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The CIVIL vs MILITARY Debate



**The Absence of Will to Liberate
Kashmir**

**When is it Permissible for
Muslims to Fight Muslims?**

**The Single National Curriculum:
A Conspiracy to Poison our
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Supremacy for the Law of Allah (swt)

There is a vast ideological vacuum in the entire world, which is apparent in the West, as much as it is in the Muslim world, including Pakistan. The Law of Man, manifested in our time as secular, liberal democracy, is under assault for its monumental failings. The Law of Man has led to an immense concentration of wealth in the hands of a select power elite, both through the very mechanics of Capitalism itself and corruption. The world's richest saw their wealth climb 27.5% to \$10.2trn (£7.9trn) from April to July this year, according to a report from Swiss bank UBS. In contrast, extreme poverty is set to rise for the first time in more than two decades, the World Bank reported on 7 October 2020. There are now reformatory calls for redistribution of wealth, through philanthropy and substantial taxation on the wealthy, alongside revolutionary calls, including the call for Khilafah (Caliphate) that is now emanating more strongly than ever from the Muslim World.

It is also clear that Democracy is not “of the people, for the people,” as its advocates claim. Law making is of the power elite, for the interests of the power elite. The power elite has supremacy over law making to suit its interests, through a fusion between immense wealth

and law making. It is the power elite alone that has sufficient capital to fund astronomically expensive election campaigns, launching its selected candidates into legislation, as garishly exemplified by the current US presidential campaign. Reciprocating, the elected legislators then ensure the passage of legislation to favor their financial backers and benefactors, ensuring supremacy for the power elite. As a local parallel, conflict over civilian or military supremacy within Pakistan is a mere power struggle between competing factions, who take turns to secure supremacy for their interests.

The core failing in secular, liberal democracy is that law is made by man. What is lawful or unlawful is determined by the human mind, according to limited human reasoning and swayed by human whims and desires. The Law of Man opened the door for manipulation by the power elite for its vested interests. The power elite makes laws according to its own self-serving bias, in addition to their limited knowledge and wisdom. The Law of Man is the reason for the legislator John Dalberg-Acton's saying, "Power tends to corrupt, and absolute power corrupts absolutely."

Unlike the Western World, Democracy is not a compulsion for the Muslims. The horrific, pre-reformation experience of the Law of the Church, made the Westerner permanently rebellious of any notion of the Law of God. However, the Muslim World's experience of

the Law of Allah (swt), through Islam's ruling system, the Khilafah, is worlds apart. Whilst in Democracy, "rule is of the Law of Man, for the power elite," in the Khilafah, "rule is of the Law of Allah (swt), for the people." The lawful and the unlawful are determined by Allah (swt) and His Messenger (saw) alone, closing the doors for manipulation by those in power.

Thus, under the Law of Allah (swt), those in power could never manipulate law for self-interest, as they were bound to implement law derived from the Quran and Sunnah. Under the Law of Allah (swt), those in power are all subject to the Law of Allah (swt), with no immunity from prosecution. Under the Law of Allah (swt), al-Hakeem, al-'Aleem, the Islamic economy ensures distribution of wealth due to its very rulings. For centuries, the Khilafah provided a high standard of living for all its citizens, regardless of their religion, including free healthcare and education.

Indeed the Islamic Ummah is blessed by the Law of Allah (swt). The current global vacuum is ideal not only for the restoration of the Khilafah (Caliphate) on the Method of Prophethood, it is ideal for the Khilafah to present itself as an example for all humanity, that has tired of being burdened by the Law of Man. Allah (swt) said, (أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ) "Does He who created not know, while He is the Subtle, the Acquainted?" [Surah al-Mulk 67:14]

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TAFSEER AL-BAQARAH

BY AMEER OF HIZB UT TAHRIR
ATA BIN KHALIL ABU AL-RASHTAH



Tafseer Al-Baqarah (2: 208-210)

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

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السَّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُواتِ
الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ * فَإِنْ زَلَلْتُمْ مِنْ بَعْدِ مَا جَاءَتْكُمْ
الْبَيِّنَاتُ فَاَعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ * هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ
اللَّهُ فِي ظُلُلٍ مِّنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ

“O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy (208). But if you deviate after clear proofs have come to you, then know that Allah is Exalted and Wise (209). Do they await but that Allah should come to them in covers of clouds and the angels [as well] and the matter is [then] decided? And to Allah [all] matters are returned. (210).”

These noble verses clarify the following:

1- Some of the Jews who had newly become Muslims thought that if they kept believing in some of the Torah, it would not harm their Iman (belief) at all. Thus, Allah (swt) clarified

to them that entering into Iman requires belief in all that He (swt) has revealed i.e. everything in Islam and abandoning the creeds of Kufr. He also clarified that retaining anything from Kufr, even if it is little, is following the paths of Shaytan, who is an enemy with open hostility towards the believers. There is an emphasis in this verse about the Obligation of believing all that Allah (swt) has revealed to the Messenger of Allah (saw), whilst abandoning what is in the religions of Kufr.

- (يَا أَيُّهَا الَّذِينَ آمَنُوا) “O you who have believed,” it is an address to those who left Kufr and adopted Islam.

- (ادْخُلُوا فِي السَّلْمِ كَافَّةً) “Enter into (السَّلْمِ) Silm completely”. I.e. Enter into Islam completely.

- The word السَّلْمِ Silm here refers to Islam as interpreted by Ibn Abbas (ra) and the intended meaning (maqsood) is all that is in Islam i.e. believing in everything, without exception, and acting upon all of its Shariah, whilst leaving all other laws.

-The word كَافَّةً ‘Kafatan’- means “completely” and it is the state (حال -Haal) of the word (السَّلْمِ -silm), with the meaning of Islam as a whole. The root (uSI) of (كَافٍ) is from the active participle (ism fa’il) (كَافٍ) which means preventing, from the word (كَفٌّ) prevention. When you say (هذا) (hadha shai’u Kaafun) ‘This thing is enough’ it means it is preventing its parts from becoming asunder. So it is as if you are saying metaphorically (majaazan) (هذا الشيء جميعه أو كله)

- 'this thing as a whole or in entirety,' by relating to causation (sababiyyah). Then the particle 'ة' is added to the active participle (ism fa'il) in order to convert it from the verbal form of the word (كَفَّ) to the noun (كَافَّةً), with meaning of 'all (kul) and everything (jamee'a).'

Ibn Abbas (rali) said that this verse was revealed about Abdullah bin Salam and his companions. When they believed in the Prophet (saw), they believed in the Prophet's Shariah, whilst persisting upon some of the Shariah of Musa (as). Thus, they observed Sabbath and hated the meat and milk of camels after they had become Muslims. When other Muslims rebuked them, they said: "We protect ourselves from these." They beseeched Prophet (saw) to act upon some of their previous Shariah rulings. Thus Allah (swt) revealed the verse.

I.e. whoever enters into Islam, he must enter it completely, there is no Shariah persisting other than this. Thus Islam is abrogating (naasikh) of Shariah other than itself from the other Shariahs. Allah (swt) said, (مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ) (وَمُهَيِّمًا عَلَيْهِ) " (This Quran) confirms that which preceded it of the Scripture and dominates (مُهَيِّمًا) over it." [TMQ 5:48] i.e. abrogating. Thus, the persistence upon anything from the previous Shariah, which is not approved by Islam, is following the footsteps of Shaytan. Allah (swt) said, (وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ) "Do not follow the footsteps of Shaytan. Indeed, he is to you a clear enemy." [TMQ 2:208]

2- It is not correct to interpret the word (السَّلْمِ), here, in the noble verse with the meaning of ‘making peace’ (المسالمة) with the enemy. This is even though the word (السَّلْمِ) has both the meaning of ‘Islam’ and (المسالمة) ‘making peace’ i. e. the word (السَّلْمِ) has several meanings. Consequently, it is a polysemic (mushtarak) word, having more than one meaning, and so it is mutashabih (similar), subject to multiple interpretation. The intention is to determine which of those meanings that can be understood from the contextualizing (singular: qareenah, plural: qaraa’in) related to this in the verses that are muhkam (exact or with one meaning alone).

If the (السَّلْمِ) here meant ‘making peace,’ then the meaning would be ‘enter into peace with the enemy completely.’ The command (amr) would be with obliging (wujoob), due to the contextualizing (qareenah) by the verse,

“وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ) (Do not follow the footsteps of Shaytan.” Consequently, making complete peace with the enemy would be an obligation (fard) for the believers. However, this meaning contradicts with the muhkam (exact) verses related to fighting that oblige the believers to fight disbelievers, until the Deen completely belongs to Allah (swt), either by the entering of the people into Islam, or by the paying Jizya in submission to the Ahkam of Islam. Allah (swt) said, (وَقَاتِلُوهُمْ حَتَّى) “And fight them until (لَا تَكُونَ فِتْنَةً وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ

there is no fitnah and [until] the religion, all of it, is for Allah” [TMQ 8:39]. And Allah (swt) said, قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ (“Fight those who do not believe in Allah or in the Last Day and who do not consider unlawful what Allah and His Messenger have made unlawful and who do not adopt the religion of truth from those who were given the Scripture - [fight] until they give the jizyah willingly while they are humbled.” [TMQ 9:29]. And the hadith, «الجهاد ماض إلى يوم القيامة» “Jihad is continuous until the day of judgement” [Bukhari 3/1048; Abu Dawud: 2532; Bayhaqi: 9/156]. All these contextualize the continuation of fighting against disbelievers until the raising of the Word of Allah (swt) as the highest, by submission of the disbelievers to the rulings of Islam. This clarifies that the word (السُّلْم) in the noble verse comes with the meaning of Islam and not as making peace (Musalama) with the enemy, due to its contradiction with Muhkam verses of fighting the enemy. The Muhkam (exact) overpowers the Muthashabih (similar) and so the meaning of the verse must be ‘Islam’ i.e. enter into Islam completely.

3- As for the word (السُّلْم) Silm that comes in the Quran with the meaning of ‘making peace’ (Musalama المسالمة), it appears in two verses: Once in Surah al-Anfal and then again in Surah Muhammed. Upon scrutinising these two verses, it establishes the state (حال Haal)

of the word (السَّلْمِ) as being with the meaning of ‘making peace’:

a- The verse in Surah Anfal, (وَإِنْ جَنَحُوا لِلسَّلْمِ) “And if they incline to peace (سَلْمِ), then incline to it [also] and rely upon Allah. Indeed, it is He who is the Hearing, the Knowing.” [TMQ Surah Anfal: 61]. This verse gives the meaning that ‘if the disbelievers incline and offer to make peace, then accept it from them and rely upon Allah (swt) in all of that’. The conjugation of having Tawakkul and reliance upon Allah, with the acceptance of peace when they offer, is a Qareenah (contextualization) that Muslims should accept it from the position of strength. This is apparent in the previous verses: (الَّذِينَ عَاهَدْتَ مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ * فَمَا تَتَّقَنَّهُمْ فِي الْحَرْبِ فَشَرٌّ بِهَمَّ مِّنْ خَلْفِهِمْ لَعَلَّهُمْ يَذَّكَّرُونَ * وَإِنَّمَا تَخَافَنَ مِنْ قَوْمٍ خِيَانَةٌ فَانْبِذْ إِلَيْهِمْ عَلَىٰ سَوَاءٍ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ * وَلَا يُحْسِبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا أَنَّهُمْ لَا يُعْجِزُونَ * وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ “The ones with whom you made a treaty but then they break their pledge every time, and they do not fear Allah. (56). So if you, [O Muhammad], gain dominance over them in war, disperse by [means of] them those behind them that perhaps they will be reminded. (57). If you [have reason to] fear from a people betrayal, throw [their treaty] back to them, [putting you] on equal terms. Indeed, Allah does not like traitors (58). And let not those

who disbelieve think they will escape. Indeed, they will not cause failure [to Allah] (59). 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 (60)” [TMQ Surah al-Anfal: 56-60]

I.e. fight the disbelievers with severity such that fear and dread should strike the hearts of the enemies who even hear of it, until they flee from the horror of that fighting before it reaches them. All this comes with striking fear into the hearts of the enemies who are visible and hidden, through the strength of preparation.

After all these immense blows against the enemy, if the enemy offers you to make peace due to what has befallen him of decline and collapse, then accept it from him, as he has actually surrendered to you and his weapons were broken.

b- As for the other verse, it is in Surah Muhammad, فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلْمِ وَأَنْتُمْ الْأَعْلَوْنَ وَاللَّهُ) Muhammad, “So do not weaken and call for peace (السَّلْمِ) while you are superior; and Allah is with you and will never deprive you of [the reward of] your deeds.” [TMQ Surah Muhammed: 35]

This verse indicates the prohibition (taHreem) of calling for making peace with the enemy,

as it is shame and humiliation and because Muslims are superior. Thus Allah (swt) is with them and He (swt) will not reduce any of their rewards, due to their steadfastness in fighting the enemy, without making peace with them.

