

NUSSRAH

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MUHARRAM/ SAFAR 1440 AH

**STRIVE UPON
TRUTH IN THE
TIME OF FITNAH**

**CPEC- A LESSON
IN THE PERILS
OF ALLIANCE
WITH MAJOR
POWERS**

**THE MUSLIM
ARMIES ARE
THE FIRST LINE
OF DEFENSE**

**SHEIKH ATA IBN KHALIL ABU AR-RASHTA
(AMEER OF HIZB UT TAHRIR)**

**TAFSEER AL-BAQARAH
180-182**

**SEEKING RELIEF
THROUGH DEMOCRACY IS
LIKE SEEKING A CURE
THROUGH THE DISEASE
ITSELF**

**PRESS CONFERENCE
CONDEMNING STATE
ABDUCTION OF WOMEN
CALLING FOR KHILAFAH**

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Contents

Editorial: As Long as Capitalism Continues, No Change Will Come to Pakistan	01
Shaikh Ata Bin Khalil Abu Al-Rashta: Tafseer-Al-Baqarah 180-182	02
Musab Umair: Strive Upon Truth in the Time of Fitnah, Whose End is Known to Allah (swt)	06
Issam Ghanem: Is Erdogan preparing to declare the Khilafah state in Turkey?	09
Ikhlāq Jehan: Pakistan's Broken Education System is Destroying the Future of its Youth	17
Afzal Qamar: The Situation in Pakistan Demands Abolition of Democracy	20
Khalid Salahudin: CPEC- A Lesson in the Perils of Alliance with Major Powers	23
Shahzad Sheikh: Democracy Legalizes Corruption by Allowing the Writing Off of Loans	26
Bilal Al-Muhajer: The Muslim Armies are the First Line of Defense for the Ummah	28
Wilayah Pakistan: Seeking Relief through Democracy is like Seeking a Cure through the Disease Itself	30
Q&A: Selling a Machine before Obtaining Its Possession	32
Q&A: The 'Illah (Legal Reason) Revolves with the Cause, Whether it is Present or Not	34
Q&A: Trump's Withdrawal from the Nuclear Deal	37
Press Conference Condemning State Abduction of Women Calling for Khilafah	44

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As Long as Capitalism Continues, No Change Will Come to Pakistan

Imran Khan is the new Prime Minister at the time when Pakistan, the world's sixth most populous country, is teetering on the brink of economic collapse. It has sunk into the interest loan debt trap, to the point that it needs to borrow to pay previous debt. Its foreign currency reserves have fallen to less than what is needed to cover two months' worth of imports, with the rupee losing 20 percent of its value in US dollar terms, since the beginning of the year, resulting in back breaking inflation. As for the electricity sector, due to privatization, there is a tangle of debts among generators, energy suppliers and banks that has been exacerbated by theft from the grid, as the electricity prices continue to skyrocket.

Imran's PTI will not solve the economic problems as it is following the same capitalist solutions that the previous regimes have, ever since Musharraf opened the floodgates of relentless privatization. Even before Imran Khan was sworn in as PM, Asad Umar has poured cold water on PTI's vapid election manifesto promises of an "Islamic welfare state" by championing capitalism for Pakistan. In an interview published in the Financial Times he said that within its first 100 days in office, PTI will remove 200 large public sector enterprises "from government control" and place at their head "people from the private sector."

Regardless of an emergency loan from the International Monetary Fund (IMF), it is the continuation of capitalism which is crippling Pakistan. Capitalism holds freedom of individual ownership as the most sacred freedom. Under capitalism, through privatization, private companies are granted ownership of capital intensive industries, such as large scale construction and heavy industry, as well as energy and mineral resources. So, the state treasury is deprived of immense resources

that could be spent on looking after the affairs of the people. The state treasury then runs dry and so the government then seeks yet more interest based loans that in turn deepens the debt trap. It also ratchets up taxation which cripples local industry and agriculture, adding to dependence on foreign imports and a reduction of meaningful exports. Privatization of the energy sector in Pakistan has led to increased electricity prices to ensure profits for the new private owners, to the point that it has increased high degrees of indebtedness within the sector itself, the dreaded circular debt.

There is no hope in the current Capitalist system or the PTI which abides by it like all previous regimes have done. Capitalism is a man-made system that denies our actual potential. We must instead turn to our Deen to ensure our prosperity and the good pleasure of Allah (swt). It is our Deen that has a unique economic viewpoint which ensures maximum revenue for the state without overburdening the citizenry. Islam uniquely divides property in to private, state and public property. Energy resources like oil, gas and electricity are considered public property. Public property can neither be privatized nor nationalized. So, its immense revenues must be spent on the people's affairs, under close supervision of the state. Islam's ruling on company structures limits the financial ability of private companies to dominate capital intensive sectors of the economy, such as large scale transport and construction. So, the state naturally plays a dominate role in these sectors, granting substantial revenues for the state treasury. Islam has mandated that currency is backed by gold and silver, which have their own intrinsic value, providing stability to international trade and stabilizing domestic prices. Nothing less than implementing Islam comprehensively will rescue us from the brink of economic collapse.

Tafseer Al-Baqarah: 180-182

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

﴿ كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةَ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ﴾ (البقرة 180)
 فَمَنْ بَدَّلَهُ بَعْدَمَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ (البقرة 181) فَمَنْ خَافَ مِنْ مَوْصٍ جُنْفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (البقرة 182)﴾

“Prescribed for you when death approaches [any] one of you, if he leaves abundant wealth, is that he should make a Wasayah (وصية Bequest) for the parents and near relatives according to Bil Maroof (بالمعروف What is Acceptable) - a duty upon the righteous. (180) Then whoever alters the bequest after he has heard it - the sin is only upon those who have altered it. Indeed, Allah is Hearing and Knowing. (181) But if one fears from the bequeather [some] error or sin and corrects that which is between them, there is no sin upon him. Indeed, Allah is Forgiving and Merciful. (182)” [Surah al-Baqarah 180-182]

Allah (swt) clarifies in these Ayaat the following:

1. It was prescribed in the beginning of Islam that the one who is visited by death to make a Waseeyah (وصية Bequest/Will) for the parents and relatives, if he leaves “good” i.e. abundant wealth. The word خَيْرًا "good" is a description with the meaning of abundance. It is not said regarding wealth, خَيْرًا "good" except if it is in abundance. This is similar to when it

is said, such and such “has money”, which is only said if he has abundant wealth.

And the discipline behind this stipulation for abundance is that after the Bequest there must be enough to meet the customary needs of the family of the dead. Therefore the determination of Kathara (كثرة Abundance) needs Tahqeeq Mana'at (تحقيق مناصب Evaluation of the Situation).

And the discipline behind this stipulation for abundance is that after the Bequest there must be enough to meet the customary needs of the family of the dead. Therefore the determination of Kathara (كثرة Abundance) needs Tahqeeq Mana'at (تحقيق مناصب Evaluation of the Situation).

A number of Companions ra affirmed so. Ali (ra) entered upon his freedman as he was approaching death and he had six or seven hundred dirham and he asked, "Should I not make a Bequest" Ali (ra) said, "No, for indeed Allah swt said, إِنْ تَرَكَ خَيْرًا 'If you leave in abundance' You do not have much wealth, so leave your wealth to your heirs. And Aisha (ra) said that a man said to her. "I want to make a Bequest." She (ra) said, "How much is your wealth?" He said, "Three thousand." She (ra) said, "How many children do you have?" He said: "Four." She (ra) said, “Allah swt said, إِنْ تَرَكَ خَيْرًا 'If you leave in abundance.’ This is such an amount that if you leave it to your inheritors, it is

better.”

Therefore, the abundance is not determined as a specific amount, but varies, depending on the situation of the individual.

2. The verse confirms that Allah (swt) Requests that those who approach death make a Waseeyah (وصية Bequest/Will) with the Dalalah (دلالة Evidencing) ﴿ كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةَ ﴾ “Prescribed for you when death approaches [any] one of you, if he leaves abundant wealth, is that he

should make a Wasiyah (وصية Bequest).” So it is the Khabar (خبر News) of the writing of a Bequest upon you, but it is a Khabar in the meaning of the Talab (طلب Request) according to the linguistic styles of the Arabs in their speech i.e. “Let the one whom death approaches make a Bequest.”

However, this Request is a Talab Jaazim (طلب جازم Decisive Request) because of the Qareenah (قرينة Contextualization), **حَقًّا عَلَى الْمُتَّقِينَ** “a duty upon the righteous” (Surah Al-Baqarah 2: 180). This characterizes an indication that declares Al-Jazm (الجزم Decisiveness, Jussive Case) in the manner of

His Saying, **وَالْمَطَاقَاتِ مَتَاعٍ** بِالْمَعْرُوفِ **حَقًّا عَلَى الْمُتَّقِينَ** “And for divorced women is a Mataa’a (متاع Provision) according to what is acceptable - a duty upon the righteous.” [Surah al-Baqarah 2:241]. It is this which makes evident the Obligation of Mataa’a (متاع Provision) for the divorced women, before Dakhool (دخول Intromission/Consummation), for those who did not have assigned for them a specified Mahr (مهر Dowry). So, consequently, the Bequest is Obligated in the manner made evident. And Allah swt has mentioned, بِالْمَعْرُوفِ “according to what is acceptable” i.e. with justice, kindness and beneficence.

3. The Nasakh (نسخ Abrogation) of the Obligation of Bequest contained in this verse, is by the Verses of Muwaareeth (مواريث Inheritance). These were revealed after it, in accordance to the words of Allah swt **يُوصِيكُمُ** **اللَّهُ فِي أَوْلَادِكُمْ** “Allah instructs you concerning your children.” [Surah an-Nisa’a 4:11]. Then Allah (swt) made evident the details.

However, this Request is a Talab Jaazim (طلب جازم Decisive Request) because of the Qareenah (قرينة Contextualization), **حَقًّا عَلَى الْمُتَّقِينَ** “a duty upon the righteous” (Surah Al-Baqarah 2: 180).

So, initially the Waseeyah (وصية Bequest/Will) had been Obligated for the both the heirs and the relatives, the man making Bequest when death approached. Then Allah swt abrogated the Bequest and lifted that Ruling. He swt established instead the Obligation of Inheritance and the Recommendation of Bequest to other than the inheritors and that is in the Ayah of inheritance. Allah swt said,

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ آبَاؤُهُ فَلِلَّذَّكَرِ الثُّلُثُ فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِلْمَرْأَةِ السُّدُسُ مِمَّا تَرَكَ بَعْدَ وَصِيَّةٍ يُوَصِّي بِهَا أَوْ دَيْنٍ وَإِذَا كَانَ لَكُمْ مِنْ آبَائِكُمْ وَأَبْنَاؤِكُمْ مَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا فَرِيضَةٌ مِنْ اللَّهِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا * وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلِكُمُ الرِّبْعُ مِمَّا تَرَكَنَّ مِنْ بَعْدِ وَصِيَّةٍ يُوَصِّينَ بِهَا أَوْ دَيْنٍ وَلَهُنَّ الرِّبْعُ مِمَّا تَرَكَنَّ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكَنَّ مِنْ بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ وَإِنْ كَانَ رَجُلٌ يُورِثُ كِلَاءَهُ أَوْ امْرَأَةٌ وَهِيَ آخٌ أَوْ أُخْتُ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ مِنْ بَعْدِ وَصِيَّةٍ يُوصَى بِهَا أَوْ دَيْنٍ غَيْرِ مُضَارٍّ وَصِيَّةً مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ

“Allah instructs you concerning your children: for the male, what is equal to the share of two females. But if there are [only] daughters, two or more, for them is two thirds of one's estate. And if there is only one, for her is half. And for one's parents, to each one of them is a sixth of his estate if he left children. But if he had no children and the parents [alone] inherit from him, then for his mother is one third. And if he had brothers [or sisters], for his mother is a sixth, after any bequest he [may have] made or debt. Your parents or your children - you know not which of them are nearest to you in benefit. [These shares are] an obligation [imposed] by Allah. Indeed, Allah is ever Knowing and Wise. (An-Nisa'a 4:11) And

for you is half of what your wives leave if they have no child. But if they have a child, for you is one fourth of what they leave, after any bequest they [may have] made or debt. And for the wives is one fourth if you leave no child. But if you leave a child, then for them is an eighth of what you leave, after any bequest you [may have] made or debt. And if a man or woman leaves neither ascendants nor descendants but has a brother or a sister, then for each one of them is a sixth. But if they are more than two, they share a third, after any bequest which was made or debt, as long as there is no detriment [caused]. [This is] an ordinance from Allah, and Allah is Knowing and Forbearing. (An-Nisa'a 4:12)” So Allah swt had Obligated the Bequest and made its division for the Muslims to bequest as they wanted to the heirs and relatives And then He swt lifted it from them and then restricted its division to the heirs and made the Bequest Mandub (مندوب Recommended) for other than the heirs.

As for why Inheritance was Obligated, Allah swt specified its division. So He swt clarified through the verses of inheritance regarding the assignment of Obligations to the heirs, because the end of the verse is “فَرِيضَةٌ مِنَ اللَّهِ” **“an obligation [imposed] by Allah”** [Surah An-Nisa'a 4:11]. As for leaving the Bequest for other than the heirs, it is Recommended because Allah swt has mentioned the Bequest entrusted to them in the verses of inheritance, **“after any bequest which was made or debt”** [Surah An-Nisa'a 4:12].

The Bequest/Will here is Mutlaq (مطلق Absolute), however, the Sunnah Restricted it to non-heirs, **إن الله قد قسم لكل إنسان نصيبه في الميراث**

“Allah has divided each person's share in inheritance, so it is not permissible to inherit the Bequest.” [At-Tirmidhi 2046, An-Nisaa'i 3581, Abu Daud 2486, Ibn Majah 273]

This is in terms of Restricting the Bequest in the verse to non-heirs, but it is Mandub (مندوب Recommended) because the meaning is of Qurbah (قربة Drawing Closeness (to Allah)) without a Qareenah (قرينة Contextualization) that Specifies the Talab Jaazim (طلب جازم Decisive Request) and so it is Mandub.

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4. Allah swt made clear that those who alter the Bequest, whether those who record or those who witness or those whom were not bequeathed within it, incur great Sin because the hidden is not hidden from Him, for He is all Hearing. When the Bequeather makes a Bequest, He swt has all Knowledge of every alteration that is made secretly or openly. It will be accounted against them and they will be punished accordingly.

5. Allah swt said, **فَمَنْ خَافَ مِنْ مَوْصٍ جَدًّا أَوْ إِذْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ** **“But if one fears from the Bequeather [some] error or sin and corrects that which is between them, there is no sin upon him. Indeed, Allah is Forgiving and Merciful.”** (Surah Al-Baqarah 2:182).

“But if one fears” i.e. it is expectation and knowledge, from the saying, **“I fear that sky will rain”** i.e. I expect the sky to rain.

In this verse, Allah swt clarifies regarding if someone knew or expected that the Bequeather would deviate in his Bequest/Will, which would lead to discord between the

Bequeather and them, the parents and relatives. This is whether the deviation is an unintentional mistake, **جَنَفًا** “error,” such as if he were moved by pity towards one of his weak children and so he would increase that child’s Bequest from his brothers, thinking that this would remedy the situation of the weak one. So this deviation in the Bequest has occurred in error i.e. with good intention, which is misplaced. In contrast the deliberate deviation is a sinful act, such as when the Bequeather is annoyed by one of his children or relatives. So he does not bequeath anything to them, due to an issue within himself towards them.

It is expected that this deviation in the Bequest by the Bequeathers to their heirs results in intervention for **إصلاح** (Reform). This intervention is so that the Bequeather does not fall in sin through his Bequest and does not cause a split within the family of the Bequeather. This intervention and the attempt of **إصلاح** (Reform) is not a sin. It does not enter into the realm of changing the Bequest of the Bequeather because the change here is through the method of **إصلاح** (Reform) between the Bequeathers and their heirs. So such intervention brings about harmony between them, through the amendment of the Bequest, with the consent of the Bequeathers and their heirs.

This intervention is not like the change in the previous verse for that is the change by **تزویر** (Fraudulent Falsification) of the Bequest/Will. It is without the knowledge of the Bequeathers and their heirs and so Sin has occurred. As for what has been mentioned in this Ayah, it is the Reform and amendment of the Bequest with the consent of the Bequeathers and their heirs, in the situation of knowledge or

expectation of deviation in the Bequest. So in this situation, there is no sin in this attempt to Reform through amendment the Bequest. Allah swt is Forgiving of the deviation of the Bequeather in his Bequest/ Will before its amendment, as long as there has been Reform and amendment. And similarly, Allah swt is Merciful of the Bequeathers and their heirs and the one who intervened for Reform between them. This is because they have done good to accept Reform and amend the Bequest/ Will in accordance with the Legal rulings. And the mercy of Allah is near to the doers of good.

the deliberate deviation is a sinful act, such as when the Bequeather is annoyed by one of his children or relatives. So he does not bequeath anything to them, due to an issue within himself towards them.

