath was part of the PML-N government’s preparations for the United Nation’s Human Rights Council’s Universal Periodic Review which began on 6 November 2017. Indeed, on 13 November 2017, the US mission to the United Nations in Geneva declared that, “The United States welcomes the Pakistani delegation to the UPR Working Group and recommends that Pakistan: 1- Repeal blasphemy laws and restrictions and end their use against Ahmadi Muslims and others...”

Democracy will always undermine Islam because it gives the right to any minister to choose to command what Allah (swt) has forbidden or forbid what Allah (swt) has commanded. It is this Democracy that thus makes lords over humankind besides Allah (swt). Bayhaqi reported that Adiyi ibn Hatim, said: “I came to the Prophet wearing a cross of gold in my neck. And I heard him read from Surah Baraa’ah, أَخَذُوا أَحْبَارَهُمْ وَرُهَيْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ They took the rabbis and monks as

lords beside Allah” [Surah At-Tawba 9:31]. I said, “O RasulAllah, they do not worship them. He said: أَجَلٌ وَلَكِنْ يَحْلُونَ لَهُمْ مَا حَرَّمَ اللَّهُ فَيَسْتَحِلُّونَهُ وَيَحْرَمُونَ عَلَيْهِمْ مَا أَحَلَّ اللَّهُ فَيُحْرِمُونَهُ فَتَلْكُ “Yes, but they made Halal for them what Allah forbade and they took it as Halal and they made Haram for them what Allah made Halal and they took it as Haraam and that is how they worshipped them.”

Democracy will always undermine Islam because it gives rulers and judges the choice to rule in obedience or disobedience of Allah (swt), even though Allah (swt) has revealed, وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا It is not befitting for a believing man or woman to have any choice in a matter, when it has been decided upon by Allah and His Messenger. And whoever disobeys Allah and His Messenger, he has indeed strayed in manifest misguidance.” [Surah Al-Ahzab 33:36].

And democracy will always undermine Islam because it assigns assemblies of men and women as sovereign, allowing them to choose laws according to their whims and desires, even though Allah (swt) said, وَأَنْ أَحْكُمَ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ 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].

O Muslims of Pakistan, the Pure, the Good!

Democracy will always undermine Islam and that is why we must strive to replace it with the Khilafah on the Method of the Prophethood. Indeed, a crisis over the Finality of the Prophethood would never have arisen in

the first place under the Khilafah on the Method of the Prophethood. The rulers in the Khilafah on the Method of the Prophethood must derive every single law from the Quran and the Sunnah. As for the body of the representatives in the Khilafah on the Method of the Prophethood, the Council of the Ummah, its duty is to account the rulers for any deviation from the Quran and the Sunnah. As for the judiciary in the Khilafah on the Method of the Prophethood, its Court of Unjust Acts, has the authority to remove any ruler, including the Khaleefah, from his post for ruling by other than Islam.

Thus the Khilafah on the Method of the Prophethood alone will ensure that the rulers, the body of representatives and the judiciary all work together to secure Islam and Muslims and grant the non-Muslim citizens their Shariah mandated rights. This is how the Khulafa'a Rashideen secured the lives and properties of the non-Muslim citizens, whilst ensuring that the Deen of Haq was never undermined. This is how the Khulafa'a Rashideen implemented all the laws that Allah (swt) revealed, faithfully and sincerely, without any deviation, including those related to the Finality of the Prophethood.

Thus, we must strive for the establishment of the Khilafah on the Method of the Prophethood, so we finally have rulers that care for Allah (swt), His Messenger (saaw) and the Believers as we do. It is upon us, each and every one of us, to join Hizb ut Tahrir and put in our share to re-establish the Khilafah on the Method of the Prophethood.

Ahmed narrated that RasulAllah (saaw) said, **ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ خِلَافَةً عَلَىٰ مِنْهَاجِ النَّبِيِّ** “**Then there will be rule of force, and things will be as Allah wishes them to be. Then Allah will end it when He wishes. And then there will be a Khilafah on the Method of the Prophethood.**” And then he fell silent.

O Muslims of the Armed Forces of Pakistan!

It is reported on the authority of Anas b. Malik that RasulAllah (saaw) said, **لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَلَدِهِ وَوَالِدِهِ وَالنَّاسِ أَجْمَعِينَ** “**None of you is a believer till I am dearer to him than his child, his father and the whole of mankind.**” [Muslm]. Yet, for years we have seen RasulAllah (saaw) insulted and defamed by the West, with the indisputable fact of the Finality of the Prophethood being undermined in our own lands by our own rulers, without a single Democratic ruler taking this on as vital issue, a matter of life and death. For too long, we have been without the shield of the Muslims, the Khilafah. Indeed, even in the weakest period of the Khilafah, the Uthmaani Khaleefah made the major world powers, Britain and France, halt in their tracks by threatening the use of military force, when they initiated defamation against RasulAllah (saaw).

It is your duty to end the scourge of Democracy, the guardian of corruption, disobedience and disbelief. It is your duty to restore the shield of Muslims, by granting Hizb ut-Tahrir your Nussrah for the immediate re-establishment of the Khilafah on the Method of the Prophethood. So respond!

Allah (swt) said, **يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ** “**O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life. And know that Allah intervenes between a man and his heart and that to Him you will be gathered.**” [Surah Al-Anfaal 8: 24]

9 Rabiul Awwal 1439 AH

27 November 2017 CE

Hizb ut Tahrir

Wilayah Pakistan

Q&A: Disposal of Haram Funds, Deceit in Trade

Question:

Assalamu Alaikum Wa Rahmatullah Wa Barakatuhu our Ameer, may Allah elevate you and bring victory to this Ummah by your hands.