This is what the Quran brings together in these two verses, (وَإِنْ جَنَحُوا لِلسَّلْمِ) “And if they incline to peace...” [TMQ 8:61], and the verse) فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلْمِ (“So do not weaken and call for peace” [TMQ 47:35]. The ruling on making peace with the enemy is allowed if:

Firstly: If the enemy offers to make peace, as a result of his weakness and destruction with the strength of Muslims and their victory.

Second: if it favours the glory of Muslims and paves the way for their victory, while humiliating the enemy and paves the way for their defeat.

The Messenger of Allah (saw) has clarified this summary in the Treaty of Hudaibiyah:

A- Before going out for Umrah, the Messenger of Allah (saw) knew that the Jews of Quraish were trying to make an alliance with Quraish to fight the Noble Messenger (saw). Thus, neutralising the Quraish was a victory for the Messenger of Allah (saw).

Therefore the earliest action, which the Messenger of Allah (saw) carried out after returning to Madina, was to invade Khaybar and eliminate them, after he (saw) had neutralized the Quraish from joining Khaybar under the Treaty of Hudaibiyah.

While he (saw) was returning from Hudaibiyah to Madinah on his way, the following verse was revealed to the Messenger of Allah (saw) **إِنَّا** (فَتَحْنَا لَكَ فَتْحًا مُّبِينًا) “Indeed, we have given you, [O Muhammad], a clear Victory.” [TMQ Surah Fatah 48: 1]. The Treaty of Hudaibiya, followed by the victory of Khaybar, was a clear victory to the Messenger of Allah (saw). There was huge glory for the Muslims and huge weakness for the disbelievers in the Treaty of Hudaibiyah.

B- Through fear of the Quraysh, the Arab tribes feared entry into the Deen of Muhammed (saw) and his covenant. Thus, the Messenger of Allah (saw) was able to remove this fear of entering Islam from the Arab tribes through this treaty. Thus Khuza'a [Arab tribe] came under the covenant of the Messenger of Allah (saw) and many became Muslims, both individually and as entire tribes, without fearing the attack of the Quraish. This was a strength for Muslims and glory for the Deen of Allah (swt).

C- This treaty i.e. making peace (Musalama) with the enemy was temporary because suspending or aborting Jihad is prohibited in Islam. Moreover, it is a great sin as indicated by the divine texts which we have mentioned.

D- Also, this temporary treaty was concluded with warring disbelievers, who were rulers over their own land. It was not concluded with the entity who occupied the lands of Muslims, such that the treaty would endorse their occupation. This is because the Treaty of Hudaibiyah was

concluded with the Quraish disbelievers. Their entity at that time was on the land which had yet to be conquered by Muslims. Instead, the land was under their authority before the conquest of the Muslims. As for concluding a treaty with an entity which is occupying the lands of Muslims, like the Jewish entity in Palestine, it is not correct as this would endorse the authority of disbelievers over the lands of Muslims. It is contradictory to the verses of making peace in Surah al-Anfal and Surah Muhammed and it is also contradictory to the Treaty of Hudaibiyah.

Hence it is not permissible to make peace with the enemy absolutely, without the conditions that were clarified in the Book of Allah (swt) and Sunnah of the Messenger of Allah (saw).

It is noteworthy to consider that this treaty was to neutralise the Quraish from the Jews of Khaybar, so that the Messenger of Allah (swt) would devote himself to fight the Jews of Khaybar, whereas the government scholars are quoting evidence of this treaty to make peace with Jews and to end the state of war with them!!

Thus, it is clarified here that the word (السُّلْمِ) comes in Quran with the meaning of 'making peace' with the enemy, which is forbidden except when it favours the glory of Islam and Muslims and when the enemy is weak and his weapons are broken. Making peace must be temporary and it can only be concluded with the enemy who does not establish his entity

on the land usurped from Muslims, such that the treaty is endorsing his occupation. This is what the verses of Surah al-Anfal and Surah Muhammed establish as the reality of Treaty of Hudaibiyah.

4- Then Allah (swt) clarified that if they do not enter into Islam completely, retaining anything from previous Shariah which is not approved by Islam, in that case they plunge into the Wrath of Allah (swt) and His punishment, particularly after the apparent evidences, indicating that Islam is the Truth and that the previous religions were corrupted and altered, were clarified to them.

Allah (swt) said, (وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ) (“And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers.” [TMQ Surah Al-e Imran: 85]. No other Shariah is accepted after Islam.

(فَإِنْ زَلَلْتُمْ) (“But if you deviate” i.e. if you step aside from entering Islam completely. The root word (الزلل) means ‘fall’ (السقوط) and the intention is to mention it as a metaphor (majaaz).

(فَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ) (“Then know that Allah is Exalted and Wise.” i.e. Allah is dominant over His matter and nothing makes Him incapable of visiting retribution upon you and He is the all-Wise, Who does not punish without right. This is the literal meaning (manTuq) of the entire verse. As for the implied/inferred meaning (mafhum) of the entire verse, it means that if you are reticent

of entering into Islam completely, then Allah (swt) will punish you severely, as you deserve.

5- (هَلْ يَنْظُرُونَ) “Do they await?” is in the interrogative, question form, with the meaning of negation i.e. ‘They do not wait.’

(إِلَّا أَنْ يَأْتِيَهُمْ) “But that Allah should come to them” i.e. The command (amr) of Allah (swt) comes to them with the punishment, according to the subject (baab) of “الإِسْنَادُ الْمَجَازِيُّ بِالْإِضْمَارِ” ‘metaphorical attribution with ellipsis - when words can be left out of a sentence.’ This is such as in the sayings of Allah (swt): (أَوْ يَأْتِي أَمْرٌ) “Or there comes the command (amr) of your Lord?” [TMQ Surah Nahl: 33], and, (فَجَاءَهَا) “Our Punishment came suddenly.” [TMQ Surah A’raf: 4]. Arabs used to say ‘وصل الأمير’ ‘The leader has arrived,’ when the leader’s messenger or his command arrived and this was due to the subject (baab) of ‘metaphorical attribution with ellipses.’

Thus, the verse (إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِّنَ الْغَمَامِ) ‘but that Allah should come to them in covers of clouds’ means the command (amr) of Allah (swt) comes to them with the covers of clouds. The word (فِي) ‘in’ here means ‘with-مع’ like the saying of Arabs ‘أقبل الأمير في العسكر’ ‘The leader marched ‘in’ the army’ i.e. with the army. The word (ظُلَلٍ) is the plural of the word (ظلة), meaning shadow, which means all that casts a shadow upon you.

Accordingly, the meaning of the verse is: “Those who fail to enter Islam completely do

not wait except for the arrival of command of Allah for their punishment accompanied by dark clouds and angels.” There is a great threatening and powerful, expressive, visualization in this. Dark clouds are usually thought of as mercy, but here they come to them with torment, indicating the horror of what was prepared for them, in terms of severity of the punishment. And when the angels of torment come towards them, it explains the extent of terror and how awful the matter is.

6. And there is great threat and emphasis on punishing them in the last verse, with what they deserve as clarified in the previous verse. However, here the punishment is stated in the literal form (manTuq). As for the previous verse, verse 209, the punishment is stated in the implicit form/by inference (mafhum). The first verse, verse 209, informs them that Allah (swt) is Exalted and Wise and punishes for their deviation. Here, the Punishment of Allah (swt) for them comes in the form of evidencing by indication (dalaaalat ul-ishaarah). It is not mentioned in the form of text, literally/explicitly (manTuq). Instead, it mentions فَأَعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ (“then know that Allah is Exalted and Wise.” حَكِيمٌ). As for the following verse, verse 210, the threat to punish is mentioned literally (manTuq), as, هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِّنَ الْغَمَامِ وَالْمَلَائِكَةُ (“Do they await but that Allah should come to them in the covers of clouds and the angels [as well]?”

Thus, both rejection of partial entry into Islam

and punishment for those who do not enter Islam completely, are conclusive matters that cannot be changed.) (وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ) “The matter is [then] decided. And to Allah [all] matters are returned.”

Our Devotion to Allah (swt) and His Messenger (saw) Comes Before Our Devotion to Family and Career

In our era, devotion to family affairs, parenting, studies, career, business or trade comes before devotion to our Islamic duties towards the Islamic community (jamaa'ah) and the Deen. Such shortcoming is costly at a time that the oppression upon the Islamic Ummah has reached an all-time high. It seems as if the rulers of the Muslims are undertaking oppressive initiatives on behalf of the colonialists, without even trying to justify their stances. Major initiatives taken against the Ummah, its resources, its Deen and its lands no longer occur one after another. Several initiatives are underway in parallel at any given time. Indeed, it is upon every single Muslim to give their full share to the work for the restoration of the Khilafah (Caliphate) on the Method of the Prophethood. So it must not be that the civilian, upon whom it is a duty to carry the call for Islam, neglects his duty, giving family responsibilities as an excuse. It must not be that the army officer, upon whom it is a duty to grant the Nussrah to re-establish Islam as a state, fails in his responsibility on the grounds that he is committed to his demanding profession.

Indeed, man is inclined to his family and



career by his nature. Such inclinations come from the instinctive constitution of man that Allah (swt) has created. Man has the instinct of procreation, so he feels mercy towards his offspring and compassion towards his parents. Man has the survival instinct, so he feels a sense of responsibility towards his studies, career or business. He has a drive to excel and honor his commitments. This is the origin of the conflict that man feels whenever he is asked to commit to a cause beyond his individualistic needs. In the Western world, devoid of guidance, there is much talk of work-life balance, quality time and sparing time for the community at large. The conflict cannot be resolved as the Western way of life is man-made, flawed and deficient. The man-made solutions do not resolve the conflict properly, providing tranquility. So, people are widely afflicted by guilt, regret, anxiety, stress and depression, as they juggle demands upon them, failing to strike a balance.

However, the Muslims are blessed with guidance from Allah (swt), Who created both man and his instincts. His (swt) Knowledge and Wisdom has no limitations whatsoever. Alhamdulillah for Islam that is the complete guidance. It is Islam that determines the balance in life and the priority in duties. It is the one Deen that firmly connects what came before and what came after, with this life. By doing so, it provides the elusive enlightenment that those afflicted by secularism seek. The enlightened

one is the one who connects this life with what came before and what comes after life. Beyond this, Islam did not leave the inclination towards family affairs, trade and business to the instinctive desire alone. Instead, Islam shaped the inclination according to a clear conception of its proper place in life, with respect to Islam and Jihad. Allah (swt) said, **قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِّنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ** “Say: If your fathers, your sons, your brothers, your spouses, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allah and His Messenger, and striving hard and fighting in His cause, then wait until Allah brings about His decision (torment). And Allah guides not the people who are doers of evil.” [Surah At-Tawbah 9:24]. So according to the noble ayah, the love for fathers, sons, brothers, spouses, kindred, houses, trade and business must not come before the love for Allah (swt) and His Messenger (saw). This love for Allah (swt) and His Messenger (saw) is Obligatory (Fard). Love is an inclination (mayl) which shapes the behavioral disposition (nafsiyyah) of man. The love of Allah (swt) and His Messenger (saw) is the type Allah (swt) has linked to a Sharee’ah concept, thereby making it Obligatory. Al-Azhari said, “A servant’s love for Allah and His Messenger means obeying them

and following their command.” Al-Baydaawi said, “Love is the will to obey.” Ibn ‘Arafah said, “Love in the language of Arabs means willing a thing uprightly.” Az-Zajjaaj said, “Man’s love for Allah and His Messenger is to obey them and to accept what Allah (swt) has commanded and the Messenger of Allah (saw) has brought.” So this inclination is molded by Islam. The instinctive desire for family and career is overwhelmed by the desire to worship Allah (swt) and fulfill the duties in Islam.

Islam did mandate Obligations (faraa'id) towards parents, children, family, trade and business. Islam did praise the one who is devoted to maintaining the relations with the family. Islam does commend working conscientiously to fulfill the contracts of hiring and business as much as he can. However, the Islamic Ummah is not charged with these matters alone. It is a unique Islamic Ummah that has been charged with guiding all of humankind to the light of Islam. There is no Prophet after Rasul Allah (saw), so it is upon the Ummah to carry the call of Islam. The Islamic Ummah is the best Ummah brought forwards to humankind, because it enjoins the good and forbids the evil. It is the Islamic Ummah that establishes Islam as a way of life as an example for all of humankind. It is the Islamic Ummah that calls the world to embrace Islam through a powerful Dawah. Moreover, when a people are inclined to Islam after receiving the Dawah, it is the Islamic Ummah that removes

their rulers by Jihad of its armed forces. This is so that Islam can be practically implemented over them. The Muslim is not limited to the affairs of family and trade alone. His vision extends far beyond these matters, widened by the desire for the implementation of Islam, Dawah and Jihad. It is this powerful vision that allows him to sacrifice time from his family and trade, so that the prime of his time and the peak of his efforts is devoted for Allah (swt) and His Messenger (saw). The Muslim prioritizes the work for the resumption of Islam as a way of life, the establishment of the Dawah and the restoration of Jihad as an organized and global initiative.

