

NUSSRAH

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**PASSIVENESS
BEFORE
OPPRESSION
INVITES
AFFLICTION
UPON ALL OF US**

**AL-AZHAR
ASH-SHARIF IN
ITS GOLDEN
AND MODERN
ERAS**

**HOLD FAST TO
THE ROPE OF
ALLAH (SWT)
TO EXTINGUISH
THE FIRES OF
CONFLICT IN
PAKISTAN'S
PASHTUN
TRIBAL AREAS**

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

**TAFSEER AL - BAQARAH
AYAH 189**

**PAKISTAN'S RULERS SUBMIT
TO THE IMF, SO COLONIALIST
PLANS, COMPANIES AND
CREDITORS ADVANCE AT
OUR EXPENSE**

**CAMPAIGN:
"THE PTI EXPERIMENT
COLLAPSES. IF IT IS NOT
NOW TIME FOR KHILAFAH
(CALIPHATE) ON THE
METHOD OF
PROPHETHOOD, THEN
WHEN?!"**

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Time to Consider Islam's Partial Abolition of Private Ownership

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In capitalism, unrestricted privatization is prescribed as the cure for both poverty and lack of development. It is precisely this position that was adopted on 10 June 2019 by the Advisor to the Prime Minister for Finance, Revenue and Economic Affairs, Dr Abdul Hafeez Shaikh, where he stated that it is a government priority, "To fix institutions," adding that "Our institutions- power, gas, steel, PIA, railways and insurance etc. have all been hollowed out over the years," describing them as "white elephants" whilst pointing to "foreign businesses looking for opportunities" as a way out.

In the Post-Washington Consensus era, the World Bank and IMF continue to insist upon private sector led growth for "developing countries." To develop the narrative it is argued that public sector enterprises are bleeding the state dry and so they must be off loaded to the private sector. It is argued that rampant corruption and inefficiencies the state prevent it from effectively running enterprises. As a hardened World Bank man, it is not a surprise that Dr. Abdul Hafeez Shaikh would advocate privatization so strongly.

However, there are other implications of privatization. It is acknowledged by many economic studies that there are both winners and losers with privatization. Post the previous drive for privatization by Dr Abdul

Hafeez Shaikh in the Musharraf era, it is noteworthy that state enterprises were

profitable before privatization or become immensely profitable after privatization. Post privatization profits now line the pockets of the new private owners, rather than go to filling the emptying coffers of the state treasury. Effectively, profits from successful enterprises end up in private, often foreign, hands instead of being available for the common good. The state must content itself with tax on profits instead, but must also heed to IMF prescriptions to provide tax concessions to encourage an investor friendly climate for Foreign Direct Investment (FDI). In all the winners are the few and the losers are the many.

Unlike both socialism and capitalism, Islam uniquely advocates a partial abolition of private ownership means that the individual is prevented from owning certain properties, whilst other properties can be owned without any limit over the quantity. If the beneficial nature of these properties cannot be enjoyed by the individual alone, except by depriving the public of

that property, then it is natural to prevent the individual from owning that property individually; such as energy, minerals, public roads, town squares, rivers, seas, and the like. The restriction is decided by the nature of the property.

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[Continued on Page 4](#)

Tafseer Al-Baqarah:189

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

أعوذ بالله من الشيطان الرجيم
بسم الله الرحمن الرحيم

﴿يَسْأَلُونَكَ عَنِ الْأَهْلَةِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ
وَالْحَجِّ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا
وَلَكِنَّ الْبِرَّ مَنْ اتَّقَى وَأَتَى الْبُيُوتَ مِنْ أَبْوَابِهَا
وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ﴾

“They ask you, [O Muhammad], about the Crescent Moons. Say, "They are measurements of time for the people and for Hajj." And it is not righteousness to enter houses from the rear, but righteousness is [in] one who fears Allah. And enter houses from their front doors. And fear Allah that you may succeed.” [Surah al-Baqarah 2:189]

It is clear from the above verse as follows:

1. Allah (swt) has clarified regarding Fasting and its rulings, and in the subsequent verses, He (swt) clarified regarding jihad, noble month, Hajj and well-known months. And amongst the verses of Fasting, the noble month of Ramadhan and Hajj, He (swt) mentioned here the wisdom behind the creation of moon and its phases which appear as crescent and then as full moon which then wane, as they wax before. Then Allah (swt) mentioned its wisdom, as time measurements for people, such as the days of Ramadan, as RasulAllah (saw) said, «صوموا لرؤيته وأفطروا لرؤيته» “Fast on seeing it (the new moon) and break fast on seeing it” [Bukhari 1776,

Muslim 1809]. It also includes days of Hajj, as Allah (swt) said, «الْحَجُّ أَشْهُرٌ مَعْلُومَاتٌ» “Hajj is of well-known months.” [Surah al-Baqarah 2:197]. It is also a measurement for the months of year, as RasulAllah (saw) said, «السنة اثنا عشر شهرا منذ خلق السموات والأرض منها أربعة حرم: ثلاثة سرد: ذو القعدة وذو الحجة والمحرم، وواحد فرد: رجب» “The year is of twelve months since Allah (swt) created heavens and earth, four of which are sacred, and out of these (four) three are in succession, i.e. Dhul-Qa'da, Dhul-Hijja and Al-Muharram, and the (remaining) one is single: Rajab.” [Bukhari:2958, Muslim:3179, Abu Dawood: 1663].

«جعل» RasulAllah (saw) said, «جعل الله الأهلة مواقيت للناس فصوموا لرؤيته وأفطروا لرؤيته فإن غم عليكم فعدوا «Allah made the Crescent Moons (الأهلة) as time measurements for people, so fast on seeing it and break fast on seeing it. If the sky is overcast over you, then count

as thirty days” [Ahmed 4/23].

So Allah (swt) answered the questions about the Crescent Moon by stating that it is for measurements of time for people, i.e. details about the days of Ahkam Shariyah (أحكام شرعية) Legal Rulings related to it. The word Ahilla (Crescent Moons أهلة) is the plural of the word Hilal (Crescent Moon هلال) and it comes from the word Ihlal (الإهلال) Cheer) which means the raising of the voice. So, when they saw the Crescent Moon, they used to raise their voices with takbeer or something else to welcome the month, particularly during the days of worshiping, such as Fasting or Hajj. It is said: «أهل القوم بالحج» “People welcome the month of Hajj”

when they raise the voice of Thalbiya (تلبية) Response of Labaik). It is also said (استهلّ الصبي) “istahalla as-sabiyyu” “the child shouted,” when the child cries and shouts.

Hence Ihlal is raising the voice when the Crescent Moon is seen. It is said أَهْلَ الْهَيْلَالِ وَاسْتَهَلَّ “Ahallal Hilalu Was thahalla” which means “Hilal (Crescent Moon) made (someone) raise their voice and he shouted” and it cannot be said that هَلَّ الْهَيْلَالِ “Hallal Hilaalu” which means “the Crescent Moon raised its voice.” This is because the voice is raised only when the Crescent Moon is sighted and the voice is not raised by the Crescent Moon itself.

2) When Allah (swt) mentioned the crescent as time measurements for legislation in general and Hajj in particular, (يَسْأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ) “They ask you, [O Muhammad], about the Crescent Moons. Say, "They are measurements of time for the people and for Hajj,” He (swt) mentioned one of the matters (customs) of Hajj that was widespread in the Days of Ignorance and they thought that it was one of the signs of righteousness. That matter was when they were in a state of Ihram for Hajj, they did not enter into the house of Madar wa Wabar (مدر ووبر) the resident and the nomads) or the garden or the like of it through the front door. Instead they used to climb in from the rear of the house. They thought that it was righteousness. Allah (swt) informed them that it is not righteousness, as they claimed, to change the permission of Allah (swt) of entering houses from their front doors, into entering houses from the rear, without any evidence or proof.

Instead righteousness is in the Taqwa

Instead righteousness is in the Taqwa (تقوى) Piety) in Allah (swt), fear of Allah (swt) and adherence to His (swt) Shariah. So leave your customs of entering houses from the rear and enter them from the front doors and perform what Allah (swt) orders you and guard against what Allah (swt) has forbidden to you, so that you will be successful

(تقوى Piety) in Allah (swt), fear of Allah (swt) and adherence to His (swt) Shariah. So leave your customs of entering houses from the rear and enter them from the front doors and

perform what Allah (swt) orders you and guard against what Allah (swt) has forbidden to you, so that you will be successful.

The subject of the verse is what we have mentioned before is as reported from Bukhari from Al-Barra (ra) who said, كانوا إذا أحرموا في الجاهلية أتوا البيت من ظهره فأنزل الله ﴿وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا﴾ “In the Pre-Islamic Period when the people assumed Ihram, they would enter their houses from the rear. So Allah revealed, ﴿وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا﴾ “And it is not righteousness that you enter houses from the rear.” [Surah al-Baqarah 2:189].”

[Bukhari 4512]. In origin a word is used with its Sareeh (صريح Explicit) meaning, appropriate to its subject, and so it is front doors of the homes and their rear, Haqeeqatan (حقيقة Literally).

However, the notion of Kinayah (كناية Metaphor) by meaning is not excluded here.

Hence the connotation of the noble verse does not give the meaning of entering houses from their front doors and not from their rear alone. It also gives the meaning of undertaking actions according to the perspectives, by which the actions must be undertaken, and they must not be done on the contrary, such that their actions are detracted from their perspectives, from Bab Al-Laf Wal- Dawraan (باب اللف والدوران Chapter of Detours and Evasions).

The Arabs permitted the usage of the Sareeh (صريح Explicit) meaning and the Kinayah (كناية Metaphor) meaning for an indicated word. They used to say Nu'oom Ad-Dhuha (نؤوم الضحى), “one who sleeps during

forenoon,” to denote the Explicit meaning which is that of a spoiled person, who sleeps into the forenoon, is engaged so he cannot be asked to do work. Similarly, they used this word to denote the Metaphor which means laziness and lack of impetus in performing actions. Therefore this is understood from the verse, **﴿وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنْ اتَّقَى وَأَتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا﴾** **“And it is not righteousness to enter houses from the rear, but righteousness is [in] the one who fears Allah. And enter houses from their front doors.”**

Its Explicit meaning is the entering of houses from their doors and not from the rear, since it was the subject about which the verse was revealed. However, adding the Metaphor, with the above meaning, is not excluded i.e. the undertaking of actions according to the perspectives, by which the actions must be undertaken, and they must not be done on the contrary, such that their actions are detracted from their perspectives, from Bab Al-Laf Wal-Dawraan (باب اللف والدوران Chapter of Detours and Evasions).

Allah (swt) said, **﴿وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا﴾** **“And it is not righteousness to enter houses from the rear.”** Here Righteousness is read as Al-Birru (الْبِرُّ) with the Raf’a (رفع Nominative Case) since it is the Ism (اسم Subject Noun) for the verb Laysa (ليس. Not to Be). All Mutawatir (متواتر Successively Confirmed) recitations are read as above. Here the Masdar Muawwal (مصدر مؤول Verbal Noun/Gerund) of **﴿أن تأتوا﴾** “entering” is the Khabar (خبر Predicate) of Laysa (ليس. Not to Be) and the Harf al-Jari Az-Zaaid (حرف الجر الزائد Extra Genitive Preposition) of Bey (ب “B”) does not fall under the Ism (اسم Subject Noun) of Laysa. Instead it falls under the Khabar (خبر Predicate) of Laysa.

And in the previous verse, **﴿لَيْسَ الْبِرُّ أَنْ تُوَلُّوا﴾** **“Righteousness is not that you turn your faces toward the east or the west”** [Surah al-Baqarah 2:177] Here, Righteousness is pronounced both as Al-Birra (الْبِرَّ) with the Nasab (نصب Accusative Case)

ending and as Al-Birru (الْبِرُّ) with the Raf’a (رفع Nominative Case) according to all Mutawatir (متواتر Successively Confirmed) recitations from RasulAllah (saw). In the recitation of Al-Birru with the Raf’a ending (رفع Nominative Case), it is the Ism (اسم Subject Noun) of Laysa, whilst the Masdar Muawwal (مصدر مؤول Verbal Noun/Gerund) of Tawleeyah (تولوية Turning) from **﴿أن تولوا﴾** “turning” is Khabar (خبر Predicate) in the place of Nasab (نصب Accusative Case). Whereas in the recitation of Al-Birra (الْبِرَّ) with the Nasb ending, it is Khabar (خبر Predicate) of Laysa found in the preceding Nasab (نصب Accusative Case) form, whilst the Masdar Muawwal (مصدر مؤول Verbal Noun/Gerund) **﴿أن تولوا﴾** “turning” is the Ism (اسم Subject Noun) of Laysa in the place of Raf’a (رفع Nominative Case). ■

Continued from Page 1

Islam uniquely excludes energy and minerals from privatization, by reserving them as public property, so the winners are many. In addition, Islam’s company structures naturally limit the scale of private ownership of large scale capital intensive enterprises, allowing for a strong public sector within large scale industry, telecommunications, construction and transport. With excess to larger revenues than today, the state treasury would not resort to interest based loans and regressive taxation upon the poor and needy, which are both forbidden in Islam. Instead of reaching for the privatization panic button, the Khaleefah would be compelled to weed out corruption and rectify inefficiencies. ■

Written for the Central Media Office of
Hizb ut Tahrir by
Musab Umair

Passiveness before Oppression Invites Affliction Upon All of Us

Musab Umair, Pakistan

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Without doubt, the need for change has intensified. An avalanche of hardships and afflictions has been unleashed upon the Muslim World. Regarding prosperity, in blind submission to the IMF, the current rulers have ensured that increased taxation, inflation, rises in utility and fuel prices and removal of subsidies have broken the backs of the people. Regarding security, the aggressive enemies are bolstered by the inaction of the current rulers, with Muslims suffering all over the world, including the Rohingya, Uighur, Palestinians and Kashmiris.