If I may, I have two questions:

The first: In your Answer to the Question to a brother regarding stocks, you said in the Answer: If you give authority to your mother who is kaffir to sell the shares after you learned that they (stocks) are forbidden, in a certain period, then you must dispose of the profits of your shares in this specific period by spending them in the interest of the Muslims. What is the evidence that he should put it in the interest of the Muslims as long as he is not the owner of this money in the Shariah, how is it allowed for him to dispose of it?

The second question: I work in the field of selling vegetables as a peddler. I buy from the market that is about forty kilometers away from me. Sometimes I find a blemish in the commodity ... It is customary that if the owner of the discount shop or the so-called "retailer" is asked to return an item because of the blemish, he will reduce the price of that commodity. If I returned the item on the same day, the transport costs would probably cost me more than the price. Is this indemnity i.e. the difference in the prices of the not defected and defected commodities, discount that we are asking forbidden to take?

Answer:

Wa Alaikum Assalam Wa Rahmatullah Wa Barakatuhu

First: The answer to the first question on the disposal of Haram funds:

That is why we said that he should disposed of it and place in the interests of Muslims, and he must not take this money for example and throw it to the ground, or put it in the garbage container!

1- It seems that you were confused and assumed that our statement: "you must dispose of the profits of shares during these five months and use it for the benefit of Islam and Muslims." meant charity, that is, that the man will get a reward in placing it in the interests of Muslims, but the issue is not so, we said "dispose of it", that is, as if you have unwanted things in your home and you want to get rid of them, you undoubtedly take them and put them in the right place, that is, you do not take these items and throw them in the streets and say that you got rid of them, instead you will take them and dispose of them where it is suitable for them, and this means

you will choose a place for these unwanted items without harming anyone and will choose the most appropriate place, isn't that so. It is not reasonable to take these excesses and throw them in the way of people and cause them harm.

That is why we said that he should disposed of it and place in the interests of Muslims, and he must not take this money for example and throw it to the ground, or put it in the garbage container! My brother Yusuf, he must dispose of it in the most suitable place. But it is not charity that he is rewarded for. Ahmad extracted in his Musnad from Abdullah Ibn

Mas'ood that he said, the Messenger of Allah (saw) said:

«وَالَّذِي نَفْسِي بِيَدِهِ... لَا يَكْسِبُ عَبْدٌ مَالًا مِنْ حَرَامٍ، فَيَنْفِقَ... مِنْهُ فَيُبَارِكَ لَهُ فِيهِ، وَلَا يَتَصَدَّقُ بِهِ فَيُقْبَلَ مِنْهُ، وَلَا يَتْرُكُ خَلْفَ ظَهْرِهِ إِلَّا كَانَ زَادَةً إِلَى النَّارِ، إِنَّ اللَّهَ عَزَّ وَجَلَّ لَا يَمْحُو السَّيِّئَ بِالسَّيِّئِ، وَلَكِنْ يَمْحُو السَّيِّئَ بِالْحَسَنِ، إِنَّ الْخَبِيثَ لَا يَمْحُو الْخَبِيثَ»

"... He who my soul is in his hand ... a slave who earns money that is Haram, and spends from it will not get the blessing on it, and he will not be rewarded for giving from it in charity, and he what he leaves behind will be his provision for Hellfire. Allah does not erase the bad with the bad, but He erases the bad with the good. Evil does not remove evil."

2- For further information, it was clearly narrated by some of the fuqaha that a person should spend Haram wealth according to the Shariah. They quoted as evidence what was narrated from Asim Ibn Kulaib from his father about a man from the Ansar. He said: "We went out with the Messenger of Allah in a funeral, I saw the Messenger (saw) on the grave advising the undertaker: widen before his legs, widen before his head, when he came back, he was received by a woman's servant, and brought food, and he placed his hand on the food and the people followed, they ate, our fathers looked at the Messenger of Allah (saw) while he was chewing a bite, he (saw) said:

«إني أجد لحم شاة أخذت بغير إذن أهلها»

"This is a sheep's meat taken without the permission of its people", so the woman said: O Messenger of Allah, I sent to the Baqi to buy me a sheep, but he did not find one, so I sent to my neighbour -who bought a sheep - to send it to me for its price, but it did not happen, I sent to his wife, and she sent it to me, he (saw) said

«أطعميه الأسارى»

"Give it to the captives (feed them)."

In other narration, the word used was more comprehensive than the word of the interests of the Muslims; they spoke regarding the areas of

charity spending generally, such as: Giving it to the poor or building mosques because these things are areas of charity spending. This is the opinion of Hanafis: It was narrated in Hashiyat Ibn 'Abidin (3/223), and Al-Maliki's in Al Jami' Li Ahkam Al Qur'an by Qurtubi (3/366).

Some scholars said to "spend it in the way of Allah" i.e. "Jihad". It is one of the views of Shaikh Al-Islam Ibn Taymiyah, where he said in the "Majmoo' Al-Fatawi"(28/401), (even if the man had obtained Haram money by his hand and could not return it to its owner for not knowing him, and so on... then he should spend it in the way of Allah, this is where it should be spent. The one with many sins the greatest remedy is Jihad; and the one who wants to get rid of Haram and seek repentance but cannot give back the money to its owners, then let him spend it in the way of Allah on behalf of its owners, because this is the way to good deeds that will be his salvation due to the reward of Jihad...). And there are many other narrations.

Secondly, the answer to the second question about your work in selling vegetables, and this is the text of your question:

I work in the field of selling vegetables as a peddler. I buy from the market that is about forty kilometers away from me. Sometimes I find a blemish in the commodity ... It is a custom that if the owner of the discount shop or the so-called "retailer" is asked to return an Item because of the blemish, he will reduce the price of that commodity. If I returned the item on the same day, the transport costs would probably cost me more than the price. Is this indemnity i.e. the difference in the prices of the not defected and defected commodities, or discount that we are asking forbidden to take?) End of quote.