Throughout its centuries, the Islamic civilization brought forth personalities that were vehicles for change in society and the world. It made each and every Muslim care for the Islamic community and his Deen, compelling him to put asides personal ambitions and aspirations for the sake of Allah (saw). Thus, within the glorious age of the Sahaba (ra) and beyond it, Islam brought forth those who achieved extraordinary works to further the cause of Islam. Islam brought forth the civilian businessmen who enjoin the good and forbid the evil, transforming their era and the era of those to come. It brings forth that the military general who is aware that his duty is not just fighting the enemies, but also carrying the Dawah to Islam to them, before the fighting.

Let us consider and reflect both cases, so that we benefit in our age.

Let the civilians consider the example of the businessman and Aalim, Imam Abu Hanifah (rh). Abu Hanifa (rh) was a skilled trader and had a profitable business. His Rizq was such that he personally granted his students what is now called “scholarship,” taking care of their financial maintenance, so they could devote themselves to learning Deen from him. Beyond his business, however, Imam Abu Hanifah excelled in the field of knowledge of Islam and its teaching. Imam Abu Hanifah was extremely devoted in the noble pursuit of seeking knowledge. It is mentioned in “Introduction to Marginalia of Ibn Abidin” (مقدمة حاشية ابن عابدين), رأى الإمام أبو حنيفة غلامًا يلعب بالطين ، فقال له: يا غلام ، إياك والسقوط في الطين، فقال الغلام للإمام إياك أنت من السقوط ، لأن سقوط العالم سقط العالم “Imam Abu Hanifa saw a boy playing with mud, so he said to him: O boy, beware of falling into the mud. So the boy said to the Imam: Beware from falling, because the fall of an Aalim is the fall of the world.” Ibn Abideen then narrated, فكان أبو حنيفة لا يفتي بعد سماع هذه الكلمة إلا بعد مدارسة المسألة شهرًا كاملًا مع تلامذته “Imam Abu Hanifah did not issue a fatwa after hearing these words, except after studying the issue for a full month with his students.”

Asides from teaching his students, Imam Abu Hanifah (rh) was mindful of his duty to enjoin the good and forbid the evil, ensuring the rulers did not deviate from Islam. Imam Abu Hanifah

warned his student, Abu Yusuf, كما من السلطان كما أنت من النار، تنتفع بها وتتباعدها، ولا تدن منها؛ فإنك تحترق Beware of the Sultan as you are with Fire, you benefit when you are from it and you will not draw near to it without being burnt and be harmed by it, for the Sultan sees for none what he sees for himself.” Imam Abu Hanifa stated, إذا رأيت العالم If you see the Aalim going to the gates of the rulers, accuse him in his Deen.”

Indeed the wise stance of Imam Abu Hanifah to avoid being close to the rulers is consistent with a hadith narrated by Tabaraani, where RasulAllah (saw) said, «إِيَّاكُمْ وَأَبْوَابَ السُّلْطَانِ، فَإِنَّهُ قَدْ» Beware of the gates of the rulers, for they herald severe downfall.” Moreover, the ruler at the time of Imam Abu Hanifah was subject to his severe accounting, at a time that the Khilafah existed and ruling was by Islam. So what of now when the Khilafah is abolished and the ruling by kufr dominates the Muslim Lands? How must those who are zealous to follow the Fiqh of the great Imam Abu Hanifah be today? How can they be silent as the rulers destroy the economy through interest (riba), inviting war from Allah (swt) and His Messenger (saw)? How can they be silent as Occupied Kashmir cries for help, but there is no mobilization of the armed forces to ensure its liberation by Jihad? How will preservation of masajid ever be compensation for the preservation of the

Deen as a way of life?

Let the Muslim military officer of today consider Khalid ibn al-Walid (ra), who is respected by generals the world over for his brilliance and creativity in military strategy and tactics. As well as his commitment to fighting in the Path of Allah (swt), he was skilled in the Dawah to Islam. During the Battle of Yarmuk, one of the Roman commanders by the name of Georgius stepped forward from the line of soldiers, asking to meet Khalid ibn al-Walid (ra). Khalid (ra) went to meet him and they drew so close that the necks of their horses met. Georgius asked, “O Khalid! Towards what do you call?” Khalid (ra) replied, “To the testifying that there is none worthy of worship but Allah and that Muhammad (saw) is His servant and Messenger, and the acceptance of everything that he has brought from Allah.” Georgius then asked, “What about those who do not accept this?” Khalid (ra) replied, “Then they will pay the Jizyah and we will protect them.” Georgius then asked, “What if they do not give it?” Khalid (ra) replied, “Then we will declare war against them and fight them.”

The great military general, Khalid (ra) made clear his awareness of the duty on the Muslim general regarding Dawah and Jihad. If the people of a land embrace Islam, Islam is implemented upon them. If the people of a land accept to pay Jizyah, Islam is implemented upon them whilst they remain as non-Muslim

citizens, protected by the state. If they refuse, the army of the Khilafah fights their army until the Khilafah is able to implement Islam upon them, facilitating their entry into Islam by seeing its practical implementation. As a product of the Islamic military culturing, Khalid's (ra) knowledge extended beyond the rulings on Jihad alone. He (ra) then engaged in a detailed conversation with Georgius about Islam itself, after which Georgius embraced Islam and then asked Khalid, "Teach me Islam." So, Khalid (ra) took him to his tent, poured a waterbag of water over him and then led him in performing two rak'ahs of prayer. Khalid (ra) and Georgius continuously fought the Romans until Georgius received martyrdom. So here we see that Khalid (ra) was not just the Sword of Allah (swt), he was a knowledgeable Da'i towards Islam. He (ra) did not need to refer Georgius to an Alim regarding the rulings of Jihad, the Aqeedah of Islam or the practice of Islam. Khalid (ra) himself possessed the necessary knowledge in these essential matters.

So let the proud sons of Khalid (ra) consider the example of Khalid (ra) as it must be considered. Let them consider at a time when Masjid Al-Aqsa and Occupied Kashmir are under occupation, whilst the Dawah and Jihad are suspended. Let them consider at a time that the relation with the Western generals is not of inviting them to Islam or facing them on the battlefield, but of co-operation, alliance and

joint action. How will professionalism in fighting ever compensate for such sin and neglect? How?! Imam Ahmad and Abu Dawud (this is the version of Abu Dawud) recorded that Ibn `Umar said, “I heard the Messenger of Allah saying, « إِذَا تَبَايَعْتُمْ بِالْعَيْنَةِ وَأَخَذْتُمْ بِأَذْنَابِ الْبَقَرِ وَرَضِيْتُمْ بِالزَّرْعِ، وَتَرَكْتُمُ الْجِهَادَ سَلَّطَ اللَّهُ عَلَيْكُمْ ذُلًّا لَا يَنْزِعُهُ حَتَّى تَرْجِعُوا إِلَى دِينِكُمْ ” “If you transact in `Iynah (a type of Riba), follow the tails of cows (tilling the land), become content with agriculture and abandoned Jihad, Allah will send on you disgrace that He will not remove until, you return to your Deen.”

Thus, let each and every one of us consider, whether we are the businessman, military officer, corporate worker, Aalim, journalist or student, the balance between family and trade, on the one hand, and striving to restore Islam as a way of life, carrying the Dawah to all humankind and Jihad on the other hand. Let us be true in our love for Allah (swt) and His Messenger (saw), dedicating ourselves to our Deen. Indeed, the dawn of Islam is visible, so let us strive for the pleasure of Allah (swt).

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عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
كَانَتْ بَنُو إِسْرَائِيلَ تَسُوسُهُمُ الْأَنْبِيَاءُ
كُلَّمَا هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ
وَإِنَّهُ لَا نَبِيَّ بَعْدِي، وَسَيَكُونُ خُلَفَاءُ فَيَكْتُرُونَ
قَالُوا فَمَا تَأْمُرُنَا قَالَ فُوا بِيَعَةِ الْأَوَّلِ فَأَلَّوْا
أَعْطَوْهُمْ حَقَّهُمْ، فَإِنَّ اللَّهَ سَائِلُهُمْ عَمَّا اسْتَرَعَاهُمْ

Narrated Abu Huraira:

The Prophet (ﷺ) said, "The Israelis used to be ruled and guided by prophets: Whenever a prophet died, another would take over his place. There will be no prophet after me, but there will be Caliphs who will increase in number." The people asked, "O Allah's Messenger (ﷺ)! What do you order us (to do)?" He said, "Obey the one who will be given the pledge of allegiance first. Fulfil their (i.e. the Caliphs) rights, for Allah will ask them about (any shortcoming) in ruling those Allah has put under their guardianship."

Sahih al-Bukhari

Islamic Ruling About the Contemporary Ongoing Fighting Between Muslims Part- 1

Ustadh Shaif Saleh Al-Sharadi – Sanaa

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Ever since Allah (swt) blessed this Ummah with the message of Islam, brought by the Noble Messenger of Allah (saw), to lead the people out of the darkness into the light, the concept of Jihad was clear to the Muslims and so they did not fight against the disbelievers in Mecca. This is because the Messenger of Allah (saw) taught them that the method to change the ignorant (Jahiliyyah) society is through intellectual conflict, political struggle and seeking Nussrah from the people of power in order to establish the Islamic State.

When the Messenger of Allah (saw) and His noble Companions (ra) established the first Islamic state in Madina Munawwara, rulings of Jihad were revealed and Muslims understood Jihad as the Messenger of Allah (saw) taught them. The concept of Jihad remained clear in the era of the Islamic State until its fall during the year 1924. With the advent of colonialism, the intellectual and cultural invasions of Western capitalism reached the Muslim lands. Many Islamic rulings were distorted. Amongst those

were the rulings of Jihad. Hence, the meaning of Jihad fell from its true from what it used to uphold, to what is happening nowadays. Each group from amongst the agents of colonialism twist the Sharia texts to demonstrate that it is performing the required Jhad, in order to persuade its followers to keep holding on to the reins of power at the expense of Muslim blood. Each group considers its followers as martyrs and claims that their abode will be Jannah and the abode of their enemies, who are in conflict with them over power, to please the Western colonialist states, will be Hellfire.

Hence it is necessary to have a correct understanding regarding the ongoing infighting between the Muslims. Here, we will clarify the relevant Islamic rulings in order to adopt the correct stance that pleases the Lord of all Creation. What is Jihad according to Shariah? Jihad is the fighting against the disbelievers to uphold and raise the word of Allah (swt) as the highest. The reasons for its declaration are two matters, and they are: repelling the aggression and carrying the Islamic call (dawah), i.e. to break the obstacles against Islam in order to reach the people and to remove them in order to convey the Message of Islam

Jihad falls under special category of fighting (Qitaal), as fighting is general and Jihad is particular. Therefore, every Jihad is fighting, but the opposite is not correct i.e. not every fighting is Jihad. The fighting between people

can be classified into three categories:

First: Fighting of disbelievers between themselves. It is considered invalid irrespective of whether it is for the sake of different beliefs in the religion of disbelief, or for the sake of greed and interests.

Second: Fighting of Muslims against the disbelievers to raise the word of Allah (swt) as the highest. This is Jihad in the path of Allah.

Third: Fighting of Muslims between themselves. This is the subject which we will be addressing.

Fighting between Muslims is of two types. 1- Legitimate and permissible fighting, 2- Unlawful and forbidden fighting.

Legitimate and Permissible Fighting:

It is classified as follows:

- 1- Fighting the People of Rebellion (قِتَالُ أَهْلِ الْبَغْيِ)
- 2- Fighting the Usurper of Authority (قِتَالُ مَغْتَصِبِ السُّلْطَةِ)
- 3- Fighting the Highway Robbers (قِتَالُ الْمُحَارِبِينَ)
(Hiraba (الْحِرَابَةُ))
- 4- Fighting to Protect the Private Sanctities (قِتَالُ الدِّفَاعِ عَنِ الْحُرْمَاتِ الْخَاصَّةِ)
(قِتَالُ الصِّيَالِ)
- 5- Fighting to Protect the Public Sanctities (قِتَالُ الدِّفَاعِ عَنِ الْحُرْمَاتِ الْعَامَّةِ)
- 6- Fighting Against the Deviation within Ruling (الْقِتَالُ ضِدَّ انْحِرَافِ الْحُكْمِ)
- 7- Fighting to Establish the Islamic State (الْقِتَالُ لِتَأْثِيرِ الْإِسْلَامِ)

(من أجل إقامة الدولة الإسلامية)

8- Fighting for the Unity of Muslims (القتال من أجل الوحدة بين المسلمين)

Since the previous examples of conflicts between Muslims in history have little similarity with the ones which are ongoing today between Muslims, we will therefore mention them only briefly, whilst giving more room for discussion on realities similar to the infighting raging between Muslims today. Before discussing these subjects, we need to clarify who actually is considered a martyr, as Martyrdom is amongst the consequences of Jihad.