Strive Upon Truth in the Time of Fitnah, Whose End is Known to Allah (swt)

Musab Umair

Throughout the Muslim World, the Muslims are living under an era of persecution because of their Deen. They witness those who are calling to Islam facing immense persecution. The persecution is to the extent that the regimes do not shy from persecuting the elderly, the ill or the women. As an example, the rulers of Pakistan on 30th July 2018 abducted a mother of four from her home in Karachi, just because she possessed Islamic literature related to the Khilafah project. Matters have come to a point where the regimes are exposed in their deviation from the Deen of Islam. Indeed, it is the time to strive upon truth in order to end the Fitnah unleashed by the rulers.

However, instead, some Muslims keep distance from the struggle for the Deen, saying that, “This time of Fitna is in the Knowledge of Allah swt, so let us leave it to Him.” They then become paralyzed by fatalism, remaining passive before all the tyranny they witness. They become spectators to the struggle between the advocates of Khilafah and the tyrants, rather than active participants, giving their full share to end the rule of tyranny. So the journalist who can write regarding the oppression, does not lift his pen. The alim who can give Khutbah in support of the call for the Khilafah, does not speak. The human rights activist who can raise the case of the oppressed, turns away. And the army officer who can grant Nussrah to stop the tyrants at the height of their tyranny, declines

some Muslims keep distance from the struggle for the Deen, saying that, “This time of Fitna is in the Knowledge of Allah swt, so let us leave it to Him.” They then become paralyzed by fatalism, remaining passive before all the tyranny they witness.

to do so. However, they have fallen into error and exposed themselves to sin, because the Knowledge of Allah swt is not an excuse for inaction.

Indeed, all that has happened, is happening and will happen to the Ummah is already in the Knowledge of Allah swt. Allah (swt) said, وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يُعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبُرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظِلْمَاتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَأْبَسُ إِلَّا فِي كِتَابٍ مُبِينٍ “With Him are the keys of the Unseen, the treasures that none knows but He. He knows whatever there is on the earth and in the sea. Not a leaf falls but with His knowledge: There is not a grain in the darkness (or depths) of the earth, nor any thing fresh or dry (green or withered), but is (Written) in a Clear Book (to those who can read).” [Al-An’aaam 6:59] The Clear Book (Kitaabun Mubeen) mentioned in the Aayah is the Protected Tablet (اللوح المحفوظ al-LauH ul-MaHfooDH). It comes as confirmation to His saying, ‘ لَا يُعْلَمُهَا ‘ that none knows but He’. Thus, it is a Metonymy (كناية) about the ‘Ilm of Allah (swt).

RasulAllah (saaw) ensured that the first generation, the best of all generations, never used the Knowledge of Allah swt as an excuse for inaction. RasulAllah (saw) ordered the Muslims to undertake good actions at all times and forbade them from using the Knowledge of Allah swt as an excuse for inaction. Bukhari narrated that `Ali ra said: We were in the company of the Prophet (saaw) and he said, مَا

مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ كُتِبَ مَقْعَدُهُ مِنَ الْجَنَّةِ وَمَقْعَدُهُ مِنَ النَّارِ
"There is none among you but has his place Written for him, either in Paradise or in the Hell-Fire." We said, "O Allah's Messenger (saaw)! Shall we depend (on this fact and give up work)?" He replied, **"No! لا، اَعْمَلُوا فِكُلُّ مَيْسَرٍ Carry on doing good deeds, for everybody will find easy (to do) such deeds as will lead him to his Known place."** Then the Prophet (swt) recited, **{فَأَمَّا مَنْ أَعْطَى وَاتَّقَى * وَصَدَّقَ بِالْحُسْنَى {فَسَنِّيئِرُهُ لِلْعُسْرَى {** **"As for him who gives (in charity) and keeps his duty to Allah, and believes in the Best reward. We will ease him towards ease....and we will ease him towards hardship."** (Surah al-Layl 92:5-10)."

Thus, Eemaan in the Knowledge of Allah swt does not mean depending on it, because al-Qadar and Kitaabah, i.e. the Knowledge of Allah, are not known to any creature without His grant, so on what does man have to depend to decide whether he acts or does not act? RasulAllah saaw said to the one who asked him, should not we depend? No, i.e. he saaw forbade him from depending. Moreover, He saaw was not satisfied with that alone and insisted as well: **'اَعْمَلُوا Work'**, i.e. he ordered him to action. Thus his Forbiddance (نهى Nahee) from depending (on the Knowledge of Allah swt) and his Command (أمر Amr) of working is Explicit Evidence (دليل Daleel Sareeh) for not linking the action with the Knowledge of Allah swt.

So, when Allah swt granted RasulAllah saaw glad tidings of the time of security in Yemen, after the time of great hardship in Makkah, RasulAllah (saaw) did not allow the Muslims to depend on that knowledge and stop acting to ensure the dominance of the Deen. It

is narrated by Khabab bin al-Arat, who was persecuted severely, "We complained to Allah's Messenger (saaw) (of the persecution inflicted on us by the infidels) while he was sitting in the shade of the Ka'ba, leaning over his Burd (i.e. covering sheet). We said to him, "Would you seek help for us? Would you pray to Allah for us? He (saaw) said, **كَانَ الرَّجُلُ فِيمَنْ قَبْلَكُمْ يَحْفَرُ لَهُ فِي الْأَرْضِ فَيُجْعَلُ فِيهِ، فَيَجَاءُ بِالْمِنْشَارِ، فَيُوضَعُ عَلَى رَأْسِهِ فَيَشَقُّ بِأَثْنَتَيْنِ، وَمَا يَصُدُّهُ ذَلِكَ عَنْ دِينِهِ، وَيَمْسُطُ بِأَمْشَاطِ الْحَدِيدِ، مَا دُونَ لَحْمِهِ مِنْ عَظْمٍ أَوْ عَصَبٍ، وَمَا يَصُدُّهُ ذَلِكَ عَنْ دِينِهِ، وَاللَّهُ لَيَتِمَّنَّ هَذَا الْأَمْرَ حَتَّى يَسِيرَ الرَّابِئُ مِنْ صَنْعَاءَ إِلَى حَضْرَمَوْتِ، لَا يَخَافُ إِلَّا اللَّهَ أَوْ الذَّنْبَ** "Among the nations

before you a (believing) man would be put in a ditch that was dug for him, and a saw would be put over his head and he would be cut into two pieces; yet that (torture) would not make him give up his religion. His body would be combed with iron combs that would remove his flesh from the bones and nerves, yet that would not make him abandon his religion. By Allah, this religion (i.e. Islam) will prevail till a traveler from Sana (in Yemen) to Hadrarmaut will fear none but Allah, or a wolf as regards his sheep, but you (people) are hasty." So, this Knowledge of Allah swt granted to RasulAllah (saaw) about a time of security in Yemen, was not used in as an excuse for the Companions ra to abandon striving to establish Islam in the face of persecution. No, they were patient, they strove and they were victorious. Thus,

they raised their voices for Islam, they granted the Nussrah to establish Islam and they waged Jihad in the Way of Allah swt to ensure the dominance of Islam.

Similarly, regarding our time of persecution, RasulAllah (saaw) was granted glad tidings of the return of the Khilafah before

RasulAllah saaw said to the one who asked him, should not we depend? No, i.e. He saaw forbade him from depending. Moreover, He saaw was not satisfied with that alone and insisted as well: **'اَعْمَلُوا Work'**, i.e. he ordered him to action.

the return of the Mehdi. It was narrated by Umm Salamah (r.a) who said: I heard the Messenger of Allah (saaw) said, «يَكُونُ اخْتِلافٌ عِنْدَ مَوْتِ خَلِيفَةَ فَيَخْرُجُ رَجُلٌ مِنْ بَنِي هَاشِمٍ، فَيَأْتِي مَكَّةَ، فَيَسْتَخْرِجُهُ النَّاسُ مِنْ بَيْتِهِ وَهُوَ كَارَةٌ فَيُبَايِعُوهُ بَيْنَ الرُّكْنِ وَالْمَقَامِ، فَيَجْهَرُ إِلَيْهِ جَيْشٌ مِنَ الشَّامِ، حَتَّى إِذَا كَانُوا بِالْبَيْدَاءِ خُسِفَ بِهِمْ، فَيَأْتِيهِ عَصَابُ الْعِرَاقِ وَأَبْدَالُ الشَّامِ، وَيَنشَأُ رَجُلٌ بِالشَّامِ، وَأَخْوَالُهُ كَلْبٌ فَيَجْهَرُ إِلَيْهِ جَيْشٌ، فَيَهْرَمُهُمُ اللهُ، فَتَكُونُ الدَّيْبَةُ عَلَيْهِمْ، فَذَلِكَ يَوْمَ كَلْبٍ، الْخَائِبُ: مَنْ خَابَ مِنْ غَنِيمَةِ كَلْبٍ، فَيَسْتَفْتِحُ الْكُنُوزَ، وَيَقْسَمُ الْأَمْوَالَ، وَيُلْقِي الْإِسْلَامَ بِجِرَانِهِ» إِلَى الْأَرْضِ، فَيَعِيشُ بِذَلِكَ سَبْعَ سِنِينَ أَوْ قَالَ: تَسَعِ سِنِينَ

“Disagreement will occur at the death of a Khaleefah, and a man of Bani Hashim will flee to Makkah and some of the people of Makkah will come to him and will bring him out against his will, and they will pledge allegiance to him between the corner (Black Stone) and the Maqam. An army will be sent against him from Ash-Shaam, which will be swallowed up by the earth in Al-Baida. When the people see that, the devoted worshippers (Abdaal) from Ash-Shaam and the best people (Asaa’ib) from Al-Iraq will come to him and pledge allegiance to him. Then there will arise a man in Ash-Sham whose maternal uncles belong to Kalb and send against them an expeditionary force which will be overcome by them, and that is the expedition of Kalb. The real loser will be the one who does not receive the booty of Kalb. He will divide the wealth and Islam will become established on earth and he will remain for seven years, or he (saaw) said nine years.” (Reported by al-Tabarani in al-Awsat, and al-Haythami mentioned it in Majma’ al-Zawaid, and said, “the transmitters are sound and authentic.”) The narrators of the hadeeth and its commentary agree that the Khaleefah mentioned in this hadeeth is al-Mahdi. For at the beginning of the hadeeth, he saaw said: «اِخْتِلافٌ عِنْدَ مَوْتِ خَلِيفَةَ»

“Disagreement will occur at the death of a Khaleefah”, meaning that the Khilafah exists before the appearance of Imam Mahdi.

So, how are we to take this glad tidings in our time? Does this mean that the Dawah Carrier can abandon the call and become silent? Or the Alim, human rights activist and

journalist decline their support for the Khilafah project? Or the army officer turn away from his duty to grant Nussrah (Material Support)? No, by no means, no! O Muslims, RasulAllah warned us of a time when corruption will spread in a time of Fitna. However, he saaw also pointed to those who will be blessed with the pleasure of Allah swt even in that time. This is proven by the hadith of Sahl b. Sa’d as-Saa’idi (ra) who said that the Messenger of Allah (saaw) said, بدأ الإسلام غريباً وسيعود غريباً كما بدأ فطوبى للغرباء قالوا يا رسول الله ومن الغرباء؟ قال الذين بدأ الإسلام غريباً وسيعود غريباً كما بدأ فطوبى للغرباء قالوا يا رسول الله ومن الغرباء؟ قال الذين بدأ فطوبى للغرباء قالوا يا رسول الله ومن الغرباء؟ قال الذين بدأ فطوبى للغرباء قالوا يا رسول الله ومن الغرباء؟ قال الذين بدأ فطوبى للغرباء قالوا يا رسول الله ومن الغرباء؟ قال الذين بدأ فطوبى للغرباء

Islam began as something strange, and it shall return to being something strange, so give glad tidings to the strangers.” It was asked, "Who are those strangers, O Messenger of Allah?" He replied, “Those that correct the sunnah when the people become corrupt.” This is the narration of at-Tabaraani in his al-Kabeer. And in the narration in al-Awsat as-Sagheer we have: “يصلحون إذا فسد الناس They correct the people when (izaa) they become corrupt.” The word ‘إذا(when)’ is used for that which comes in the future. This indicates that the corruption will occur after the time of the Companions ra. So let us abandon fatalism and passiveness. Let us perform our duties so that we may be of those who witness the glad tidings and earn the good pleasure of Allah swt.

Is Erdogan preparing to declare the Khilafah state in Turkey?

Issam Ghanem

Muslims truly long for the *Khilafah*, amongst the widespread humiliation and destruction in the Muslim world. The eyes of the Muslims are waiting for day of an earthquake, when the Muslims in Turkey, the Arab countries and the rest of the Islamic Lands will take the initiative that has regrettably been lost. The day when they abandon any loyalty they have except to their Lord, and to any system except the system of their *Deen*; the great Islam. Just as Islam had transformed the Arabs from a marginal and worthless nation amongst the nations of the world to the peak of leadership, after they had settled their internal condition with the *Ahkam* of Islam. They built its strength in a very short period, a matter which is still the subject of study by political thinkers today, and began to open lands around them, thus spreading this great Islam to the Arab tribes in the *Jazirah*, who accepted this new religion. The rise of Islam intensified before the end of the first decade of the first *Khilafah* state, when the Muslims invaded the major powers located around them. The important question that Muslims must answer is that if we take the initiative today again and we establish the second *Khilafah* state?

Can we certainly be like the First *Khilafah*? If Muslims answer "Yes" with certainty, the intellectuals of the *Kuffar* states also know that, hence politicians in major countries fear the return of Islam. They fear that the return of Islam will come from a strong state today like Turkey, whose people dream of re-establishing the glory of Islam, rooted in the *Uthmani* history, just like when Istanbul was the center of the Islamic State and the whole *Ummah*. Or its return in a strong country such as Pakistan, or Egypt, which has a large army and is connected to the Mediterranean and Red Sea, where the Suez Canal is the world trade

corridor. These concerns disturb the politicians of the major powers, especially America. Aware of the American and European fears of the *Khilafah* earthquake, the West saw a resistance in the Muslim *Ummah* which was because the West was in control of all matters in the Islamic region, large and small, everything was in its grip. However, at the beginning of the new century, a new situation had developed from the tenacity in the *Ummah*, the first observation of this happened in 2001, when the Afghan Taliban refused to abandon Al-Qaeda whom America accused of the September 11 attacks. The Taliban preferred to fight and even when they lost control in the face of the US occupation of Afghanistan, they refused to submit. That was the beginning and then there was the US occupation of Iraq in 2003. After America declared victory over the Iraqi army, it found itself confronted by a fierce resistance that the US military did not anticipate. It was challenged in Iraq and almost defeated.

Then, in 2011, the uprisings of the Arab Spring calling for the overthrow of the regimes took place. These puppet regimes of America and Europe had eroded and eaten away their popular legitimacy to the point where they were on the verge of collapse. These uprisings were not expected by the American and European intelligence services. These same states triggered a state of alarm in the face of this resistance that had exploded.

As for the Syrian revolution, which has been taking place since 2011, it has a special status. The call for the overthrow of the regime was accompanied by another call for the establishment of the *Khilafah* and it was a very hot call. That was why America dealt with it with a lot of force, from using the Iranian regime to the Russians and others, in an attempt to suppress it, although it maintained an

appearance of being against the Syrian regime and its Russian and Iranian allies. This was the American policy for the crisis which was required to contain the danger, otherwise things would have got worse and exploded and the situation would have escaped from their hands and the hands of their followers. Overall, the Syrian revolution has made America tremble, showing that the *Ummah* is on the verge of the earthquake of the Khilafah (Caliphate) on the Method of the Prophethood.

Here there were two occurrences: The first is that Turkey has become cooperative with America to contain the Syrian revolution in a pronounced manner. Turkey's biggest asset for this role is that its ruling party is described as "Islamic" and its president Erdogan is very popular with movements that are described as "moderate Islamist" movements. The second was the declaration of a false Caliphate in the city of Mosul. Based on these two occurrences, a new viewpoint has emerged in America, called "*Uthmani* Turkey", which may be the path to success in removing the state of resistance in the Muslim world. To underscore the seriousness of this American viewpoint, CNN Arabia reported on June 12, 2014, "For years, experts have speculated that factors, some of them in historical, some of which are linked to recent important decisions, could further fuel the fire in the inflamed region." It warned the intellectuals of the "Atlantic Council" think-tank that the chaos in the Arab region lead to the idea "whose basis was the establishment of the Caliphate in a large area." American experts warned in 2016 of the outbreak of two major wars against America, one in the Islamic region, and the other in China. This means that America, in order to maintain its influence and its international standing, is looking very seriously at countering the expected Khilafah earthquake, by making a safety net. To clarify, one must look at the reality of Turkey's rule, Erdogan's subordination to America and that the fact that the groups that are described as "moderate Islamic" are attracted to Istanbul and Ankara.

Then one must also look at the seriousness of the American view of an "*Uthmani* Turkey" and the facilities that America has offered to the "*Uthmani* Turkey", as well as the "*Uthmani*" vision that has been Erdogan has displayed. All of this is evidence of the seriousness of this dangerous idea which must be understood, so that the Muslims do not fall into a great political trap.