The varied afflictions strike us all because Fitnah (فتنة Affliction) is not limited to the oppressors who do not rule by all that Allah (swt) has revealed. Allah (swt) said, **وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً** **“And fear the Fitnah that does not afflict those who oppress amongst you exclusively and know that Allah is severe in punishment”** [Surah Al-Anfaal 8: 25]. Ibn Abbas commented upon the noble Ayah that, **أمر الله المؤمنين ألا يقرؤا المنكر بين أظهرهم** **“Allah commanded the believers to stop Munkar from flourishing among them, so that Allah does not encompass them all in the torment (Fitnah).”**The affliction is so severe and encompassing, that is even afflicts the

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Regarding prosperity, in blind submission to the IMF, the current rulers have ensured that increased taxation, inflation, rises in utility and fuel prices and removal of subsidies have broken the backs of the people. Regarding security, the aggressive enemies are bolstered by the inaction of the current rulers, with Muslims suffering all over the world, including the Rohingya, Uighur, Palestinians and Kashmiris.

righteous who are working for change in accordance to the command of their Lord (swt). Umm Salamah (ra) said, “I heard the Messenger of Allah saying, **إِذَا ظَهَرَتِ الْمَعَاصِي فِي أُمَّتِي عَمَّهُمُ اللَّهُ بِعَذَابٍ مِنْ عِنْدِهِ** **“If sins become apparent in my Ummah, Allah will surround them with punishment from Him.”** I said, “O Allah's Messenger! Will they have righteous people among them then” He said, **بَلَى** **“Yes.”** I asked, “What will happen to them.” He said, **يُصِيبُهُمْ مَا أَصَابَ النَّاسَ ثُمَّ يَصِيرُونَ إِلَى مَغْفِرَةٍ مِنَ اللَّهِ وَرِضْوَانٍ** **“They will be stricken as the people, but they will end up with Allah's forgiveness and pleasure.”** (Ahmad)

Thus, divine chastisement visits not only the rulers who are the actual perpetrators of crime. It afflicts those who are working obediently to denounce their crime. It also strikes those who sinfully keep indifferent to the sin and vice around them and do not admonish the wicked rulers. It descends upon those who remain passive and resigned before the oppressors and those who challenge them in their oppression alike. With respect to our Deen, passiveness and resignation before oppression is a sin. It is like the paralysis through fear, before an imminent threat finally strikes. Far from avoiding turmoil and bringing comfort, it invites affliction and suffering in the Dunya and invites the wrath of Allah (swt) in the Aakhirah.

Rather than resigning to oppression, Islam requires us to be active opponents, as much as

we can. It commands us to become powerful agents of change, rather than passive observers.

Yet, in our time, afflictions ravage the Ummah, even though the Ummah is more numerous than the small cadre of rulers and possesses the might to remove them through her sons in the people of power and Nussrah, the armed forces. RasulAllah (saaw) said, مَا مِنْ قَوْمٍ يُعْمَلُ فِيهِمْ بِالْمَعَاصِي هُمْ أَعَزُّ وَأَكْثَرُ مِمَّنْ يَعْمَلُونَ ثُمَّ لَمْ يُغَيِّرُوهُ إِلَّا عَمَّهُمُ اللَّهُ بِعِقَابٍ “Every people among whom sins are being committed, while they are mightier and more numerous than those who do wrong, yet they did nothing to stop them, then Allah will surround them all with punishment.” [Ahmed]. So is it not the case that we must all work to play our role in change, whether it is the influential who raises his voice against oppression, or the military officer who extends his Nussrah for the re-establishment of the Khilafah?

Those of us who remain passive before oppression must consider that RasulAllah (saaw) said, إِنَّ النَّاسَ إِذَا رَأَوْا الظَّالِمَ فَلَمْ يَأْخُذُوا عَلَى يَدَيْهِ أَوْشَكَ أَنْ يَعْمَهُمُ اللَّهُ بِعِقَابٍ “When the people see a wrongdoer and do not prevent him, Allah will soon punish them all.” [Abu Daud]. And those of us who resign themselves to the oppression must consider that RasulAllah (saaw) said, وَالَّذِي نَفْسِي بِيَدِهِ لَتَأْمُرَنَّ بِالْمَعْرُوفِ وَلَتَنْهَوْنَ عَنِ الْمُنْكَرِ أَوْ لَيُوشِكَنَّ اللَّهُ أَنْ يَبْعَثَ عَلَيْكُمْ عِقَابًا مِنْ عِنْدِهِ ثُمَّ لَنَنْدَعَنَّهَ فَلَا يَسْتَجِيبُ لَكُمْ “By He in Whose Hand is my soul! You will enjoin righteousness and forbid evil, or Allah will send a punishment upon you from Him; you will supplicate then to Him, but He will not answer your supplication.” [Ahmad] Those of us who do claim that the crimes of the rulers have nothing to do with us must

consider that RasulAllah (saaw) said, مَثَلُ الْقَائِمِ عَلَى حُدُودِ اللَّهِ وَالْوَاقِعِ فِيهَا وَالْمُدَاهِنِ فِيهَا كَمَثَلِ قَوْمٍ رَكِبُوا سَفِينَةً فَأَصَابَ بَعْضُهُمْ أَسْفَلُهَا وَأَوْعَرَهَا وَشَرَّهَا وَأَصَابَ بَعْضُهُمْ أَعْلَاهَا فَكَانَ الَّذِينَ فِي أَسْفَلِهَا إِذَا اسْتَقَوْا الْمَاءَ مَرُّوا عَلَى مَنْ فَوْقَهُمْ فَأَذَوْهُمْ فَقَالُوا: لَوْ خَرَقْنَا فِي نَصِينَا خَرْقًا فَاسْتَقَيْنَا مِنْهُ وَلَمْ نُؤْذِ مَنْ فَوْقَنَا: فَإِنْ تَرَكُوهُمْ وَأَمَرَهُمْ هَلَكُوا جَمِيعًا وَإِنْ أَخَذُوا عَلَى أَيْدِيهِمْ نَجَّوْا جَمِيعًا “The parable of the person abiding by Allah's order and restrictions in comparison to those who violate them, or sit idle while they are being violated, is that of those who drew lots for their seats in a boat. Some of them got seats in the lower part, which is the most rough and worst part, and the others in the upper. When the former needed water, they had to go up to bring water and that troubled the others, so they said, `Let us make a hole in our share of the ship and get water, saving those who are above us from troubling them, so, if the people in the upper part let the others do what they suggested, all the people of the ship would be destroyed, but if they prevented them, both parties would be safe.” [Ahmed]. Is not the case that far from passiveness and submission before the oppressors, we must work to prevent their destructive actions, lest we sink further into oblivion?!

RasulAllah (saaw) said, مَا مِنْ قَوْمٍ يُعْمَلُ فِيهِمْ بِالْمَعَاصِي هُمْ أَعَزُّ وَأَكْثَرُ مِمَّنْ يَعْمَلُونَ ثُمَّ لَمْ يُغَيِّرُوهُ إِلَّا عَمَّهُمُ اللَّهُ بِعِقَابٍ “Every people among whom sins are being committed, while they are mightier and more numerous than those who do wrong, yet they did nothing to stop them, then Allah will surround them all with punishment.” [Ahmed]. So is it not the case that we must all work to play our role in change, whether it is the influential who raises his voice against oppression, or the military officer who extends his Nussrah for the re-establishment of the Khilafah?

Those of us that feel that our individual worship somehow insulates us from afflictions must consider that Zainab bint Jahsh (ra) said that اللَّهُ يَا رَسُولَ اللَّهِ قُلْتُ يَا رَسُولَ اللَّهِ قُلْنَا الصَّالِحُونَ قَالَ " نَعَمْ إِذَا كَثُرَ الْخَبْثُ أَنهَلِكُ وَفِينَا الصَّالِحُونَ قَالَ " نَعَمْ إِذَا كَثُرَ الْخَبْثُ “I said, Allah's Messenger, would we be perished in spite of the fact that there would be good people amongst us? Thereupon he said: Of course, but only when the evil predominates.” [Muslim].

So, how is it is better to remain inactive and accept the affliction, than to work to

challenge the corruption, even if it means inviting the tyranny of the oppressor? Moreover, to justify our inaction, how can the ones who works for change by Islam be accused of causing Fitnah? How? How, when Fitnah itself in the Quran is used to describe Shirk, Nifaaq, Disobedience, Misguidance and repelling from Truth?

Indeed, how can calling for Islam, be described as Fitnah, when Shirk is Fitnah? Allah (swt) said, وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةً “And fight them until there is no Fitnah.” [Surah al-Baqarah 2:193]. Ibn Kathir described this as Shirk. Moreover, Allah (swt) considers Fitnah as being worse than fighting and spilling blood, وَأَلْفِئَةٌ أَشَدُّ مِنَ الْقَتْلِ “And kill them wherever you overtake them and expel them from wherever they have expelled you, and fitnah is worse than killing.” [Surah al-Baqarah 2:191]

How can raising voices for ruling by all that Allah (swt) has revealed be Fitnah, when Allah (swt) has declared repulsion of Truth as Fitnah? Allah (swt) said, وَإِحْذَرُوا أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ “And guard against them in case they make Fitnah for you against some of all that Allah (swt) has revealed to you” [Surah al-Maaidah 5:49]. Qurtubi said in his Tafseer that, يصدوك ويردوك “they repulse and repel you.”

How can the obedient advocates of Khilafah be charged with Fitnah, when Fitnah is Disobedience and Hypocrisy? Allah (swt) said, وَلَكِنَّكُمْ فَتِنْتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الْأَمَانِيُّ “Yes, but you made Fitnah against yourselves and awaited [misfortune for us] and doubted, and wishful thinking deluded you until there came the command of Allah.” [Surah Hadid 57:14]. Al-Bughwee commented that here the word Fitnah is in the

sense of Nifaaq (Hypocrisy) and MaaSee (Disobedience).

How can those who denounce the kufr of the current man-made law be accused of Fitnah, when Fitnah is the obscuring of the Truth with Falsehood? And Allah (swt) said, وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةً فِي الْأَرْضِ وَفَسَادًا كَبِيرًا “And those who disbelieved are allies of one another. If you do not do so, there will be Fitnah on earth and great corruption.” [Surah Al-Anfaal 8:73]. Here is it in the sense of obscuring the Truth with Falsehood.

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Certainly, it is not the case that passiveness before the sins of the rulers is a virtue, whilst rising up to challenge them in their disobedience is a sin. We must all together dust off resignation and submission to our circumstances. We must be angered by that which angers Allah (swt) of Shirk, Nifaaq, Disobedience, Misguidance and repelling from Truth. We are numerous and through the Nussrah from the armed forces, we are mighty. Above all, when we rise up against oppression, the Help of Allah (swt) is extended to us. When we do rise up, what we bear of tyranny from the challenged oppressor counts for us and not against us on the Day of Accounting. So if we were resigned and passive in the morning, let us not be in that

sorry state in the evening. Let us all contribute as droplets such that we collectively become like the torrential, cleansing rain. Let us not scorn at the single word or small speech in the way for change as if it were the act of the insane. Let us see such actions for change as they are, praised and deserving of great reward. It is enough already to demand change, so let each of us be the instruments for change. ■

Al-Azhar ash-Sharif in its Golden and Modern Eras

Bilal al-Muhajir, Pakistan

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Many muslims, particularly those living in South and South East Asia, assume that the current Azhar university of Egypt is itself the great Jami'ul-Azhar of old. This assumption is wrong as the Jami' ul-Azhar has been transformed into a modern university, consisting of various scientific faculties where the study of Shariah sciences is just one amongst other faculties. Hence it is not correct to say that modern day Azhar University is specialized for the study of Shariah sciences. Instead, it is like the rest of the current universities in the Muslim World, having a faculty of so-called "Shariah and religious sciences." The transformation of Jami' ul-Azhar into the university began within the era of colonialization, when colonialists invaded and dominated Muslim Lands, such that Egypt was occupied and agent rulers were installed. Most of their actions were declarations of war against Islam and Muslims.

Hence, by the end of the nineteenth century and the beginning of twentieth century, the Jami' ul-Azhar had witnessed the initial transformation. The intention was to transform the al-Azhar ash-Sharif into an educational institution embracing modern reforms. Many scholars led this reformation, headed by Muhammed Abduh, the student of Jamal ud-Din Al-Afghani, who was a member of a masonic lodge. On 6 Rajab, 1312 AH, the first governing body for this institution was formed. It was followed by the issuance of

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Law No. 8 in the year 1911, to organize the study into stages. Its transformation continued when Law No. 49 was issued in the year 1930, under which three faculties of Al-Azhar were established. Those three faculties were; Fundamentals of Religion, Shariah and Arabic Language. The law also stipulated the possibility of expansion through establishing other faculties. Hence, non-Shariah sciences such as mathematics, natural sciences and social studies were introduced in the Al-Azhar institute. Then Law No.26 was enacted in the year 1936, whereby a fourth stage was developed with complete post-graduation, just like the rest of modern universities that award academic degrees in three stages. This transformation was undertaken under the law called Development Law. On 5 July, 1961, Law No.103 was issued for reorganizing Al-Azhar whereby Al-Azhar was entirely transformed from a madrassah or Islamic university into a university of science, embracing various science faculties for the first time such as, commerce, medicine, engineering and agriculture. In addition, the university opened its doors to women for the study of medicine, commerce, science, Arabic and Islamic studies and humanitarian studies.