A Martyr (شهيد Shaheed) is the one who is killed by the disbelievers during the battle while fighting to raise the word of Allah (swt) as the highest. Martyrs are of three categories:

First Category of Martyr: Martyr in this world and Hereafter. He is the one who fought the disbelievers to raise the word of Allah as the highest and was killed during the battle between Muslims and disbelievers either in the lands of Kufr or in the lands of Muslims. Allah (swt) says, **وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ** “And consider not those who were killed in the path of Allah as dead; nay, they are alive and are provided sustenance from their Lord”. (Surah aali Imran 3:169). This is regarding the martyr for whom the Ahkam Shariah were revealed. And if the word ‘martyr’ is said, then this is what is meant by martyrdom and he is the true martyr. As for the one who is killed in

the battle against the rebels, for instance, he is not a martyr. The one, who is wounded in the battle against disbelievers and then he is fully healed from the wound, dying after that, he is not a martyr either. There are special rulings specific to a martyr. As for what Allah (swt) has informed us, that the martyr is alive, it is specific to whoever is killed in the battle against the disbelievers while upholding the word of Allah (swt) as the highest, or the one who was wounded in battle and died as a result of that wound.

The ruling for the said martyr is that he is neither to be washed nor shrouded. Instead he must be buried along with his blood and clothes. Ahmed reported that the Messenger of Allah (saw) said, regarding those who were killed in the battle of Uhud, لَا تُغَسَّلُوهُمْ فَإِنَّ كُلَّ جُرْحٍ أَوْ كُلِّ دَمٍ “Do not wash them, indeed each wound or each blood will emit the odor of musk on the day of resurrection, and do not pray upon them.” [Ahmed]

This is evidence regarding the prohibition of offering Janazah prayer for the Martyr. Abu Dawood and Tirmidhi reported from Anas (ra) that: أَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يُصَلِّ عَلَى قَتْلَى أَحَدٍ وَلَمْ يُغَسَّلْهُمْ “The Prophet (saw) did not pray janazah for those who were killed in the battle of Uhud and he (saw) did not wash them.” [Bayhaqi]

Second Category of Martyr: He is a martyr in the hereafter without the rulings of a martyr in this world, i.e. he has the reward of martyr

in the Hereafter and the rulings of martyr do not apply to him in this world; Hence he will be washed, shrouded and jinazah prayers will be offered. It was reported by Bukhari and Muslim that Abu Huraira (ra) narrated that Messenger of Allah (saw) said: **الشُّهَدَاءُ خَمْسَةٌ الْمَطْعُونُ، وَالْمَبْطُونُ، وَالْغَرِقُ وَصَاحِبُ الْهَدْمِ، وَالشَّهِيدُ فِي سَبِيلِ اللَّهِ** “Five are martyrs: They are those who die because of plague, abdominal disease, drowning or a falling building and the martyrs in Allah’s Cause.”

Third Category of Martyr: He is a Martyr of this world and not in Hereafter. Hence rulings of Martyr are taken upon him in this world where he will neither be washed nor be prayed upon, rather he will be shrouded in his clothes. He is the one who fought the disbelievers for the sake of showing off or for something similar to that. It is reported by Muslim from the narration of Abu Musa Al-Ashari, **أَنَّ رَجُلًا أَعْرَابِيًّا أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ الرَّجُلُ يُقَاتِلُ لِلْمَغْنَمِ وَالرَّجُلُ يُقَاتِلُ لِيُذَكَّرَ وَالرَّجُلُ يُقَاتِلُ لِيُرَى مَكَانَهُ فَمَنْ فِي سَبِيلِ اللَّهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَاتَلَ لِيُكُونَ كَلِمَةُ اللَّهِ أَعْلَى فَهُوَ فِي سَبِيلِ اللَّهِ** “A man came to the prophet (saw) and said: ‘Oh Messenger of Allah! One man fights for booty, another fights to win fame, and the third fights for show off. Which of them is fighting in the cause of Allah?’. The Messenger of Allah (saw) replied: **مَنْ قَاتَلَ لِيُكُونَ كَلِمَةُ اللَّهِ أَعْلَى فَهُوَ فِي سَبِيلِ اللَّهِ** “The one who fights so that Word of Allah be exalted, is the one who fights in the Cause of Allah.”

Classification of legitimate fighting between

the Muslims:

1- Fighting the People of Rebellion (قَتَالُ أَهْلِ) (الْبَغْيِ): The People of Rebellion are a group of people who unite for three matters. Rebelling against the state's authority by refraining to perform the rights and obeying the laws, working to topple the head of state or to acquire strength and power for themselves. It is the presence of power within the rebellion that may enable them to take control. As for Al-Khuruuj- i.e. Leaving (out of disobedience): The word 'al-Khuruuj (الخروج)' is synonymous with armed rebellion or civil war or internal fighting or using weapons or using violence in a way to achieve the political objectives for which the rebellion occurred. The Obligation (فرض Fard) regarding the People of Rebellion is to fight them with the intention of deterring them, and to discipline them and to return them to the obedience of the Khaleefah. It should not be fought with the intention of killing them and wiping them out. Fighting them is only a disciplinary matter and not an intent to wage war. Those who fight the People of Rebellion are not Martyrs according to the Shariah i.e. Martyrs of this World and Hereafter. Rather, they are only the Martyrs of the Hereafter and they will have the reward of the Martyrs in the Hereafter. As for this world, rulings of Martyrs will not be applied to them and hence they will be washed, shrouded and prayed upon like the rest of the deceased Muslims. Although fighting the People of Rebellion is considered legitimate,

however it is not considered Jihad in the Path of Allah, unless the People of Rebellion were disbelievers and not Muslims.

2- Fighting the Usurper of Authority (قتال مغتصب): Authority in Islam rests with the Ummah and the Ummah delegates the Authority to the ruler under the contract that the ruler will rule over them by the Book of Allah (swt) and Sunnah of Messenger of Allah (saw). It is reported by Muslim that the Messenger of Allah (saw) said, وَمَنْ بَايَعَ إِمَامًا فَأَعْطَاهُ صَفْقَةً يَدِهِ وَثَمَرَةَ قَلْبِهِ فَلْيُطِعهُ إِنَّ اسْتِطَاعَ فَإِنْ جَاءَ آخَرَ يُنَازِعُهُ فَاضْرِبُوا عُنُقَ الْآخِرِ “If a man takes an oath of allegiance to a leader, and puts his hand on his hand and does it with the sincerity of his heart, he must obey him as much as possible. If another man comes and contests him, then behead the other one.”

Hence, Pledge of Allegiance (بيعة) is the method to appoint the Khalifah and for his succession, and taking covenant from the previous ruler is not considered the method. Overpowering and seizure of power through oppression and force are not methods either. It is considered as one of the oppressions (مظلمة) by the Usurper of Authority (مغتصب السلطة) against the rights of the Ummah. In this situation, the Ummah has the right to fight to recover what was usurped from her. Whoever is killed in this fighting is the Martyr of Hereafter i.e. he will have the reward of the Martyr in the Hereafter. It was narrated in Musnad Ahmed bin Hanbal that Messenger of Allah (saw) said, ومن قتل دون

“He who dies in defending against the oppression is martyr” *مظلّمته فهو شهيد*

The Shariah ruling is that it is Mubah (Permissible) to fight the Usurper of the Authority. This is because the owner of the rights has a right to give up what he possesses, either to the usurper or to the others. And similarly, he has the right to fight in defense of this right. Hence, if the Ummah gives the Pledge of Allegiance to this Usurper through Consent and Choice (*رضا واختيار*), the reality of Usurpation of the Authority is annulled and the affairs are considered to be starting to run naturally. If the Ummah does not give a Pledge of Allegiance to the Usurper of Authority, then there will be two cases.

First Case: The refusal of the Ummah to fight against the Usurper although she is capable of that. In this case, the Ummah falls into the sin after three days from the seizure of power by the usurper. This is because the Shariah ruling is that it is not allowed for the Ummah to remain without Pledge of Allegiance of the Imam upon her neck, for more than three days, whilst she is capable of that. Umar (ra) had restricted only three days to the People of Shura to choose one from amongst themselves for the Khilafah, as they were the representatives of the Ummah and that the post of Khilafah is not to be, without their consent. Then Umar (ra) ordered to kill those who oppose what the majority had agreed upon. This was not opposed by any of the Companions (ea) of the Prophet (saw) and

it is thus the Ijma as-Sahaba (Consensus of the Companions (ra)). Hence, within three days, the Ummah either has to either fight the Usurper in order to give Pledge of Allegiance to whom she agrees to or give Pledge of Allegiance to whom she agrees to in order to fight along with him against the Usurper. As for granting consent to this Usurper and giving him the Pledge of Allegiance, Sheikh Taqiuddin (ra) says in his Book 'Khilafah,' "if a usurper were to seize power by force he would not become Khaleefah, even if he declared himself to be the Khaleefah of the Muslims". He then says, "However, if the usurper managed to convince the people that it would be in the interest of the Muslims to give him their Bai'ah and that the implementation of the Shar' rules obliges them to give the Bai'ah, and they were convinced of that and accepted it and then gave him the Bai'ah by consent and free choice, he would become Khaleefah from the moment that the Bai'ah was given to him by consent and choice."

Second case: The refusal of the Ummah to fight against the Usurper, when she is not capable of that. In this case, it is Obligatory (فرض Fard) upon the Ummah to proceed in the path of gathering the power with which she can fight the Usurper and eliminate him, as long as she does not want to give him the Pledge of Allegiance. In this regards, the Ummah is excused from the Pledge of Allegiance of the Imam upon her neck, after more than three

days, since the Ummah is overpowered in its matter, Allah (swt) said, لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا, “Allah does not burden a soul except [with that within] its capacity.” [Surah al-Baqarah 2:286] The Messenger of Allah (saw) said, رَفَعَ عَنْ أُمَّتِي الخَطَأَ وَالنَّسْيَانَ وَمَا اسْتَكْرَهُوا عَلَيْهِ “Allah has forgiven my nation for mistakes and forgetfulness, and what they are forced to do” [Reported by Tabarani and Dar Al Qutni].

Amongst the examples of Usurpers of Authority is Yazid bin Muawiya. He took the Pledge of Allegiance for himself through coercion, and any pledge that is taken from the people by force becomes invalid. The majority of the representatives of Muslims refused the Pledge of Allegiance to him as mentioned in ‘Tareekh at-Tabari’. This was the reason for Abdullah bin Zubair (ra) and Husain bin Ali (ra)’s revolt in order to return the authority to the Ummah from the Usurper. Fighting the Usurper of Authority is a legitimate right, however it is not considered Jihad in the Path of Allah. And it is the special case within the cases of fighting rebellion.

3- Fighting the Highway Robbers (قِتَالُ الْمُحَارِبِينَ) (Hiraba (الْحِرَابَةُ))

Highway robbers (الْمُحَارِبِينَ) or bandits (People of Hirabab) are terrorizing groups from amongst Muslims, or they can be apostates or people of Dhimma who have left the Pledge of Allegiance and have started relying on what they have in terms of power and weapons, with the intention

of looting, pillaging or killing or causing terror amongst the people. They usually live outside the cities, in villages, mountains, plains and deserts.

The obligation in the rights of highway robbers (Muhaariboon) is to call them to throw down their weapons and surrender themselves, by preaching and reminding. If they return, they will be forgiven, otherwise they will be fought with. It is the obligation upon the state to send a fighting force to confront them and to cut off their harm upon the Muslims. Fighting the Muhaariboon is considered legitimate, however it is not Jihad in the path of Allah unless the highway robbers are disbelievers.

4- Fighting to Protect the Private Sanctities (قتال الدفاع عن الحرمات الخاصة) (Fighting the Assaulter (قتال الصَّيَال))

The Assaulter (Sayyal الصَّيَال) is the one who transgress against the private sanctities such as the soul, wealth and honor. This came in the final sermon of the prophet (saw) in the Farewell Hajj as reported in Bukhari and Muslim, فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا “Indeed, your blood, your properties, and your honor are sacred to one another like the sanctity of this day of yours, in this month of yours, in this (sacred) town (Mecca) of yours, so let the attender inform the absentee.”