The Reality of Ruling in Turkey

As for the reality of ruling in Turkey, it is distinctly secular. It is the same secular system built by Mustafa Kemal on the ruins of the *Uthmani Khilafah*. The form of the state, whether presidential as Erdogan wanted and conducted a referendum for in 2017, or parliamentary in which the state is led by a prime minister, are both derivatives of the capitalist system that have nothing to do with our great *Deen*, Islam. The ruling in Turkey is a non-Islamic system in terms of governance. As for the policy adopted on its internal side, it is a capitalist policy not a Islamic one. The laws of Turkey today are statutes enacted by the parliament, and not by the *Ahkam Shariah*, barring a few personal laws and even these are very few. Even if we take the issue of marrying more than one woman, which is permitted by Islam, it is forbidden and prohibited according to Turkish law. Turkish law even allows the Muslim Woman to marry a *kaafir*. Such rulings of the judiciary are not supported by the *Shariah*.

Despite Erdogan's ruling Justice and Development Party (AKP) calling itself an "Islamist party," that is only a facade. It has changed not a single thing in the status of laws, moreover, it is not trying to change anything. Some groups, which are described as "Islamic", have put forward the idea of "gradualism" in the application of the *Ahkam Shariah*. The simplest understanding of the meaning of "gradualism" irrespective of the question of its legitimacy in *Shariah*, is that the ruling state *based* on the application of Islam

“gradually” applies part and postpones another part, and each year adds to the *Ahkam Shariah*. and this is the simplest understanding. However, the Turkish President and his "Islamic" party does not implement anything from the *Ahkam Shariah*, except for what we have mentioned of a few personal issues that were already there before Erdogan in any case. This is despite Erdogan having ruled Turkey since 2002. Moreover, President Erdogan does not even present the idea of “gradualism” in origin. He does not say anything about it anywhere. In none of his electoral programs is there an introduction to the *Ahkam Shariah*. He is publicly secular and is not ashamed of his secularism. He called the Muslim Brotherhood in Egypt to secularism as reported by the German DWA media agency on 13/9/11, “Turkish Prime Minister Recep Tayyip Erdogan urged the Egyptians to work on the construction of a secular state, stressing that the secular state does not mean the state of non-believers. And during his interview with Egyptian television channel “Dream TV,” Erdogan called for establishing Egypt's constitution on the basis of secular principles, saying that Turkey is a model of the appropriate secular state, pointing out that he is a Muslim, even though he is prime minister of a secular state.”

Erdogan and his party are even tougher in their fight against the *Ahkam Shariah*. DotMsr reported on 14/11/2014 reported, “The ruling Justice and Development Party (AKP) in Turkey has decided to send two deputies to the Black Sea town of Riza to open an official investigation with the party's member and mayor Khalil Bakrji over the statements he made to the media in which he asked to allow polygamy in Turkey, in violation of the Constitution.”

In addition, the Turkish nationalist view is an integral part of the Turkish regime. Muslim Kurds as well as Arabs are minorities attached to the Turkish state but are not seen in state posts as Turks are. The state does not

conceal its non-Islamic national character, as if *Muhammad (saw)* did not say, **دَعُوها فَإِنَّها مُنْتَنَةٌ** **"Leave it (nationalism) for it is something disgusting."** Islam rejects and denies any partisanship that divides the one Islamic *Ummah*.

As for Turkey's foreign policy, it is certainly not on the basis of Islam. The Turkish state does not undertake serious measures in calling for Islam abroad. This is asides from marginal initiatives such as building a mosque in America or opening an Islamic centre in the West. However, Turkey is not unique in this, all the regimes in the Islamic world do this, such as the Gulf states or Egypt, amongst others. Moreover, Muslim communities abroad are building mosques with or without the support of countries of the Islamic world in any case. Substantially, Turkey does not advocate the Muslim issues in its foreign policy in its capacity as Muslims. It maintains diplomatic relations with the Jewish entity and cooperates with it militarily in spite of its daily crimes against the people of Palestine. Moreover, the Turkish support for the people of Palestine has not reached the level of support of any European country. In any case, this support is part of the West's normalization strategy for the Jewish entity. And in Syria, Bashar has killed hundreds of thousands, assisted by the distant America and its European allies, as well as the remote Russia. Yet, Turkey's intervention, which took place after years of killing, was in favour of the criminal Bashar. Turkey pressured the factions to negotiate with Bashar in Ankara, Astana and Geneva. This diverted them from fighting on the battlefields against Bashar, to fighting others, such as fighting ISIS in “Operation Euphrates Shield” and fighting Kurdish organizations in “Operation Olive Branch.” All of these interventions by Turkey led to the victory of Bashar over what remained of the sincere revolutionaries. During the Rohingya crisis, which triggered global protest, Turkey handed over the aid to the Rohingya it had announced to the brutal army of Myanmar itself and the voices of some European

countries were louder than that of Turkey in supporting the Rohingya.

Thus, it is clear that Turkey is a secular state in the form of its governance and its domestic and foreign policy. There is no Islamic Shar'i approach to it. Its defence is the idea of "gradualism," despite all Shar'i refutation of it. So, it is obvious that those who are fooled by the Turkish-Erdogan Islam are deceiving themselves. Turkey is like the rest of the countries in the Islamic world. They suppress the Islamic *Dawah* campaigns and put those involved into prisons. Therefore the state does not tolerate the call for the implementation of Islam in Turkey, and denounces its proponents as "extremist" and "terrorist" exactly as the West does.

Agency of the Turkish President Erdogan

Erdogan's agency in his foreign policy does not need deep thought. Before Erdogan and under him, Turkey is a NATO state, officially under US military command, with one of NATO's biggest bases, the Incirlik base. From there, American fighter planes have taken off to strike Muslims in Syria and Iraq. Furthermore, Turkey has been trying for decades to enter the European Union and says it is a European country. It has been subject to the conditions of the European Union to join it. Despite the rejection of European countries because the majority of the population are Muslim, which is a fact, Turkey did not abandon the request to join. Therefore, the state in Turkey is a Western one and President Erdogan has not changed that trend. As for strengthening his relations with the Islamic world, he is reacting to the refusal to enter the European Union on the one hand. On the other hand, it makes relations with the current regimes within the existing status and there are no attempts to change that status quo, which is obvious and does not need much argumentation.

Political observers who scrutinize the policies of countries find it difficult to link the

Turkish state to America. The United States is the support of Erdogan and his party for his control in Turkey, through many political, financial and other means. America wanted to curb the generals of the Turkish army who had European loyalty. This is what was practically realized after the failed coup d'etat in 2016, in spite of a play to put the blame on Gulen and a play of accusing America for some responsibility for that failed attempt.

Perhaps the events in Syria are the clearest example of Erdogan's association with America. Turkish intelligence openly contacted dissidents from the Syrian army officers, alongside US intelligence, in attempts to build up an armed opposition body such as the "General Staff" and the "Supreme Command of the Armed Forces" so as to divert the military factions on the path of overthrowing the regime upon the basis of Islam. Turkey and America have been working together and openly. Thus, at the Syrian opposition conferences, which were overseen by US's Ambassador to Syria, Robert Stephen Ford, in Istanbul and Ankara. When America decided to withdraw from the negotiations with Russia over Syria, upon the arrival of the Trump administration, America put Turkey as its deputy in the Astana negotiations, which produced the American dream of a cease-fire in Syria, de-escalation and the idea of guarantor states. Turkey is one of the countries that guaranteed the cease-fire, but the regime of Bashar and the Russians did not cease fire. Turkey did not guarantee anything, and like America in the Security Council, merely expresses its concerns. The criminal regime in Syria cut into pieces Western Ghouta, as well as Chifonia and others, Eastern Ghouta and Idlib, which were all in the areas of de-escalation that Turkey had specified. Turkey's policy is exactly that of America, "Let the regime win." Thus, the loyalty of Turkish President Erdogan is with America and fully coordinated within Turkey's foreign policy.

Attraction of “Moderate Islam” Groups to Turkey

Turkey's activity in attracting "moderate" Islamist groups is highly significant. Under Western politics "divide and rule", Turkey is a large "Sunni" state that can attract Sunni Muslim groups, just as Iran attracts "Shiite" groups. In the meantime, the Turkish ruling party has been described as an “Islamic” party. The attraction process is easy. Turkey has been active in Arab groups, which are described as “moderately Islamic.” Istanbul has become a destination for the Muslim Brotherhood dissidents fleeing the Sisi regime in Egypt after the 2013 coup against President Morsi. Therefore, look at conferences, grants and support of "moderate Islamic" parties, as if it were a new policy in Turkey adopted by Erdogan, after their predecessors had not been in power since Mustafa Kemal's black era. Moreover, because of that support and facilities, Erdogan's popularity has been found among the Arab groups, which are described as “moderately Islamic.” He is called “the great Islamic leader” by the leader of the Tunisian Renaissance Party, Rashid Ghannouchi. Turkey has become a haven for many Hamas leaders who have been stranded, having been asked by Qatar to leave after the siege of Saudi Arabia and Egypt upon Qatar.

Indeed, all countries with regional power are trying to influence the internal situation of the weaker countries surrounding them, through parties, opposition and armed factions in hot spots. If the influence of the major powers upon smaller states is significant, the influence of small states is significant at the level of parties and groups in neighboring countries. Turkey, with America behind it, wants to drag these groups to its side, albeit in a hidden way. It does not stand in the way of America's policies. It hopes that these parties will be part of its various policy instruments such as financial, political support and providing media platforms and facilitation in order to achieve the following:

1. In Palestine, America wants to put the Turkish influence on Hamas as a rival to the Qatari influence. It does not want to let Qatar, and behind it Europe, hinder American projects to solve the Palestinian issue. Turkey can only do this by extending financial support and various facilities.

2. In Syria, Turkey, through its financial support and "reputation" of "Islamic moderation," succeeded in dragging most of the Syrian military factions belonging to the "moderate Islam" movement to cease-fire negotiations and dragged it to Astana to negotiate with the Russians and the regime. It is a "guarantor state", and dragged it to the forbidden battles of the Kurds, rather than fighting the criminal regime and dropping it, and this is one of the secrets of life of the Syrian regime provided by America through Turkey and others.

After the coup of 2013 in Egypt, many Muslim Brotherhood leaders resorted to Turkey as the ruling party, “Islamic.” This is vital for American policy that wants to control the movements of the Muslim Brotherhood after the coup against Morsi, and prevent any great danger to the Sisi regime. When the movements are under the eye, the other party can deal with them and thwart them. America also wants the State of Qatar not to be the sole influence on the movements of the Muslim Brotherhood.

In the countries of Morocco, the movements of "moderate Islam" such as the Tunisian Renaissance Party and the Moroccan Justice Movement and others are very impressed by Erdogan's achievements, want to learn this experience in governance and build strong relations with Turkey. This is an input to the influence of Turkey and America. In Morocco, Turkey's attempt is to introduce American influence into there as an alternative to British and French influence. This is a dangerous game to find these “moderately Islamic” movements in the arena of

international and regional conflicts, which are nothing to do with their Deen and their declared principles. They are now as other secular movements, fuel for the fires of conflicts that grant no benefit to the Ummah, in which one secular regime is replaced with another, regardless of Shari stipulations. They are very important only for international conflicts, especially as America wants to overthrow the pro-British and pro-French regimes by any means, whether by elections or by armed action.

Turkey attracts “Islamic” opponents from many other countries, especially as it declares itself from time to time, as it was during the war in Mosul, as a center for “the Sunnis.” Its roles is within the framework of US projects for the division of sectarianism of the region.

The Seriousness of the “*Uthmani* Turkey” Project and US Facilities

When Turkey became secular after Mustafa Kemal disavowed any *Uthmani* attachment, it has been noted in the past few years that Erdogan has been undermining this Turkish policy, and sometimes appears as if he may be trying to break it. Erdogan’s attempts collide with the right-wing Kemalist influences in Turkey, which are estimated to be significant. These influences were critical of the appearance of the wife of the president at the time Abdullah Gul because of the covering of her head. It was their view that the “First Lady” in Turkey should not shatter the secularism of the country, as the headdress was an Islamic one. However, in the past few years Erdogan has dared to go further. Some *Uthmani* appearances have emerged in Turkey, such as Erdogan's guards and the resurrection of *Uthmani* heritage. This was reported by the Anatolia Agency on 10/2/2018, “Turkish President Recep Tayyip Erdogan criticized on Saturday the hostility of some to the history of Sultan Abdul Hamid II, full of achievements, warning against the practice of selectivity when

studying history ... Erdogan pointed out that “There are those who insist on starting Turkey's history from 1923 (the date of the founding of the Turkish Republic), and there are those who do their best to extract us from our roots and our long-standing values.” He added “The faction to which the opposition leader also belongs (President of the Republican People's Party, Kamal Kulijdar Uglu) has set a criteria for allegiance to the republic, based on the antagonism of the ancestors.” He continued “For them, the Turkish Republic is emerging, not an extension of the *Seljuks* and *Uthmanis* who had guided the world order for six centuries.””

This is inside in Turkey, as for the facilities provided by America to highlight the “*Uthmani*” face of Turkey-Erdogan today, this can be discerned from the following:

America offers great facilities for Turkey to build military bases abroad and this is a tribute to Turkey as a powerful country. The issue began when Turkey sent troops in 2014 to Camp Baasheqa to train the Peshmerga in Iraq. Then, in the midst of the siege of Qatar, Turkey sent its soldiers to a new Turkish base in Qatar and it is remarkable that the Turkish soldiers were landing in 2017 in Al Udeid Air Base in Qatar, housing the large US base, which is not possible without the consent of the Americans. Also it seems that America, which plans to move two-thirds of its armies to the China Sea, wants reliable countries such as Turkey to take their place in some bases, or parts of them, like Al Udeid in Qatar, which is to be followed by the Turkish military base in Somalia. Small countries do not have military bases abroad, therefore this can be interpreted as a manifestation of greatness. However, to conclude that Turkey is now a superpower shows weakness in political thinking, Turkey cannot solve the problems close and vital to it, such as America arming the Kurds of Syria according to US interests. It cannot intervene effectively in its neighbor Syria, as did Iran, Russia and the countries of an international

alliance with America. If it is unable to solve its vital and nearby problems, then this means it is unable to project its own interests in Qatar, the Gulf states and Somalia. Therefore its military bases in these countries can only be understood as serving America. During his visit to the Sudan on 24/12/2017, Turkish President Erdogan visited the Sudanese island of Swakin and announced a project to revive the *Uthmani* heritage. The island was the center of the *Uthmani* navy's protection of the Red Sea. There were reports of secret extensions to the Swakin Convention, referring to its conversion to a Turkish military base. During his meeting with him, Sudanese President Bashir said that he sees Erdogan as "the remnants of the *Uthmani* Empire." i.e. that, Erdogan is circling the countries of America, such as Sudan to promote the image of the new "*Uthmani*" Turkey.

This is a great facility that could not be obtained without American permission. Those who think that the Arab rulers are independent in their decisions to receive military bases for Turkey or others,- woe upon them, for each follows the policy of his master, and Bashir follows the policy of America. Therefore, Bashir's facilities for Erdogan do not come except within the US policy exclusively, which today is to raise the image of Turkey. And during his visit to Chad, Erdogan noted that "relations between the two countries date back to the sixteenth century when the *Uthmani* Empire was extending its influence over the region." Chadian President, Idriss Deby, went on to respond by saying, "Turkey is a large country with a long history and is well known around the world. Turkey is an important country that has played an important role in the name of humanity and Islamic society throughout history." (Turkish Anatolian Agency 26/12/2017). This illustrates the new Turkish orientation by highlighting "*Uthmani*" Turkey, which did not exist in the early years of Erdogan's rule, but has finally emerged.

What remains in question is that of American seriousness in the idea and project of "*Uthmani* Turkey." If we realize that America's fears the Caliphate earthquake are real fears, and not just ideas from American research centers and think tanks, then we understand that this is why they adopt policies that its officials are implementing. If the United States had "benefited" strongly from the Baghdadi declaration of the alleged *Khilafah* in Mosul, it was the advantage of building confusion in the Syrian arena over the call for *Khilafah*. The *Khilafah* of al-Baghdadi emerged as a mixture of bloodshed, the enjoyment of "captive" women and the destruction of shrines, tombs and mausoleums; thus presenting a negative image of the great Caliphate state, on the one hand. On the other hand, American and Western policies have generally failed to bring the "moderate Islamic" movements to power. The partial renaissance of Tunisia and Yeman failed, the experience of Gaza is not glamorous and the experiment of the Muslim Brotherhood in Egypt also failed. The most prominent failure of the United States was that the arrival of these groups to governance was unable to rein in what America calls "radical Islam," which was the goal in allowing these "moderate" groups to come to power. So America has backed away from the notion of "moderate" groups being brought to power.

Moreover, the state of resistance in the Muslim *Ummah* is growing in a way that frightens America, through surprises such as the events of the Arab Spring. America is a superpower, so it is always trying various projects that it carries out directly, or through its agents, until it sees that its international interests are safe. Therefore, America searches for a new project to solve the problem of resistance in the Islamic world and to not let developments become surprises, that may come in the form of the great earthquake, the real *Khilafah* (Caliphate) on the Method of Prophethood.