As for the origin of Al-Azhar Ash-Sharif and the centuries within which it had contributed in the graduation of Ulema (Scholars) and Fuqaha (Jurists), the purpose of its establishment was initially to call to the Shi'ah Madhab. It then turned to a university for teaching Islam in all of its schools of

thought. The study circles were actually conducted in Al-Azhar Mosque in the late era of Al-Mu'iz Li Dinillah Al-Fatimi, when the Chief Justice (Qadi Al-Quda'a) Abul Hasan Bin Nu'man Al-Maghrabi sat in the first study circle in the year 365 H, which was followed by various study circles. It was named as Al-Azhar in relation to Fatima uz-Zahra (rah) to whom the Fatimid had affiliation. The most famous scholars whose names are linked to Al-Azhar ash-Sharif are, Ibn Khaldun, Ibn Hajr Al-Asqalanai, Sakhawi, Ibn Tha'zi Bardi, Moosa bin Maimoon, Al-Hasan bin Al-Haythami, Muhammed bin Yunus Al-Misri and Al-Qalqashandi.

The mission of Al-Azhar has changed from graduating the true scholars who understand their Deen and work to elevate it, into graduating the scholars who are more likely to be clergy. The saying of RasulAllah (saaw) said, **وَإِنَّ الْعُلَمَاءَ وَرَثَةَ الْأَنْبِيَاءِ وَإِنَّ الْأَنْبِيَاءَ لَمْ يُوْرَثُوا دِينَارًا وَلَا دِرْهَمًا وَرَثُوا الْعِلْمَ فَمَنْ أَلْعِلْمَ فَمَنْ أَخَذَهُ أَخَذَ بِحِطِّ وَافِرٍ** "The learned are the heirs of the Prophets, and the Prophets leave neither dinar nor dirham, leaving only knowledge, and he who takes it takes an abundant portion." [Abu Dawood] does not apply to them. The mission of Al-Azhar today is stated in its website as follows: "... in the modern era, since the initiation of revival by Mohamed Ali, students and graduates of this university were the only nuclei for various educational institutions that were established to teach on the basis of the modern European model of education. They were also the nuclei of the mission for European education to

convey modern knowledge... the education systems of university have expanded and have not stopped with the limitation of place and time. It has moved in the course of modernization and its mission is no longer restricted to preaching, guidance and education alone. Rather it has risen above the horizon to lead scientific research, serving the Islamic Ummah, protecting it from issues and spreading moderate Islam in confrontation with the trends of radicalization and extremism around the world."

This is how the mission of Al-Azhar became consistent with the global trend of the war against Islam, consistent with the policies of current secular regimes that fight against Islam and work against it in the name of fighting against terrorism and combating extremism in the Muslim World. The teaching method has also changed. Previously, here had been a method of teaching to acquire the correct thought, whereby thinkers and mujtahideen graduated. The objective of learning was for the sake of "action through knowledge." However, this method has changed into the academic method that depends on teaching the syllabus and memorizing merely for the sake of passing examinations. The website of Al-Azhar states as follows,

"Study circles is the method and base of study in Al-Azhar, where the teacher sits to read his lesson in front of his students and listeners, who are circled around him. Similarly Fuqaha sit in a place reserved for them in his corridor. A teachers is not recognized for teaching

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unless his teachers grant him a permit, according to the examination system, all of which are viva voce in eleven sciences. Subsequently, a certificate of approval to teach is issued for him by the representative.”

As for the curriculum by which Fuqaha (Jurists) graduate in Al-Azhar, it has also changed such that it only produces Imams for masajid. Most of their efforts are for leading people in prayer and reciting Quran on occasions, even though it is permissible even for a boy to lead Salah! They do not understand of Islam, except what students in elementary schools can understand. Their education is limited to Jurisprudence and its sciences related to rulings on Tahaara (Purity), Salah and other similar matters, such as organizing marital relationships and rulings on inheritance. They do not study the system of Islam comprehensively in terms of its ruling system, economic system, punishment system, social system and so on. Matters worsened when Al-Azhar resorted to ‘modernize’ the educational curriculum in a way that pleases the West such that Islam has no role in life’s affairs and its laws do not contradict that of capitalism. So Al-Azhar resorted to teach Islam on the basis of Western measure of ‘modernity.’ This is emphasized in the website of Al-Azhar “...in the faculty of Sharia science, students are taught with new curriculum. They are : “modern issues” that address all the recent issues and scholarly writings that are recorded in the university to address these issues...this is how we grow in Al-Azhar where Jurisprudence is written in all the period. It is necessary to write appropriate

The changes in education policy, its objective, curriculum and method of teaching have disfigured the true nature of al-Azhar ash-Sharif. Instead of being a beacon of knowledge to lead the Islamic Ummah and carry Islam as a global message, the once luminous guiding star, Al-Azhar, has been converted into an academic institution that justifies the West and its agents in their actions of fighting against Islam and Muslims.

jurisprudence for each time as the University believes that legal texts are limited whereas the realities are unlimited i.e. it is necessary to assimilate legal texts for each realities and developments.” The changes in education policy, its objective, curriculum and method

of teaching have disfigured the true nature of al-Azhar ash-Sharif. Instead of being a beacon of knowledge to lead the Islamic Ummah and carry Islam as a global message, the once luminous guiding star, Al-Azhar, has been converted into an academic institution that justifies the West and its agents in their actions of fighting against Islam and Muslims. The prominent Fatawa of Al-Azhar affirming that it is at the hands of treacherous rulers are, its infamous fatwa supporting the Camp David Peace Agreement concluded by Egyptian President Anwar Sadat with the Jewish entity, which occupies the blessed land of Palestine, its fatwa of allowing banks to deal with riba (interest), its fatwa prohibiting revolt against the rulers who rule with other than what Allah (swt) has revealed, its fatwa against Islamic groups who work to overthrow these agent rulers and its fatwa permitting the Egyptian regime to joining the crusader war led

by America to occupy Iraq. It has also been involved in the campaign of interfaith dialogue intended to equate Islam with distorted religions, such as Judaism and Christianity. The latest innovations are the stance of the Grand Imam of Al-Azhar, Ahmed Tayyib, that whoever opposes the Egyptian military ruler, Sisi, must be killed and the stance that Sisi is like a prophet of this era, for which refuge with Allah (swt) must be

sought. Many Fatawa drew criticism amongst the Ulema and learned people. If Al-Azhar was aware of the meaning of Allah's saying, **إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ** “Only those fear Allah, from among His servants, who have knowledge. Indeed, Allah is Exalted in Might and Forgiving.” [Surah Faatir 35:28], it would have not dared to disagree with the Legal Rulings of this Deen that are QaT’I (قطعي Definite) and Known from the Deen through Necessity (المعلومة من الدين بالضرورة).

Educational institutions have great significance in Islam and it is the only means to build Islamic personalities, statesmen and Dawah carriers for the world. Their graduates are those who lead the Ummah by the correct intellectual leadership. It is their obligation in first place. They are the true leaders and pillars of the legitimate intellectual revival for the Ummah. The best are those who know the rulings of the Legislator and the related sciences. Allah (swt) said, **قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ** “Are those who know equal to those who do not know?” Only they will remember [who are] people of understanding.” [Surah az-Zumar 39:9] Hence, it is obligation upon the state which rules by Islam to take care of these institutions. In contrast, the states that do not rule by Islam, as is the case with the current states in the Muslim World, they only use educational institutions for Westernization and spreading secular thought. It utilizes the government scholars and institutions who wear the garbs of religion to justify the evil rulers and their actions and to deceive the people in their religious affairs in completely

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consistency with George Bush's American project, the “Broader Middle East Initiative.” It is the initiative that stipulates the need for secularizing the Muslim World, starting with the corruption of the Masjid and the Madrassah. So the Masjid was monitored, lectures that were given in it were fixed and prescribed by central speeches sent by agent governments, whose major concerns are the war against Islam and Muslims, alienation of Muslims from their religion and making them ignorant of it. As for Madrassah and the university, they became void of education curricula to produce scholars, innovators and thinkers. Their education policies produced failed generations who do not succeed either in world or in religion. In addition to this, universities and schools were transformed into sports or night clubs, where boys and girls mixed flagrantly.

The only way to save Al-Azhar ash-Sharif is by freeing it from the hands of those who control it from amongst the Ruwaibidhah rulers and government scholars. It must be restored by what it was before, by adopting an education curriculum that produces Fuqaha and mujtahideen, by appointing competent Ulema who do not fear the blame of the blamers for the sake of Allah (swt) and by allocating adequate budgets to teach the enrolled students free of cost, with less premiums and expenses, unlike what happens today. This is conceivable only after the establishment of the Islamic state which rules by Islam, whose policy is to produce Ulema and Fuqaha who teach the people the affairs of their Deen to elevate the Islamic society, whose foreign policy is to carry Islam as a global message to

the whole world, which requires Ulema to realize its objective. So let the competitors compete. Imam Ghazzali (rh) said, **الدين والسلطان توأمان، ولهذا قيل الدين أس والسلطان حارس، Deen and Sultan are twins and it is therefore Deen is said to be foundation and sultan as guardian. If there is no foundation, then it is ruined and if there is no guardian, then it is lost.** ■

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O Muslims of Pakistan and their Armed Forces in Particular!

In Ramadhan, the month of Revelation of the Noble Quran, let us all firmly commit to restoring the ruling by all that Allah (swt) has revealed. Let us all engage in the work for real change, which will only come through the re-establishment of the Khilafah (Caliphate) on the Method of Prophethood. Indeed, it is Hizb ut Tahrir that has prepared an entire constitution of 191 articles for our Khilafah, accompanied with divine evidences from the Quran and Sunnah. It has prepared a library of books elaborating upon Islam's political solutions and its method of implementation. And it has produced legions of capable, aware and committed men and women throughout the Muslim World, prepared to advise and account the rulers of the Khilafah.

So, this Ramadhan, let us fully support the advocates of the Khilafah, let us study with them, learn from them and be led by them, so that we add our full weight to the Khilafah movement in Pakistan. And let our sons, brothers and fathers in the armed forces bring real change by giving their Nussrah (Material Support) to Hizb ut Tahrir, installing it into practical ruling, so that we are finally ruled by all that Allah (swt) has revealed. Ahmed narrated that RasulAllah (saaw) said, **«ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ**

أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ خِلَافَةً عَلَىٰ مِنْهَاجِ النَّبِيِّ ثُمَّ سَكَتَ»
“Then there will be rule of force, and it will remain as long as Allah wills it to remain. Then Allah will end it when He wills. Then there will be a Khilafah on the Way of the Prophethood.” Then he fell silent. ■

Hizb ut Tahrir

Wilayah Pakistan

20 Sha'ban 1440 AH

26 April 2019 CE

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before the enemies, the Khilafah (Caliphate) on the Method of Prophethood. It is the Khilafah alone that will tear up all ties with the hostile states, closing their spying diplomatic missions, expelling their mischievous personnel and uprooting their disruptive presence on Muslim Lands. And it is the Khilafah alone that will raise and motivate the Ummah upon Islam, rather than acting as a policeman for the West in its war against Islam. It will release the wronged missing persons to their families and restore the rights of all the citizens according to Islam. So let the Muslims strive for the ruling by all that Allah (swt) has revealed, which alone will heal the hearts of the believers, even though the kuffar will dislike it. ■

Hizb ut Tahrir

Wilayah Pakistan

27 Ramadhan 1440 AH

1 June 2019 CE

Pakistan's Regime Worsens the People's Hardship in Ramadhan by Raising Prices of Petrol to Over Rs 100 per Litre!

Press Release

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Whilst the people frantically bought food supplies ahead of expected price surges in Ramadhan, the cruel regime announced increases in fuel prices, including petrol. This will further increase food prices as it will increase the cost of transporting food from agricultural areas to shops. Headed by the newly appointed IMF favorite and economic hit man, Dr. Abdul Hafeez Sheikh, the Economic Coordination Committee (ECC) raised the prices of petrol by Rs 9.54 per litre which became effective on 5 May 2019 after federal approval, smashing the Rs 100 per litre mark. It was upon the regime to reduce the prices of fuel and ensure the increased production of food, to prevent the predictable rises in food prices during Ramadhan, due to the increased demand for plentiful and quality Sehri and Iftaar. Instead it will invoke the curse of Fasting Muslims, by increasing the financial burdens which have already broken the backs of most homes.