These are the private sanctities as they are

particular to each individual to some extent and they are distinguished from public sanctities.

Fighting to Protect the Private Sanctities:

First: Fighting to defend the soul and it has three cases.

1- Fighting to defend the soul is Obligatory (فرض Fard), if the assaulting transgressor is a disbeliever or a beast or a Muslim, whose blood is no longer a sanctity, such as the married fornicator, the one who leaves Salah or the one who kills in the public places. Allah (swt) said, **وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ** “Do not throw [yourselves] into destruction with your [own] hands” [Surah al-Baqarah 2:195]

2-Fighting to defend the soul is Recommended (مندوب Mandub). It is Permissible (مباح Mubah) to surrender to be killed, if the transgressor is a Muslim whose blood is sacred, and if it does not lead to specific abuses against women and children, otherwise it is Obligatory to defend the soul. Similarly, it is not permissible to surrender to be killed, if the surrendering person is amongst the people of authority or ulema, as in such a case that their killing would disrupt the interest of the ummah.

3- Surrendering to be killed is Mubah, in such a case that the intention of the transgressor is targeting a single person alone, without threat of public strife.

Second: Fighting to defend the honor

Defending the honor is Obligatory without

any disagreement. Sometimes the defense is by the woman whose honor is about to be assaulted, or by her husband or her relatives or any Muslim who is not related to her. This is because honors are the sanctities of Allah (swt) upon the earth and assaulting them is of the ugliest of evils (منكرات munkaraat). It is mentioned in the hadith of the Prophet (saw) about the legitimacy of removing the evil (منكر munkar) through force, مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ, “Whoever amongst you sees the evil (munkar), let him change it by his hand” [Muslim]

Third: Fighting to defend the wealth

a- Fighting to defend the wealth is Obligatory due to the saying of the Messenger of Allah (saw): وَمَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ “He who dies while defending his property is a martyr” [Muslim]. This will be in the following cases: 1. wealth of the defender in relation to the rights of others such as lease (rental) or mortgagw 2. Wealth which is vital on a condition that the defender is not exposed or endangered. 3. Wealth which is the wealth of others.

b- Fighting to defend the wealth is Mubah, in a case when the assaulter seeks something of little importance such as a garment or food. Hence defending wealth in such a case is Permissible and not Obligatory.

c- Leaving the fight to defend the wealth is obligatory in such a case, such that if the transgressor is the legitimate ruler with authority (i.e. sultan). It is mentioned in Muslim that the

Messenger of Allah (saw) said, **يَكُونُ بَعْدِي أُمَّةٌ لَا يَهْتَدُونَ بِهُدَايَ وَلَا يَسْتَتُونَ بِسُنَّتِي وَسَيَقُومُ فِيهِمْ رَجَالٌ قُلُوبُهُمْ قُلُوبُ الشَّيَاطِينِ فِي جُثْمَانِ إِنْسٍ قَالَ قُلْتُ كَيْفَ أَصْنَعُ يَا رَسُولَ اللَّهِ إِنْ أَدْرَكْتُ ذَلِكَ قَالَ تَسْمَعُ وَتُطِيعُ لِلْأَمِيرِ وَإِنْ ضُرِبَ ظَهْرُكَ وَأُخِذَ مَالُكَ فَاسْمَعْ وَأَطِعْ** "There will be leaders after me who will not be led by my guidance and who will not adopt my ways? There will be among them men who will have the hearts of devils in the bodies of human beings. I said: What should I do O Messenger of Allah, if I (happen) to live in that time? He (saw) replied: You will listen to the Amir and carry out his orders; even if your back is flogged and your wealth is snatched, you should listen and obey."

Fighting the assaulters is legitimate, however, it is not Jihad in the path of Allah (swt) unless the assaulter is a disbeliever. If the defender is killed, he will be amongst the martyrs of the Hereafter alone.

To be continued

Islam: The Cure for Racism

The 2020 Black Lives Matter protests have now extended into their fourth month, casting a long shadow over the upcoming US presidential election. The civil unrest was sparked by the murder of George Floyd on 25th May 2020 and is fuelled by decades of institutionalised racism. Members and allies of the marginalised African-American communities now rally onto the streets in objection to the discrimination and oppression that has long since plagued the country.

The disease that is racism is nothing modern. It has afflicted the institutions of men for centuries, giving rise to some of the worst known examples of genocide, slavery, social injustices and war.

A prime example of this racism is the prejudice of the British colonialists against the natives of the Indian Sub-Continent. It was the British imperialists who considered themselves superior to the natives, a sentiment best expressed in the words of the British Prime Minister, Winston Churchill, when he referred to the natives as “a beastly people.” It was his government that looted the land of its riches, leeched from its grain supply to increase British stocks, and scuppered the economy of the Sub-Continent, leaving millions dead or in a state of abject destitution. A direct result of all this pillaging and looting was the Bengal

Famine which led to the deaths of three million natives. Yet, instead of admitting responsibility for the catastrophe, the Prime Minister chose to place the blame on the natives themselves, claiming that “they were breeding like rabbits,” and therefore the cause of the food shortage.

It is clear that there is nothing that racism offers that is ethical or virtuous and Islam strictly forbids it. In regards to those who discriminate on the basis of race, Allah (swt) inspired RasulAllah (saw) to say, « يَا أَيُّهَا النَّاسُ إِنَّ رَبَّكُمْ وَاحِدٌ وَإِنَّ أَبَاءَكُمْ وَاحِدٌ أَلَا لَا فَضْلَ لِعَرَبِيٍّ عَلَى عَجَمِيٍّ وَلَا لِعَجَمِيٍّ عَلَى عَرَبِيٍّ وَلَا لِأَحْمَرَ عَلَى أَسْوَدَ وَلَا لِأَسْوَدَ عَلَى أَحْمَرَ إِلَّا بِالتَّقْوَى إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ اتَّقَاكُمْ ” “O people, your Lord is one and your father Adam is one. There is no favor of an Arab over a non-Arab, nor a non-Arab over an Arab, and neither white skin over black skin, nor black skin over white skin, except by Taqwa (piety). Indeed, the most noble of you in the sight of Allah is the most righteous (have Taqwa) of you.” [Bayhaqi]

Indeed, the Prophet (saw) never discriminated on the basis of racial differences and as such the earliest generation of Muslims were of a diverse racial stock. There was Bilal ibn Rabah (ra) the Abyssinian, Salman al-Farsi (ra) the Persian, and Suhayb ibn Sinan (ra) the Roman.

The Companions (ra) of the Prophet (saw) differed in the tribes and races that they belonged to but it was Islam that unified them all. Truly, there is no bond that can compete with that which exists between the believers

for it is not founded upon any selfish desires or worldly self-interests, but rather upon the sincerity of worshipping Allah (swt). Allah (swt) revealed in the Quran, (إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا) (“The believers are but a single brotherhood, so make settlement between your brothers. And fear Allah that you may receive mercy.” [Surah al-Hujarat 49:10]

Any philosophy or concept that threatens to sabotage this brotherhood is condemned in Islam. The brotherhood is not to be divided on ethnic, linguistic or regional lines and no political party can ever be established on such divisions of ignorance. RasulAllah (saw) said, (مَنْ قُتِلَ تَحْتَ رَايَةٍ عُمِّيَّةٍ يَدْعُو عَصَبِيَّةً أَوْ يَنْصُرُ عَصَبِيَّةً فَقَتْلُهُ » «The 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].

From these divinely revealed evidences, it is clear that racism has no place in Islam.

The true virtue of Islam, however, is exhibited in the fact that not only does it refuse to condone bigotry, it simultaneously erases any mind-set that could lead towards it.

Racism is nothing more than an act of prejudice, one born out of the insecurities that arise within an individual when they experience a crisis of identity. The individual deems this crisis as a threat and this invokes the survival instinct. This leads the individual towards

reaffirming their identity and self-worth, doing so by attributing their identity to one quality of their selves and then bonding with individuals who possess the same quality.

As this bond develops, it distances its possessors from others that are considered different. All of this is in an attempt to pronounce their identity. When too much value is given to this one quality that the group possesses, it leads to a sense of supremacy which can be projected in the form of oppression and bigotry towards those groups that are deemed different. As such, the bond now becomes destructive as it pitches people against people in the most inhumane manner.

It is Islam that can provide a solution to this crisis as it is Islam that can pluck it from its roots. It is understood in Islam that the identity of a Muslim is not dependent on others nor upon any worldly institution, rather it is safeguarded by Allah (swt) through that which He (swt) has revealed in the form of the Holy Quran. It is the Holy Quran that guides man in all of his life's affairs, eliminating any doubts he may have of his purpose or identity, and assuring him that the basic qualities of his - his looks, his intelligence, his strength etc. - are not to be glorified, but that the best characteristic in the eyes of Allah (swt) is that of piety and righteousness. Allah (swt) reminds us in the Quran: يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.” [49:13]

Even when Allah (swt) has ordered us to hate kufr and its possessors, He (swt) ordered just and kind dealings with non-Muslims. Allah (swt) revealed, (لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ) وَلَمْ يُخْرِجُوكُمْ مِّنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ) “Allah does not forbid you to deal justly and kindly with those who did not fight against you on account of religion and did not drive you out of your homes. Verily, Allah loves those who deal with equity.” [Surah al-Mumtahinah 60:8].

And thus Ahmad reported that ‘Abdullah b. Rawaahah said to the Jews of Khaybar, “O you Jews, you are the most hated creation in my eyes. You killed the Prophets of Allah ‘azza wa jalla and fabricated lies on Allah, but my hatred for you will not make me deal unjustly with you.”

In this manner, Islam ensures that the believer does not fall prey to a primitive and solely emotional mind-set. Rather, Islam develops the believer in his thinking and awareness, developing his character and purifying his heart of ignorance and bigotry. It protects the believers from all evil and instils within them righteousness and a love towards Allah (swt), fair dealings and kindness.

Clearly, Islam is the perfect Deen and a Mercy from Allah (swt).

#WhatDoesIslamSay #IslamicYouth

Written for the Central Media Office of Hizb ut Tahrir by

Khalil Musab – Pakistan

The Absent Will to Liberate Kashmir

Khalid Salahudin, Pakistan

The Indian unilateral revoking of article 370 has further intensified the oppression of Muslims in India. The inhumane nature of the oppression was under display in another shocking incident in North Kashmir's Sopore, where a civilian was killed right in front of his three-year-old grandson. Heartbreaking pictures that surfaced on social media showed the 3 year boy sitting on the dead body. The savage nature of the attacks by the Hindu mushrikeen, similar to those on the Muslims of Palestine by the forces of the Jewish occupation, is to be expected, for Allah (swt) in the Quran says, *لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً*، *لِّلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا* “Verily, you will find the strongest among men in enmity to the believers the Jews and those who are Al-Mushrikun.” (Surah al-Maidah 5:82)

The solution to the problem in Kashmir, unambiguously, is Jihad. An armed insurgency in Kashmir, through political, moral and armed support, in parallel with the Pakistani army declaring war in Kashmir is perfectly viable. Of the twelve million Kashmiri population, nine million are Muslim, most of whom are now completely anti Indian and would be active in

an armed insurgency. The Pakistani military leadership must be aware of how an armed insurgency can be used to fracture a state from the 1971 war. The humiliation must be vivid in their minds, where they had already alienated the Muslim population in East Pakistan, who subsequently supported or silently watched as the Indian army with Bangladeshi nationalists declared independence. So the situation in Kashmir is a reversal of that, an armed Muslim insurgency supported by the Pakistani army can be used to return Kashmir back to Muslims. This is the nightmare scenario for the Indian army. This is without including the internal secessionist movements tearing India apart, or the border conflicts with China and beyond that are stretching Indian forces to the limit. Further, if the US has not been able to quell home grown insurgencies in Iraq, Syria and Afghanistan, how will India manage in Kashmir?

However, on many occasions, the Pakistani military leadership has stated that the current economic situation and the dependency on the IMF rules out the possibility of war in Kashmir. At face value, the hypocrisy of this statement is beyond belief. Over the past 20 odd years, Pakistan has been given loans by the IMF which have interestingly coincided with military operations against Muslims. In 2001, Musharraf drew around \$1bn from the IMF, coinciding with the unstinting Pakistani support for US operations in Afghanistan. In 2008, following

Musharraf's departure, the PPP government drew \$7.2bn coinciding with operation Zalzalā (2008), operations Sher Dil, Rah-e-Haq, and Rah-e-Raast (2007–2009). In 2013, the incoming PML-N government drew \$4.4bn coinciding with operation Zarb-e-Azb. And finally in 2018, the incoming PTI government borrowed \$6bn coinciding with operation Rad-ul-Fasad. The point here is that these operations spanned the PPP, PML-N and the PTI, but the military operations against the Muslims remained a constant, indicating priority of these operations over the economy.