The answer is that this is explained in "The Economic System in Islam" in the chapter of "Deceit in Trade" (English version, page 210/ Arabic version p. 193), it states:

(...A Muslim is not allowed to deceive in the commodity or the currency. Rather he has to show the defect in the commodity, and explain the forgery in the currency. He is not allowed to deceive in the commodity so as to circulate it or to sell it with a higher price. Nor is he allowed to deceive in the currency so that it would be accepted as a price of a commodity. This is because the prohibition of the Prophet (SAW) regarding that was decisive. Ibn Majah narrated from `Uqbah ibn `Amir from the Prophet (SAW) that he said: «المسلم أخو المسلم، ولا يحل لمسلم باع من أخيه بيعاً فيه عيب إلا بيته له» **“The Muslim is the brother of the Muslim, and it is not allowed for a Muslim to buy a faulty thing from his brother without him being shown that fault.”** Bukhari narrated also from Hakeem ibn Hizam from the Prophet (SAW) that he (SAW) said: «البيعان بالخيار ما لم يتفرقا، فإن صدقا وبينا بورك لهما في بيعهما، وإن كتما وكذبا محقت» **“The two traders (the seller and the purchaser) have the choice (to conclude or cancel the deal) before they departed (from each other). If they were honest and explained (the commodity and the currency) their sale will be blessed. But if they hid (the defect) and lied (to each other) the blessing of their sale will be eradicated.”** The Prophet (SAW) also said: «ليس منا من غش» **“No one of us is allowed to deceive”**, as narrated by Ibn Majah and Abu Dawud from Abu Hurairah. And whoever earned something through deceit and cheating would not (legally) possess it, because deceit is not one of the means of ownership, rather it is of the prohibited means, and thus it (the thing obtained by deception) is a prohibited and illegal (Suht) property. The Prophet (SAW) said: «لا يدخل الجنة لحم نبت من سحت، النار أولى به» **“Any (human) flesh that grows from illegal (suht) property will not**

enter paradise, then the Hellfire deserves it more”, narrated by Ahmad from Jabir ibn Abdullah. If fraud occurred, whether in the commodity or the currency, then the cheated person has the choice either to dissolve the contract or to carry it out, without more options. So if the purchaser wished to keep the defective commodity and take the indemnity i.e. the difference in the prices of the not defected and defected commodities, he has no right to do so, because the Prophet (SAW) did not allow the taking of the indemnity; rather he gave the choice between two matters: «إن شاء ردها» **“If he wished he could keep (the commodity) or return it back”**, as narrated by Bukhari from Abu Hurairah.)

Therefore, if you find a defect in the commodity after purchasing it, then you have the option either to return it to its owner and take what you have paid for it, or to accept it ... but you can not accept it and take the indemnity i.e. the difference in the prices of the not defected and defected commodities. As for the long distance between you and the market that you bought the items from, it does not affect the ruling. As in the Hadeeth, you have only one of two things: «إن شاء أمسك، وإن شاء ردها» **“If he wished he could keep (the commodity) or return it back”**, (as narrated by Bukhari from Abu Hurairah).

Your brother,

Ata Bin Khalil Abu Al-Rashtah

15 Shawwal 1438 AH

9/7/2017 CE

Q&A: Zakat and Debts of the Father and Son

To: Abu Khaled

Question:

As Salaam Alaikum Wa Rahmatullah Wa Barakatuhu our honourable Sheikh, and warm greetings to you.

I have a question regarding Zakat and debts, I hope you have the time to answer my questions.

My father has a lot of debt. Now it is customary with us that we do not distinguish between the money or debts of the father and the son. That means his debts are also mine automatically and we both work to settle them. But how is this explained in Islamic law, especially from the perspective of Zakat? Is the debt on my father only and he is freed from the Zakat or do we both have to pay the debt?

Barkallahu feekum ‘May Allah protect you and warm greetings to you from the Shabab (members) in Germany

Answer:

Wa Alaikum Assalam Wa Rahmatullah Wa Barakatuhu

1- The money of the father in terms of Shariah is not the money of the son, and the father's debt is not the son's debt, so the Sharia made the father in charge of his money and made the son in charge of his money. Shariah put in the father's money rights and duties regardless of the son's money. And it put duties in the son's money regardless of the father's money because each one of them has an independent obligation. For example, the

Shari'ah enjoins the father to pay Zakat on his money when it reaches the Nisab and it passes a year regardless of the money of his son. This is the same for the child. For example, the son is allowed to earn money in return for an effort regardless of the money of his father. Thus, each individual in Islam has a special obligation according to the Islamic law.

2- From the evidences that the son's money is not the father's money, and the father's money is separate to the money of the son:

The money of the father in terms of Shariah is not the money of the son, and the father's debt is not the son's debt, so the Sharia made the father in charge of his money and made the son in charge of his money. Shariah put in the father's money rights and duties regardless of the son's money.

A) The son does not inherit all the father's money but shares it with others, Allah (swt) said: **يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ** “Allah instructs you concerning your children: for the male. What is equal to the share of two females” [An-Nisa: 11]

And He (swt) said: **وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ** “And for one's parents, to each one of them is a sixth of his estate if he left children” [An-Nisa: 11]

Allah (swt) gave others the right to share with the father the inheritance of the son. Therefore, it is impossible that the money belongs to the father during the life of his son and later some of it belongs to other than the father.