O Muslims of Pakistan! Our economic suffering will continue to worsen whilst we have rulers that rule us by other than all that Allah (swt) has revealed. Instead of implementing the Islamic ruling on petrol, the regime is implementing the IMF guidelines that violate the right that Islam gave us over public property. RasulAllah (saaw) said, «الْمُسْلِمُونَ شُرَكَاءُ فِي ثَلَاثِ الْمَاءِ وَالْكَلْبِ وَالنَّارِ» “**The Muslims are partners in three things, waters, feeding pastures and fire (energy).**”

(Ahmad). In our Great Deen, energy, whether it is electricity, gas or petrol, is a public property, which is supervised by the state to ensure its entire benefit is for all the people, either through its direct use or from the revenues of its sales. However, over the last thirty years, in blind obedience to the IMF, successive regimes have privatized the energy sector. Through energy privatization, the IMF ensures that the state treasury is deprived of energy sector revenues so that the state becomes more dependent on loans and taxation, crippling the economy. Through privatization IMF hands the energy sector to foreign and local private ownership, increasing the prices of energy constantly to ensure they secure huge profits at our expense. As for Dr. Abdul Hafeez Sheikh, he is one of the key implementers of this destructive colonialist policy, in his tenure as Federal Minister for Privatization in the Musharraf-Aziz regime, then as Finance Minister of Pakistan under the Kayani-Zardari regime and now as the Advisor to the Prime Minister on Finance under the Bajwa-Imran regime. Is it not now clear that in the current system, whether faces change or not, the colonialist policies are continuously rammed down our throats? Thus, when the advocates of the Khilafah (Caliphate) on the Method of Prophethood insist that real change is only through the ruling by all that Allah (swt) has revealed, are they not truthful? ■

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

The Khilafah's Gold and Silver Based Currency is the Solution to Back Breaking Inflation Caused by the Collapsing Pakistani Rupee

Press Release

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Just after Pakistan's rulers reached an agreement with the IMF, the Pakistani Rupee collapsed in value in front of the dollar, which will unleash a flood of severe inflation and hardship on the masses. On 16 May 2019, the value of the dollar against the rupee reached almost Rs148 in the interbank market, another all-time high for the second consecutive day. Like a drowning man grasping at straws, the regime set up a committee on 15 May to control the devaluation of the local currency and flight of wealth from Pakistan. However, the regime will never solve the problem, as it is bound to the IMF, international trade in dollars and fiat currency which is not based on the real wealth of precious metals. The colonialist IMF prescribes devaluation of the local currency only to secure the repayment of interest based loans by the government. However, the weakened Rupee results in widespread, generalized inflation which chokes Pakistan's ability to trade and produce, preventing it from reaching its immense potential.

O Muslims of Pakistan!

Islam commanded the Muslims to mint Gold Dinars, weighing 4.25g, and Silver Dirhams, weighing 2.975g, as the currency of the state. This is why the Khilafah enjoyed stable prices for over a thousand years. In the time of Islamic ruling in the Indian Subcontinent, the Rupee was originally backed by silver. The precious metal standard stabilized the value of the Rupee both

internally and in international trade, such that under Islam, the Indian Subcontinent was an economic powerhouse for the global economy. However, under Democracy, the Rupee is backed only by the authority of the state, allowing increase in the volume of notes in the economy, such that each new note has less strength than previously. Indeed, it is a great shame for us to suffer silently in hunger and economic distress, submissive and passive before sinful, incompetent rulers, when our great Deen provides the solution to the problem of inflation. We must rise as one body, dusting off resignation and fear, and work towards ridding ourselves of corrupt leaderships by re-establishing the Khilafah (Caliphate) on the Method of Prophethood. It is our Khilafah alone that will establish our currency firmly on the basis of gold and silver, systematically build up gold and silver reserves, use barter transactions when necessary to conserve reserves and insist that gold and silver are used as the basis for international trade, smashing the oppressive hold of Western currencies. Thus, it is after the return of our Khilafah alone that we will finally, truly know the difference between merely being alive and living a decent life.

﴿وَيَوْمَئِذٍ يُفْرِحُ الْمُؤْمِنُونَ ﴿٤٥﴾ بِنَصْرِ اللَّهِ يَنْصُرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ﴾

“That day, the believers will rejoice with the victory of Allah; He gives victory to whom He wills, the Mighty, the Merciful.”

[Surah Ar-Rum: 4-5] ■

**Media Office Hizb ut Tahrir
Wilayah of Pakistan.**

Truly Deprived, Pakistan's Merciless Rulers Maintain Naveed Butt's Seven Years of Abduction in Ramadhan

Press Release

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The month of the Sending Down of the Noble Quran, Ramadhan, witnesses the continuing abduction of a faithful servant of Allah (swt), who invited to the ruling by all that Allah (swt) was revealed. This Ramadhan, it is seven years since Naveed Butt, the Official Spokesman of Hizb ut Tahrir in the Wilayah of Pakistan, was abducted on 11 May 2012, by security officials, in front of his children and neighbors. And this Ramadhan, Pakistan's rulers prevent Naveed from breaking fast with his family, let alone let them know of his well-being, yet, they gave tea and early release to the captured, attacking pilot of the Hindu State, Abhinandan Varthaman. Is mercy, clemency and compassion only for the enemy of Muslims and not for the one who calls to Islam?!

O Muslims of Pakistan and their Intelligence Officials in Particular! Pakistan's rulers refuse to release Naveed, even though the one who deprives himself of the goodness of Ramadhan, is truly deprived. RasulAllah (saaw) said, **إِنَّ هَذَا الشَّهْرَ قَدْ حَضَرَكَمْ وَفِيهِ لَيْلَةٌ خَيْرٌ مِنْ أَلْفِ شَهْرٍ مَنْ حَرَمَهَا فَقَدْ حَرَمَ الْخَيْرَ كُلَّهُ** "Ramadan began, and the Messenger of Allah (saaw) said: **'This month has come to you, and in it there is a night that is better than a thousand months. Whoever is deprived of it is deprived of all goodness, and no one is deprived of its goodness except one who is truly deprived.'**" [Ibn Majah]. The rulers of Pakistan are persistent in their sin, even though Allah (swt) has greatly eased the

avoidance of sin in Ramadhan. RasulAllah (saaw) said, **إِذَا جَاءَ رَمَضَانُ فَتَحَتْ أَبْوَابُ الْجَنَّةِ وَغُلِقَتْ وَأَبْوَابُ النَّارِ وَصَفِدَتِ الشَّيَاطِينُ** "When there comes the month of Ramadan, the gates of mercy are opened, and the gates of Hell are locked and the devils are chained." [Bukhari]. Pakistan's rulers defiantly oppress Naveed, even though Allah (swt) answers the Dua of the Fasting and the Oppressed. RasulAllah (saaw) said, **ثَلَاثَةٌ لَا تُرَدُّ دَعْوَتُهُمُ الْإِمَامُ الْعَادِلُ وَالصَّائِمُ وَحَتَّى يُفْطِرَ وَدَعْوَةُ الْمَظْلُومِ يَرْفَعُهَا اللَّهُ دُونَ الْعَمَامِ يَوْمَ الْقِيَامَةِ وَتُفْتَحُ لَهَا أَبْوَابُ السَّمَاءِ وَيَقُولُ بِعِزَّتِي لَأَنْصُرَنَّكَ وَلَوْ بَعْدَ حِينٍ**

"There are three whose supplications are not rejected: A just ruler, and a fasting person until he breaks his fast. And, the supplication of one who has been wronged is raised by Allah up to the clouds on the Day of Resurrection, and the gates of heaven are opened for it, and Allah says, 'By My Might I will help you (against the wrongdoer) even if it is after a while.'" [Ibn Majah]. Is it not enough of prolonged, sinful oppression for us to at least speak in the favor of Naveed's release, if not to secure his actual release?! And is it not upon Pakistan's rulers to immediately release Naveed Butt to avert the wrath of Allah (swt) upon them?! Allah (swt) warned, **﴿إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ فِي الْأَذَلِّينَ﴾** "Indeed, the ones who oppose Allah and His Messenger - those will be among the most humbled." [Surah Al-Mujadilah 58:20] ■

Media Office Hizb ut Tahrir
Wilayah of Pakistan

Only the Re-Establishment of the Khilafah (Caliphate) on the Method of Prophethood Will Bring Real Change

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

O Muslims of Pakistan!

Ramadhan is the blessed month in which the Noble Quran was revealed, according to the Will of Allah (swt), in the Night of Power. It is the truthful Guidance of the Noble Quran that is not for our individual lives alone, but also for our collective life as an Ummah, for our ruling, economy, judiciary, education, relations between men and women, media and foreign policy. Allah (swt) said, **﴿إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ﴾** “Indeed, We have revealed upon you (O Muhammad (saw)) a Book in Truth, to rule between the people by all that Allah has shown you.” [Surah an-Nisa'a 4:105].

It was the ruling by our Great Deen in all our affairs that ensured great success in the Dunya, for the thirteen centuries of our Khilafah. Wealth was circulated without being confined to the wealthiest, so that the poor were relieved of their burdens. The cries of the oppressed were heard and responded to, whilst the enemies' armies feared facing the Khilafah's armed forces on the battlefield. Indeed, it was because of ruling by our great Deen, that

It was the ruling by our Great Deen in all our affairs that ensured great success in the Dunya, for the thirteen centuries of our Khilafah.

Wealth was circulated without being confined to the wealthiest, so that the poor were relieved of their burdens. The cries of the oppressed were heard and responded to, whilst the enemies' armies feared facing the Khilafah's armed forces on the battlefield.

Ramadhan itself was the month of victory after victory.

However, this Ramadhan, how do we find ourselves, since the destruction of our Khilafah in 1924, corresponding to 1342 AH? How do we find ourselves when in place of our Khilafah, we have rulers over us who do not rule by all that Allah (swt) has revealed? How, O Muslims?! Despite having large, capable and willing armed forces, victory seems to be only for our enemies, who hoist their flags of Kufr over the bloodied bodies of our children, women and elderly. And despite having vast lands, large youthful work forces and abundant material resources, we are drowned in poverty, with our backs broken by hardship. Indeed, without Islam as a state and ruling, our miserable situation is as Allah (swt) warned us. Allah (swt) said, **﴿وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا﴾** “And whoever turns away from My remembrance - indeed, he will have a miserable life.” [Surah Ta-Ha 20: 124].

O Muslims of Pakistan!

Indeed, this Ramadhan, we will neither find any relief in our miserable situation, whilst we have rulers that do not rule us in strict accordance with the Quran and the Sunnah. This is why the PTI project has failed to bring real change, just like the PPP and

PML-N before it. This is also why, cabinet reshuffling and movement towards a presidential system will also fail to bring real change, whether now, in two years, five years or even ten!

Certainly, we will not find any relief from our miserable situation, as long as we are burdened by rulers who ignore that Allah (swt) said, **«قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا»** **“They say that Riba is a form of trade. But Allah has permitted trade and forbidden Riba (Interest).”** [Surah Al-Baqarah 2:275]. Such rulers are an affliction, who continuously take the forbidden Riba (interest) based loans, both domestically and from the nations of the East and the West, presenting it all as if it were a great achievement. They have dug us deep into the pit of debt, such that a third of our budget is spent on interest based debt servicing, in the order of trillions of Rupees.

Certainly, we will not escape from our hardship as long as those who rule upon us ignore that RasulAllah (saaw) said, **«الْمُسْلِمُونَ شُرَكَاءُ فِي ثَلَاثِ الْمَاءِ وَالْكَأْلِ وَالنَّارِ»** **“The Muslims are partners in three things, waters, feeding pastures and fire (energy).”** (Ahmad). In our Great Deen, energy, whether it is electricity, gas or petrol, is a public property, which is supervised by the state to ensure its entire benefit is for all the people. However, the sinful rulers have privatized our energy resources, so that we pay through our noses to secure profits for a small minority that owns these resources. In addition to continuously raising tariffs, these rulers give private owners of electricity generation plants “capacity payments,” in the order of hundreds

of billions of rupees per year, even if they do not produce electricity!

Certainly, we will not see real change as long as those who rule upon us ignore that RasulAllah (saaw) said, **«مَنْ اسْتَعْمَلَنَا عَلَى عَمَلٍ»** **“Whom ever we appointed in his job and we provided him (some funds), so whatever he took unduly would be ghalool (misappropriation).”** (Abu Daud). In the Deen of Truth, any excessive increase in the personal wealth of the rulers during ruling is simply taken by the judiciary of the Khilafah and put in the state treasury, swiftly and easily. However, under the current rulers, the judiciary spends years on such cases, chasing paper trails, whilst the corrupt jump through loop holes, so that some of them keep billions of dollars of usurped wealth firmly in their grip! And certainly we will not see the liberation of our occupied lands, whilst we have rulers that ignore that Allah (swt) said, **«الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَبِئْتَعُونَ عِنْدَهُمُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا»**

Let us all engage in the work for real change, which will only come through the re-establishment of the Khilafah (Caliphate) on the Method of Prophethood. Indeed, it is Hizb ut Tahrir that has prepared an entire constitution of 191 articles for our Khilafah, accompanied with divine evidences from the Quran and Sunnah.

“Those who take disbelievers

for allies instead of believers, do they seek power with them? Verily, then to Allah belongs all power.” [Surah an-Nisa'a 4:139]. Such disobedient rulers rush to make alliances, pacts and treaties with the very disbelieving states that fight us, slaughter us and occupy our lands. As for the unification of our lands to strengthen us before our enemies, as one state, with one treasury and with one armed forces, it is not even a consideration for the sinful rulers, let alone a sincere effort!