There seems to be no limit in the ability and will to plan, execute, regroup and repeat, in the fight against Muslims. But why does the same ability and will not manifest itself to fight the Indian Mushriks? No one questions the sincerity of the Pakistani army and their enmity to the Indians and their occupation of Kashmir. Articles written by former Mangla corp commander Lt. Gen. Tariq Khan (retd), and former chief of Military Intelligence Maj General Nadeem Ejaz (retd) discuss the China-India faceoff in the Galwan valley in great detail. These articles carry a certain sense of pleasure at the Chinese success in the conflict with India, primarily emanating from their deep hatred of the Indians. Yet it is rather odd that these senior officers are happy at the defeat of mushriks by atheists, whilst believers in Allah (swt) from one of the largest, most professional, nuclear

armed Muslim army in the Muslim world stand by idly and watch.

It begs fundamental questions. Does the military leadership believe in their ability to lead a war for Kashmir as they believe in the war in the tribal areas? Does the military leadership believe in the ability of the Pakistani army to engage and fight for Kashmir as they engage and fight in the tribal areas? Probably yes.

However, if the question is whether the military leadership believe in their ability to manage and control the political fall out from the war in Kashmir, as they handle the political fallout in the war in the tribal areas, the answer is most definitely no. It is easy to sustain the international political fall out from a war on Muslims, because the Kuffar across the world are happy at best, and don't care at worst, if Muslims are killed. And when local Muslims account the military leadership, the Muslims will be labelled as terrorists and become additions to the missing persons category. Armed actions and violations of sovereignty generate reactions in the international community commensurate with political leanings, which need to be handled. So if the Pakistani army were to go into Kashmir, the pressure from the US would be very intense, similar to Kargil. Can the military leadership sustain the ensuing US pressure, or even go beyond to proactively pressurise the US by withdrawing support for the Afghan peace process? Given the US desperation

on a political solution in Afghanistan, does the military leadership have the political thinking to manipulate the US into remaining neutral in any war over Kashmir? Does the military leadership have the political thinking to manipulate China into fomenting trouble for India over the length of its borders, thereby easing the capture of Kashmir?

The problem is not military capability, but the political leadership which has the confidence to stand independently of the US or any other power. With weak subservient political leadership our strength and resources will always be employed to serve a foreign agenda. Its about time that the Pakistani military leadership had a corps commander meeting in which Islam and Khilafah are on the agenda, not to counter, but adopt and abide by. It was the system of Islam that enabled the fledgling state in Madina grow, amidst the battle of Badr, Uhud and Ahzab, to dominate the Arabian peninsula and beyond to challenge the two superpowers of the world at the time. It is the same system of Islam, if established in Pakistan as the Khilafah (Caliphate) on the Method of Prophethood, amidst similar difficulties, will grow to dominate the region and challenge the superpower of the time. Allah (swt) said, هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينٍ، “He (swt) is the One who sent His Messenger with the Guidance and the Deen of Truth to dominate over all other ways of life, even though the mushrikeen may detest it” [Surah At-Tawba 9:33]

How Turkey can Turn Tensions in the Eastern Mediterranean to its Favour

Abdul Majid Bhatti

Event

This week, Turkish President Recep Tayyip Erdogan ratcheted up the pressure on Greece. Referring to efforts undertaken by Greek Cypriots to issue licenses to foreign companies to conduct offshore drilling, Erdogan said, “They will understand that Turkey has the political, economic and military strength to tear up immoral maps and documents.” [1] Ankara is actively contesting the right of Greek Cypriots to drill for gas in its waters and has sent Turkish research vessels in the vicinity to conduct seismic activity. The latest tensions between the two erstwhile enemies have raised the prospects of another war.

Comment

Greek Cypriots backed by Athens are not alone in their quest to exploit underwater energy reserves. Earlier, this year the Jewish state, Greece and Cyprus signed an agreement to construct a pipeline to carry gas from the Eastern Mediterranean to Europe. The 2,000-kilometer (1,200-mile) EastMed pipeline will be able to carry between 9 to 12 billion cubic meters of gas a year from offshore reserves held by Israel and Cyprus to Greece, and then shipped to Italy

and other southeastern European countries. Despite Turkey's objections to the deal, Egypt also signed a gas pipeline deal with Greek Cyprus in November 2019.

To deter Turkey's increasing presence in the Eastern Mediterranean, France has sent its fighter planes and warships to the region, and the EU is offering full diplomatic support. As for America, the Trump administration initially stood by Greek Cyprus but as of late has tapered its criticism of Turkey in return for Ankara's deep involvement in shoring up US interests in Libya and Syria.

To offset the growing presence of naval vessels and military hardware directed against Turkey's Eastern Mediterranean presence, Erdogan has invited Russia for military exercises. Russia opposes the EastMed pipeline, as it allows Europe to decrease its energy dependence on Russian gas. Nevertheless, Turkey's real concern is that with the Treaty of Lausanne ending in 2023, Western powers are using Greek Cyprus's claim on gas reserves as a pretext to confine Turkey's navy to a small area in the Eastern Mediterranean.

No matter how hard Erdogan tries to rescue Turkey from another disaster his efforts are likely to end in failure. This is because Erdogan is using the same laws and rules established by the West to imprison Turks within the confines of the nation state, which occurred soon after the fall of the Caliphate in 1924. The only

salvation for the Muslim of Turk is to abandon the nation state model imposed by the foreign colonial powers and return to the rightly guided Caliphate.

When Turks ruled by Islam they dominated the world, especially Europe. The Ottoman state was both a continental power as well as a sea power, and Europe struggled to compete with it. The Ottomans ruled Greece for 368 years and controlled the whole of the Mediterranean Sea, along with the Black Sea, Red Sea, Arabian Gulf, Indian Ocean as well as the Malacca Straits for more than 200 years. From 1499 to 1600s the Ottomans scored famous victories against Europeans, and controlled all of the waterways from the Eastern Mediterranean to the Western Mediterranean.

The Ottomans suffered their first major defeat at the third battle of Lepanto in 1571 located in the Eastern Mediterranean but managed to take Cyprus. Speaking after the battle, Sultan Selim II's Chief Minister, the Grand Vizier Mehmed Sokullu said to a Venetian emissary, "In wresting Cyprus from you, we deprived you of an arm; in defeating our fleet, you have only shaved our beard. An arm when cut off cannot grow again; but a shorn beard will grow all the better for the razor." [2] Within a year the Ottomans rebuilt their navy and once more exerted primacy over the Mediterranean Sea much to the annoyance of the Europeans.

The current standoff between Turkey,

Europe and its Mediterranean allies in some ways is shaping up to be another Lepanto. The only way for Turkey to take advantage of this situation is to declare K***** R**** and force Egypt to abandon the EU and Greece. The combined naval strength of Egypt and Turkey is enough to not only deter Greece but also to annex Cyprus completely, and tear up the immoral maps subjugating the Muslim world.

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Accepting the Two-State Solution for the Issue of Palestine is the Ultimate, Immense Disservice

Bilal Al-Muhajir, Pakistan

The issue of Palestine has exhausted the West in its efforts to impose a 'solution,' since the creation of the Zionist entity in the Blessed Land of Palestine. The West was unable to implant this entity naturally in the pure body of Islamic Ummah, without rejection. This is despite the ease with which the West has generated normalization between the Jewish entity and the rulers of Muslims, who were imposed over the necks of the Ummah by the disbelieving colonialists, whether it is the case of the lowly rulers of the United Arab Emirates and Bahrain, or others that are waiting in line after the Abraham Accords of 15 September 2020.

However, in stark contrast, the West and its agent rulers have not been able to generate normalization within the Muslim population for the Jewish entity. Nor will they ever be able to do so. Moreover, the West's inability to implant the cancerous Jewish entity within the body of Ummah, confirms an insurmountable impasse. The stalemate is obvious to anyone observing the

parties involved in generating the international and regional scenarios, pertaining to the issue of Palestine. There is clear confusion that reaches to the level of floundering. It reveals a vacuum, generated through an inability to advance along the path of both proposed and envisaged proposals to resolve the issue.

This confused floundering was noticeable even during the early years of the current Trump administration. From its onset, the Trump administration had expressed eager resolve to formulate creative solutions, describing them as out-of-the-box thinking to resolve the conflict over Palestine, with boasts about the “Deal of the Century.” Yet, all this time later, the goal of the deal, let alone its practical implementation on the ground, has yet to see the light of day. Matters remain stalled as they were stalled under the preceding Obama administration. Granted that the stalemate was also partly due to attendant factors, such as the lack of prioritization of the US administration and the intransigence of Netanyahu. However, the lack of coherence and clarity is evident, due to the glaring division within the US political medium in America regarding the details, modalities and schedule, of any solution. Thus, the Trump administration had barely announced the two-state solution, before there was a frank admission of doubt over insisting upon it, arising from outputs of the long promised out-of-the-box thinking.

The floundering of recent times is similar to that during the announcement of the Jewish entity's establishment in 1948. Thinking of solutions in modern times is markedly different from the political stances adopted by the US administration in the 1950s, such as re-visiting the one state solution, instead a two-state solution. The American-Jewish Professor Emeritus of International Law at Princeton University and former United Nations Special Rapporteur on Palestinian Human Rights, Richard Falk declared that the South African model is the only way to end the "Israeli"-Palestinian conflicts. Professor Falk further clarified that the intention of his words related to the South African model is to launch a struggle aimed at obtaining the Palestinians' rights, whether on their lands or in "Israel," in parallel with the presence of organizations that pressure the world against Tel Aviv. This stance resembles that of Saeb Erekat, a former Secretary of the Executive Committee for the Palestine Liberation Organization. Mr. Erekat said in mid-February that the alternative to the two-state solution was a single democratic state with equal rights for all its Christian, Muslim and Jewish citizens, whilst adding that only the one-state solution with two systems, the apartheid state, promoted by the Jewish entity is unacceptable. Thus, a political scenario over the issue of Palestine has arisen where impasse and floundering prevails amongst the actors

and decision-makers. Both implementers and engaged parties have lost sight of any compass or identity.

In contrast, the Islamic Ummah firmly considers the Blessed Land of Palestine exclusively belongs to her. It is beyond any doubt for even the politically naive that a solution based on pre-1967 borders for a Palestinian state cannot be achieved. International powers cannot sponsor a solution except with the recognition of the Jewish entity within Palestine, entering into normalization with this entity, regulated by international agreements that are binding upon the promised Palestinian entity and the current states in the Islamic world. However, this is all rejected by the Ummah outright. Political and media justifications about accepting and legitimizing Western colonialist proposals are pointless. Political dumbing down will not work either, whether it is the call to “refuse the recognition but accept the state” or the call for “the necessity of accepting the Jews in line with the Arab Peace Initiative 2007.” All justifications emergent from the skills of writers and or the silver tongues of politicians, to establish acceptance of a settlement on pre-1967 borders, amount to political self-delusion. Statements about the acceptance of the two-state solution are outside the confines of serious discussion. They are in complete contradiction with all the foundations upon which the Palestinian resistance, both its Islamic and secular wings, was launched.

They are contradictory to the charters which they announced, in addition to the ‘aqeedah bond of Islamic Ummah to the Blessed Land of Palestine and her deep rooted hatred towards Jews, the murderers of the Prophets (as).

Attempts for acceptance of the two-state solution are unsuccessful attempts to sanitize this treacherous advance towards the ‘international community’ and normalization with the Jewish entity. Nonetheless, these attempts are mandatory in front of the people, as a theatrical performance to market the new political approach, domestically. The Western politicians are fully aware of the significance of these domestic statements. For example, after meetings with Hamas figures in the West Bank, Cairo and Damascus former US president Jimmy Carter confidently asserted on 21 April 2008 that Hamas would accept 1967 boundaries. He declared that, “If President Abbas succeeds in negotiating a final status agreement with “Israel,” Hamas will accept the decision made by the Palestinian people and their will through a referendum.” Thus, these leaders do not unambiguously reject such approaches, with actions preceding words. Instead, they do not fail to make statements about accepting the Palestinian state at every afforded opportunity.

Undoubtedly, the two-state solution and recognition of a state for the Jews, even if it were just confined to the small village of Taiha

on the outskirts of Acre city, let alone most of the land of Palestine, are invalid both politically and according to Shariah for the Ummah. It is invalid even if it is transitional or temporary, as some of the leaders raising the slogans of Islam claim currently, just as the PLO claimed at the beginning of its sinking into the swamp of “recognition,” whilst announcing the policy of “take and then demand.” The Shariah ruling gave ownership of the Blessed Land to the Islamic Ummah alone, mandating the Ummah to march forth immediately for the liberation of the Blessed Land by uprooting the Jewish entity. The Shariah rulings granted the ownership of the Blessed Land of Palestine to the Islamic Ummah, designating it as Kharaji Land. The Shariah injunctions determine Jihad by mobilizing the Islamic army as the only way to liberate the land, rescuing it from occupation. The divine right, which made the Blessed Land property of the Islamic Ummah, cannot be restored except through Shariah rulings. Palestine can only be liberated by mobilizing the Islamic army that has the will to execute the Shariah obligation which falls upon its shoulder. The methods and tools taken from the West to claim rights are the doors to establish the Jewish entity alone, consolidating its foundations by way of international accords.