While America has benefited greatly from Baghdadi's declaration of the alleged Caliphate from Mosul, the exclusion of repeating the idea of a "fake Caliphate" sponsored by America is unacceptable. However, there have been sufficient indications by the Turkish President Erdogan to connect the Turkish state today, to the one before the declaration of the destruction of the *Uthmani Khilafah* in 1923, as well as the facilities offered by America to Turkey in Sudan and America's other subordinate countries. This American project may be under preparation and the Turkish President, Erdogan, is preparing to examine the possibility of implementation. This also indicates that Turkey has taken exception to the European countries as if Turkey resembled the Ottoman state. Erdogan described Germany and the Netherlands as "the remnants of Nazism" as if he were turning his back on them, unusually.

In conclusion, it is not wise to ignore all indications of a very dangerous US project that has turned Turkey into a "fake *Khilafah*" state, to be used against which any real *Khilafah* that will shake the entire world. Such a fake project of *Khilafah* may confuse Muslims, especially the followers of the so-called "moderate" influences, whose leaders are building confidence in Erdogan, and some who describe him as a "Sultan", although he does not hide his relations with the kuffar, including the Jewish entity. Such projects cannot be implemented in months, but need a lot of internal interaction with the Kemalist parties, as well as externally.

However, the most important thing that is required of the faithful who have unified their direction on the rope of the clean, pure, Islam according to the *Shariah* evidences, and those who do not want work except for Allah swt, is that they address any error in order to build the great State of Islam, the Second *Khilafah* (Caliphate) on the Method of Prophethood. It is the *Khilafah* whose loyalty

is to the Lord swt alone and whose laws are the same laws of the great *deen*. It will shake America and the West, and immediately begin to defeat their influence and destroy their military bases from the Islamic region, and sweep their agents from the body of the Islamic Ummah, like dirt is removed from a garment. It will begin the implementation of the *Shariah* of the great Islam, bringing down the blessings from heaven, remedying the affairs of the Muslims today, as it did in the past. It will gather the Ummah's energies and adopting its power in terrorizing the enemies of Allah swt and its enemies. This is not far-fetched thought, for **لكل أجل كتابٌ** "every term has a decree." [Surah ar-Ra'ad 13:38]. And God ask that the book be in the coming days, and that day rejoice believers in the victory of God, and the greatness of Islam. And we ask Allah that the decreed time be in the coming days, and on that day the believers will rejoice in the victory of Allah, and the greatness of Islam.

Pakistan's Broken Education System is Destroying the Future of its Youth

Ikhlaq Jehan

In Pakistan, the quality of education has been constantly declining. Nearly half the students in primary schools are unable to read and write. The poor quality of the education system is one of the main reasons that we fail to fight poverty, and it reflects the rulers' dishonesty with their so-called nationalistic agenda. The reports of Alif Ailaan Pakistan District Education Rankings 2015, Annual Status of Education Report 2014, Pakistan Bureau of Statistics, PSLMS 2012-13, Academy of Educational Planning and Management and National Education Management Information System 2013-14, present a dismal picture of even the most urbanized cities where some claim there is so-called quality education, which is presumed to be excellent. Approximately 41 percent in Lahore, 45 percent in Karachi, 50 percent in Islamabad and 30 percent of primary students in Rawalpindi are unable to read and write simple sentences. According to the 2016 report, of 154,144 schools in Pakistan, only 52 percent have the four essential components of infrastructure – boundary wall, electricity, water and toilets – whereas 11 percent of the schools do not have any of the four basic facilities available.

Extremely low level of public investment is the major cause of the poor performance of Pakistan's education sector. The government of Pakistan, since its creation, has failed to recognise the intensity of the issue. All so-called efforts over the last 70 years have proved to be futile, and the failures point to the basic flaws in Pakistan's capitalist secular system. The first education conference was held in Karachi and the then Governor General Muhammad Ali Jinnah convened it. Though it announced a number of policies and made many committees, it failed, and the number of

immigrants and other administrative problems of the newborn country were blamed, and the British colonial system continued. Since then a number of policies have been announced and have failed to fulfil their promises.

Policies were announced in 1959, 1970, 1972, 1979, 1992, 1998 and 2009, which applied the same formula in different words and blamed different political situations for the previous failure. In 2010-11 Article 25A was introduced, which states: "The State shall provide free and compulsory education to all children of the age of 5-16 years in such a manner as may be determined by law", but this still remains a dream.

In Islam not only is education a right that the Government is obliged to provide for all its citizens – male and female, Muslim and non-Muslim - but seeking knowledge is also a duty upon every believing man and woman, for Anas ibn Malik reported: The Messenger of Allah, peace and blessings be upon him, said, «طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ» "Seeking knowledge is an obligation upon every Muslim."

The irony is that Pakistan's developmental expenditure for education in its 2015-16 budget was Rs 969,039 million which is only 2.3% of its GDP, while war-stricken Afghanistan allocated 4%, India 7%, and Rwanda is spending 9% of its GDP on education.

The presence of multiple education systems in the country is important evidence of the government not being interested in delivering the same quality or type of education to all its citizens. Furthermore, public, private and Islamic schools are working in three different directions and nurturing three different mindsets, leaving people thinking on different wavelengths. Public schools have their horror stories of extreme lack of facilities, an outdated

curriculum and poor management. A working paper on education produced by USAID in 2011 highlighted that about 37% of the public schools in Pakistan have no latrines, 85% have no electricity and almost 50% of these schools in rural areas lack clean drinking water. According to data provided by UNESCO, Pakistan has the most crowded classrooms in South Asia with the ratio of 500 students per every three teachers. These statistics make it clear how neglected the area of education is, and it's clear that the rulers are totally dismissive towards their responsibilities as they have been blinded by selling their souls to the enemies of Allah.

The Messenger of Allah (saw) said: « مَا مِنْ وَالٍ يَلِي رَعِيَّةً مِنَ الْمُسْلِمِينَ فَيَمُوتُ وَهُوَ غَاشٌّ لَهُمْ إِلَّا حَرَّمَ اللَّهُ عَلَيْهِ «الْجَنَّةَ» “There is no governor/wali who takes charge of Muslims and dies cheating them, except that Allah prohibits him paradise.” [Bukhari]

Furthermore, authorities use the area of education for minting money in the most hideous ways - like ghost schools (schools which don't exist), which mostly affect areas in Sindh and Balochistan. Balochistan Education Minister Abdul Rahim Ziaratwal made a startling revelation during an Assembly session, “About 900 ghost schools have been detected with 300,000 fake enrolments of students, and out of 60,000, 15,000 teachers' records are unknown,” These ‘unknown’ teachers are being paid from the taxpayers' money and usually are the contacts or well-wishers of local politicians, while the number of students enrolled in these schools are working as laborers in the fields of these feudals. A large amount of money is made through such frauds.

In addition, Madrassas, another medium of education, have been facing the Government's wrath since after 9/11. In the National Action Plan (NAP) started in January 2015, points 10 and 18 convey the state's resolve to register and regulate Madrassas and eradicate so-called sectarian terrorism. However, the only action taken by the Government on madrassahs is to

fulfill the interest of its US master by secularizing their education. In contrast, the quality and standard of madrassa education, which is the only source of some type of free education in Pakistan for many, is of no concern for the Government.

Another thing that affects education is the examination system. Instead of using qualitative and quantitative techniques to judge students' abilities, a stale rote-learning technique is relied upon. This technique is used in the Matriculation system, and the only reason to choose it, is that it is cheap and affordable for the masses. Furthermore, rational thinking, which once was the hallmark of the Islamic civilization, is gone, as are the brilliant minds of this ummah. Either they are sacrificed on the altar of an almost nonexistent education system, or they have been snatched from us in the form of brain drain from the country. Foreign universities literally hunt down the brilliant minds of Pakistan with the collaboration of private schools – to use for the benefit of Western states rather than for the population of Pakistan or the rest of the Muslim world.

The private sector follows the government designed curriculum but their standard of instruction varies. For example, an elite private school will prepare the children for foreign exams while a non-elite private school will prepare them for the local board exam. Elite schools charge much more than the facilities they provide, but if parents can afford it, they choose this medium to buy their children some quality education. Even after spending all this money most parents need to hire a tutor or send their kids to the academies which multiplies the time and money spent on education. Average per capita income in Pakistan is \$1,513 a year, while the average fee for a top ranking private institution is \$2,800 a year till middle school and thereafter it reaches \$5,200 for high school. On top of this, is the cost for O and A levels examinations which is separate to the general cost for the attendance of these schools. And this education is only good enough to help them

gain some status in the worldly life, and not in the Hereafter for they are deprived of the proper teaching of Islam.

The colonial power designed an education system for the people it ruled, to change and secularise their mindset. It is this stale system which is the root cause of all problems in our education. In any nation, the purpose of education is to learn to stay at par with the new developments in the world and to rise and have a standing in the world. Islam encourages study of sciences and building of skills and knowledge in new developments, but it links it all back to the Islamic Aqeedah. In Islam, the goal of education is to produce the Islamic personality and to provide people with the knowledge related to life's affairs. Teaching methods are established to achieve this goal; any method that leads to other than this goal is prevented. Islamic history is full of scientific, religious, philosophical and cultural development and the reason was the sincerity of the Islamic rulers to the cause. It's a pity that Pakistan was ranked at 131 out of 141 countries in the 2015 report of the Global Innovation Index — which explores the impact of innovation-oriented policies on economic growth and development. The Ministry of Science and Technology, upon inquiry from the National Assembly, stated in a report that the reasons for the country's poor ranking include:

- 1) Low percentage of Gross Domestic Product (GDP) for science and development.
- 2) Low standards of science education in our educational institutions.

Study of the Arabic language is also not given its due importance, resulting in distancing Muslim youth from understanding the Quran, and ignoring the fact that it was not just a liturgical language, but also one that connected the Muslims all over. Scientific literature from the Golden Age of Islam commonly begin with Quranic verses that encourage seekers of knowledge and call on Muslims to reflect on the world around them. Successive generations

of Pakistani rulers have snatched this knowledge and glory from the Muslim youth. These young minds spend the prime of their lives seeing their parents struggling to meet ends meet and provide them with an education - an education that is not even good enough to enable them to get a good job; and an education that they have received often at the cost of their obedience to Allah (swt).

Here we need to understand that the solution to all of this lies in the implementation of the Islamic education system under the glorious Khilafah "Caliphate" (Caliphate) based upon the method of the Prophethood. Hizb ut Tahrir has detailed clearly and comprehensively the form of this Islamic education system in its draft constitution for the Khilafah "Caliphate", its booklet, "The Foundations of the Education Curriculum in the Khilafah "Caliphate" State" and in other literature. Only this Islamic system has the answers to all the problems faced by today's youth as it is based on the Commands of Allah (swt) and only this will fulfil the needs of Muslim youth – the youth who have been blinded deliberately and asked to follow a path which will bring unrest in this life and will certainly do no good to their Akhirah (Hereafter).

Only the establishment of the Khilafah "Caliphate" will make sure that this system is implemented honestly. Only then will we be able to see the force of true knowledge. It will be an intellectual learning that is designed to mould Muslim youth into productive beings who will spread the light of Islam all over the world and who will dominate the world in all areas of knowledge and this will certainly pave their way towards Jannah (Paradise) which is the ultimate goal for any Muslim. As Rasool Allah (saw) said: « مَنْ سَلَكَ طَرِيقًا يَطْلُبُ فِيهِ عِلْمًا سَلَكَ اللَّهُ بِهِ طَرِيقًا مِنْ طُرُقِ الْجَنَّةِ » "If anyone travels on a road in search of knowledge, Allah will cause him to travel on one of the roads of Paradise.".

The Situation in Pakistan Demands Abolition of Democracy

Afzal Qamar

On July 25 2018, the general elections took place. The elections provided an object lesson of what the essence of democracy is. The candidates are virtually expected to lie, make false promises and practise all manner of deceit, to bring all kinds of influence to bear on the voters, which include claims of belonging to the same biradri or clan, area or religious sect and claims that other candidates are outsiders.

The elections demonstrated how the legislators who are elected depend on 'funny money' to get elected. The expenditure caps are ignored by all candidates, who have mastered down to a fine art the filing of election expenses which are fictional, but legal. This makes elected candidates prioritise the raising of money, not just to recoup expenses, but also to finance any future campaign.

One of the signature issues of the election campaign was corruption. However, the first step on the slippery slope is provided by the candidate's need to fund election campaigns from his own pocket. He needs to recoup that money if he plans to fight the next election, and once he sees that money can be raised without any trace, he is tempted to divert some of that money to his personal use. A legislator may try to continue to practise his profession and his other economic activities, but he often finds this difficult. In that event, he will find a little extra cash useful.

This is also where his power as a legislator is best shown. Pakistani legislatures, under the Constitution, are omniscient, and the final arbiters of all laws, including electoral ones, particularly those governing campaign finance. Elections are conducted under laws and rules administered by caretaker governments. However, any laws which might be an obstacle can be changed by the legislatures, in a way that would prevent those declared elected from being unseated.

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The need to obtain money, loads of it, makes legislators peculiarly liable to the temptation of selling their votes. As votes are often issues of confidence in a parliamentary system, vote buyers go to the leaders of the party, rather than to individual legislators, though they are liable to be 'lobbied' even in a parliamentary system.

It is interesting that parties latched on to the issue of corruption, and interesting to see that they have at the same time approved the system within which that corruption occurs. In short, they have proposed that the system be amended, not that it be changed totally, radically.

One of the changes already made in the constitution of Pakistan, and is so well entrenched that it is no longer questioned, is the inclusion of the Objectives Resolution within the body of the Constitution. This provision is pointed at by those who view the Constitution as falling within the ambit of Islam. It preserves the form of words, while changing their meaning, of the sovereignty of Allah. The

Objectives Resolution, passed by the National Assembly in 1949, provided for an ordinary democratic Constitution, while paying lip service to the idea of sovereignty belonging to the Almighty. It was clear that authority was to be exercised by the 'chosen representatives of the people.'

It was almost as if both the ordinary people of Pakistan, and the class which took over from the colonial power, had got jitters. The people had supported the partition of India, and the All-India Muslim League (AIML), because of the slogan of 'Pakistan ka matlab kya—la ilaha ill Allah' (What is the meaning of Pakistan, there is no God but Allah), had gathered people behind them in the movement for Partition. Though the leading figures of the AIML were hardly religious, the movement they led was on the basis of religion. After Partition, ordinary people suspected that they had not got the Islamic state they wished for, but an ordinary democratic state. In the shape of the Objectives Resolution, they were cynically given another dose of what had made them support Independence, the desire for Islam.

The Objectives Resolution provided that sovereignty belonged to the Almighty, but that it was to be exercised through the chosen representatives of the people. It is to choose those representatives that the elections were held on July 25. Implicit within this is the reassurance given to the successors of the Raj that sovereignty would be devolved democratically.

Sovereignty is the power of making laws, and the sovereignty of Allah is reflected

in the Shariah. The Objectives Resolution got around this by declaring that no law was to be made in contradiction to the Quran or Sunnah. This has resulted in the mechanism of the Council of Islamic Ideology, a body appointed by the government which examines laws for compliance with Quran and Sunna, and which reports to Parliament, which will then make any amendments in the light of that report. However the recommendations of the Council of Islamic Ideology are not binding on parliament. Therefore, it can be seen that laws which have been declared un-Islamic may remain in force until Parliament acts. Thus the actual sovereign, the actual lawgiver, is Parliament.

It should not be forgotten that the situation does not change with military rule. The first Martial Law was replaced by a constitution, and the next Martial Law resulted, after many vicissitudes, in the 1973 Constitution. There have been two Martial Laws after that, but both have preserved the 1973 Constitution, amending it through the Parliament elected

after the Martial Law. There was no obligation to keep the 1973 Constitution, for the 1958 Martial Law abrogated the 1956 Constitution, and the 1969 Martial Law abrogated the 1962 Constitution. It is also noteworthy that the new order under Martial law, placed the power of Parliament to legislate in the hands of the Chief Martial Law Administrator (or Chief Executive in 1999).

It is sad that a country which was brought into existence in the name of Islam, should have a constitution which permits it to organise itself in a way that does not correspond to Islam. Perhaps a sign of this

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comes from the basic structure doctrine, which has been enunciated by the Indian Supreme Court, and which has not been rejected by the Pakistani Supreme Court. In essence, the doctrine says that there is a basic structure of the Constitution, which cannot be changed, not even by Parliament, and not even by amending the Constitution. As such, while interpreting the Constitution, the Supreme Court can even strike down constitutional amendments, as violative of this basic structure. Thus in a way, the Constitution's basic structure is safeguarded against the representatives of the people. Salient among this is the democratic nature of the system, with the implicit understanding that this is essential to the system.

Clearly, India was Partitioned, and Pakistan given independence, not to allow Muslims to live their lives according to Islam but to bring forth a new republic into the world. It is only when the Khilafah (Caliphate) on the Method of RasulAllah saaw is established that true liberation will be achieved and the Muslims of this area will be able to achieve the desire of ordering their lives in accordance with the systems of Islam.

The Muslims of the Subcontinent did not take part in the Pakistan Movement merely to obtain a democratic polity, which would merely change the faces at the head of the polity, which was supposed to remain exploitative and neo-colonialist. The goal of that time was the achievement of an Islamic system, as a replacement for the capitalist system then in place. That goal remains for the country is still ruled by capitalism, as is the rest

of the Muslim world, and the people would like a system which allows them a dignified, prosperous and peaceful life without exploitation which is only guaranteed through implementation of divine law.