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Hold Fast to the Rope of Allah (swt) to Extinguish the Fires of Conflict in Pakistan's Pashtun Tribal Areas

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The simmering conflict between Pakistan's armed forces and the Pashtun Protection Movement (PTM "Pashtun Protection Movement") has intensified after the spilling of the pure Muslim blood, during the blessed month of Ramadhan on 26th May 2019, in North Waziristan in the Pashtun tribal regions. On the one hand, the armed forces and their intelligence are alarmed at the exploitation of the conflict by foreign powers. On the other hand, the Pashtun Muslims have been incited to join the conflict in large numbers, having suffered immensely since the US violated the region and instructed the rulers of Pakistan to crush the tribal Pashtun resistance to its occupation in Afghanistan.

O Muslims of Pakistan!

Sacred Muslim blood was spilled in the sacred month of Ramadhan and the smouldering conflict was ignited into a fire. The spilled blood must prompt the breaking of swords, for it is blood that is great in the eyes of Allah (swt). RasulAllah (saaw) said, قَتْلُ الْمُؤْمِنِ أَكْبَرُ عِنْدَ اللَّهِ مِنْ زَوَالِ الدُّنْيَا "Killing a believer is more grievous before Allah than the extinction of the whole world." [An-Nasa'i]. The blood that has been spilled must not be betrayed by

However, the current conflict arose because instead of working to uproot the US occupation of Afghanistan, Pakistan's rulers ensured its protection by crushing the Pashtun tribal resistance. Pakistan's rulers used force to suppress the deeply rooted Islamic sentiments that have mobilized the noble Pashtun for centuries. The rulers did not shy from using military operations, collective punishment, internal displacement, enforced disappearances and allowing drone attacks, in their reckless bid to serve their American masters.

hardening stances and intensifying the conflict. The spilled blood must compel the disputing Muslims on both sides to repent and return to their Deen to settle their dispute. Allah (swt) said, فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ "And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day." [Surah an-Nisa'a 4:59].

It is a tragedy that the current conflict arose even though previously the Pashtun tribal resistance worked hand in hand with the intelligence of the armed forces to uproot the Soviet Russian occupation, so decisively that the Russians have never dared to return. However, the current conflict arose because instead of working to uproot the US occupation of Afghanistan, Pakistan's rulers ensured its protection by crushing the Pashtun tribal resistance. Pakistan's rulers used force to suppress the deeply rooted Islamic sentiments that have mobilized the noble Pashtun for centuries. The rulers did not shy from using military operations, collective punishment, internal displacement, enforced disappearances and allowing drone attacks, in their reckless bid to serve their American masters. The rulers exceeded all limits in

force, which only alienated and enraged the honourable Pashtun. Thus, force initiated the conflict and more force will only prolong the conflict and the swords that must be broken will be sharpened.

O Muslims of Pakistan in General and their Armed Forces and Pashtun Tribal Brothers in Particular!

Break any sword that points to a Muslim and direct your swords at our enemy, the hateful states of kufr that create division amongst us and exploit it so that they dominate us. Islam demands the severing of all ties with the hostile states, for they only seek our collective ruin. Far from being a source of strength, ties with hostile states are the source of our greatest weakness. Allah (swt) warned, **مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتًا وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ** “The example of those who take allies other than Allah is like that of the spider who takes a home. And indeed, the weakest of homes is the home of the spider, if they only knew.” [Surah Al-Ankabut 29:41]. The kuffar will extend ropes to us, tying us to them only to worsen our situation. There is not a single place within the Muslim World where turning to the kuffar for assistance has brought anything but more destruction and pain. Thus, any appeals to the kuffar, approaching them and asking assistance from them in the conflict, must be rejected. The Muslims must gather in one row, allying with each other for power and strength, to uproot the disruptive US presence which has thrown our region into chaos for so long. Allah (swt) said, **الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَلْبَسُوا لَهُمُ الْعُرَةَ فَإِنَّ الْعُرَةَ لِلَّهِ جَمِيعًا** “Those who take disbelievers for allies instead of believers, do they seek power with them? Verily, then to Allah belongs all power.” [Surah an-Nisa'a 4:139] **O Muslims of Pakistan in General and their Armed Forces and Pashtun Tribal Brothers in Particular!**

The fires of conflict were ignited due to disobedience of Allah (swt) and His Messenger (saaw) and they will be extinguished by returning to obedience to Allah and His (swt) Messenger (saaw). Allah (swt) said, **وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ** “And hold fast, all of you together, to the Rope of Allah, and be not divided among yourselves. And remember Allah's favor on you, for you were enemies of one another but He joined your hearts together, so that, by His grace, you became brethren, and you were on the brink of a pit of Fire, and He saved you from it. Thus Allah makes His Ayat clear to you, that you may be guided.” [Surah Aali-Imran 3:103]. It is a grave disobedience to call for bonding on any basis other than the brotherhood of Islam. RasulAllah (saaw) said, **مَنْ قُتِلَ تَحْتَ رَايَةٍ غَمِيَّةٍ يَدْعُو عَصِيَّةً أَوْ يَنْصُرُ عَصِيَّةً فَتَتَلَّهَ جَاهِلِيَّةٌ** “One who is killed under the banner of a man who is blind (to his just cause), who raises the slogan of family or supports his own tribe, dies the death of one belonging to the days of Jahiliyyah (Ignorance).” [Muslim] So let the Muslims reject any calls to tribalism or nationalism and grasp the rope of Allah (swt) firmly, for this is the key to our strength.

O Muslims of Pakistan!

We cannot expect any resolution to the conflict from the current rulers, as they do not rule by all that Allah (swt) has revealed. Instead, under their sinful, incompetent leadership, the conflict will only intensify. RasulAllah (saaw), **إِذَا وَسَدَ الْأَمْرُ إِلَى غَيْرِ أَهْلِهِ فَانْتَظِرِ السَّاعَةَ** “When the affair is given to other than its rightful people, then await the Final Hour.” [Bukhari]. It is upon us all to abandon the current rulers and work for that which will ensure our unity and strength

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Pakistan's Rulers Submit to the IMF, so Colonialist Plans, Companies and Creditors Advance at Our Expense

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

On 11 June 2019, the Minister of State for Revenue, Hammad Azhar, proposed a national budget that came as a hammer blow to the people. At a time the economy is already suffering immensely due to the choking effects of huge taxation on buying, selling and production, the Federal Board of Revenues (FBR) is now to chase the people for a historical tax target of 5,555 billion rupees for the year 2019-2020, compared to the 4150 billion rupees revised target for 2018-2019, which represents a 33% increase. In their reckless pursuit for the approval of the colonialist tool, the IMF, for the first tranche of its next \$6 billion loan (approximately 900 billion rupees), the rulers increased the levels of taxation to back breaking levels, even though oppressive capitalist taxation, such as general sales tax and income tax, does not take into account poverty and hardship of individuals.

The merciless rulers see nothing wrong in extracting taxation from the ones upon whom not even Zakah is due and are instead deserving of it. Moreover, they present heavy taxation as if it is a duty and a source of pride and virtue. The rulers break the backs of those in hardship, even though in the great Deen of Islam, revenues are generated from the one who is financially capable, such as Zakah from the one who owns trading merchandise and Kharaj from the one who owns agricultural land. The rulers extract oppressive taxation from the people, even though taking from the wealth of a Muslim without permission from Allah (swt) and His

Messenger (saaw), is a sin that exposes its criminal perpetrator to punishment at the hands of Allah (swt). RasulAllah (saaw) said, **“كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ دَمُهُ وَمَالُهُ وَعِرْضُهُ”** **“Every Muslim's blood, property and honor are unlawful to be violated by another Muslim.”** [Muslim].

Whilst making false claims about the Madinah state, the rulers squeeze the people for taxation, even though our Deen would ensure plentiful revenues for the state treasury from large scale state enterprises, energy and minerals. The Khilafah will ensure the state's dominance of the capital intensive industries, such as large scale manufacturing, transport, construction and telecommunications, for the Sunnah of RasulAllah (saaw) established the 'Inaan, Abdaan and Mudarabah company structures that naturally limit the scale of capital available to private companies. The Khilafah will also ensure that the revenue generated from the energy sector and minerals is spent upon the entire public, rather than benefiting a few through privatization, for the Sunnah of RasulAllah (saaw) establishes that they are public property. RasulAllah (saw) said, **الْمُسْلِمُونَ شُرَكَاءُ فِي ثَلَاثِ الْمَاءِ وَالْأَكْلِ وَالنَّارِ** **“The Muslims are partners in three things, waters, feeding pastures and fire (energy).”** (Ahmad).

Moreover, at a time that the Hindu State under Modi has increased in hostility against Pakistan and the long suffering Muslims of Occupied Kashmir, the visionless rulers froze the defence budget at Rs. 1,150 billion rupees. Due to the regime weakening the Rupee, in real terms the freezing is a dangerous cut in expenses, at a time that the US plan is for

Pakistan to make way for Indian regional dominance through “normalization.” The neglectful rulers did so, even though Allah (swt) commands the Muslims to take great care over their military capability, so as to deter the enemies from any mischief or misadventure. Allah (swt) said, وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَأَخْرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ ۚ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ

“And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy and others besides them whom you do not know [but] whom Allah knows. And whatever you spend in the cause of Allah will be fully repaid to you, and you will not be wronged.” [Surah al-Anfaal 8:60]

Yet, whilst the sinful rulers squeeze the Muslims of Pakistan for taxation and deprive their armed forces, they commit to spend 2891.4 billion rupees upon Riba (interest) payments, even though Allah (swt) said, يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ

“O you who believe! Be afraid of Allah and give up what remains (due to you) from Riba (from now onward), if you are (really) believers. And if you do not do it, then take a notice of war from Allah and His Messenger.” [Surah al-Baqarah 2: 278-279].

As yet another service to the colonialists, the regime fully advocates the IMF policy of facilitating foreign ownership of Pakistan's resources and public sector enterprises, which strengthens the colonialist companies' hold on the local economy, whilst making the state even more dependent on loans and taxation. To ease the buying by colonialist companies, the regime submitted to the IMF demand to devalue the Rupee, so that the purchasing power of foreign currency increased in the local economy, even though the weakening of

the Rupee unleashed back breaking inflation locally. To maximize profits for colonialist companies, the regime submitted to the IMF demands for tax concessions for them and assists in increasing the profits of what they sell. And this is the reality of increasing Foreign Direct Investment (FDI), which is the increased colonialist hold of our production and resources.

O Muslims of Pakistan, the Good, the Pure!

In submission to the IMF, the regime squeezes us for taxation and neglects our armed forces at the time of enemy aggression, just so that the colonialist creditors receive their Riba (interest) payments, the colonialist companies can exploit Pakistan's infrastructure and resources and the colonialist plan for regional dominance of the Hindu State is advanced. Pakistan is blessed with plentiful and varied resources, as well as a large youthful and energetic population, yet the arrogant defiance by our rulers of all that Allah (swt) has revealed has ensured we are drowning in misery, poverty and hardship. Allah (swt) said, أَلَمْ تَرَى إِلَى الَّذِينَ بَدَّلُوا نِعْمَةَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ - جَهَنَّمَ يَصَلُّونَهَا وَبَسَّ الْقَرَارُ

“Have you not seen those who have changed the Blessings of Allah into disbelief (by denying RasulAllah (saaw) and the Message of Islam), and caused their people to dwell in the house of destruction. Hell, in which they will burn, is an evil abode, indeed!” [Surah Ibraheem 14:28,29]. What else is left for us to see of ruin, misery and humiliation to know that we must strive earnestly to re-establish the Khilafah (Caliphate) on the Method of the Prophethood? What else, O Muslims? ■

Hizb ut Tahrir

Wilayah Pakistan

9 Shawwal 1440 AH

12 June 2019 CE

Q&A: Wihdat Almatali' and Sighting the Crescent Moon of Ramadan

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Question:

Dear brother:

Assalamu Alaikum wa Rahmatullahi wa Barakatuh,

With reference to your letter of 24/6/2018 regarding sighting the crescent moon (Hilal) of Ramadan of this year, I would like to refer to the following:

The difference in timing between us here in Palestine and California is ten hours, that is, at the time of sighting of the crescent in California, Fajr in our region would have passed by about 3 hours, which means that the whole night ended without determining the sighting on that night, thus our breaking the fast on that day, Wednesday, was valid. Our region and California do not share any part of the night which is the subject of the moon sighting, and the fact that the night lapsed without achieving the sight (of the crescent) despite the birth of the crescent (new moon) makes us in the rule of "it vanishes from our vision" hence, our breaking the fast is valid and agrees to the rule of Sharia. As for fasting a day of Shawwal with the intention of making up the fast (Qadaa) for Wednesday it means to make up the missed day on the Day of Doubt which it is not permissible to fast on it at all.

Important Note: Areas on either side of the International Date Line which are very close to it they have unified Matl'a (horizon) with regards to the Moon, so they are shared at the beginning of the lunar month, although there is a time difference of 24 hours, thus the way to determine the beginning of the lunar month

is not the name of the day according to the global calendar, but by the sighting. This, and Allah Almighty knows best.

Wassalamu Alaikum wa Rahmatullahi wa Barakatuh.

Answer

Wa Alaikum Assalam wa Rahmatullahi wa Barakatuh,

I saw your letter, and it seems that you have confusion in the subject of the crescent moon (Hilal) of Ramadan...