Allah says in the verse of inheritance: **وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ** “And for one's parents, to each one of them is a sixth” [An-Nisa: 11]. So, He (swt) gave his mother a share of the son's inheritance after his death. Therefore, since the shari'a gave the mother a share of the son's inheritance, it is impossible that it

considers the son's money a property of his father.

B) Before the inheritance is distributed, the father or the child may recommend and carry out his will whether it pleases or does not please the child or the father, and before that his debt must be repaid before the inheritance is distributed, indicating that the deceased's estate is his property and not the money of his father or child. Allah Azza Wa

Jal says: (مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ)
 دِينَ ("After any bequest he [may have] made or debt" [An-Nisa: 11])

Hence, since it is obligatory to repay one's debt before distributing his inheritance, it is impossible to consider that one's money is a property of his/her father. In addition, since it is permitted for a Muslim to make a will (wasiyah) before his death, it is impossible to consider his money as a property of his/her father.

C) In the Hadith of sacrifice (Udhhiya) extracted by Ahmad in his Musnad from Abdullah Bin Amr who said: a man came to the Messenger of Allah (saw) and said: "Teach me O Messenger Of Allah... by the one who sent you with the truth, I shall never add anything to it , then he went back, the Messenger of Allah (saw) said:

أَفْلَحَ الرَّوَيْجِلُ، أَفْلَحَ الرَّوَيْجِلُ»، ثُمَّ قَالَ: عَلَيَّ بِهِ، فَجَاءَهُ، «
 فَقَالَ لَهُ: «أَمَرْتُ بِيَوْمِ الْأَضْحَى، جَعَلَهُ اللَّهُ عِيدًا لِهَذِهِ الْأُمَّةِ»،
 فَقَالَ الرَّجُلُ: أَرَأَيْتَ إِنْ لَمْ أَجِدْ إِلَّا مَنِحَةَ ابْنِي، أَفَأَضْحِي بِهَا؟
 قَالَ: «لَا، وَلَكِنْ تَأْخُذُ مِنْ شَعْرِكَ، وَتَقْلِمُ أَظْفَارَكَ، وَتَقْصُ
 «شَارِبِكَ، وَتَخْلُقُ عَائَتَكَ، فَذَلِكَ تَمَامُ أَضْحِيَّتِكَ عِنْدَ اللَّهِ

"The man is successful, the man is successful" then he (saw) said: bring him to me, when the man came, he (saw) said to

him: "I was ordered (to observe) the Day of Adha, Allah made it a festival (eid) for this Ummah" the man said: If I find nothing but my son's camel shall I sacrifice it? He (saw) said: "No, but cut from your hair, and cut your fingernails, and cut off your mustache, and shave your private part, this will complete your sacrifice to Allah." Abu Da'ud extracted something similar and also in Sharh Maany Al Athar. Ad-Darqatny extracted in His

Hence, since it is obligatory to repay one's debt before distributing his inheritance, it is impossible to consider that one's money is a property of his/her father. In addition, since it is permitted for a Muslim to make a will (wasiyah) before his death, it is impossible to consider his money as a property of his/her father.

Sunnan in a narration: (The man said: If I find nothing but my father's camel or the sheep of my father and my family and then slaughter it? He (saw) said: «لَا وَلَكِنْ قَلِمَ أَظْفَارِكَ وَقْصَّ شَارِبِكَ وَاخْلُقَ لَآ»
 "No, but cut your fingernails, and cut your mustache, and shave your private part, this will complete your sacrifice to Allah."

And since it is not permissible for the father to sacrifice his son's camel or the son to sacrifice the father's camel, this means that the father's money is not the money of the son.

D) In Mawahib Al-Galileel Fi Sharh Mukhtasar Khalil (2/505), written by: Shams Ad-Din Abu Abdullah Muhammad Bin Muhammad Bin Abdul Rahman At-Tarabolsi Al-Maghribi, known as Hattab Al-Ru'ini Al-Maliki (deceased: 954 AH):

" (the ninth) If he has a debt then this is given priority to Hajj with no dispute but he prioritizes Hajj over the debt of his father, whether we say: Hajj immediately or at his pace, and whether the debt is deferred or immediately. This is mentioned in At-Tiraz and the text is: 'if he has a debt and money, it is better to pay the debt than the Hajj, Malik said this in Al Muwaziyah. He was told: 'If his

father had a debt, should he pay that debt or go to Hajj.' He said: 'He should perform Hajj and this is clear because Hajj is his debt, immediately or at his own pace, and the debt of his father is not his obligation, not immediately or postponed. To carry out an obligation overrides that which is not an obligation'" end of quote

3- Thus the hadeeth of (you and your money) is understood:

In Sharh Mushkil Al-Athar: (From Jabir Bin Abdullah that a man came to the Prophet (saw) and said: I have money and children, and my father has money and children, and he wants to combine our money, so the Prophet (saw) said: « أَنْتَ وَمَالُكَ لِأَبِيكَ...» "You and your money belong to your father"

I asked Bin Abi Imran about it, he said: the saying of the Messenger (saw) in this Hadith: « أَنْتَ وَمَالُكَ لِأَبِيكَ...» "You and your money belong to your father" is like the saying of Abu Baker (may Allah be pleased with him) to the Prophet (saw): " But my money and I are yours, O

Messenger of Allah." When the Messenger of Allah said, « مَا نَفَعَنِي مَالٌ مَا نَفَعَنِي مَالُ أَبِي بَكْرٍ...» "I benefited the most from money that of Abu Baker" It refers to the Hadith of Abu Huraira that he said: the Prophet (saw) said: « مَا نَفَعَنِي مَالٌ قَطُّ مَا نَفَعَنِي مَالُ أَبِي بَكْرٍ...» "I benefited the most from money that of Abu Baker"

Therefore, you pay zakat on your money, and your father will pay Zakat on his money if it reaches the nisaab and one year passes over it if there is no debt on the money. If he pays the debt, he can pay Zakat on the remaining money if it is more than the Nisab because the stronger opinion we follow is that the debt frees a person from zakat if all money is used up or was less than the Nisab.