Instead, what they are offered is a supposed choice between parties which offer amendments to the existing system. It is perhaps because of the inherent futility of such an approach that, as observers are noticing, there is a lack of enthusiasm among the voters. That enthusiasm would only be provoked if they were offered a programme that offered them a true opportunity of changing the system, not just tweaking it. Let not another year pass of this American Raj and may these lands be blessed again by the shield of the Ummah, a righteous Khaleefah to rule us by Islam and unify us as one people against our enemies. Let us strive to end the corruption and oppression of Democracy on this earth, seeking earnestly the glad tidings of RasulAllah (saaw), when he (saaw) said,

«ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ»
اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا
«ثُمَّ تَكُونُ خِلَافَةً عَلَىٰ مِنْهَاجِ النَّبِيِّ ثُمَّ سَكَتَ»

“Then there will be an oppressive rule, and things will be as Allah wishes them to be. Then Allah will end it when He wishes. Then there will be a Khilafah according to the method of Prophethood.” Then he (saaw) fell silent.”

[Ahmed]

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CPEC- A Lesson in the Perils of Alliance with Major Powers

Khalid Salahudin

After the established bilateral agreements with the United States, the China Pakistan Economic Corridor (CPEC) marks a significant bilateral agreement. Indeed, the political and military leadership of Pakistan have tried to lay claim of success for their involvement in it arguing that CPEC is a major turning point in Pakistan's history. It has been defined as a fundamental game changer, citing the energy and infrastructure benefits. Ahsan Iqbal stated on 12 December 2017, "CPEC will prove as a game changer in energy, economic and infrastructure development in the country. Ahsan Iqbal said rail and road network is being laid across the country to connect Gwadar with China and other parts of the country which will boost regional connectivity and generate economic benefits." The Chief of Army Staff (COAS) General Qamar Javed Bajwa said on 12 July 2017, "CPEC would bring an economic revolution in the region...the COAS said that it is considered to be a game-changer, adding that the Army would fully guard the CPEC plan..." Yet, the beginning of the year 2018 marked fundamental financial crisis faced by Pakistan, in which our foreign reserves were down to cover for no more than two months of imports. Further, we have now been placed on the FATF making things not so rosy. So one has to wonder as to exactly what is the game changer that is being referred to.

From a strategic perspective, exactly what is the benefit of CPEC to the major world powers, China and the United States?

In many articles, CPEC is cited to be a strategic benefit for China in terms of solving the Malacca Dilemma. 80% of Chinese energy supplies go through the Malacca straits and in the event of a conflict with the US, the Chinese would suffer heavily from the US blockade of

the straits. But if we look at the capacity of the CPEC corridor, it does not have the capacity to be an alternative source in the event of a US blockade of the Malacca Straits. Energy hungry, China's oil import demand was about 8.4 million barrels per day in 2017. One of the largest crude oil tanker ships carry over 500,000 barrels of oil. This would equate to 16 crude oil tankers docked at Gwadar followed by thousands of 18 wheel tankers to transport them across the Karokaram Highway every day. These simple figures indicate the lack of plausibility of this alternative. The Chinese are desperate for access to the deep sea port of Gwadar in order to have a docking port for their maritime fleet. This would give them the ability to patrol the Indian Ocean and counter US maritime presence in the Indian Ocean and South China Sea. It is known in security circles that the Chinese are desperate for this.

As for CPEC delivering security through development, it requires an appreciation for China's security concerns, especially those stemming from its restive western region of Xinjiang. The "One China" principle has led Beijing to clamp down on Xinjiang's ethnic Uighur community and has met political violence with an expanded security presence and push for economic development schemes. These efforts implicate Pakistan because Uighur militant groups, like the East Turkestan Islamic Movement (ETIM), have sought refuge in the Pakistan-Afghanistan border areas, where they have established links with al-Qaeda and the Taliban in Afghanistan and Pakistan. So by investing in CPEC, the Chinese will have influence over the Pakistan government to rein in the so called Jihadists on behalf of China.

The stance of the US is an interesting one. Washington has not openly made statements

against CPEC. The only explicit statement against CPEC came in October 7, 2017, when Secretary Mattis said that the US opposed the One Belt, One Road policy which was officially countered on October 21, 2017 with the statement, “We believe that the China-Pakistan Economic Corridor (CPEC) — and particularly its focus on transportation infrastructure and energy development – has the potential to contribute to stability and prosperity in Pakistan and the region,” a US State Department spokesperson stated. Hence, within the context of the intense regional rivalry between China and the US, there seems to be congruence on CPEC between the two. The operative statement is “stability and prosperity in Pakistan and the region”, which is in resonance with the Chinese security concerns discussed above. For the US, this will primarily benefit India and its project of Normalization between India and Pakistan. Hence whilst Modi may openly attack CPEC, there is a quiet confidence that the Chinese will settle the issue of cross border militancy in India by putting pressure on Pakistan via China. So it is almost as if the US is a silent partner in the CPEC agreement.

As for Pakistan, the minor partner in the agreement, the reality is quite different. The Pakistani leadership’s justification is that of the economic perspective and the large amounts of Foreign Direct Investment being poured in by the Chinese. The basic rationale for the foreign investment is that this will lead to growth in the economy.

The economy has been in difficulty since Musharraf strengthened alliance with the US to unprecedented levels. Pakistan has generally been low on foreign reserves as successive regimes have failed to address Pakistan’s lack of substantial industry. Due to the War on Terror reimbursements, followed by remittances, the foreign currency holdings remained enough. After the departure of Musharraf, when the dollar payments from the US began to come with more strings,

Pakistan’s rulers fell deeper into debt with the IMF.

Since mid-2017, the rupee has been systematically devalued to make imports more expensive and exports cheaper. The stated objective is to increase our foreign currency holdings which have declined significantly. The argument is that if we don’t have dollars, we cannot pay for imports and hence we are in trouble. To pay for imports and debt servicing, we have to borrow money from the IMF. These come with crippling interest repayments of course. So the economy needs to grow to not only pay for future imports, but also pay for the interest payments that accrue. In an article entitled “Financing Burden of CPEC”, published in the Dawn on Feb 11, 2017, Dr Ishrat tries to put a positive spin on the CPEC. He stated, “Exports have to grow by 14pc annually in dollar terms” to compensate for the outgoing foreign exchange revenues. He adds, “This is not unprecedented as Pakistan has previously recorded this growth rate”. The meaning of growth is as follows: Economic growth is an increase in the capacity of an economy to produce goods and services, compared from one period of time to another.

So our capacity to increase the value of goods and services we export needs to increase by 14% minimum, measured by the dollar rate. This primarily means we have to be competitive enough to export. Other than our expertise such as software developers, engineers and doctors, what have we actually exported? The economy has not really grown over the past seventeen years in essential capital intensive areas such as heavy industry and electronics, what is the hope that it will grow enough to cover rising imports and interest payments. Moreover, the guaranteed return to the Chinese power companies is in the range of 17% to 20% and this is in addition to the high commercial interest rates for Chinese loans. These are guaranteed returns and will keep the price of energy high, keeping the cost of goods and services high. How will we then

become competitive in the international market to gain increased exports?

Consider also that only 25% of the work under CPEC has been outsourced to Pakistani firms, the rest is going to Chinese firms. The Pakistani firms are being paid 40% of the rate being paid to Chinese firms. Chinese firms will bring their own cement, steel, trucks and labor. So what scope is there for expansion of our local cement, steel and labor market? So the actual growth as a consequence of CPEC will accrue to China and Chinese firms. The money coming from the Chinese will go back to the Chinese, with an added 20% top up courtesy of the Pakistani economy. Where does Pakistan benefit in all of this?

As for the mounting debt, debt repayments are already high, and the economy is not strong enough to sustain more debt repayments. Rapid roll out of CPEC projects has ramped up the need to borrow more just to pay back more. The IMF essentially lends in US dollars. Increased borrowing has led to the issuing of more treasury bonds and a constant and marked devaluation of the Rupee against the dollar, adding to greater generalized inflation and all its negative impact on Pakistan's economy.

Through alliance with the US, American control and leverage over Pakistan has increased to alarming levels. Now a Chinese Raj is in the making alongside. Consider the Sri Lankan Hambantota port expansion began with loans from China. However, when Sri Lanka could not pay back the loans, Beijing converted these loans to equity, in essence turning Sri Lanka into a "semi-colony," in a subtle way."

As the minor partner in alliances with major power, Pakistan is clearly grabbing the short end of the stick. The US and Chinese congruence in policy is on how the CPEC can be used to achieve their interests, regardless of the costs to Pakistan itself. The US and Chinese are both interested in countering "Islamic extremism" which in reality is the rising tide of support for Islam and Khilafah. The Chinese

see an opportunity to benefit themselves via a corrupt Pakistani leadership that has agreed to such harmful agreements for personal interests. CPEC is less of a "game changer" and more of a "game over."

Alliances with major powers are a means to exploit the weaker states, in order to allow the major powers to increase their dominance on the world stage. All agreements, dialogues and engagements are made on this basis and this can be seen in the case of any country that falls into this trap, from South America through to Africa and the Middle East and onwards to South East Asia. Not a single country has ever emerged stronger through such alliances to rival the major powers. It has not occurred and will never occur because the alliance is to exploit the weaker state militarily and economically, such that its situation worsens every year.

Allah (swt) said, **وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا** "And Allah does not permit the **Believers to have Kafireen in authority over them**" [Surah an-Nisa'a 4:141]. Pakistan will never be able to achieve the honor and dignity it deserves until it ends alliance with all enemy nations, whether the US, Russia or China. Allah (swt) said, **لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ** "Let not the believers take the **disbelievers as allies (awliya) instead of believers.**" [Surah Aali Imran 3:28]. Prosperity and security lies in the Deen of Allah (swt) alone, thus it is incumbent upon the people of power in Pakistan to end the system of humiliation and subjugation, by abolishing democracy and establishing the Khilafah (Caliphate) on the Method of Prophethood in its place, which will secure dignity, prosperity and security for Muslims.

Democracy Legalizes Corruption by Allowing the Writing Off of Loans

Shahzad Sheikh

With elections scheduled for 25 July 2018, corruption is a major electioneering issue. However, seeking to end corruption through Democracy, is like seeking a cure through the diseases itself. The case of written-off, non-performing loans, worth billions of rupees is one of many examples that prove Democracy promotes corrupt practices. The Supreme Court of Pakistan recently directed 222 companies and firms involved in written-off non-performing loans worth billions of rupees taken from commercial banks to come up with their explanations.

The directive was issued by a three-judge bench headed by Chief Justice Mian Saqib Nisar which had taken up suo motu proceedings initiated in 2008 on press reports that the central bank had quietly allowed commercial banks to write off non-performing loans under a scheme introduced by then president Pervez Musharraf. Soon after the October 2002 elections, then finance minister Shaukat Aziz and his financial team at the State Bank of Pakistan (SBP) had approved the loan write-off scheme and subsequently the governor of the bank had issued the BPD Circular 29 of 2002 containing new guidelines on write-off of irrecoverable loans.

Instead of launching an effective campaign for the recovery of the loans, the SBP offered

an incentive scheme to the banks and development finance institutions (DFIs) for waiving the loans of the organisations showing “loss” for three years.

Under Democracy, laws have been made to facilitate large corporate companies, relieving them of the responsibility of paying back loans.

Laws under Democracy declare that if a company defaults on its financial obligations and company assets are not enough to fulfill all of her financial obligations, then the owners of the company cannot be asked to cover the gap from their personal wealth.

Laws under Democracy declare that if a company defaults on its financial obligations and company assets are not enough to fulfill all of her financial obligations, then the owners of the company cannot be asked to cover the gap from their personal wealth. Democratic laws treat the company as a separate entity from its owners, as a company is created on the wealth and not on the body of the owners of that wealth. So no matter if the company failed to fulfill its financial obligations, personal wealth which has been made from the profits of the same company, cannot be touched. If this law does not fulfill the

interests of the owners, they are granted new legislation to safeguard their financial interests. In this case, instead of closing those companies that defaulted on their loans, the loans were simply written off and they continued to work as if nothing happened.

The reality of such default is built on the capitalist stock share company. It allowed the capitalists to acquire private ownership of

capital intensive enterprises, such as heavy industry, large scale construction, transport and telecommunications. The funds for such enterprises are immense and beyond that of private individuals and so there is little chance that private assets could cover the liabilities. So, as a "patch" to cover this fault, defaulting and write off became common practice.

In contrast to this Islam declares that the company is formed on the body of the owners and thus abolishes the capitalist stock share company, which is a formation on the funds. This will prevent private companies from dominating capital intensive sectors, which will then naturally become the domain of the state, allowing it to more effectively look after the affairs of the people. So in Islam, generally private companies will be smaller than the giant capitalist companies of today's.

And in such an Islamic environment, if the assets of the company are not enough to cover financial obligations, the personal wealth of the owners will be used to cover company obligations which are actually an obligation on the owners of the company. Islam considers the issue of debt so seriously that if a person dies without paying back his debts, his wealth shall not be distributed among his heirs until it is deducted. Al-Nasaa'i (4605) narrated that Muhammad ibn Jahsh (may Allaah be pleased with him) said:

أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ، عَنْ إِسْمَاعِيلَ، قَالَ حَدَّثَنَا الْعَلَاءُ،
عَنْ أَبِي كَثِيرٍ، مَوْلَى مُحَمَّدِ بْنِ جَحْشٍ عَنْ مُحَمَّدِ بْنِ جَحْشٍ،
قَالَ كُنَّا جُلُوسًا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَفَعَ رَأْسَهُ
إِلَى السَّمَاءِ ثُمَّ وَضَعَ رَأْسَهُ عَلَى جَبْهَتِهِ ثُمَّ قَالَ " سُبْحَانَ اللَّهِ

مَاذَا نُزِّلَ مِنَ التَّشْدِيدِ " . فَسَكَتْنَا وَفَزَعْنَا فَلَمَّا كَانَ مِنَ الْغَدِ
سَأَلْتُهُ يَا رَسُولَ اللَّهِ مَا هَذَا التَّشْدِيدُ الَّذِي نُزِّلَ فَقَالَ " وَالَّذِي
نَفْسِي بِيَدِهِ لَوْ أَنَّ رَجُلًا قُتِلَ فِي سَبِيلِ اللَّهِ ثُمَّ أُحْيِيَ ثُمَّ قُتِلَ ثُمَّ
أُحْيِيَ ثُمَّ قُتِلَ وَعَلَيْهِ دَيْنٌ مَا دَخَلَ الْجَنَّةَ حَتَّى يُقْضَى عَنْهُ
دَيْنُهُ " .

In contrast to this Islam declares that the company is formed on the body of the owners and thus abolishes the capitalist stock share company, which is a formation on the funds. This will prevent private companies from dominating capital intensive sectors, which will then naturally become the domain of the state, allowing it to more effectively look after the affairs of the people.

“We were sitting with the Messenger of Allaah (peace and blessings of Allaah be upon him) when he raised his head towards the sky, then he put his palm on his forehead and said: “Subhaan-Allaah! What a strict issue has been revealed to me!” We remained silent and were afraid. The following morning I asked him, “O Messenger of Allaah, what is this strict issue that has been revealed?” He said, “By the One in Whose hand is my soul, if a man were killed in battle for the sake of Allaah, then brought back to life, then killed and brought back to life again, then killed, and he owed a debt, he would not enter Paradise until his debt was paid off.”

Clearly, the menace of financial corruption, writing off loans, will never end until Democracy is abolished and replaced by the Khilafah on the Method of Prophethood..

The Muslim Armies are the First Line of Defense for the Ummah

Bilal Al-Muhajer

Every great nation has red lines that must never be crossed. Consequently, the great nations, especially the ideological nations, take care of their military strength as well as their ideology. Great nations take measures that will protect, spread and ensure domination of their respective ideologies and they employ their military power to achieve this. So states simultaneously employ political, military and ideological powers. However, with the advent of the capitalist ideology and its pragmatic thinking, bargaining on the red lines of states and nations has become the practical way of dealing with internal and external threats. This began with the hostility on sanctities, their desecration and extended to the violation of honor. Now, people witness these violations of sanctities and honor on television, as if they were watching a documentary or movie. And these scenes do not move the international or popular community to lift a finger, except to the extent that is required to release pressure upon them, when enough is enough. It is not an exaggeration to say that the modern Western pragmatic way of thinking is the lowest way of thinking in humanity. It kills the ability of the mind to judge reality and to take the correct, firm stances, particularly at a time when it is mandatory to act quickly and decisively.

The Islamic Ummah was the only nation in history that gave the human mind its due regard and respected the sanctities of nations, such that it became a striking example, in both ancient and modern history. Examples of this in Islamic history are numerous.