My brother there are things that must be fully realized in this topic:

1 - The Prophet (saw) said: « صُومُوا لِرُؤْيَيْهِ وَآفِطُوا لِرُؤْيَيْهِ » "Fast at its sighting and break the fast at its sighting." which is a general speech to the Muslims, which means that if the moon is seen anywhere, Muslims everywhere must abide by this ... This issue is important to comprehend... I repeat it is important to comprehend this...

Based on this, any understanding, inference or interpretation that Muslims do not have to fast and break their fast together is an unlikely understanding that contradicts the adopted opinion, and so what you concluded in your letter that fasting that day is obligatory on the people of California but not obligatory on the people of Palestine is contrary to the adopted understanding of the Hadith on the unity of fasting and breaking the fast.

2- What you mentioned in your letter of the calculation of the difference between Palestine and California is inaccurate. You said: (The difference in timing between us here in Palestine and California is ten hours, that is, at the time of sighting of the crescent in California, we have been at dawn for about 3 hours, , which means that the whole night ended without proof of sighting on that night, so our breakfast that day, Wednesday was

correct . Our region and California do not share any part of the night which is the subject of the sight seeking, and the fact that the night lapsed without achieving the sight (of the crescent) despite the birth of the crescent makes us in the rule of it vanishes from our vision hence, our break-fast is valid and agree to the rule of Sharia. As for fasting a day of Shawwal with the intention of making up (Qadaa) for Wednesday it means to make up the missed day (Qadaa) on the day of doubt (Shak) which it is not permissible to fast on it at all.)

The calculation is not as so:

a- Yes, the difference between Palestine and their region is about ten hours, as the longitude of Palestine is 35 E, and the longitude of California is 120 W, meaning that the difference between them is $35 + 120 = 155$. The time difference between each longitude is about 4 minutes, so the difference is about ten hours, but ahead and not behind. Thus, our timing is earlier than California and not later, when the sun sets in their region, i.e when their Thursday night begins, say at 6 in the evening (18), then our Thursday night is about to finish, i.e. our timing will be $(18 + 10 = 28)$, that is, around 4:00 am on Friday, i.e., before the Fajr Azan or so ... It is not as you calculated to be behind, as you made the ten hours behind, so you said the time with us is $(18-10)$ i.e 8:00 in the morning! This is because eight O' clock in the morning of any day in Palestine will be about ten O' clock of that night in California, for the night of the day precedes the day ... Thus, the sun rises in Palestine for any day before the sunrise in those countries for that day ... And it sets in Palestine before it sets there. And when the sun sets there, for example, at 6:00 pm (18:00) on Tuesday i.e. on Wednesday night, it will be with us just before Fajr i.e. 4:00 am on Wednesday. So, it is likely that there will be sharing of part of the night no matter how little this sharing is.

b- Still, let us assume that they do not share part of the night, then their fasting and

breaking their fast will be one, and here is the clarification:

- Suppose that there are three areas A, B, C and that A shares with B part of the night so it fasts and breaks the fast with it ... B shares with C part of the night so it fasts and breaks the fast with it ... This means that it is obligatory that A fasts and breaks the fast with C, Whether or not they share a part of the night or not, then it is necessary that A and C fast together and break the fast together, because A shares with B in part of the night and they fast and break the fast together, and B and C share part of the night so they fast and break the fast together as we mentioned above. And because this reality applies to all regions of the world and thus the application of the Hadeeth «صُومُوا لِرُؤْيَيْهِ وَأَفْطِرُوا لِرُؤْيَيْهِ» "Fast at its sighting and break the fast at its sighting." is general for all regions of the world.

3- Therefore, even if Palestine does not share with California part of the night, if this is true as stated in your letter, there is an area between them, for example, in Africa that shares with California part of the night and shares with Palestine part of the night, so it fasts and breaks the fast with California at the same time it fasts and breaks the fast with Palestine ... and then Palestine and California will fast together, and so all regions of the world fast and break the fast together, and then the Hadeeth of the Messenger of Allah (saw) applies, so Muslims by necessity will fast and break the fast together.

4- However, if we take what you thought, that is, part of the night must be shared between California and Palestine in order to fast and break the fast together, and if they do not share part of the night according to information contained in your letter, this means disrupting the meaning of the hadith of the Prophet (saw) that fasting and breaking the fast should be together for all Muslims; and of course, this is contrary to what we adopt and what we call for, of the unity of Muslims in fasting and breaking the fast. We had issued a

leaflet in this issue dated 25th Shaban 1415 AH - 14/12/1998 CE.

5- As for your saying that the night begins in Palestine and the sun is in California, then how can the fasting be, this is not a difficult issue. For if we see the crescent after sunset (maghrib) on Wednesday, for example, we fast on Thursday, but the time in California is day time on Wednesday, so when the sun sets in their region on Wednesday, our sighting of the moon makes it obligatory on them to fast on Thursday, whether they see the crescent (of Ramadan) or they do not see it... But if we did not see the crescent at the sunset on Wednesday, and they saw it after the sunsets in their region on Wednesday but we got the news at Dhuha time (mid-day) on Thursday, then we must make up the fast of that day. This applies at the beginning of the month and at the end of it on the night of Eid ... This happened at the time of the Prophet (saw), according to the hadeeth narrated by Ahmad in his Musnad from Omair bin Anas that his uncles from Al-Ansar from the companions of the Messenger of Allah (saw) told me that he (saw) said:

عَمَّ عَلَيْنَا هَلَالٌ شَوَّالٍ فَأَصْبَحْنَا صِيَامًا فَجَاءَ رَكْبٌ مِنْ آخِرِ النَّهَارِ فَسَّهَدُوا عِنْدَ رَسُولِ اللَّهِ ﷺ أَنَّهُمْ رَأَوْا الْهَلَالَ بِالْأَمْسِ فَأَمَرَ رَسُولُ اللَّهِ ﷺ (أَنْ يُفْطَرُوا مِنْ يَوْمِهِمْ وَأَنْ يَخْرُجُوا «لِعِيدِهِمْ مِنَ الْغَدِ»)

“The moon of Shawwal was hidden by the clouds so we woke up fasting, then at the end of the day there came riders they testified in front of the Prophet (saw) that they saw the crescent the day before, the Prophet (saw) ordered them to (break their fast and then celebrate Eid the next day).”

So, the Messenger of Allah (saw) ordered them to break the fasting on a day they thought of as part of Ramadhan because some people other than them saw the moon of Shawal in a place other than al-Madinah al-Munawara. For the travelers saw the moon before they arrived in al-Madinah, and the people of al-Madinah did not know that they

saw it so they woke up fasting, but when they learnt that some Muslims other than them saw the moon, the Prophet (saw) ordered them to break the fasting on that day. Today, however, the media means are available to all the states to convey the news of the moon sighting to the whole world in a few seconds. So, Muslims are obliged to start fasting or to break the fasting the moment they hear the news that the moon sighting has been determined from any place on the face of the earth...

Thus, this issue is not difficult, but it is easy for those who Allah makes it easy for them, especially that communications are nowadays are as quick as the blink of an eye.

6- As for the Day of Doubt, it is not as you mentioned, but it is the day of the thirtieth of Sha'ban, in which you do not receive the news of a Muslim seeing the moon in any spot of the Earth, it is not allowed to fast on this day, so if you receive the news that someone saw the crescent and you were not fasting because you were thinking it is the Day of Doubt, if you receive the news that someone saw the crescent, then this day will not be a Day of Doubt, but you must make up the fasting of that day.

In conclusion, the hadeeth of the Prophet (saw): «...صُومُوا لِرُؤْيَيْتِهِ» “Fast at its sight...” covers all the world, and any other statement is wrong or unlikely, and Allah knows best and He is All-Wise.

Finally, was not it better for you, O Nafez al-Khair, to ask as an enquirer instead of asking as a rapporteur? ■

Your brother,
Ata Bin Khalil Abu Al-Rashtah
22nd Sha'ban 1440 AH
28/04/2019 CE

Q&A: Seeking the Nusrah and In Which Stage is the Party Now?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Question:

Assalamu Alaikum Sheikh.

May Allah (swt) reward you for your deeds and help you on this noble way. I have a question about the method of Prophethood for establishing the Khilafah. As we know there are 3 stages in this method.

From this paragraph I understand that the action of seeking Nusrah belongs to the second stage. I asked a few reliable persons of the party about this, but the idea about this concept was divided. Some say that the action of seeking Nusrah is an action of the third stage and other people say it belongs to the second stage and that this action goes parallel with the interaction with the society.

Related to this answer, I want to know in which stage the party is at now.

Jazak Allah Khair... etc.
Um Zeyd, Belgium.

Answer

Wa Alaikum Assalam Wa Rahmatullah Wa Barakatuh

The subject you are asking about in the Booklet "The Methodology of Hizb ut Tahrir for Change" is the following:

(...The party's conclusion from all this reassessment of the situation is that the action of seeking the Nusrah (help) is different from the actions of the first stage, which is culturing, and is also different from the second stage action of interaction, in spite of the fact that seeking the Nusrah occurred in the second stage, which is the stage of interaction. And it

is also part of the method which must be followed when the society becomes rigid or indifferent towards those who convey the Da'wah and the harm increases on them. Therefore, the party added seeking the Nusrah, to the actions which it carries, and it started to seek it from the people who are in a position to give it. The party has two objectives in seeking the Nusrah:

Firstly; to get protection for the party so as to enable it to carry the Da'wah safely.

Secondly; to reach the government, so as to establish the Khilafah and bring back the rule of Allah (swt) in life, the state, and society. Although the party was engaged in the actions of seeking the Nusrah, it continued with all its other usual activities including: the concentrated study in the circles, culturing the public and concentrating on the Ummah in order to encourage it to carry Islam and to establish public opinion within it; and also struggling against the colonialist disbelieving states, disclosing their plans and revealing their conspiracies, and struggling against the rulers and adopting the interests of the Ummah and caring for its affairs. The party will continue to do so hoping that Allah (swt) will give the Islamic Ummah the success, victory and triumph. It is at that moment, the believers will truly be happy with the victory of Allah (swt)) This is the end of quoting from the "Methodology" booklet ...

You asked if seeking the Nusrah is from the actions of the second stage, i.e., from the stage of interaction or from the third stage, i.e., from the stage of receiving the ruling ... and you asked about the stage where the party is in now.

We have already responded to this question in detail on 13 Sha'ban 1434 AH - 22 June 2013 CE, and it seems that you did not come across

the answer indicated, so I quote you the text as it is; it is a direct answer to your question, especially the first part of the question. The answer states the following:

[Seeking the support to change the rule (Talab An-Nusrah) occurs at the end of the interaction stage. Thus, if the people of power respond positively and they are capable of effecting change, then the third stage would have arrived by the permission of Allah. And we have detailed this issue in our books and in particular 'Al-Minhaj'.

Here are a few clarifying points for you:

1. The Messenger of Allah (saw) began seeking the Nusrah during the interaction stage. When Abu Taalib died, the Makkan society was stationary and closed to the Messenger of Allah (saw). After the death of Abu Taalib, the harm of the Quraish against the Messenger of Allah (saw) became more severe in a manner that they were not able to do whilst his uncle Abu Taalib was still alive. As such, the protection afforded to the Messenger (saw) was weaker than it had been in the days of Abu Taalib. So, Allah (swt) revealed that he should present himself to the Arab tribes to request their protection and Nusrah so that he would be able to convey from Allah that which he had been sent while he was secured and protected. Ibn Katheer has related in his Seerah from 'Ali Bin Abi Taalib (ra) that he said: "When Allah commanded His Messenger to present himself to the Arab tribes, he went out with me and Abu Bakr to Mina until we came across a council from amongst the Arab gatherings." Ibn Katheer also related from Ibn 'Abbass from Al-Abbass (rah) that he said: The Messenger of Allah (saw) said:

« لا أرى لي عندك ولا عند أخيك منعة، فهل أنت مخرجي إلى السوق غداً حتى نقرّ في منازل قبائل الناس - وكانت مجمع العرب - قال: فقلت هذه كئدة ولقها، وهي أفضل من يَحُجُّ من اليمن، وهذه منازل بكر بن وائل، وهذه منازل بني عامر بن صعصعة، فاختر لنفسك، قال: فبدأ بكئدة فاتأهم

“I do not find that I have prevention (i.e. the power of protection) in you and your brother, so are you going out to the market tomorrow with me so that we can spend time in the abodes of the tribes of the people... He said: So I (Al-Abbaas) said: This is Kindah and they are the best from those who have to come for the Hajj from Yemen, and these are the dwellings of Bakr Bin Waa'il, and these are the houses, and these are the dwellings of Bani 'Aamir Bin Sa'sa'ah. So you choose which one to go to. He (Al-Abbaas) said: So he began with Kindah and went to them.”

2. From that time, it was clear to the people of power from the tribes that the Messenger of Allah (saw) was requesting their Nusrah. It was clear to them that what was being requested was that they protect the Messenger (saw) and that they make his foothold firm by establishing an entity amongst them that implements the rules of Allah (swt) i.e. they understood explicitly and clearly that the Nusrah was for purpose of the establishment of a State that rules and performs Jihad.