He said: Abu Baker, may Allah be pleased with him, said: "But my money and I are yours, O Messenger of Allah, Abu Baker that he will carry out all the orders and commands of the Prophet on him and his money just as the owners of things are in full charge on what they own. And this was the saying of the man who asked in the Hadith above and it carries the same meaning, and Allah knows)

Also, it was extracted by Ibn Habban in his Sahih: (from Ayesha (ra) that a man came to the Messenger of Allah (saw) who had a dispute with his father about his father's debt. The Messenger (saw) said: « أَنْتَ وَمَالُكَ لِأَبِيكَ...» "You and your money belong to your father"). Abu Hatim said the meaning is that the Messenger rebuked the man from treating his father like a foreigner, and ordered him to show leniency and kindness in both saying and action to until he gets his money, and he said to him that he and his money belong to his father, not that the money of the son owned by the father in his life without the son's consent. Ibn Raslan said: The Lam (letter) is for permissibility and not property, but the money of the son is his property and he must pay its Zakat and it is inherited from him.)

4 - Therefore, you pay zakat on your money, and your father will pay Zakat on his money if it reaches the nisaab and one year passes over it if there is no debt on the money. If he pays the debt, he can pay Zakat on the remaining money if it

is more than the Nisab because the stronger opinion we follow is that the debt frees a person from zakat if all money is used up or was less than the Nisab. In our book "Funds in the Khilafah State", when we talk about Zakat on debt page 150, the following is stated:

(Whoever has wealth, which has reached the Nisab and a year has passed over it, and has a

debt which engrosses the Nisab or renders the remaining wealth after repaying the debt less than the Nisab does not pay any Zakat. For example, if one possesses 1,000 Dinars and owes 1,000 Dinars, or if one possesses 40 gold Dinars and is indebted by 30 gold Dinars, there is no Zakat upon him in these two cases as he does not own the Nisab. From Nafi from ibn 'Umar who said: The Messenger of Allah said: «إذا كان لرجل ألف درهم، وعليه ألف درهم، فلا زكاة عليه» **“If a person has 1,000 Dirhams and is in debt of 1,000 Dirhams, then there is no Zakat upon him.”** Mentioned by Ibn Qudama in Al Mughni.

When the wealth, after paying the debt, reaches the Nisab, then Zakat is obligatory upon him due to what was narrated by As-Saib b. Yazid who said: I heard Uthman b. Affan saying: “This is the month of your Zakat. Whoever has a debt should pay it so that you give the Zakat on your wealth.” In another narration, mentioned by Ibn Qudama in Al Mughni: “Whoever has a debt should pay it off and pay Zakat on his remaining wealth.” He said this in the presence of the Sahabah who did not deny it; thus, this indicated their consensus (Ijma'a). That was the end of quote from the Book Funds in the Khilafah State.

Therefore, if the father of the questioner has money that reached the nisaab and passed the year and has a debt, then he deducts the debt from his money. If the debt takes all the money, or if some remains from it that is less than the Nisab, he will be free from paying the Zakat. If his money that remains is more than the Nisab, then he pays Zakat on what remains of the money after deducting his debt.

As for the children of the debtor "the father", they are not obliged to pay the debt as understood from the question, but it is a debt on their father and it is his obligation not theirs. What they are doing is helping their father to

pay off his debt which is a matter of righteousness for the parents (Bir Alwalidain). A matter that Islam encourages immensely, (وَبِالْوَالِدَيْنِ إِحْسَانًا) **“... and to parents, good treatment”** [Al-Isra': 23]

Al-Bukhari extracted

عن عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ: سَأَلْتُ رَسُولَ اللَّهِ قُلْتُ: يَا رَسُولَ اللَّهِ، أَيُّ الْعَمَلِ أَفْضَلُ؟ قَالَ: «الصَّلَاةُ عَلَى مِيقَاتِهَا»، قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: «ثُمَّ بِرُّ الْوَالِدَيْنِ»، قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: «الْجِهَادُ فِي سَبِيلِ اللَّهِ».

From Abdullah bin Masood may Allah be pleased with him: I asked the Messenger of Allah (saw): O Messenger of Allah, which is the best action? He said: "Praying on time", I said: Then what? He said: «Then righteousness of the parents», I said: Then what? He said: Jihad for the sake of Allah.”

Therefore, the children's help to their father is a matter of righteousness to the parents, but the children are responsible for the Zakat on their money after they pay their debt. If their money reaches the Nisab and passes the year, they must pay Zakat on their money. If they pay off the debt of their father from their money before the year passes, then they do not pay Zakat on that money because it was removed from their money before the obligation of Zakat on it, and they have to pay Zakat on the money that is left after paying off the debt if the remaining money reaches the Nisab or above and a passes a year.

Your brother,

Ata Bin Khalil Abu Al-Rashtah

22 Shawwal 1438 AH

16/7/17 CE

Q&A: What is going on in Saudi Arabia? Where does America stand regarding it?