One example is the way RasulAllah (saaw) dealt with the Quraysh over the Hudaibiyah Armistice Treaty, when the Quraysh violated one of the terms of peace by supplying its allies Bani Bakr with weapons and assisting them

with money and men in their fight against the allies of the Prophet (saaw), Bani Khuza'a. One of the conditions of the Hudaibiyah Armistice Treaty was that the tribes surrounding Makkah had the freedom of choice to join in protected contract with either RasulAllah (saaw) or the Quraysh. The Bani Khuza'a chose to enter into the contract of RasulAllah (saaw) and his covenant, and Bani Bakr chose Quraysh and their covenant. So, it came to pass that the men of Bani Bakr attacked Bani Khuza'a and the Quraysh assisted Bani Bakr. Subsequently, Amr ibn Salim Al Khazaa, the leader of Khuza'a, came to RasulAllah (saaw) to inform him about the treacherous attack of Bani Bakr, with the help of Quraish, in a treacherous attack, which violated a condition of the terms of the Hudaibiyah Armistice Treaty. He came to Madinah and stood at the head of the Messenger of Allah (saaw) in the Al-Masjid An-Nabwi and asked him for help, proclaiming, "O Lord, indeed I appeal to Muhammad, By the treaty upon our father and his father, most honored. They have attacked us by surprise. And they have killed us whilst bowing and prostrating."

The open violation of the armistice with RasulAllah (saaw) by the Quraysh, was enough for RasulAllah (saaw), as the practical head of the army as well as the ideological and political leadership, to mobilize the army of Muslims. Moreover, this mobilization was not to merely rehabilitate Khuza'a and demand an "apology" for the betrayal, but to lay waste to the fortresses of Quraysh and open Makkah. And this was when Makkah in the Arabian Peninsula was amongst the Arab tribes as Washington is now.

Another example which indicates the lack of compromise of Muslims in the attack on their dignity, is the incidence of Bani Qaynuqa.' One of the Jewish men from the tribe of Bani Qaynuqa' revealed the nakedness

of a Muslim woman. A Muslim saw him in the market and killed him for the honor of that single Muslim woman. Then, the many Jews who were in the market, martyred him and matters escalated. When this news reached the Prophet (saaw), without hesitation he ordered the mobilization of the armed forces. This was not merely to collect the blood-money of the Muslim who was killed or ask for an apology for the woman who was assaulted, but to besiege the tribe, after which he (saaw) ordered their expulsion.

As for the case of the treachery of Bani Quraydah, wherein the ruling of Saed ibn Muadh (ra) was nothing but a ruling rooted in the Islamic values, and was equivalent to the sanctity of Muslim blood and its honor. He sentenced upon them the killing of their men and the captivity of their women and children. This was not a sentence from a man who had an old vendetta against the Jews. His ruling was consistent with the core of the teachings of noble Islam, such that the Revelation approved the ruling, with the Hadith of RasulAllah (saaw), **لَقَدْ حَكَمْتَ فِيهِمْ بِحُكْمِ اللَّهِ مِنْ فَوْقِ سَبْعِ سَمَوَاتٍ** “**You (Saad) have judged amongst them with (or similar to) the judgment of Allah from above the seven heavens**”

The honorable examples of defending red lines in the history of Muslims are numerous. At that time, the Ummah and its armies adopted resolute stances that required war regularly, from the apostasy wars to defend the Aqeedah of Islam, through to the opening of lands, such as the Opening of Amouriah because of the appeal by one of the female prisoners of Rome from amongst the free Muslims, and the opening of Sindh because a pirate attacked one of the Muslim ships in the open sea and so on. However, that was when the Muslims had a political entity and the head of that entity was a political, military and ideological leader. So this was when the Islamic ideology was the guide for the Ummah and its state, and it was the Islamic legal rulings that were applied on realities, demanding firm stances.

Indeed, the absence of Islam from the governance of the Ummah and that of the Islamic Aqeedah from the military doctrine of the Muslim armies, as well as the substitution of agent rulers installed by the West over the heads of the Ummah to govern by kufr and of nationalistic and patriotic prejudices in the military doctrine of the Muslim armies, are the two reasons that the the rulers of the Muslims and their armies not move a finger to defend the sanctities of the Muslims. This is the case regarding Palestine, Kashmir, Syria and Burma now or previously in Bosnia-Herzegovina amongst others. If only the Ummah had, in these times, a leader like the Prophet (saaw), or a Khalifah like Abu Bakr (ra), Umar (ra) and Mutasim (ra), they would never accept in the affair of the Jews, except what the Shara of Allah had ruled for them, as stated in the hadeeth of the Messenger (saw), **((تَقَاتِلُونَ الْيَهُودَ حَتَّى يَخْتَبِي أَحَدُهُمْ وَرَاءَ الْحَجَرِ فَيَقُولُ يَا عَبْدَ اللَّهِ هَذَا يَهُودِيٌّ وَرَأَيْتَ فَاقْتُلْهُ))** **"You (i.e. Muslims) will fight with the Jews until some of them will hide behind stones, the stones will (betray them) saying, 'O `Abdullah (i.e. slave of Allah)! There is a Jew hiding behind me; so kill him.'"** And they would never accept regarding the Buddhists less than that. They would not have accepted from the America, except what the Prophet (saw) accepted from the Quraysh at the Opening of Makkah. And they would not have accepted from the Russains except what Saad ibn Muadh ruled for the tribe of Bani Quraidah and the Opening of Moscow ... and any acceptance less than that is renounced by Islam as shame, humiliation and pragmatism, all of which are incompatible with Islam. Allah (swt) said, **((وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ...And to Allah belongs [all] honor, and to His Messenger, and to the believers, but the hypocrites do not know.))** (63:8)

Seeking Relief through Democracy is like Seeking a Cure through the Disease Itself

Pakistan's eleventh general elections have revealed the intense anger of the Muslims at the status quo. They are angry at the widespread poverty, blatant corruption of the political class and at the turmoil which is a consequence of alliance with the US. However, the new rulers are incapable of bringing change because they are fully committed to the system that created the problems in the first place, Democracy.

The new rulers will not end corruption from its root because Democracy itself allows rulers and assembly members to amass wealth throughout the world, including the West. Pakistan is no exception and Democracy itself created a class of politicians who invest tens of millions of Rupees in elections, to make billions once they come to power, through securing ownership of large-scale industry, as well as energy and mineral resources. Corruption is so much a part of Democracy that even the new rulers that came to power on the anti-corruption agenda, had to include corrupt politicians in their ranks, on the basis that they are "electable." On 4th July 2018, Imran Khan admitted he could not vouch for each of the near seven hundred national and provincial-level candidates his party fielded for elections, stating, "You contest elections to win. You don't contest elections to be a good boy. I want to win," and he added, "The political class here doesn't change that much. You can introduce new actors but you can't change the political class wholesale." So how, really, can there be hope in any ruler that rules by Democracy to end corruption?

The new rulers will not end poverty because Democracy itself opens Pakistan to destruction of its economy through capitalist and colonialist policies. It is Democracy that ensures the privatization of the large sources of revenues and then burdens the entire

population with back breaking taxation to make up the shortfall. The new rulers promise more of the same as they are fully committed to the current capitalist system and agreements with the colonialist financial institutions. Whilst addressing senior representatives of some of the world's leading financial institutions in London, hosted by the world's leading investment bank for frontier markets, Exotix Capital, on 22 April 2018, Imran Khan confirmed acceptance of IMF assistance. So how, really, can there be hope in any ruler that rules by Democracy to end poverty?

The new rulers will not bring peace and security because Democracy itself opens Pakistan to harm from the US, through alliance with it. Democracy today, right now, maintains a vast support network for the US, including a network that includes a fortified embassy, spy-post consulates, uninterrupted NATO military supply lines and lairs for private military and intelligence, which are used to arrange "false flag attacks" on our people. Peace and security demands the severing of alliance with the US and eliminating its poisonous presence on our soil, which Imran Khan has no intention of doing whatsoever. On 26th July 2018, Imran Khan, stated, "With the US, we want to have a mutually beneficial relationship." Yet, it is precisely this alliance with the US which imperils the Muslims of the region. Through talks between India and Pakistan in the name of Normalization, the US is working to bury the Kashmir issue in order to facilitate the rise of India as the dominant power. And the US is working to forge a peace agreement in Afghanistan with the support of Pakistan, to secure a permanent US military presence there, right on the doorstep of the world's only Muslim nuclear armed state. So, how can Imran Khan bring security, when he has clearly

announced his willingness for both alliance with the US and support for her plans for India and Afghanistan?

O Muslims of Pakistan!

After Pakistan's eleventh general elections, Democracy will deliver exactly what it has delivered after the previous ten general elections, which is more corruption, poverty, insecurity and destruction. RasulAllah (saaw) warned us, «لَا يُلْدَغُ الْمُؤْمِنُ مِنْ جُحْرٍ وَاحِدٍ مَرَّتَيْنِ» **“The believer is not stung from the same hole twice.”** [Bukhari, Muslim]. Although the new rulers are not tried and tested, Democracy certainly is and we will always be stung by any ruler that rules by Democracy. Democracy is an authority that does not rule by all that Allah swt revealed and Allah (swt) not only forbade us from ruling within it, He swt ordered us to disbelieve in it. Allah (swt) said, **أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا نُزِّلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَّخِذُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا** **“Have you not seen those who claim to have believed in what was revealed to you, [O Muhammad], and what was revealed before you? They wish to refer legislation to Taghut, while they were commanded to reject it; and Satan wishes to lead them far astray.”** [Surah an-Nisa'a 4:60].

O Muslims of Pakistan!

Enough of Democracy, it is time for ruling by all that Allah (swt) has revealed. It is the Khilafah (Caliphate) on the Method of Prophethood alone that will produce a political class that is free from corruption, because its politicians will come to rule by the Quran and Sunnah. Any ruler that is appointed will have his wealth accounted and after his term of ruling has ended, any increase will be placed in the Baytul Maal. It is the Khilafah (Caliphate) on the Method of Prophethood alone that will end poverty, by ensuring public ownership of energy and minerals, as well as the dominant state ownership of large scale industry, so that the Khaleefah has ample funds to secure the needs of the people. And it is the Khilafah

(Caliphate) on the Method of Prophethood that will end all alliances with the open enemies of Muslims and work to unify the current Muslim countries as the single most powerful state.

It is upon us all to work with Hizb ut Tahrir now to restore the Khilafah (Caliphate) on the Method of the Prophethood, which is the true successor to the Islamic State which RasulAllah (saaw) founded in Madinah. Ahmad on the authority of Hudhayfah bin al Yaman (ra) narrated that RasulAllah (saaw) said, «تَكُونُ النَّبِيُّهُ فِيكُمْ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ خِلَافَةٌ عَلَى مِنْهَاجِ النَّبِيِّهِ فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ اللَّهُ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ مُلْكًا عَاصِيًا فَيَكُونُ مَا شَاءَ اللَّهُ أَنْ يَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ خِلَافَةٌ عَلَى مِنْهَاجِ النَّبِيِّهِ Prophethood will last with you for as long as Allah wants it to last. Then there will be Khilafah according to the Method of Prophethood, and things will be as Allah wishes them to be. Then Allah will end it when He wishes. Then there will be hereditary rule, and things will be as Allah wishes them to be. Then Allah will end it when He wishes. Then there will be an oppressive rule, and things will be as Allah wishes them to be. Then Allah will end it when He wishes. Then there will be a Khilafah according to the method of Prophethood.” Then he (saaw) fell silent.”

14 Dhul Qi'dah 1439 AH 27 July 2018 CE

Hizb ut Tahrir/ Wilayah Pakistan

Q&A: Selling a Machine before Obtaining Its Possession

To: Abu Ihsan Manasra

Question

Our honourable Sheikh, Assalam Alaikum Wa Rahmatullah Wa Barakatuh. Can you please answer a personal question concerning contract?

I have a 400-square-meter facility with a carpentry machine. One of the people came to buy the machine and I agreed to sell it. Then he asked me to rent out the facility for him to keep the machine he bought from me in its place and work on it in the same place. The contract was agreed on these terms. Note that the machine is portable but it is kept in the facility, and note that the facility's key is with the person who rented out the facility and who owns the machine and has full benefit of the facility and is free to utilize it without causing damage or damage to it.

Does the contract between us meet the Shariah conditions if the machine is not moved?

Or is the contract void (batil) for not moving the machine and keeping it in the facility that he rented (the purchaser of the machine?)

May Allah give you Barakah and bring the victory by your hands

Please answer this question as soon as possible due to necessity.

Answer

Assalam Alaikum Wa Rahmatullah Wa Barakatuh

In sale, it is required the receipt of the item and obtaining its possession, but this is only for the items that are weighted, measured and counted, such as buying fabrics or food such as rice or buying a number of watermelons or bananas ... Such things that are weighed, and include those that are measured by (thira' (arm)),... or Sold in singles like watermelon or that are sold by

weight and the like that are sold by its measure or measured by the arm or weight or number ... All these during their sale must be removed from its place from the purchaser. This is similar for the seller, in order for the commodity to be his property and he may sell it, it must be in his possession and taken to his shop.

Therefore, it is not permissible for the merchant to sell a commodity that he does not own, that is it is not in his shop, Prophet Mohammad (saw) said: «مَنْ ابْتَاعَ طَعَامًا فَلَا يَبِيعُهُ حَتَّى يَسْتَوْفِيَهُ» **“Whoever buys food let him not sell it until he takes possession of it.”** [Bukhari]

Muslim Narrated from Ibn Umar: «وَكُنَّا نَشْتَرِي مِنَ الطَّعَامِ مِنَ الرُّكْبَانِ جِزَاءً فَتَهَاتَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ نَبِيعَهُ حَتَّى نُنْقِلَهُ مِنْ مَكَاتِهِ» **“We used to buy food without estimation (weight, measure) from travelers, so the Prophet (saw) prohibited us from selling it until we moved from its place”**

Muslim Narrated that the Prophet (saw) said: «مَنْ ابْتَاعَ طَعَامًا فَلَا يَبِيعُهُ حَتَّى يَكْتَالَهُ» **“Whoever purchases food, he must not sell until he weighs it”**

On the authority of Hakim Bin Hizam, he said: «قُلْتُ يَا رَسُولَ اللَّهِ إِنِّي اشْتَرَيْتُ بِيُوعًا فَمَا بَجَلٌ لِي مِنْهَا وَمَا «يُحْرَمُ عَلَيَّ قَالَ فَإِذَا اشْتَرَيْتَ بَيْعًا فَلَا تَبِيعَهُ حَتَّى تَقْبِضَهُ» **“I said O Messenger of Allah, I buy goods, which is Halal and which is Haram for me? He (saw) said if you buy goods, don't sell it before you obtain its possession”** [Ahmad]

On the authority of Zaid Bin Tahbit: «إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى أَنْ تُبَاعَ السَّلْعُ حَيْثُ تُبْتَاغَ حَتَّى «يَحْوِزَهَا التَّجَارُ إِلَى رِحَالِهِمْ» **“The Prophet (saw) prohibited the sale of a product where it is bought before the trader obtains its possession”** [Abu Dawood] Ahmad Narrated in his Musnad from Ibn Umar that the Messenger of Allah (saw) said: «مَنْ اشْتَرَى طَعَامًا مِنْ «بِكَيْلٍ أَوْ وَزْنٍ فَلَا يَبِيعُهُ حَتَّى يَقْبِضَهُ» **“Whoever buys**

food; weighed or measured, he must not sell before obtaining its possession”

It is clear that the Hadiths mention the weight and measure, as well as mentioning in food general. Food is either weighed, measured or counted, because it is sometimes sold by the number as some types of fruit, for example ... Therefore, the requirement of obtaining possession is a condition in all that is related to estimating food, weight, measure or number.

As for other items that are not weighed, measured or counted, obtaining their possessions are not a condition for the sale. This so for the sale of a house, land, animals, and the like, because the house and the land cannot be moved, as for the animal it is due to the text: Bukhari narrated from Ibn Umar that he was riding on a troublesome camel that belonged to Umar « **فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ « يَا عَبْدَ اللَّهِ فَاصْنَعْ بِغَنِيهِ فَقَالَ عُمَرُ هُوَ لَكَ فَاشْتَرَاهُ ثُمَّ قَالَ هُوَ لَكَ يَا عَبْدَ اللَّهِ فَاصْنَعْ بِهِ مَا شِئْتَ** “**The Prophet (saw) said: Sell it to me. Umar said: its yours. He (saw) bought it and then he said its yours O Abdullah, you can do what you like with it.”**

In this Hadith the Prophet (saw) bought it from Umar and sold it to Abdullah Bin Umar before obtaining its possession from Umar.

Also, Muslim narrated in his Sahih on the authority of ‘Amir, he said that Jabir Bin Abdullah said: « **أَنَّهُ كَانَ يَسِيرُ عَلَى جَمَلٍ لَهُ قَدْ أَغْيَا فَأَرَادَ أَنْ يُسَيِّبَهُ قَالَ فَلَحَقَنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَدَعَا لِي وَضَرَبَهُ فَسَارَ سَيْرًا لَمْ يَسِرْ مِثْلَهُ قَالَ بِغَنِيهِ بِوَقِيَّةٍ قُلْتُ لَا ثُمَّ قَالَ بِغَنِيهِ فَبِعْتُهُ بِوَقِيَّةٍ وَاسْتَنْتَيْتُ عَلَيْهِ حُمْلَانَهُ إِلَى أَهْلِي فَلَمَّا بَلَغْتُ أَتَيْتُهُ بِالْجَمَلِ فَنَفَّذَنِي ثَمَنَهُ ثُمَّ رَجَعْتُ فَأَرْسَلَ فِي أَثْرِي «فَقَالَ أَتْرَانِي مَا كَسَبْتُكَ لِأَخْذِ جَمَلِكَ خُذْ جَمَلَكَ وَدِرَاهِمَكَ فَهُوَ لَكَ** “**that he was travelling on his camel which had grown jaded, and he decided to let it off. When Allah's Messenger (saw) met him and prayed for him and struck it, so it trotted as it had never trotted before. He said: Sell it to me for an 'uqaya. I said: No. He again said: Sell it to me. So I sold it to him for an 'uqaya, but made the stipulation that I should be allowed to ride back to my family. Then**

when I came to (my place) I took the camel to him and he paid me its price in ready money.”