It is for this reason that Banu Aamir Bin Sa'sa'ah said to him when the Messenger (saw) requested their Nusrah:

أرأيت إن نحن بايعناك على أمرك، ثم أظهرك الله على من خالفك، أيكون لنا الأمر من بعدك؟ قال: الأمر إلى الله يضعه حيث يشاء قال: فقال له: أفتهدف نحورنا للعرب دونك، فإذا أظهرك الله كان الأمر لغيرنا! لا حاجة لنا بأمرك، فأبوا عليه

“What is your opinion if we were to give you the Bayah (pledge) upon your matter and then Allah grants you dominance over those who oppose you, will the matter (rule) fall in our hands after you?” He (saw) replied: "The matter belongs to Allah and He places it where he wishes to." So they said: Do you expect us to incur the vengeance of the Arabs and then when Allah makes you prevail then the authority will be in other than our hands? We have no need in your matter. And so they rejected him (saw).”

Hence, they knew and understood that the Nusrah was the establishment of the State and they coveted to be its rulers after the death of the Messenger of Allah (saw).

Similarly, Banu Shaibaan said to the Messenger (saw) when he asked for their Nusrah,

«وإنما نزلنا بين ضرتين، فقال رسول الله ﷺ: «ما هاتان» الضرتان»؟ قال: أنهار كسرى ومياه العرب، وإنما نزلنا على عهد أخذة علينا كسرى لا نحدث حدثاً ولا نؤوي محدثاً، وإنني أرى هذا الأمر الذي تدعو إليه مما تكرهه الملوك، فإن أحببت أن نؤويك وننصررك مما يلي مياه العرب فعلنا، فقال رسول الله ﷺ: «ما أسأتم في الرد إذ أفصحتم بالصدق، وإن دين الله لن ينصره إلا من أحاطه من جميع جوانبه»

“We have influence upon the two waters.” The Messenger asked them about this and they said: 'The rivers of Persia and the waters of the Arabs but we have a covenant between us and the Persians stating that we will not do anything against them or host anyone who will. And I view that this matter that you are calling to is a matter that which displease the kings. So if you would like for us to give you shelter and Nusrah in regards to the Arabs then we are at your service'. So the Messenger of Allah (saw) said: "You have not done wrong in your reply when you expressed yourselves honestly. However the Deen of Allah is not given support except by those who encompass it from all of its aspects (i.e. without conditions)." So, they also understood that the Nusrah means ruling and Jihad against the Arabs and the non-Arabs. So, they agreed to fight against the Arabs whilst they did not agree to fight the Persians.

3. Then when Allah (swt) decided the matter, the second pledge (Bayah) of Aqabah came which represented the Nusrah for the establishment of the Islamic State in Al-

Madinah. After that, the third stage began which was the establishment of the State.

4. And it is clear from all of this that the seeking (requesting) of the Nusrah was before the third stage i.e. it took place in the interaction stage.

5. This is what the Hizb did when it began the work of seeking the Nusrah in the 1960's during the last century and still continues. And we ask Allah (swt) to honour this Ummah with the recurrence of the example of the first Ansaar to establish the Islamic State, the rightly guided Khilafah and so that the Rayah of the 'Uqaab, the Rayaah of the Messenger of Allah (saw) is hoisted high. And on that day the believers will rejoice with the victory from Allah.] This is the end of the previous answer.

Regarding your question at which stage is the party now, it is also clear from the above. Certainly, it is not in the third stage because the third stage means accepting the ruling and the direct implementation of Islam comprehensively and revolutionary in a state. This has not happened to the party yet, but the party is at the last stage of the interaction stage, and it works earnestly to resume the Islamic way of life by establishing the rightly guided Khilafah (Caliphate), Allah willing, to save humanity from the darkness of ignorance and kufr (disbelief) and to bring it back to the light of truth and Islam, and the party is sure that this will happen by the permission of Allah, for every term has its time.

I hope the matter is clear for you, and that the confusion in understanding this paragraph in the “Methodology” booklet has been resolved. ■

Your brother,
Ata Bin Khalil Abu Al-Rashtah
22 Rajab 1440 AH
29/3/2019 CE

Q&A: Turkey's Agreement with Russia on the S-400 Deal and its Implications

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[(Washington: The United States is freezing granting Turkey the F-35 stealth fighter ... A Pentagon spokesman said, "Pending an unequivocal Turkish decision to forgo delivery of the S-400, deliveries and activities associated with the stand-up of Turkey's F-35 operational capability have been suspended," Adding that "the dialogue is ongoing with Turkey on this important issue" ...) i24news.tv 1/4/2019]

Question:

Turkey's agreement with Russia on the S-400 deal has started since September 2017. At that point, America did not object strongly to that agreement, but its position was more like a reservation. What made it hard-lined today after about a year and a half, and almost threatening Turkey if it receives this deal from Russia? May Allah reward you with the Good.

Answer:

In order to clarify the answer to the question, we review the following points:

1- The aggression of Russia began on 30/9/2015 on Syria after the agreement with America [the bombing immediately preceded the meeting between Obama and Putin on 29/9/2015 which lasted

90 minutes ... The Ukrainian crisis occupied the first part while the two presidents focused on the situation in Syria in the remaining part.

The results of this meeting immediately showed, and on 30/9/2015 the Council of the Russian Federation unanimously approved Putin's request to use the Russian air force in Syria..." (Russia Today, 30/9/2015)]. America was aware that Russia may, if the war prolongs and the "quagmire" frustrates it, rush into uncalculated actions by America. So it wanted to make Turkey's Erdogan as its eyes to adjust the Russian rhythm according to the limits of the United States. So it instructed Turkey to engage with Russia in a similar alliance until Turkey controls the rhythm of Russian attacks so as not to exceed the limits required, which is not to eliminate the opposition gathered in Idlib before the end of the US project of the final solution to the Syrian crisis because America wants to keep the opposition to negotiate with the regime in the final solution.

2- But the problem was that Turkey appeared to be visibly opposed with Russia and the regime, that is, they are enemies. Then the issue worsened when the Russian plane was shot down by Turkish pilots on 24/11/2015 and Erdogan rode the wave! And refused to apologize. Because

America was interested in Turkey's rapprochement with Russia, its opinion was that Turkey apologize and converge with Russia, and so this happened. After Turkey said that the

The aggression of Russia began on 30/9/2015 on Syria after the agreement with America [the bombing immediately preceded the meeting between Obama and Putin on 29/9/2015 which lasted 90 minutes ... The Ukrainian crisis occupied the first part while the two presidents focused on the situation in Syria in the remaining part. The results of this meeting immediately showed, and on 30/9/2015 the Council of the Russian Federation unanimously approved Putin's request to use the Russian air force in Syria..." (Russia Today, 30/9/2015)]

Russian plane violated the airspace and does not deserve an apology, yet it apologized on 27/6/2016: [Dmitry Peskov, Press Secretary of the Kremlin said: "The Turkish president expressed his warm sympathy and condolences to the family of the Russian pilot who was killed and apologized," adding: "Erdogan will do all he can to reform the traditionally friendly relations between Turkey and Russia," (Al-Arabiya, 27/06/2016)]. It was also like a compensation [the mayor of the Turkish Kemer resort has proposed to grant a house to a the killed pilot's family during a meeting with Russian Consul in the city of Antalya, held earlier on Friday ... (Russia Today 07/01/2016)]. After Putin was the enemy that bombed the people, especially Mount Turkoman, talk with him became in a friendly atmosphere. Erdogan contacted Putin by phone on 29/6/2016 (According to sources in the Turkish presidency, the call was made in a very friendly atmosphere ... (Al-Arabi Al Jadeed, 29/6/2016)). And Turkey and Russia became like friends, and Erdogan calls Putin his friend although Russia continues to bomb the Muslims in Syria!

3- Thus, the friendship became intimate and Erdogan entered with Putin in agreements and meetings. We said in answer to a previous question on 5/2/2017: (Turkey kept playing this role in service of America as a loyal subordinate even after the announcement of President-elect Trump's win on 9/11/2016, and it did not even think about any possible changes after resuming office on

20/1/2017. Because Trump has shown flexibility towards Russia in his electoral campaign, Russia thought that by holding the

Russia was looking forward for the Astana conference to be a start of negotiations for comprehensive peace between the Syrian opposition and the government of Bashar with support from Trump, as a result of its political stupidity thinking that Trump supports Russia! Thus, it invited Washington to attend the conference, expecting that it will be attended by a high-level delegation. It was a slap on the face for Russia when Washington sent the US ambassador in Astana instead as an observer!

Astana conference after Trump's inauguration will make America highly estimate the conference and attend it in high-level delegation. Russia had been eagerly waiting for president Trump to take office in hope that Trump's Secretary of State will attend. This is why Russia was looking forward for the Astana conference to be a start of negotiations for comprehensive peace between the Syrian opposition and the government of Bashar with support from Trump, as a result of its political stupidity thinking that Trump supports Russia! Thus, it invited Washington to attend the conference, expecting that it will be attended by a high-level delegation. It was a slap on the face for Russia when Washington sent the US ambassador in Astana instead as an observer! Thus, the Astana negotiations were held on 23/1/2017 and ended on 24/01/2017 without any significant result for a cease-fire; instead, the bombing intensified at Wadi Barada! Of course, without any political solution. So, the Astana talks were at a lower level than what Russia wanted, and they ended stalling on the ceasefire square.) **End of quote**

4- This situation continued until the end of 2017. The Russian situation worsened and Russia started to threaten to eliminate the opposition in Idlib. This was with great interest that America feared that Russia become stubborn and get out of America's control, and prepare for the final

attack on Idlib before the final American solution to the Syrian crisis. At this point, it was necessary to converge Turkey with Russia strongly in a kind of an alliance to stop the full attack on Idlib without the consent of the two parties, and so was the S 400 deal with \$2.5 billion, which is attractive to Russia, especially during its economic crisis. Erdogan justified it by saying that more than half of the Turkish pilots were arrested after the failed attempted coup in mid-July 2016, and therefore, the Turkish Air Force does not have enough pilots capable of using all the F-16 fighter jets in Turkey's possession, and so it is in need of the advanced Russian S-400 deal to make up for the shortage in the pilots of warplanes, so Turkey can be safe in terms of air defense.

5- Russia was happy about the deal, as it focuses on gaining material advantages. The S-400 deal with Turkey is in the range of \$ 2.5 billion. Moscow wants to compensate for its losses due to the European-American sanctions and the boycott of many of them of the Russian oil and gas. This deal is a new bond between Russia and Turkey, and when Turkey put a condition to complete the joint production deal [the Turkish newspaper, Aksham, cited the Turkish Foreign Minister Mouloud Oglu's statement on Monday 9/10/2017 that his country may seek an agreement with another country to have a missile defense system if Russia did not agree to the joint production of the S-400 missiles system. (DW on 9/10/2017)]. Russia refused the joint

production, so Turkey withdrew and agreed to the deal to stop the Russian attack on Idlib that Russia has actually launched [AFP - At

least 28 civilians were killed on Friday/Saturday night in air raids on the town of Armanaz in the province of Idlib, which is among the areas of reducing tensions in north-west Syria, according to The Syrian Observatory for Human Rights there were 12 dead declared in a previous outcome announced by the Observatory on Friday evening ... Idlib province is a declared a de-escalation zone under the Astana agreement, yet it was attacked by Russia ... Rami Abdul Rahman, director of the Observatory pointed to: "The implementation of warplanes of a second raid targeted the town of Armanaz in the north-western Idlib district, the planes bombed the areas of the first raid, during the process of rescuing the wounded and lifting the stranded from the ruins of buildings destroyed by warplanes. The Observatory said on the other hand that 13 civilians were killed in bombardments in different areas of the province. Idlib province has been subjected to two weeks of Russian raids and other intensive Syrian raids ... (Gulf News on 30/09/2017)] and so the deal was held without joint production! Erdogan said on his

return from a trip to Ukraine and Serbia, ["There will be no joint production of the first phase of the S-400 missiles, which will be purchased by his country", but in the second stage, "we will take steps on joint production..." and the S-400 is a sophisticated

Russia started to threaten to eliminate the opposition in Idlib. This was with great interest that America feared that Russia become stubborn and get out of America's control, and prepare for the final attack on Idlib before the final American solution to the Syrian crisis. At this point, it was necessary to converge Turkey with Russia strongly in a kind of an alliance to stop the full attack on Idlib without the consent of the two parties, and so was the S 400 deal with \$2.5 billion, which is attractive to Russia, especially during its economic crisis.

missiles capable of destroying targets from long distances, and the number of targets that can be followed simultaneously is three hundred, and the destruction of aircraft is between 3 and 240 kilometers, and can destroy all types of fighters and intercepting winged missiles ... Besides its destructive ability, the S-400 system only needs five minutes to be ready for launch. As the Russian army is supplied with it since 2007 ... (Al Jazeera on 29/12/2017)].

6- Naturally, America took a calm position on the agreement, and was almost reserved, despite Turkey being a member of NATO. And the organization of weapons in the alliance is a Western organization and is incompatible with the weapons of Russia, especially the S400, which can penetrate the Western system in the alliance. But America and the Alliance have shown a lenient position for two factors: The first is that America needs Russia and Turkey to remain close to prevent Russia from attacking Idlib before the completion of the final American solution to the Syrian crisis. And the second is that America rules out the implementation of this deal as long as Turkey is in NATO. America does not allow Turkey to introduce a Russian system inside the Western system in NATO. For these two considerations, America had a calm and near reserved position! [... Washington continues to insist on its reservation to Turkey's purchase of these missiles, and NATO believes that Turkey has the right to acquire weapons that helps it to maintain its security after Ankara announced that the main system will not be integrated

into NATO systems ... (Asharq Al-Awsat 28 /12/2017)].