Question:

On 19/11/2017, Al-Mudun website revealed that the ongoing anti-corruption campaign in Saudi Arabia has begun to affect the military service. (A Saudi official, familiar with the anti-corruption campaign in Saudi Arabia, revealed the arrest of 14 retired officers who worked in the Ministry of Defense, and two officers of the National Guard, on suspicion of involvement in corruption cases of financial contracts.) (Al-Mudun: 19/11/2017), and the arrests began since 4/11/2017 where King Salman bin Abdul Aziz formed an anti-corruption committee under the Crown Prince Mohammed Bin Salman, including dozens of former ministers and business leaders and the freezing of their accounts and accounts of those close to them, (Reuters agency quoted - The investigation committee into corruption has frozen the bank balance of Prince Mohammed bin Nayef, the isolated crown prince and one of the most prominent members of the ruling Saudi family, and the balance of his close family members. Bin Nayef was the former crown prince before the king replaced him with his son Muhammad bin Salamn, and the committee arrested 11 emirs...) (BBC Arabic, 8/11/2017). What is going on in Saudi Arabia? Where does America stand regarding it?

Answer:

For the answer to be clear we will give a brief about the Saud family and their associations and then move on to the answer:

1- Al-Saud (Saud family) have been associated with the colonial kaffir since their first

rebellion against the Ottoman State as an Islamic state. They attacked and incited with the help of the English colonialists against Kuwait in 1788, Mecca and Medina in 1803-1804 and conquered these lands. They attacked Damascus in 1810, and its residents defended it bravely, but they controlled Aleppo and other cities. They exploited the Wahhabi school of thought in their work, and the English used them to strike the Islamic state. But later, the Islamic state managed to eliminate the rebellion led by Al Saud in 1818, by the governor of Egypt, Muhammad Ali. They were driven by Britain again since the end of the 19th century, in 1891, but the Ottoman State overcame them. Britain moved them again in 1901, and their contact with the British and British support were exposed. The British exploited the weakness of the Ottoman State and its entry into the First World War in order to strengthen the position of the Saud family against the people of Najd and Hijaz who fought long wars against them until the Saudis were able to overcome them and take control of these areas and then declare their kingdom in 1932 with the help of Britain, the number one state at that era.

But after the Americans discovered oil in the country and drooled over their wealth, they began to seek political influence in the country. This was evidenced by the gain of members of the royal family, especially among the heirs of the throne of the sons of Abdul Aziz, the founding king after his death in 1953. Thus, the Anglo-American conflict began in the country.

2- Now the American agent Salman managed to take control, and began a process of liquidation for the agents of the English and those who follow them. His predecessor, the former King Abdallah, was associated with the English, and tried to concentrate the English agents in power before his death, but the family tradition of taking office forced him to appoint Salman bin Abdul Aziz as crown prince and to maintain stability in the ruling family. He knew that his brother is an agent of the Americans; therefore, he introduced the position of the heir to heir of the throne to ensure the influence of the English, and he appointed his brother and his counterpart in being agent of the British, Muqrin bin Abdul Aziz, in this post, as if he has foreseen that Salman is old and sick which will allow Muqrin to be in control until the death of Salman and then Muqrin takes the rule smoothly, as happened when Fahd was old and ill, and he, i.e. Abdullah became then the crown prince and in control, and when Fahd died in 2005, Abdullah took over the power. But what happened after the death of Abdullah in the beginning of 2015 and Salman's taking over of the reins of power was not in the calculation of Abdullah; Salman dismissed "Muqrin" from his post and appointed Muhammed bin Nayef as Crown Prince and his son, Muhammed, as deputy Crown Prince, and he dismissed many of those whom were appointed by Abdullah in sensitive positions, and he began to strengthen the authority of his son, Muhammad, until on 21/6/2017 he removed Muhammed bin Nayef from his post and declared his son as Crown Prince and did not appoint anyone as deputy Crown Prince.

3- We mentioned in the answer to a question on 25/1/2015 after Salman took power after the death of King Abdullah the following: The

current King, Salman, is from the defense establishment, and therefore, it is expected that the American influence is predominant in his reign, Abdullah realised this, and for this reason he invented a new tradition in Saudi Arabia, namely, that the king appoints not only his crown prince but also a deputy crown prince. He realizes that Salman bin Abd Al-Aziz follows America, and unlike the common traditions that the King appoints his Crown Prince, King Abdullah appointed a deputy Crown Prince to cut the road between the new King and appointing a Crown Prince from the American agents. So, the former King, Abdullah, appointed in advance a deputy Crown Prince; appointed Muqrin a Crown Prince to Salman bin Abdul Aziz for the purpose we mentioned). In the answer to the same question, we mentioned: Muqrin is known for his relations with the English. He studied there and graduated from the famous Cranwell School in Britain. He was trusted by the former King Abdullah, and even was from his close associates. In order to interrupt the continuity of the American chain after Salman bin Abdul Aziz, the former king invented the post of deputy crown prince. King Abdullah has confirmed this appointment by issuing a decree prohibiting the removal of deputy Crown Prince). But the English calculations were inaccurate because Salman violated the covenant and the law and custom, and removed Muqrin and appointed Muhammed bin Nayef temporarily and then isolated him to make his son, Muhammed, the Crown Prince and grant him various important powers and positions until he becomes alone in authority.

4- Soon after King Salman announced the formation of a higher anti-corruption committee on 4/11/2017 under the

Q&A: What is going on in Saudi Arabia? Where does America stand regarding it?

chairmanship of his son, Muhammad, the Crown Prince, the security forces arrested 11 emirs and four current ministers and immediately dismissed them from office, indicating that this is not normal and has nothing to do with fighting corruption, but is similar to what happens in a coup d'état, where arrests are made and dismissals and charges are made immediately. Also, the arrests included dozens of former ministers and business leaders and the freezing of their accounts and accounts of those close to them took place, this included the freezing of more than 1,700 bank accounts, which "is rising every hour" (Reuters). And from those whom their bank accounts were frozen was Muhammad bin Nayef's account, who was dismissed from the post of crown prince recently, as well as the accounts of a number of members of his close family. The agency reported, "The Saudi authorities said it had detained more suspected, for committing violations, who are members of the royal family and businessmen also included managers and officials from the lower levels." Which confirms that the process is similar to what takes place in a coup. The campaign was extended to include the children of the former king; the Minister of National Guard, Metab bin Abdullah (also spelled Miteb/Mutaib), the second major force alongside the army, and his brother Turki bin Abdullah, the former emir of Riyadh.