I then went back and he sent: (someone) behind me (and as I came) he said: Do you see that I asked you to reduce price for buying your camel. Take your camel and your coins; these are yours.”

In the Hadith it mentions that the Messenger of Allah (saw) bought Jabir's camel, but the Prophet (saw) did not obtain its possession, and Jabir continued riding the camel until his reached his family ... and then he gave the camel to the Prophet (saw).

Thus, the sale of animals and their like, which is usually not sold by weight or measure or number, does not necessitate obtaining their possession as a condition for the sale.

The opinion that I outweigh is that the carpentry machine that you asked about is like the animal, so you can sell it without obtaining its possession, i.e. not to be transferred from its place ... In other words, the sale contract of the machine is correct whether the buyer moved it to his home or rented the place where it is and kept in the same place, and the sale permission is correct, May Allah send His Baraka upon your transaction (sale of the Machine) and upon the one who bought it too.

This is what I outweigh and Allah (swt) knows best, He is Most Wise.

Your brother, Ata Bin Khalil Abu Al-Rashtah

22 Jumada Al-Awwal 1439 AH/ 08/02/2018 CE

Q&A: The Qa’ida Shari’ah (Legal Principle): The ‘Illah (Legal Reason) Revolves with the Cause, Whether it is Present or Not

To: Rafiq Ahmad Abu Jaafar

Question:

Assalamu Alaykom Wa Rahmatullah Wa Barakatuhu, may Allah bless your efforts and reward you with goodness...

Our respected Shaykh, I would like to ask about the Shari’ah principle:

“The ‘Illah revolves around the cause, whether it is present or not...” the question is: “He (saw) was asked about the permissibility of selling the ripe dates (ruTab) for dried dates (tamr), the Prophet (saw) said: هَلْ «يَنْقُصُ الرُّطْبُ إِذَا يَبَسَ؟» “Do ruTab decrease (become lighter) when they dry?” They said: yes. He (saw) said: فَلَا إِذْنُ “then no.” Now if we know the exact amount of shortfall and replaced it, is it permissible to sell it? In other words, if the ripe dates (ruTab) weighed one kilo, and when it turns into dried dates (tamr) it becomes 900 grams, may we sell 900 grams of dried dates for the price of one kilo of ripe dates? If the answer is no, what is the benefit of in saying that the ‘Illah lies in diminution?

Answer:

Wa Alaikum Assalam Wa Rahmatullah Wa Barakatuhu,

In your question, you are referring to what was mentioned in “The Islamic Personality Volume 3” under “The Evidences of the ‘Illah”, and here, I pass on to you what was mentioned in the book in relation to your question:

As for the ‘illah that the evidence proves it by denotation which is called simulation and gesture, and that is of two divisions:
The first: when the verdict is focused on an indicative description (وصف مفهم)... The second division: when the reasoning is necessitated by the meaning of the expression by its composition not by its construction and this is of five kinds:

“As for the ‘illah that the evidence proves it by denotation which is called simulation and gesture, and that is of two divisions:

The first: when the verdict is focused on an indicative description (وصف مفهم)...

The second division: when the reasoning is necessitated by the meaning of the expression by its composition not by its construction and this is of five kinds:

First:....

Second:....

Third: If the Legislator mentions together with the verdict a description that if it is not supposed to be for the reasoning it is meaningless to mention it, and the rank of the Legislator is far above that, and usually all that is mentioned of the Shari’ah texts have a legislative consideration. Therefore this description is considered to be an ‘illah, and the

text is reasoned, that is if the talk is an answer to the question, whether the description came

in the place of the question, or that the clarification of the verdict came deviated from the place of the question to something similar to the place of the question. And that is as it was narrated that:

هَلْ: أَنَّه سُنِلَ عَنْ جَوَازِ بَيْعِ الرُّطْبِ بِالتَّمْرِ، فَقَالَ النَّبِيُّ «
يَنْقُصُ الرُّطْبُ إِذَا بَيَّسَ؟ فَقَالُوا: نَعَمْ، فَقَالَ: فَلَا إِذَنْ»

“Do ruTab decrease (become lighter) when they dry?” They said: yes. He (saw) said: “then no.” (compiled by al-Dāraqutni)

Thus the association of the verdict to the decrease description in their answer that the ruTab decrease when they dry is not uselessly [in vain], but it is inevitable to have a significance. And the association of the answer of the Messenger to the particle faa’ (ف) in his saying: “فلا إذن” “then no”, and it is one of the reasoning forms, this association denotes that the decrease is an ‘illah for the forbiddance of selling the rutab for dates, it came from relating the verdict to the description by the particle faa’, and its association with the particle “إذن” “izthan” which means: in that case, therefore, consequently, accordingly, hence, etc., in this example description came in the place of the question. The example of the case where the description is not in the place of the question, as when he (saw) clarifies the verdict he deviates from the place of the question to mentioning a similarity to it, as it is narrated that when the woman al-Khath’amiyah asked him (saw) saying: O Messenger of Allah, my father died, and he didn’t perform the Hajj obligation, if I perform it on his behalf would that be beneficial to him? He (saw) said:

أَرَأَيْتَ لَوْ كَانَ عَلَى أَبِيكَ دَيْنٌ أَكُنْتَ قَاضِيَتَهُ؟ قَالَتْ: نَعَمْ. قَالَ: «
فَدَيْنُ اللَّهِ أَحَقُّ بِالْقَضَاءِ»

“You see if your father had a loan to pay, would you pay it off for him? She said: yes, he said then the loan of Allah is worthier to be paid.”

Ibn Qudaama mentioned it in al-Mughni, the Khath’amiyah asked about the Hajj, and the Prophet (saw) mentioned to her

the human debt, so he mentioned to her a similarity of what she asked him about, but he mentioned it making the verdict she asked him about it dependent on it, so the verdict got association of the verdict with a description, which is the debt could never be useless [in vain] but it is inevitable to be for a significance. And since the Messenger (saw) mentioned this description and made the verdict dependent on it, it denotes the reasoning by it, or otherwise mentioning it would be useless.” End.

As you can see, this text included the answer to your question in which you said: “If the answer is no, what is the benefit of saying that the ‘Illah lies in diminution?”... Research has shown the benefit of the decrease of ripe dates if they became dried, in the following: (so the association of the verdict to the decrease description in their answer that the ruTab decrease when they dry is not useless, but it is inevitable to have a significance. And the association of the answer of the Messenger to the particle faa’ (ف) in his saying: “فلا إذن” “then no”, and it is one of the reasoning forms, this association denotes that the decrease is an ‘illah for the forbiddance of selling the ruTab for dates, it came from relating the verdict to the description by the particle faa’, and its association with the particle “إذن” “izthan” which means: in that case, therefore, consequently, accordingly, hence, etc., in this example description came in the place of the question. So the benefit here is the existence of the ‘Illah, i.e. mentioning the decrease is what indicates the ‘Illah of not selling the ripe dates with dried dates, therefore, it is not befitting for you to ask: “what is the benefit of saying that the ‘Illah lies in the decrease”! This question is a misnomer. Rather, it is as stated in the research, what is the benefit of mentioning the decrease. The conjunction of the provision with the description of the decrease is the one that must be of benefit, namely, that the decrease is a reason to refrain from selling ripe dates by dried dates, otherwise, there would be no benefit in mentioning the decrease... its benefit

is the indication of the ‘Illah of abstaining from selling the dates... The Messenger of Allah (saw) was asked about the permissibility of selling the ripe dates (ruTab) for dried dates (tamr), the Prophet (saw) asked the questioner: do ruTab decrease (become lighter) when they dry? When they answered with the affirmative, he (saw) said: “then no”.

As for why it is not correct to make up for the shortfall, as is stated in your question: "If we know the exact amount of shortfall and replaced it, is it permissible to sell it?" In other words, you buy 1lb of ripe dates in conjunction with a pound of dried dates, and then take an increase on the pound of ripe dates, as much as the amount of difference in weight between it and the pound of dried dates, for example, when the pound of ripe dates become dry and thus decrease by 100 grams and you wanted to give a pound of (dried) dates in exchange of a pound of ripe dates with added 100 grams for example... This is not permissible in riba-based categories. If you exchange it with the same kind, it is not permissible to take the so-called “arsh” (money), ie, on the difference in quality or the difference in characteristics between the two categories of the same kind. This is not permissible in riba-based categories. You should sell the dried dates with a specific price, then buy with this amount ripe dates, the evidence for this is:

Al-Bukhari transmitted in his Sahih that Yahya said: I heard ‘Uqbah bin Abdul-Ghafir, that he heard Abu Sa'id Al-Khudari (raa) say:

جَاءَ بِلَالٌ إِلَى النَّبِيِّ ﷺ بِتَمْرٍ بَرْنِيٍّ فَقَالَ لَهُ النَّبِيُّ ﷺ مِنْ أَيْنَ «
هَذَا قَالَ بِلَالٌ كَانَ عِنْدَنَا تَمْرٌ رَدِيٌّ فَبِعْتُ مِنْهُ صَاعَيْنِ بِصَاعٍ
لِنُطْعِمَ النَّبِيَّ ﷺ فَقَالَ النَّبِيُّ ﷺ عِنْدَ ذَلِكَ أَوْهَ أَوْهَ عَيْنُ الرَّبِّ عَيْنٌ

الرَّبِّ لَا تَفْعَلْ وَلَكِنْ إِذَا أَرَدْتَ أَنْ تَشْتَرِيَ فَبِعِ التَّمْرَ بِبَيْعِ آخَرَ ثُمَّ
«اشْتَرِهِ»

“Bilal (Allah be pleased with him) came with fine quality of dates. Allah's Messenger (may peace be upon him) said to him: From where (you have brought them)? Bilal said: We had inferior quality of dates and I exchanged two sa'a (of inferior quality) with one sa' (of fine quality) as food for Allah's Apostle (may peace be upon him), whereupon Allah's Messenger (may peace be upon him) said: Woe! Woe! It is in fact usury; therefore, don't do that. But when you intend to buy dates (of superior quality), sell (the inferior quality) in a separate bargain and then buy (the superior quality).” (On the authority of Muslim).

In conclusion, the benefit of mentioning the decrease is to indicate the ‘Illah of abstaining from selling dried dates with ripe dates, because the ripe decreases when it becomes dry... as for the impermissibility of paying the difference or “arsh”, this is because you cannot take the difference in riba-based categories.

I hope that this was clear, and Allah knows best and is Most Wise.

Your brother,

Ata Bin Khalil Abu Al-Rashtah

06 Jumada Al-Akhir 1439 AH

22/2/2018 CE

Q&A: Trump's Withdrawal from the Nuclear Deal

Question:

We know that America is a state of institutions and that the outlines of America in international politics are governed by the institutions of governance in America, and not by the president. How do we explain that America ratified the nuclear agreement with Iran and considered it as a victory, and now Trump has withdrawn from it and considered it a victory? Please explain this, and accept my thanks and appreciation.

Answer:

Yes, the outlines of America in international politics are governed by institutions and not by the president personally, and although the president's style is prominent in producing the decision, but what was not mentioned in the question is the basis on which these guidelines are based, and they give the answer to the question. The basis of the state of institution is the interests of America. If, in a certain circumstance, an agreement is required, the institutions approve it and the president approves it. If America's interests require canceling this agreement, the institutions approve the cancellation and the president approves the cancellation. For instance,

1- Iran was important to maintain the tyrannical regime of Bashar, America's agent, until America finds the alternative. America feared popular movements in Syria that raised the slogans of Islam and the rule of Islam, it was

afraid that the tyrant would fall and the rule of Islam is established in Syria and the American influence would disappear from the region, especially when the pace of popular movements in the year 2015 escalated and advanced from place to place... Thus it wanted to highlight the role of Iran and remove its sanctions to enable Iran to play the role assigned to it. Therefore it was in America's interest to sign that agreement to remove the obstacles in front of Iran. It was a humiliating deal to Iran in every way. What confirms this the most is what followed the signing of the agreement on 14/7/2015, when the US President Barack Obama made a televised speech in which he said:

- that with the deal "every pathway to a nuclear weapon is cut off" It would oblige Iran to remove two-thirds of installed centrifuges and store them under international supervision
- get rid of 98% of its enriched uranium
- accept that sanctions would be rapidly restored if the deal was violated

- permanently give the International Atomic Energy Agency (IAEA) access "where necessary when necessary" (BBC 14/7/2015)

We have clarified the purpose of America's nuclear agreement with Iran in the Answer to a Question on 22/7/2015 after the Security Council approved the agreement on 20/07/2015, we said:

Yes, the outlines of America in international politics are governed by institutions and not by the president personally, and although the president's style is prominent in producing the decision, but what was not mentioned in the question is the basis on which these guidelines are based, and they give the answer to the question.

“All of this indicates that America's goal behind this agreement is to ease and facilitate matters for Iran through the lifting of sanctions and anchoring its open relationship with it so that it can continue to play the role that would make it easier for America's work, lightens its burdens and provides a cover for its games with the states and peoples in the region. Therefore Iran will implement the American policy in practise as the case in Iraq, Syria and Yemen however instead of this being implemented from behind a curtain that obscures sight as it had been (before the agreement), it will now take place behind a transparent curtain or no curtain at all!”

Indeed, Iran has played a dirty and criminal role for America in these countries, in Syria, Iraq and Yemen, and it was prominent and public under the false slogans of resistance and under the incitement of sectarian hatred.

Thus, it was in America's interest then to conclude that agreement to facilitate the economic situation of Iran and enable it to implement the American plans in the region actively and with reassurance that sanctions will be lifted from it; especially since the situation of Syria was about to go out of the American influence due to the weak regime of the tyrant Bashar. Thus the required role was that Iran gets active in its defense while being reassured of the lifting of sanctions from it. Bashar's position in 2015 was fragile and he was almost toppled, so the US held a nuclear agreement with Iran to activate its role in Syria on 14/07/15. And not only that, but it brought in Russia's military after Obama's meeting with Putin on 30/09/2015 and giving permission for Russia to intervene to prevent the fall of Bashar's regime until there is a US alternative agent..

2- But America's perspective has changed now that Bashar's position is in the upper hand. This has created another perspective for the Trump administration, especially what America has achieved directly or indirectly in Iraq and Syria

against the people of the two countries seeking liberation. There is no longer any need to give Iran a direct role, because the situation now has changed, which began at the end of the Obama era after he gave the direct role to the regimes in Turkey and Saudi Arabia. Their conspiring against the Syrian revolution was more serious than the weapons of Russia, Iran and its party, and the Syrian regime, that worked to weaken the revolution, but the Turkish regime and that of Saudi Arabia was able to achieve victories for the regime in twisted ways, what made Iran lag behind the natural role that managed the situation alone ahead of Turkey and Saudi Arabia... Thus, America decided to make the role of Iran complementary rather than the only leading role, and this is evident in the agreements of Astana. And so it managed to stop the Syrian revolution under the name of stopping the escalation. This is one of the reasons for America's withdrawal announcement from the nuclear agreement with Iran, where the interest of America requires withdrawing from the agreement in preparation for new conditions to reduce the Iranian role in the region. And this required Trump to inflate Iran's benefit from the nuclear agreement, to show that he wants to withdraw because this agreement, according to his claim, helps Iran to acquire nuclear weapon, And accordingly Trump claimed on 05/08/2018 when announcing the withdrawal from the nuclear deal with Iran in a televised speech that

“If I allowed this deal to stand, there would soon be a nuclear arms race in the Middle East” and “No action taken by the regime has been more dangerous than its pursuit of nuclear weapons” he continued:

“In theory, the so-called ‘Iran deal’ was supposed to protect the United States and our allies, the deal allowed Iran to continue enriching uranium and”. He also said:

“Iran's leaders will naturally say that they refuse to negotiate a new deal; When they do, I am ready, willing, and able” and he said: “we

have engaged extensively with our allies and partners around the world. After these consultations, it is clear to me that we cannot prevent an Iranian nuclear bomb. Therefore, I am announcing today that the United States will withdraw from the Iran nuclear deal. The deal does nothing to constrain Iran's destabilizing activities. In a few moments, I will sign a presidential memorandum to begin reinstating U.S. nuclear sanctions on the Iranian regime".