The Jewish occupation took its legitimacy from resolutions and laws of the international community, which created fake “rights” for the

occupation in the Blessed Land. This legitimacy is through; recognition, normalization, granting “rights” for the occupation to exist upon the Blessed Lands, arbitration based on international resolutions over the issue of Palestine and calling for protection from the international community. All of this legitimacy is established on arbitration by other than Allah (swt) and is hence roundly rejected. Moreover, it is an arbitration from those who actually originally gave the “rights” to the Jewish entity over our land. This arbitration will only invoke visitation by the Wrath of Allah (swt), betrayal and abandoning of the Blessed Land to the usurping Jewish entity. Is it possible to obtain land rights from someone who does not own the land, but instead granted land that they do not possess to the stateless foreigner Jews?! Is it conceivable that the very plans drawn up for the consolidation of Jewish entity, become a method for liberating the land?! Will sane people seek to knock on the door of the colonialist West or its malicious international tools, such as the Security Council, to obtain the usurped right?! Could the paths of the devils grant a way to restore the divine right?!

The issue is more dangerous than the leaders, Ulema and all Palestinian factions. Without doubt, it is more important than the anger of the international community or its acceptance. The march of the lowly regimes, PLO, Palestinian Authority and nationalistic factions have

converged upon the two-state solution, as a prelude to any political efforts. Thus, the UAE and Bahrain have made normalization with the Jewish entity through the Abraham Accords. However, marching towards normalization with the Jewish entity herds the people of Palestine and the Islamic Ummah into a futile path, which grants legitimacy to the Jewish entity and makes it an undeserving partner in the Blessed Land. Merely denouncing the settlements in the West Bank alone amounts to giving up most of the Blessed Land that was usurped in the year 1948. The demand to establish a state on 1967 borders would recognize the right of the usurping entity to exist over what it had usurped from the land before and after 1967, which includes giving up Al-Quds Ash-Sharif and Al-Masjid Al-Aqsa. Herding people to peaceful protest that calls for Palestine as the issue of Palestinians alone, and not that of the Islamic Ummah, amounts to a call for restoration of the rights according to international resolutions. It amounts to abandoning the rights of the Ummah to mobilize the armies to liberate Palestine completely, restoring it to the embrace of the Ummah. Exclusion of the military option, by seeking Nussrah from the armies of the Ummah to mobilize for liberation, amounts to abandoning the liberation of the Blessed Land for a path that only legitimizes the Jewish entity's existence and consolidation.

Thus, it is time for the sincere to break their

silence and reclaim, rather confirm, the true basis of relationship with the occupation, which is the state of permanent war until complete liberation. Will the Ulema, leaders, and parties not abort this normalization process before there is no time to escape?! Are the heads to be buried in the sands of Western plots under the slogans of “keeping faith in leaders” and “respecting Ulema,” who give statements and fatawa in the favor of those who make normalization with the entity of Jews; Jews who broke the covenants with our Prophet Muhammed (saw) and killed other Prophets?!

According to the great Deen of Islam, the only acceptable solution for the issue of Palestine is its complete liberation from occupation, which will only happen with the mobilization of the Islamic armies, including the powerful Pakistan Army, to support Palestine and its people. There is no room for talk about other scenarios, such as the one-state or two-state solutions, as discussed by the enemies of Ummah or those who are devoid of identity and compasses, such as the Arab and secular Muslim rulers. The rulers over Muslims have completely detached from their Islamic Ummah and are now behaving as unscrupulous mercenaries that sell themselves at any price, accepting any solution in return for the protection of their thrones, spoils and wealth.

Islam has determined that the issue of Palestine is an Islamic issue, not an issue

confined to the Palestinians or the consensus of the Arabs. Its land belongs to the Islamic Ummah until the Day of Judgment. Liberating all of the Blessed Land is obligatory upon the sons of Islam who are capable, those of the armed forces of the Muslims. It is forbidden to leave a single inch of land under occupation, regardless of any circumstances or any number of worldly justifications. There is no need for the Ummah to even consider the proposals of the criminal disbelievers for the Blessed Land of Palestine. Allah (swt) said, *أَفَمَنْ يَمْشِي مُكَبًّا عَلَىٰ وَجْهِهِ أَهْدَىٰ أَمَّنْ يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ* “Then is one who walks fallen on his face better guided or one who walks erect on a straight path?” [TMQ 67:22] Indeed, the promise of liberation is about to descend upon Palestine, with the permission of Allah, through liberation at the hands of the armies of the Ummah, mobilized by the rightly guided Khilafah upon the Method of Prophethood, whose establishment is soon with the permission of Allah (swt). Allah (swt) said, *فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسُوءُوا وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ، كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا* “Then when the final promise came, [We sent your enemies] to sadden your faces and to enter the temple in Jerusalem, as they entered it the first time, and to destroy what they had taken over with [total] destruction.” [TMQ 17:7]

Rajeb Tayyib Erdogan's Policies in the Balance of Islam Part 1

Hamid Abdul-Aziz, Egypt

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Political reality must be studied with deliberation and without emotions. The ruling on this is that it must be based on fixed rules, meaning that we should understand the reality as it is and not in the way as we wish. The ruling on this is that it should also be firmly established on the Islamic Aqeedah and not tossed by winds and waves, because the ruling on persons and thoughts should be based on fixed rules established upon the Islamic Aqeedah. Otherwise we would lose our awareness and we would be herded into an abyss whilst we rejoice, give ourselves glad tidings and see the matter like welcomed rain, when suddenly there would be a wind with painful punishment. It must not be like a mirage in the desert which the thirsty person thinks as water. The Ummah should not allow anyone to deceive her, such that her energies, abilities, time and aspirations are drained and wasted through deception, particularly when she has a Book of her Lord (swt) Who revealed it as guidance and light. The Ummah will not go astray as long as she takes the Book of Allah as her criteria and rulings, and adopts her thoughts based on the Book.

The Ummah was previously burdened with false leaders who were manufactured to cheer and beat drums for the Ummah, with false stances and fiery speeches, although these leaderships did not prevent the Ummah from defeats followed by defeats, nor did they repel the oppression. Instead they brought destruction to the Ummah and manipulated the Ummah's important and vital issues in favor of her enemies, beginning with Mustafa Kamal, Gamal Abdul Nasser and Yaser Arafat. The Turkish President Rajeb Tayyib Erdogan will not be the last, if matters continue as they are.

Who is Rajeb Tayyib Erdogan?

He was born on 26/2/1954 in Kasimpasa, a neighborhood of Istanbul to which his family has moved from Rize province, in the north of the country. He joined Imam Hatib religious school and accompanied Necemtin Erbakan. He had been in several positions before he became the Mayor of Istanbul in the year 1994. He was imprisoned for four months and banned from any political activities after he had recited the poetry of the famous Turkish poet Ziya Gokalp in which he says: "Masjids are our barracks, domes are our helmets, Minarets are our bayonets and believers are our soldiers." Subsequently, he was granted general amnesty.

After leaving the Virtue Party, Erdogan founded the Justice and Development Party (AKP) party with his friend Abdullah Gul. After becoming Prime Minister, Erdogan abolished

Erbakan's previous policies, most notably the policy of 'Eastern orientation' and continued to orientate towards Europe and the West. In the year 1994, Erdogan said: "The secular doctrine on which the Turkish regime is based must be abolished as Islam and Secularism cannot coexist together. And he said that if Turkey had adopted Islamic system that recognises all the citizens in their description of being Muslims, it would not have faced Kurdish problem in the southeast of the country". He criticized the constitution, saying that it was written by drunkards. After that he turned back on his heels by saying that he sees "secularism as a guarantor of democracy." And he stressed that secularism should not be distorted by misinterpreting and projecting it as contradictory to the religion. He also denied the Islamic label upon his party by saying: "Some call us an Islamic party while others see it as moderately Islamic. But we are neither this nor that. We are a conservative, democratic party and we are not a religious party. And everyone should know that." Also he stated to the Lebanese newspaper As-Safir in 12/12/2009 that: "The Justice party is not an Islamic party, and he refused to describe his government's foreign policy as Neo-Ottoman. He also refused to consider his sympathy with Gaza from an Islamic standpoint." If we read his party's introduction to its political program, it will clarify to us the reality of this party as the program says: "Our party constitutes the ground

for the unity and integrity of Turkish Republic where it considers secularism, democracy, state law, the civilization process, democratization, freedom of belief and equality in opportunity as essentials.”

Despite the clarity of his statements, we find those who defend him vigorously, describing his party as Islamic and his country as a model which Muslims must replicate. His famous statement is the greatest response to these people as he says with all the arrogance: “Civilization of Muslims cannot compete with Western Civilization.” When Erbakan was asked about the motives that caused Erdogan to defect from the Virtue Party in a discussion with ash-Sharq Al-awsat newspaper before his death, he said: “Erdogan did not establish a party on his own initiative, rather he was given orders to establish a party, why did Erdogan become a puppet in this project? Because he has weaknesses regarding status, wealth, presidency, and position.” He then said: “We are not satisfied with his loyalty due to his partnership with Zionists on some of the programs.” Also the Felicity Party’s prominent leader Oya Akjounensh said: “The Justice and Development Party is a party of businessmen and wealthy people, and they are those who benefit most from its policies. The party is supported by America and Europe and is liberal in its economic policies”. The chief adviser to Abdullah Gul had denied the possibility of

changing Turkey into an Islamic state by saying: “Turkey is based on foundations that cannot be changed or modified, the first of which is the secularism and democracy of the state.”

Those who defend Erdogan want to dress the man forcefully as Islamic, even though he is completely in harmony with himself and his ideas as he adheres to a clearly secular approach, completely separating religion and state. The religious aspect which he is keen to highlight and manifest is only the individualistic, personal, ritual aspect. There is no evidence whatsoever to prove his effort and orientation towards implementing Ahkam Shariah in political, economic or social matters. He declared on several occasions that he was a Muslim, leading a secular state. When he visited Egypt after the 25th January Revolution, he advised Egyptians to adopt a secular state. Then why do some people insist on dressing him in the garb which he does not want? Instead, he invited them openly to wear his secular dress, which he sees as an effective solution!

There is no doubt that the ‘heroic’ stances of Erdogan in Davos, Gaza Freedom Flotilla, his withdrawal of ambassador to the Jewish state for being insulted and his claim to stand with the Syrian people against the oppressive regime of Bashar, created great popularity for him in the Arab World, from which he benefited from greatly. Thus, he became a subject of hope amongst many who were not used to seeing

such stances from the leaders of their countries. However, we must not forget the reality of these 'heroic' stances. Turkey is a major player in the normalization process with Jews, in which all the countries of the region have been involved without exception. Also, there is no doubt that the claim of Turkey supporting Palestinian resistance is a false claim, as normalization and supporting the resistance are opposites that do not meet. Nor should we forget that his red lines in Syria did not benefit the people of Syria in any way whatsoever. Instead, the revolution in Syria was stifled and the regions that were under the hands of the armed opposition were handed over to the regime. Had the plot to surrender continued, nothing would have remained in Idlib. Also, to be considered are the tight relations between Turkey and the United States, Turkey's membership in NATO and its declared economic, political and military relations with Jews, promoting Turkey to play a role of contracting a marriage that is intended to be completed between Arabs and Jews.

Erdogan's Stance on the Issue of Palestine and His Relations with the Jewish entity:

After years of tension and estrangement followed by the killing of ten Turkish activists by commandos of the Jewish entity, who were on board the ship MV Mavi Marmara attempting to reach the besieged Gaza Strip in 2010, Erdogan sacrificed Gaza and the international demands to lift the siege. He concluded an

agreement to normalize the relationship with Jewish entity in 2016, after many rounds of negotiations in several European cities. The agreement includes: resumption of receiving of ambassadors and conducting visits, commitment to not act against each other in international organizations and resuming security and intelligence cooperation between the two parties. In contrast, Turkey abandoned the condition of lifting the siege from Gaza in exchange for allowing it to build a modern hospital, seawater desalination center and electrical power station in the Strip. On June 26, 2016, the head of Mossad, Yossi Cohen, visited Ankara and met his Turkish counterpart Hakan Fidan. Both agreed in this regard that “Turkey will not allow Hamas to carry any military activities against Israel from Turkish territory, whether in terms of planning, direction or execution, whilst Hamas continues to keep its offices in Turkey to carry out diplomatic activities.” This was in exchange for conceding the condition and demand of Israel to expel Hamas leaders from Turkey. In November 2016, both parties exchanged ambassadors as the Jewish entity’s foreign ministry for diplomacy appointed Eitan Naeh as an ambassador to Ankara, whilst Turkey sent its ambassador Kemal Okem. When the Jewish entity was exposed to wildfire in November 2016, which ignited flames in the occupied West Bank’s settlements, Turkey offered to send firefighters to help extinguish

the fire. The Turkish government was the first to offer support for extinguishing the fire and Erdogan sent firefighters to help extinguish the fire. Netanyahu said at that time that he appreciated the offer and assistance provided by Turkish government.