And Metab bin Abdullah graduated from Royal Military Academy Sandhurst the British military academy with lieutenant rank and usually only British agents train and graduate from it, and he is preceded by many of the princes of the Gulf and the kings and princes of Jordan. His brother Turki bin Abdullah holds a master's degree in military and strategic

sciences from the British University of Wales. He was sacked by Salman after he took office as Emir of Riyadh. It appears that America has found a way to liquidate the British agents through the corruption charges. So, it instructed Salman and his son, Muhammad, to adopt a method to do so, as many regimes do now to liquidate opponents by accusing them of corruption, especially since all the rulers in these former and subsequent regimes are stained with corruption, bribery, public funds theft, favouritism to those close to them and projects that violate the law, taking away the rights of others, injustice to the public and the exploitation of their positions to achieve what they and those in their circle like, and what is a greater corruption than not following Allah's law and following the laws of the colonial kaffir countries?

5- We have seen America's support for this campaign and for those who carried it out. The President of the United States tweeted on Twitter on 6/11/2017, saying: "I have great confidence in King Salman and the Crown Prince of Saudi Arabia, they know exactly what they are doing", he followed it by another tweet: "Some of those they are harshly treating have been 'milking' their country for years." The Saudi Press Agency said that "the King held on Sunday 5/11/2017 a telephone conversation with the US President in the midst of political and security events in the Kingdom, and discussed the cooperation between the two countries in various fields and ways to develop them. "Trump talked to the Saudi king about the listing of Saudi Aramco in New York and would be grateful if Riyadh put the company's shares on the New York Stock Exchange. The king replied that they would study the use of US stock exchanges," Reuters reported on

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4/11/2017. "We continue to encourage Saudi authorities to pursue the prosecution of people they believe to have been corrupt officials; and we expect them to do it in a fair and transparent manner," US State Department spokesperson Heather Nauert was quoted by Reuters news agency on 7/11/2017. This shows that America stands behind the campaign and supports it and directs it towards the undesirable individuals by America or those whom it suspects their loyalty to America or are agents of Britain or are dissatisfied with what is going on and what the King and his son the Crown Prince are doing of the fast sale of the country to the Americans.

6- What confirms that the campaign is exclusively political is that the Committee immediately began its work of arrests and freezing of accounts of important figures in the system, and members of the family and relatives of the King... Therefore, it is purely political, and has nothing to do with corruption and reforms, especially since Salman and his son are also submerged in corruption and wasting of public funds, including the grant given to America of 460 billion dollars. The tone of the statement which was broadcasted by the Saudi Press Agency was severe as if aiming to hit influential forces opposed to the system; it was stated in the statement, "The formation of the Committee was due to the existence of exploitation by some of the weak souls who prioritised their own interests over the public interest, and stole public money without a deterrent of religion conscience, morals or nationalism. Taking advantage of their influence and authority entrusted to them in the manipulation of money and its use and embezzlement, taking various ways to hide their shameful actions. And then the arrests

were accelerated immediately after the formation of the Committee on 4/11/2017.

7- Then after that on 5/11/2017 specifically, it is announced that the Deputy Governor of Asir, Mansur bin Muqrin, along with some officials were killed in a helicopter crash accident, and there are suspicions that surround this kind of liquidation. Especially since this prince is the son of Muqrin, the former crown prince who was dismissed by Salman after he took power directly. The number of detainees has exceeded hundreds. Sa'ud Al-Mu'jab, the Saudi attorney general, said: "208 people have been summoned for interrogation in connection with corruption investigations, Seven of them have been released for lack of sufficient evidence... The financial value of these decades- long practices has included large sums of misappropriated and misused public funds and the potential value of these amounts may exceed US \$100 billion, according to what

materialised from the initial investigation" (Al-Hayat, 9/11/2017) The inspection is conducted for decades in the papers of members of the royal family and influential in the ruling, which indicates that the issue is the liquidation of power and influence on the ruling that could turn the table on the Crown Prince bin Salman if he does not carry out special liquidation to conduct unusual changes to the system and to the society in the country, on top of the fact that he has assumed the post as crown prince when he is not entitled to take it in accordance with family tradition...

8- Thus, what is happening in Saudi Arabia under the so-called anti-corruption campaign is to cut off the English and prevent them from plotting a coup attempt or, otherwise, against King Salman and his son the Crown Prince, as

well as to achieve a safe transfer of power to the Crown Prince so that no one will oppose him. Since this son has taken upon himself to serve the interests of America without an internal dispute even if it his closet relative! And all external opponents, especially Britain, to keep the influence on the island exclusively for America... Thus, treason is indivisible ﴿وَأَنَّ﴾ **... and that Allah does not guide the plan of betrayers**” [Yusuf: 52].

9- Finally, with every passing day it is confirmed that there is no good in all these regimes: neither in the regime of the Saud family nor in the Iranian regime nor in any of the existing regimes in the Muslim countries nor in those who follow them and follow their orders. They are directed by the colonizing Kaffir who works to perpetuate its domination over us and plunder our wealth by that hegemony. Thus, it must be one of the first priorities of the work is the change of the legitimate face of these regimes, which incline to the Kaffir colonizer. ﴿وَلَا تَرْكَنُوا إِلَى الَّذِينَ ظَلَمُوا﴾ **“And do not incline toward those who do wrong, lest you be touched by the Fire, and you would not have other than Allah any protectors; then you would not be helped”** [Hud: 113].