He went and signed the memorandum and said: "The agreement was so poorly negotiated... The Iran deal is defective at its core... The deal's sunset provisions are totally unacceptable. As we exit the Iran deal, we will be working with our allies to find a real, comprehensive, and lasting solution to the Iranian nuclear threat... this disastrous deal gave this regime ... and it's a regime of great terror ... many billions of dollars." (Sputnik, Al-Jazeera 8/5/2018)

Here it is crystal clear that Trump intended to make false statements and exaggerate the capabilities of Iran, in order to justify the withdrawal from the nuclear agreement with it, without expressing the real reason; which is that America's interest now requires to reduce the role of Iran and reduce its role in the region, but it should remain ready for the implementation of what is required by the US. This is repeated in US policy, America changes its policies in accordance to its interests, such as what happened with Russia after Obama's meeting with Putin on 30/09/2015 and commissioned him to enter Syria to help with the mission in Iran; i.e. to maintain Bashar's role, Russia's readiness for this role to enter was authorized by America. But when Russia tried to exploit its role to appear as it is self-acting away from America, it was in America's interest to "discipline" Russia so that it realizes its size, and so were those military strikes!

As we have shown in the Answer to a Question on 14/04/2018, "...The American strike is more

of a discipline to Russia than a strike on Syrian chemical weapons. About ten sites were struck at dawn today. However, some comments by military experts in the media this morning stated that few of these sites are chemical plants or research centers, but the majority was military sites. Thus changing of the American policy according to its interests is very well known.

3- Another matter that America's interest required, which is America wants to divert the attention away from the Jewish crimes by the occupation of Palestine and Al-Quds (Jerusalem), and America has long sought to transfer its embassy to Jerusalem, but it was waiting for a two-state solution and the division of Jerusalem, so it was postponing the transfer of the embassy. But now America sees a different political solution to the problem instead of the two-state solution, by introducing alterations and "touches" and other solutions that it calls the deal of the century. And this requires the of what was approved previously by America to transfer its embassy to Al-Quds (Jerusalem), and America wanted to reduce the sensitivity around this matter and so it focused on Iran and amplified its role, and that was in conference with the (ruwayibidha) rulers on 21/05/2017, when Trump addressed the leaders and representatives of 55 states in the Islamic world, to justify the implementation of the signing of agreements of reconciliation between the Jewish entity and the Saudi regime and other regimes, and to move to apply a certain solution to the Palestinian issue that is not yet announced by America. And the Saudi regime is promoting it and pressurizing the Palestinian Authority to accept it, that is, Trump focused his work to make Iran the enemy instead of the Jewish entity the usurper of Palestine, the land of Isra and M'iraj. So Saudi Arabia followed Trump and supported what he said and promotes it ... So it is in America's interest to exaggerate the subject of the nuclear agreement, as if it is not an agreement humiliating Iran, but an agreement

that gives power for Iran. Noting that what the deal covered, not even Trump and others will be able to find a deal more humiliating than this for Iran.

It has been noted that America is focusing on Iran as an enemy in the region instead of the Jewish entity. For example, when the recent demonstrations in Iran, America focused on the demonstrations and rode the wave; noting that the Iranian role in the region is a carefully studied American policy, and by America riding the wave of protest demonstrations in Iran was not intended to change the regime, but for other purposes, which we explained in the Answer to a Question on 11/01/2018:

“So why did America ride the wave and exploit it? This is important for two reasons:

The first is to divert attention from Palestine and Trump's statement about Al-Quds ‘Jerusalem’ and to occupy the region with the issue of Iran. So, it becomes the enemy number one in the region, and then the focus falls on Iran and less so, if not diminishes from the Jewish entity, the usurper of Palestine.

The second is to find a justification for the survival of America's agents in the region under the pretext of standing against Iran and protecting America from the danger of Iran. Trump's statement about Al-Quds (Jerusalem) and that it is the capital of the Jewish entity (the most in enmity of those who believe) as we said in our leaflet from 7/12/2017 is a slap on the backs of the America's agents Al-Quds (Jerusalem) is in the hearts of Muslims and their minds, and the silence of those agents on Trump's statement and their persistence to be agents pleasing to America are big scandals for them ... Trump's statements against Iran was the straw they cling on to justify their continuation to be pro-American agents despite Trump's statement about Jerusalem ... by saying that Trump stands in Iran's face, the archenemy, is an excuse worse than the crime. (فَاتْلَهُمْ اللهُ أَنْى يُؤْفَكُونَ) “May Allah destroy them; how are they deluded?” [Al-Munafiqun: 4]”

4- America was the instrumental gauge in the nuclear agreement, Europe accepted the American formulation of the agreement and only agreed that it would sign it by being one of the signing parties, that is, Europe surrendered and accepted it just to survive! We clarified the position of Europe during the negotiations of the nuclear agreement in the Answer to Question 22/07/2015, and we said then:

“...As such there was nothing left before the Europeans, once they had comprehended that they could not prevent the American Iranian nuclear agreement or have an effect upon the American influence, except to move towards Iran to gain the booty by winning investments and projects within it since they (Germany) are suffering from financial constraints and through these it is possible for them to work inside Iran through the long-term in order to regain the European influence or some of it there alongside the American influence...”

Thus, Europe exploited the agreement and opened up to Iran commercially. The trade balance between Europe and Iran has therefore increased, and trade with America relatively decreased before the agreement and during sanctions. This was the third reason that made Trump rush to cancel the deal as a blow to Europe, especially in terms of trade ... Trump announced on May 7, 2018 in a tweet on Twitter that he decided to bring forward the date on the Iranian nuclear agreement from May 8-12.

It is noteworthy that this step came because of the European moves in an attempt to discourage him from withdrawing from the nuclear agreement. The website "Al-Arabi Al-Jadeed" cited, موقع إكسيوس alalam.ir website that “... the Secretary of State of America, Mike Pompeo told his European counterparts, the French, British and German on Friday 4/5/2018 of President Trump's intention to announce the withdrawal of his country from the nuclear agreement, and he rejected the

understandings formulated with US negotiators during the past months in terms of a possible amendment to the agreement." America did not accept to understand and cooperate with the Europeans, and did not care about them, and this indicates that it has other accounts and wants to distance the Europeans, and not to cooperate with them on this subject.

5- Europe has realized that the cancellation of the agreement will inflict significant commercial damage leading to the political damage, and therefore it exerted effort to meet with Trump to discourage him from withdrawing. Macron went to America and tried to dissuade the US president from withdrawing from that agreement, but failed. He was followed by Merkel, and have made concessions to America but they were not accepted. The European position emerged as weak. Britain then contacted Macron and Merkel, and declared that they were upholding the Iranian nuclear agreement. Then the British Foreign Minister, Johnson, visited America and announced that the world was more secure with the existence of the agreement than without it. Britain began to move strongly. So Trump expedited the date to show his position on the agreement from May 8-12 to stop the movements of Europe, and he went on with his announcement, and did not give the Europeans weight, because the American institutions saw in these a motive three reasons for America to cancel the agreement.

6- The reactions were as follow:

a. Europe is saddened, full of regret and anxiety! German Chancellor Angela Merkel said that she took note with regret and concern of President Donald Trump's decision to pull the United States out of the landmark 2015 Iran nuclear accord, and she said: "We will remain committed to this agreement and we will do everything necessary to ensure that Iran complies with it. Germany made this decision in cooperation with Britain and France," she added. "The solution is in having a common

dialogue "and that" Europe has to assume more responsibility in foreign and security policy." "She stressed that Germany" will do everything in its power to ensure Tehran's adherence to its responsibilities under the nuclear agreement and noted that Tehran has been fulfilling it so far and said that the Iran nuclear deal should not be questioned but that there should be talks about a broader agreement that goes beyond the original accord." (Reuters, 9/5/2018).

She announced Europe's disappointment for its failure to America and its concern about the consequences of its withdrawal from the agreement. The Europeans, as mentioned above, moved at the highest level towards America to discourage Trump from the decision to withdraw and tried to consider Trump through the proposal to negotiate with Iran again, but he did not respond to them, but surprised them by the date of announcing his position on the agreement. Thus the Europeans showed weakness in front of America.

Then, during the second week of May 2018, there were conflicting European statements reflecting their discontent and dismay at the withdrawal of the United States. On the one hand some statements made showed the sense of challenge, Federica Mogherini, the European Union's foreign policy chief, said: "I am particularly concerned about the announcement tonight of the new Trump Declaration." Adding, "The European Union is determined to act in accordance with its security interests and to protect its economic investments,"... We will maintain this nuclear agreement in cooperation with the rest of the international community," In his reaction to Trump's decision, French Foreign Minister Jean-Yves Le Drian, said: "The deal is not dead France. Germany and Iran will hold a meeting on Monday (14/5/2018) to discuss the latest developments, and Iran's ballistic missile program and other issues, but at the same time must keep the nuclear agreement, stressing that the International Atomic Energy Agency

attests to Iran's respect for the agreement." (Al-Jazeera 9/5/2018).

Britain, France and Germany issued a joint statement showing their unified position: "Together, we emphasise our continuing commitment to the JCPOA. We urge all sides to remain committed to its full implementation and to act in a spirit of responsibility, including ensuring the continued economic benefits associated with the agreement for the Iranian people." (Al-Jazeera 9/5/2018).

"Washington's decision to withdraw from the nuclear agreement does not change our position, and we have no intentions to withdraw," Johnson said in his country's parliament. "I urge the United States to avoid any action that could prevent other parties from continuing to implement the agreement, including In the interest of our collective security." (Guardian 9/5/2018) These positions show that Europe will challenge and stay committed to the accord!

On the other hand, some European statements showed retreat, leniency and fear for their companies. "It will be difficult to abide by the nuclear agreement without America," said Norbert Roitgen, head of international policy at Merkel's party. Norbert added that anyone who "invests in Iran will face harsh sanctions by the United States, and the price can not be compensated. He warned saying "Therefore, the affected companies will probably quickly stop their investments or withdraw from the country altogether." (Der Spiegel, Germany, 9/5/2018). French Foreign Minister Jean-Yves Le Drian, said on 9/5/2018 on RTL Channel that: "Iran had agreed to impose restrictions on its nuclear activities in return for economic benefits that the Europeans will try to preserve. And that the authorities will meet with French companies operating in Iran in a few days to discuss how we can help their operations in Iran to try to protect them as much as possible from American actions," and thus the

Europeans expressed concern about the fate of their economic gains.

b- The Iranian position is somewhat relatively calm, and it did not lean to Europe. The Iranian President Hassan Rowhani described Trump's decision as a "psychological war and economic pressure." He said, "We will not allow Trump to win the psychological war and the economic pressure on the Iranian people," he said, "that his country remains committed to the nuclear agreement without America, provided Iran is assured within weeks that it will get the full benefits of the agreement by getting the guarantee from the rest of the parties. And we will wait several weeks before discussing with our allies and with the rest of the parties to the nuclear agreement with whom we are in talks with. The whole matter depends on the guarantee of our interests if it is assured we will continue to move in the agreement, but if the agreement is only on paper and does not guarantee the interests of the Iranian people then we will have a clear path" (Iran's official television 9/5/2018). Iran's Shura Council Speaker, Ali Larijani said: "Europe has already succumbed to American pressure, which led to the withdrawal of many of its companies from Iran under previous international sanctions between 2012 and 2015 ... We cannot put much confidence in their statements about maintaining the agreement, but it is worth the test for several weeks to make it clear to the world that Iran has tried in every way to reach a peaceful political solution." (Deutsche Welle, 9/5/2018) Iran is not confident in European positions and commitment, it is afraid for its interests, and if sanctions are applied, it will be harmed.

C - Russia has not consolidated its position against Trump with the European positions, and declared its position alone. "Russia is very disappointed with Trump's decision ... there are no and there can be no grounds for canceling, The agreement that showed its full effectiveness ... and that Moscow is ready to continue to cooperate with the other parties in

the nuclear agreement and will continue to develop its relations with Iran"(Al Jazeera 9/5/2018)" Foreign Minister Lavrov said.

And it speaks timidly about cooperation with other parties, i.e. the European parties who did not contact Russia; they decided to meet and negotiate with Iran without it. Thus the Russian position is in a critical situation, it cannot go with America in this matter, because it is contrary to its interests and policy towards Iran and it cannot go with the Europeans who are straining relations with Russia so that it is not used by America against them to isolate them.

d- As for China's position, China's special envoy to the Middle East, Gong Xiaosheng said: "All parties involved in the nuclear agreement with Iran must abide by it and use dialogue and negotiations to resolve the dispute, and his country is ready to enhance cooperation among all signatory countries," (Xen-Kho 9/5/ 2018). This is an ambiguous public statement, which China has not sided with it to the European countries opposed the withdrawal from the agreement. But it has equated American and European positions with this statement. China is not counted on for its weak international stance towards America and it is thinking about its trade relationship with America.

In Conclusion: Trump has not announced his withdrawal from the agreement because the nuclear agreement is a victory for Iran and for the interest of Iran and to raise the status of Iran, but the fact of the agreement as it is in the time of Obama a humiliation to Iran and a shameful concession from its nuclear project. But Trump announced the withdrawal from the agreement because the interest of America has required the three factors mentioned above:

A - The need for the Iranian role, especially in the year 2015. This is no longer needed now as it was in the year 2015.

B - Amplifying the American hostility to Iran, especially in front of Saudi Arabia and its likes to shift the hostility from the Jewish entity to hostility with Iran.

C- To discipline Europe, especially in terms of trade, because Europe exploited the agreement by the opening of trade with Iran and the relaxation of trade relations with America.

America and the West, like their predecessors, the Kuffar and polytheists, do not fulfill a covenant and do not keep a contract, but they break the covenants and contracts every time, and they are not fearful. Where are they from the values of Islam and its rules that oblige fulfilling the contracts and the covenants, Allah (swt) said: (يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ) **“O you who have believed, fulfill [all] contracts”** [Al-Ma’ida: 1].

Truly humanity today, after the Kuffar spread corruption in the land is, oppressing the people and destroying every living and non-living thing, need the Islamic Khilafah Rashida state, (rightly guided Caliphate) which fulfills the contracts and preserves the covenants and spread between people justice, security and safety... Muslims rise for its establishment, by it is glory, victory and empowerment, and truth is what the Messenger of Allah (saw) said when he described the Caliph as a protection of the Ummah from all ills, weakness and humiliation: « إِنَّمَا الْإِمَامُ جُنَّةٌ يُقَاتِلُ مِنْ وَرَائِهِ وَيَتَّقَى بِهِ » **“The Imam is a shield behind whom you fight and protect yourself.”** [Narrated by Muslim from Abu Hurayrah may Allah be pleased with him]

27 Sha’ban 1439 AH

13/5/2018

How is Forcefully Violating the Privacy of the Home, Terrifying Children, Beating and Abducting the Elderly Following the Example of the Madinah State?

Media Office/ Wilayah Pakistan

The daughters of Dr. Roshan, a well known advocate of the Khilafah (Caliphate) on the Method of the Prophethood, held a press conference in Karachi Press Club on 16 August 2018. They demanded the release of their mother, Dr. Roshan, aged 60 years, and their father, Dr. Saleem, aged 68 years. The elderly couple were at their daughter's home, when in the early hours of 13 August 2018, around 2:15 am, almost twenty armed, masked men forcefully entered, some in police uniform and some not. They broke down the door of the house, terrifying the three small grand children of Dr. Roshan. These state officials came in four private cars and four police vans and one of the vans had a number plate "SP-7335." They turned the house upside down, seizing laptops and cash. In response to a request for a search warrant, they took to relentlessly beating Dr. Salim, who is a well-respected skin specialist, with a clinical practice in Karachi for the last four decades. They then abducted the elderly couple, not even allowing them to find foot wear and glasses. They did not even allow Dr. Salim to change his shirt, which was torn as a result of their aggression.

How is such despicable conduct following the example of the Madinah State? Even the

Quraysh had higher regard for the sanctity of the home and the dignity of women. Abu Jahl was accounted for failing to stop the Hijrah of RasulAllah saaw, and was asked about why he did not break down the door to his saaw home and seize him saaw from his bed. Abu Jahl replied that he did not do so because of the dignity of his saaw daughters ra and the sanctity of the home! As for the respect of the elderly, mercy to the young and ensuring the call to Islam, RasulAllah saaw said, **لَيْسَ مِنَّا مَنْ نَمَّ يَرْحَمُ صَغِيرَنَا وَيُوَقِّرُ كَبِيرَنَا وَيَأْمُرُ بِالْمَعْرُوفِ وَيَنْهَى عَنِ الْمُنْكَرِ** " **He is not one of us who does not have mercy upon our young, respect our elders, and command good and forbid evil.**" [Tirmidhi] Let us all, particularly those in the media and human rights organizations, raise our voices in all forums, at all levels, demanding the immediate release of our honored elders. RasulAllah (saw) said, **إِنَّ « النَّاسَ إِذَا رَأَوْا الظَّالِمَ فَلَمْ يَأْخُذُوا عَلَى يَدَيْهِ أَوْشَكَ أَنْ يَعْمَهُمُ اللَّهُ بِعِقَابٍ** " **If the people witness an oppressor and they do not take him by his hands (to prevent him) then they are close to Allah covering them all with punishment.**" [Abu Dawud, Tirmidhi, ibn Majah].



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PRESS RELEASES AND LEAFLETS ISSUED BY THE VARIOUS
WILAYAT OF HIZB UT-TAHRIR, FROM INDONESIA TO MOROCCO
MULTIMEDIA COVERAGE ABOUT THE VIGOROUS STRUGGLE OF
HIZB UT-TAHRIR
FOR THE RETURN OF THE KHILAFAH TO THE MUSLIM WORLD