7- As a result of the deal, relations between Russia and Turkey have flourished markedly and the Idlib Front has been relatively quiet. Russia believed that this friendship and joint talks with Turkey would hasten a solution that could get Russia out of its predicament. But the situation lasted for about a year until late 2018. And nothing changed in Russia's predicament. America did not pay serious attention to the talks that were taking place, especially in Astana, but attended them as an observer, such as Jordan, or represented by its ambassador in Kazakhstan! Russia is aware that there is no solution if America does not participate seriously. It seems that Russia realized the American game and decided to attack Idlib. Because of its stupidity of thinking, it thought that Turkey will stand with it, but was surprised of its rejection and then it returned its forces to the barracks! We explained this in a previous answer on 22/9/2018: [When the armed Syrian revolution was squashed

America and the Alliance have shown a lenient position for two factors: The first is that America needs Russia and Turkey to remain close to prevent Russia from attacking Idlib before the completion of the final American solution to the Syrian crisis. And the second is that America rules out the implementation of this deal as long as Turkey is in NATO.

in Idlib, Russia wanted to continue its military operations; thus, it mobilized forces, and conducted military exercises in the Mediterranean, with large battleships and strategic air launchers, and closed airspace in the eastern Mediterranean for the first time in its history. It found itself in great trouble; Russia discovered things that it did not anticipate, including: A- Turkey did not agree to a comprehensive war on Idlib. (The Turkish minister considered that the "terrorists" should be identified and fought, and it is not right to launch a full-scale war on Idlib and bombard

it indiscriminately) I'nab Baladi 14/8/2018. Turkey's opposition to the war was clearly demonstrated during the Tehran conference between the presidents of Russia, Turkey and Iran. Turkey, in a surprise manner to Russia, highlighted its fears of the war against Idlib and the influx of refugees to it. It embarrassed Russia by considering the war as a tool to eliminate the political solution in Syria. [Recep Tayyip Erdogan, the Turkish President said on Friday that the continuing attacks on the province of Idlib, controlled by the opposition, will lead to the collapse of the political process in Syria ... (Al-Youm As-Sabi' 7/9/2018)]. And then with the rise of the American tone against the Russian efforts to the war on Idlib, Turkey has filled the points of control in Idlib with weapons; those points established within the agreement to reduce the escalation with the Russian and Iranian, [field sources and witnesses told Sky News Arabia, Sunday, a Turkish military convoy headed to the city of Idlib, adjacent to the border with Turkey, controlled by the Syrian opposition factions and other groups. The sources said that the Turkish military convoy entered the Syrian territory from the Kafr Lusin crossing towards Idlib and its countryside, north of Syria, it contained tanks, military equipment and was carrying ammunition ... (Sky News Arabia 09/09/2018)].

Thus, Turkey has become an obstacle to the Russian ambition to eliminate the military factions in Idlib. Because of this, it took a second meeting between Erdogan and Putin on 16/9/2018 in Sochi, i.e. just nine days after their meeting in Tehran.

B- Thus, the US wants Russia to remain stuck in Syria, unable to get out of it until America completes the implementation of the political solution according to its plans.

Russia has become aware of this American policy, and perhaps realized the implication of America involving it in Syria. It is really stuck in it and cannot exit except with the permission of America which has all the tools of influence in Syria. This is why it could not complete the attack it prepared for to end the crisis in Idlib in its way because Turkey objected (pushed by America) and Iran remained silent. Thus, the meeting of Iran on 7/9/2018 failed to approve Russia's plan to attack Idlib and end the crisis in Russia's way. It has only been a few days since the Erdogan-Putin meeting and the attack was replaced by the establishment of a demilitarized zone!

This was by the American blessing. Novosti news agency quoted an American official on 18/9/2018 saying to the agency: ["We welcome and encourage Russia and Turkey to take practical steps to prevent the military attack from the government of Assad and its allies on the province of Idlib..."]

The Russian president said at the conclusion of his meeting with his Turkish counterpart in the Russian resort of Sochi: "We agreed the establishment of a "demilitarized zone" with the depth of 15 and 20 kilometers along the contact line, starting on October 1st of this year". The Russian Minister of Defense, Sergei Shweigo, told Russian agencies that this agreement will prevent the attack expected for days on the last stronghold of the factions in Syria. In

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response to a question on whether this agreement means that there will be no military attack on Idlib, the minister replied "yes", according to the agencies Interfax and Tass. In contrast, Erdogan said at the press conference after the meeting between the two presidents: "Russia will take the necessary steps to ensure that there is no attack on the de-escalation zone in Idlib." (France 24 / AFP 17/09/2018)]. Thus, Russia stopped its shelling of Idlib and returned its ships, which conducted the military exercises in the Mediterranean. That is, the interest of Turkey and the US behind it to stop Russia's attack on Idlib was primarily for the benefit of America and not to prevent the regime from reaching Idlib or to protect civilians, but rather at the time that America enforces the solution that it wants and subject Russia to it. Then, they will not be concerned of the blood of Idlib, civilians or non-civilians, demilitarized or non-demilitarized, and their history speaks of this in different areas of Syria, and their crimes are well known...] End quote.

8- And thus, America was reassured of the success of its plan and that Turkey is able to thwart any Russian attack on Idlib before the completion of the American solution to the Syrian crisis; that America finds a new agent to succeed the current one and who has the acceptance of the current opposition and this naturally requires to keep the opposition in Idlib to negotiate with the regime to approve the new rule according to the American plan, Accordingly, America has no need for Turkey's cooperation with Russia. Russia is no longer able to mobilize crowds and attack Idlib, and thus, this is the reason why America remained silent over the Turkish-Russian

S400 deal. Thus, America's hard-line and threatening attitudes to Turkey if it ratifies the deal as a missile system of Russia within the Western NATO system, and the American positions against the deal became strict. When it was soft when it was first held, it changed because America needed Turkish rapprochement with Russia when the contract agreement took place in 2017, but this need ended in 2019.

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9- Among these hard-line positions announced:A- (US and NATO officials warned Ankara that the Russian system cannot be integrated into the missile system of the alliance and that the purchase of the S-400 will weaken the possibility of Turkey's acquisition of F-35 fighters from the US, "Lockheed Martin", and may lead to sanctions from the Washington side ... Sky News Arabia 26/2/2019)

B- (Defense Ministry spokesman Charles Summers announced on Friday 8/3/2019 that Turkey could face serious consequences if it bought the Russian counter-system, and added at a news conference in the Pentagon : ["If Turkey takes the S400s there will be grave consequences in terms of our military relationship with them and with the Patriots and the F-35s," (DW 8/3/2019.)]

C- (A US State Department official said on Tuesday that the United States had told Turkey that if it continues to proceed in the S-400 deal, it would threaten its participation in the F-35 program and would threaten any future arms deal with Washington. In the first US action to prevent the delivery of F-35s to Turkey, a Pentagon spokesman said on Monday that the United States had stopped shipping equipment

connected to these aircrafts to Ankara ... Two sources told Reuters that US officials told their Turkish counterparts in the past few days that they will not receive other shipments of equipment related to F-35 which are essential to the arrival of which is needed to prepare for the arrival of the stealth aircraft manufactured by Lockheed Martin. A spokesman for the Pentagon, Lt. Col. Mike Andrews, said in a statement: "Pending an unequivocal Turkish decision to forgo delivery of the S-400, deliveries and activities associated with the stand-up of Turkey's F-35 operational capability have been suspended," Al-Arabiya Net 2/4/2019)

D- (US Assistant Secretary of State Robert Paladino said that Washington was seriously concerned about the deal, and he stressed that there was a possible rethink about the joint production of F-35s with Turkey as well as any future arms deals. He also mentioned that the State and private institutions and individuals involved in the purchase of the S400 may be subject to possible sanctions under the CAATSA Act. Kurdstreet on 11/3/2019).

10- The expectation of ratifying the deal ranges between the following possibilities:

A- **Turkey decides not to proceed with the deal** because of its close political and economic ties with America, and to compensate it with the purchase of tactical weapons, such as helicopters, from Russia instead of the S-400 deal. Such tactical weapons will not receive hostile reaction from NATO or America. Then Turkey will receive defence equipments for its security. Acting US Defense Secretary Patrick Shanahan told reporters at the Pentagon on Tuesday: ["I expect we'll solve the problem so that they have the right defense equipment in terms of Patriots and F-35s." (Al Arabiya Net on 2/4/2019)].

B- **The Americans offer the "Greek solution,"** that is, putting the Russian missiles in storage and leaving them to rust in

exchange for the purchase of Patriot batteries from the United States, which cost \$3 and a half billion. The backdrop of the story of the Russian missiles in Greece is that Moscow sold them originally to Cyprus, which paid for it, but Ankara's strong objections forced Athens to keep them to avoid a serious crisis with Turkey. Which means that the Turks will pay this amount in addition to two and a half billion dollars for Russian missiles! Certainly this suits Donald Trump, but its high cost will put the Turkish government in the face of the Turkish opposition's attack, which will have the right to accuse the government of wasting the Turkish people's money due to the government's foreign policy mistakes.

C- **This system could be sent to a third country** such as India to avoid Russia's anger, which is also in line with America's strategy to encircle China.

It seems that the most likely possibility is the first (point A), since it is noted that the current statements from the parties to the case paving the way for such a thing, for example the above-mentioned Shanahan statement on 2/4/2019, as well as the statement of the Russian Deputy Prime Minister for Military Industrialization: [There is no fear that Turkey could drop its deal on the S-400. (Al Jazeera on 3/4/2019)]. And also what was reported by Al Jazeera on the same day 3/4/2019: [the Chairman of the Defence Committee of the Russian Duma, Vladimir Shamanov, did not rule out the possibility of Turkey's abandonment of the S-400 missile system deal with Russia ... (Al Jazeera Net on 3/4/2019)], and also what was quoted by Al Arabiya Al Hadath Alyoum 4/4/2019: (Turkey calls for a working group with Washington to discuss the dangers of the Russian missile system S400). All this makes the first possibility likely, of not ratifying the missile deal with Russia, that is, to cancel the deal. ■

**28 Rajab 1440 AH
4/4/2019 CE**

The PTI Experiment Collapses. If it is not now time for Khilafah (Caliphate) on the Method of Prophethood, then when?!

Press Release

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Within just nine months of the PTI (Pakistan Tehreek-e-Insaf) experiment, Pakistan is in turmoil after a major cabinet reshuffle on 18 April 2019, with the drastic removal of the Finance Minister, in the midst of negotiations with the IMF, just before the new budget is due. The hastily brought in new Advisor on Finance, Dr. Abdul Hafeez Sheikh, is the new “Moeen Qureshi”, another favorite of the colonialist institutions, who will force through even more back breaking IMF conditions in the coming months, which have already crippled Pakistan’s economy. It is clear that the failure that demanded a change in faces is not that of Asad Umar, Imran Khan or of PTI alone, rather it is a failure of Democracy itself. Moreover, the remedy to the failure of Democracy is not more Democracy, with yet another change in faces but a new alternative system of governance.

O Muslims of Pakistan and their Armed Forces in Particular!

Allah (swt) warned us, **﴿وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى﴾** “And whoever turns away from My remembrance - indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind.” [Surah 20:124]. Democracy is the cause of our misery and our mounting anger that forced another attempt at saving democracy through yet another change of faces. Democracy is the system of ruling by the whims and desires of human-beings, rather than of all that Allah (swt) has revealed. So, how can we conceive that yet another round of Democracy will bring us blessings when Allah (swt) ordered,

﴿وَأَن أَحْكُم بَيْنَهُمْ بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَأَحْذَرَهُمْ﴾ **“And judge between them by what Allah has revealed, and do not follow their desires, and beware (O Muhammad) that they might seduce you from some of what Allah has revealed to you.”** [Surah Al-Maaida 5:49] How?! Democracy is the system of seeking guidance from man-made law, including those of the colonialists. So how can we conceive that our accepting guidance from Democracy will earn the pleasure of Allah (swt), when Allah (swt) declared, **﴿شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى﴾** **“The month of Ramadhan is the one in which the Qur’ān was revealed as Guidance for mankind, and as clear signs that show the right way and the Furqan.”** [Surah Al-Baqarah 2:185]? How?! Let the nine-month PTI experiment to sustain the misguidance and misery of Democracy be the very last. Let us all ensure ruling by all that Allah (swt) has revealed, by re-establishing the Khilafah (Caliphate) on the Method of the Prophethood. Now is the time that we demanded from our fathers, brothers and sons in the armed forces to release us from the forceful oppression of democracy, by granting Nussrah to the advocates of Khilafah, so that we are finally ruled by all that Allah (swt) has revealed. Ahmed narrated that RasulAllah (saw) said, **﴿ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ خِلَافَةً عَلَىٰ مِنْهَاجِ النَّبُوَّةِ ثُمَّ سَكَتَ﴾** **“Then there will be rule of force, and it will remain as long as Allah wills it to remain. Then Allah will end it when He wills. Then there will be a Khilafah on the Way of the Prophethood. Then he fell silent.”** ■

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