Then we get rid of all this rot and corruption by corrupting the colonial countries, whether America or Britain or others, for Kufr is one in its hostility to Islam and Muslims... And all those who followed these countries or allied with them directly or indirectly and

implemented their plans and projects and maintained their secular systems are criminals and will be punished with shame. ﴿سَيُصِيبُ 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].

This is the solution to our problems and there is no other solution: the overthrowing of these regimes and the establishment of the righteous Khilafah (Caliphate) on the method of Prophethood... even if rejected by the doubters and seen as difficult by the complacent, but sincerity to Allah (swt) in the work and the truth to the Prophet's example (saw) will make what is far come soon with his permission (swt), ﴿وَيَقُولُونَ مَتَى هُوَ قُلْ عَسَى أَنْ يَكُونَ قَرِيبًا﴾ **“Then they will nod their heads toward you and say, "When is that?" Say, "Perhaps it will be soon”** [Al-Isra’: 51]

Then Allah’s promise will be fulfilled.

﴿وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ * بِنَصْرِ اللَّهِ يَنْصُرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ﴾

“And that day the believers will rejoice * In the victory of Allah. He gives victory to whom He wills, and He is the Exalted in Might, the Merciful” [Ar-Rum: 4-5]

2 Rabi’ I 1439 AH

20/11/2017 CE

Pakistan's Rulers Sent our F-16s 7,700 miles to Expose our Capabilities before the Jewish entity, whilst the Shaheen III Missile can Strike it, yet they do Nothing to Liberate Al-Quds

Media Office of Hizb ut Tahrir in Wilayah Pakistan

Pakistan Air Force F-16C/D jets from No. 5 Squadron "Falcons" were sent by Pakistan's current rulers more than 7,700 miles to participate in Red Flag 16-4 advanced aerial combat training exercise hosted at Nellis Air Force Base, Nevada, US between August 15 and 26, 2016. The Jewish entity was participating in these exercises, thus affording the Jewish aggressors a golden opportunity to gain intimate and first-hand insight into the military capabilities of the world's only Muslim nuclear power. Indeed, "The Times of Israel" proudly proclaimed on 1 September 2016, "Israeli aircraft returned to Israel this week after flying alongside Pakistani and United Arab Emirates planes in the United States Air Force's Red Flag exercise in the Nevada desert."

(<https://www.timesofisrael.com/israeli-pilots-return-home-after-flying-alongside-pakistan-uae-in-us-drill/>)

At a time that the blessed Muslims of Pakistan have erupted in anger at the recognition of Al-Quds as the capital of the Jewish entity by the foolish tyrant, Trump, we ask, if the rulers of Pakistan can deploy our warplanes 7,700 miles for the benefit of the Jewish entity, why can they not send our warplanes less than a quarter of that distance assist in the liberation of Al-Aqsa? Moreover, Pakistan's Shaheen-III missile, has a maximum range of up to 1,700 miles (2,750 kilometers),

and depending upon the missile's placement within Pakistan, Pakistan is capable of carrying out missile strikes upon the Jewish occupiers in the west, as well as the Burmese butchers in the east.

O Muslims of Pakistan! For the protection of Masjid Al-Aqsa, Hizb ut Tahrir Wilayah Pakistan is amongst you now, addressing you through protests, meetings, leaflet distribution and social media. It is assuring you that our armed forces are not only willing, they are capable of liberating Masjid Al-Aqsa. You must work with Hizb ut Tahrir to uproot these rulers, the defenders of the crusaders and the Jewish occupation. These rulers are the great obstacle that stands in the way of victory for our armed forces, Islam and Muslims and the liberation of occupied Muslim Lands. Honor your responsibility before Allah (swt) in supporting Al-Aqsa, by working with the shebaab of Hizb ut Tahrir for the establishment of the Khilafah on the Method of the Prophethood. Only then will a Rightly Guided Khaleefah lead your sons in the armed forces in performing their duty by directing them to liberate the place of the Isra'a of RasulAllah (saw), our first Qiblah and the third of the Sacred Masaajid. RasulAllah (saaw) said, «إِنَّمَا بِهَ الْإِمَامُ جُنَّةٌ يُفَاتَلُ مِنْ وَرَائِهِ وَيَتَّقَى بِهِ» **“Indeed the Imam is a shield, behind whom you fight and by whom you are protected”** (Sahih Muslim).

O Muslims of Pakistan's Armed Forces! The support of Al-Aqsa by its liberation and the liberation of all of Palestine is a duty upon you,

Media Office Pakistan: Protests for the Liberation of Al-Quds

for you are the armed forces of the Muslims and not a defense force for Washington and Tel Aviv. We know well that most of you, if not almost all of you, yearn to support Islam and fight the Jews and those who assist them. The current rulers are only shackles upon you, preventing you from seeking martyrdom or victory. So break these shackles, uproot the traitors and grant the Nussrah to Hizb ut-Tahrir so as to appoint a Khaleefah Rashid who will lead you to liberate Al-Aqsa Mosque and all of Palestine. Then you will be of those whom RasulAllah (saaw) referred to when he said « تَقْتُلُونَ أَنْتُمْ وَيَهُودُ حَتَّى يَفُونَ الْحَجْرَ يَا مُسْلِمِمْ هَذَا يَهُودِيٌّ » «You will fight the Jews until the rocks will proclaim that O Muslims

there is a Jew behind me, so come and kill him.” [Sahih Muslim.] So be those with whom the trees and stones will assist in fighting, inshaaAllah, which is a sign of Allah's pleasure with them and their status in the sight of Allah (swt). This is a great honor that has not been granted to anyone previously in history and is within your hands now, if you come forwards depending upon Allah (swt).



IMPORTANT NOTICE

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