The evident reality is that Erdogan does not see a problem in the Jewish entity occupying about 80% of Palestine. Instead, he considers the Jewish entity as a legitimate state and he consistently recognizes its right of existence upon the land of Isra wa Miraj. He calls for America's two state solution and urges Hamas to openly recognize the Jewish entity. What he sees as a problem is only the settlements that remain as obstacles for "peace."

Moving the US Embassy to Jerusalem:

In December 2017, Erdogan threatened to cut ties with the Jewish entity if the United States recognized Jerusalem as its capital and this never happened. He did not cut the ties with Jewish entity, nor did he take a stance against America by cutting ties with it and its shadow, the Jewish entity. This was even though Erdogan said at that time that such a step would be considered as crossing redlines against Muslims. Then he repeated the same words after America had implemented its plan of moving the embassy and recognized Jerusalem as capital of the Jewish entity. On May 8, 2018, in a television interview with CNN, he said: "The United States decision of moving its embassy to

Jerusalem city is a terrible mistake”. During his visit to London on 14th May, he said: “With the recent move, United States chose to be a part of the problem and not the solution and it lost its mediating role in the peace process.” These were nothing but hollow statements that had no effect on the ground reality. Even the special summit of the OIC in Istanbul had no effect, which was convened by Erdogan to condemn the violations of the Jewish entity against Palestinian people, after the killing of more than sixty Palestinians and the wounding of two thousand people with bullets fired by the army of the Jewish entity on Gaza Strip’s border, in an incident that coincided with the inauguration of the US Embassy in the city of East Jerusalem. This summit had no impact except that it threw ashes into the eyes through condemnation and denunciative speeches. Before the convening of the summit, Erdogan declared in front of thousands of demonstrators who gathered in central Istanbul in response to his call to show their support to Palestinians, that the Islamic World ‘has failed in the test of Jerusalem.’ He did not succeed in preventing the transfer of the US Embassy to Al-Quds. This failure is the failure of rulers who only stand as spectators to what is happening. Moreover, they are those who participate in the plot against Palestine, whether they are those who did not express any objection against that American move or those who denounced and condemned.

Erdogan has always sought to lead the Muslim world with impressive speeches, where he indulged in a war of words with the Jewish entity to repeat the history of previous Arab leaders who bartered off the issue, by gaining the affection of people who viewed the issue of Palestine as a vital issue amongst the issues of the Ummah.

Deal of the Century and Turkey's Stance Towards It:

On Tuesday 28/01/2020, US President Trump announced the so-called 'Deal of the Century' at a press conference in Washington along with the Jewish entity's Prime Minister, Benjamin Netanyahu. The plan includes the establishment of a Palestinian state connected in the form of archipelago, linked by bridges and tunnels, and the making of Jerusalem city, undivided, as a capital for the Jewish entity. On Thursday 01/30/2020, during the Anadolu Media Awards ceremony, Erdogan commented on the 'Deal of the Century' by saying: "Jerusalem is not for sale," also he added: "They call it a deal of the century, i.e. this deal! This is a colonial project." He added: "What we, as a Turkish nation, view today Palestine is the same as that of Sultan Abdul Hamid II."

What should be noted is that on March 5, 1883 C.E. Sultan Abdul Hamid II issued a legal edict known as 'The Second Will' that abolished the ownership of Jews upon the lands completely, and stipulated the prohibition

of selling any inch of Palestine to the Jews, and this edict remained in effect until he was removed from power in 1909 C. E. During that period, Sultan Abdul Hamid II bought the lands that their people wanted to sell. In the year 1896 C.E. Sultan Abdul Hamid II (may Allah (swt) have mercy on him) refused to sell Palestine to the head of the Jewish lobby, Theodore Herzl, to establish a Zionist state that would unite Zionists. Sultan Abdul Hamid replied on that day to Herzl by saying: “I will not sell a single inch of the land (Palestine); because this land is not my personal property. Rather, it is the property of the Ottoman state, By Allah, even if you cut my body into pieces, I will not give away an inch of land from Palestine.” Indeed, Sultan Abdul Hamid II was able to protect Palestine, Jerusalem and Al-Aqsa Mosque. He was able to obliterate the ‘Deal of the Century’ that was presented by Herzl at the time. The dream of the Zionists was only realized after the Ottoman Khilafah was destroyed. What Erdogan did in response to the Deal of that Century was only a talk about red lines that are increasing day by day.

Erdogan’s Stance on the Syrian Issue:

Erdogan said on 5th September 2012 that, “Insha Allah, we will go to Damascus as soon as possible. We will embrace our brothers there with all affection. This day is not far. Insha Allah, we will recite Surah Fatiha in front of the tomb of Salahuddin Ayyubi. We will pray in the Umayyad

mosque. We will freely pray for our brothers in front of the tomb of Bilal al-Habashi and Ibn Al-Arabi, and the Taqiyah Sulaymaniyah and the Hejaz station.” However, this did not happen. Moreover he implemented the plan of America in Syria which can be summarized as preventing the regime from falling. The most prominent step is what Turkey did by withdrawing its loyal fighters in the end of 2016 to fight in Al-Bab city against the ISIS, whilst Aleppo fronts were in desperate need of support and fighters. Consequently, the blockade continued and Aleppo was strangulated from February 2016, until it fell under the hands of the regime in December 2016. Thus, it became apparent that Aleppo was for the regime, in exchange for the city of al-Bab to Turkey, as a clear deal between Russia and Turkey. The battle of al-Bab lasted nearly three months, and Turkish-backed Euphrates Shield forces entered the city of al-Bab on February 23, 2017. Then, the Turkish geography expanded inside the Syrian lands, from fighting ISIS to fighting the Kurds, without affecting the regime that was also expanding into the most vital areas on the other side. So the regime took control of Eastern Ghouta at the end of March 2018. Shortly afterwards, the forces of the Turkish military operation, called Olive Branch, took control of Afrin in the mid of March 2018. The scenario was repeated again in the battle launched by Turkey and its allies against the Kurds in Ras al-Ain and Tell Abiad under the

name 'Peace Spring,' so that Turkey could fully control the borders. Meanwhile, large areas of Kurdish controlled regions were transferred to the regime without fighting. Thus, every move of Turkey is accompanied with expansions and returning of the regions to the Bashar regime. In addition, it is accompanied by the complete control over the remaining factions in the Syrian revolution, the latest of which was the Hayat Tahrir Al-Sham (An-Nusrah Front), due to the impact of the recent events in Idlib and what preceded it in terms of understandings to implement the Sochi Agreements, including suppressing any voice opposing the agreement. Consequently, Hayat Tahrir Al-Sham arrested more than thirty members of Hizb ut Tahrir who urged the people to keep the compass of the revolution as one towards overthrowing the regime, on one hand, and to eradicate the foreign influence, by rejecting the insidious international agreements, on the other hand.

Turkey has established twelve observation posts inside the provinces of Idlib and the countryside of Hama and Aleppo, in agreement with Russia and Iran, with the aim of implementing what is known as the 'de-escalation agreement' in the regions that separated the Syrian regime forces from the opposition. However this de-escalation was unilateral, whereupon the regime and its ally Russia committed more massacres under the watchful gaze of the Turkish guarantor. The Bashar regime began to take control of the

remaining regions that were previously under the control of the Syrian opposition. Syrian regions began to fall successively from the hands of Syrian opposition, due to the Russian-Turkish agreement that included military patrols, with the two sides agreeing upon 'combating terrorism,' in an effort by Moscow to fully control the territories that were under the control of the revolutionary factions. The last of these regions was the city of Saraqib in Idlib province, the last stronghold of the Syrian revolution.

It is established that in order to fight "terrorism" one must stick to the pretext. This is as happened in the Syrian city of Al-Bab, where world powers agreed to fight Daesh after they had previously given them green light at the beginning of revolution, to penetrate into the Syrian cities, so that Bashar al-Assad would keep killing with his allies, under the pretext of fighting "terrorism."

What Erdogan has committed in Syria is a betrayal of Islam and a crime against Muslims. He was the first contributor to destroy the revolution. He stood with Russia and coordinated with it in all of its moves. Then, how do these people view Erdogan as their hope and inspiration whilst they view Russia and the Iranian regime, at the same time, as enemies of the Ummah?!! Erdogan was the one who handed over Aleppo on a golden platter to Bashar's regime, after this city had been persistently rebellious for many years against him and against those who

stood on his side such as Russia, Iran, its party and their militias. When Erdogan launched Operation Euphrates Shield to coincide with the attack of the regime and its parties on Aleppo, this happened at a time when Aleppo and its people were in dire need of assistance. There is no Power nor Strength except by Allah!

It is no longer hidden from anyone that America and its successor Russia are not seeking to overthrow its agent, the tyrant of ash-Sham, Bashar. What they sought was to abort the revolution and restore the situation as it was before 2011. It is America who actually implemented the saying “Either Assad or we will burn the country.” It is now trying to finish what it has started. Perhaps, Northern Syria is the last stronghold and fortress of this revolution. The most dangerous part is the agreement between Putin and Erdogan in which Erdogan has mastered the function of manipulating the factions that are loyal to him, in order to allow Russia and the criminal regime to isolate the regions one after another. After controlling them, it is followed by the policy of brutal aerial bombardments upon the people, schools, hospitals and markets in order to play the drama well, in addition to crushing the resolve of factions who are supposed to be ready to defend their regions. By creating complete chaos with which it is impossible to control things, followed by the call to surrender in the name of ending bloodshed and preserving

what remains, the treacherous Geneva, Astana and Sochi agreements will become the higher aspirations of the revolution and people.

to be continued

The Single National Curriculum (SNC) Poisons Our Children with a Western Secular World View, Whilst Giving Us False Reassurance with Some Islamic Content

Although Pakistan's rulers have made great fanfare that a key consideration of its Single National Curriculum (SNC) 2020 is the inclusion of "Teachings of Quran and Sunnah," in reality this curriculum is a dangerous colonialist project to suppress Islam. The SNC poisons the understanding of Islam as a complete way of life, with the Quran and Sunnah as divine sources for ruling. The entire backbone of the SNC is based on the "Alignment with the goals & targets of SDG-4," as mentioned in the documentation of Pakistan's Ministry of Federal Education and Professional Training. The Sustainable Development Goal (SDG) 4 is to shape our education according to the vision of the United Nation's Department of Economic and Social Affairs (UN DESA). Its most dangerous target from the point of view of our Deen is the SDG Target 4.7, which is aimed at shaping the emotional disposition (nafseeayah) of our children, as well as shaping their view of religion, society, government, politics and

global affairs, according to Western values.

The colonialist plan targets to make Islam occupy the same place in the Muslim World, as Christianity does in Western societies, restricted to personal affairs with no impact on the collective practical life, state and constitution. The colonialist plan for education comes at a time when there is a widespread discussion about ruling by Islam, the Islamic State, Khilafah and the unity of the Ummah. It comes at a time when the Ummah is rejecting the colonialist international order which has led to occupation of her lands, attacks on her Deen and exploitation of her wealth. Aware of the impending Islamic revival, the colonialists are exerting effort so that the Islamic Ummah abandons opposition to colonialism, spending freely in this evil cause. In the words of the position paper on, “Networking to Integrate SDG Target 4.7 and Social and emotional learning 1 into Educational Materials (NISSEM),” the colonialists mention, “Donors are willing to spend on activities that reduce future conflict.”

Blindly pursuing the UN’s SDG Target 4.7, the Single National Curriculum (SNC) undermines Islamic concepts about the collective life of the Ummah. The SNC promotes the Western political concepts of nationhood based on land and race, instead of the Islamic concept of a single Ummah. In its curriculum for the “Social Studies Grade IV-V,” it is stated that “the curriculum intends to foster patriotism.” It

also stipulates that students must be able to, “Explain reasons for pride in being Pakistani and patriotism.”

The nationalism, patriotism and sectarianism that divides the Ummah is rejected in Islam. They are not the correct bonds for the children of Islam. Instead the true bond is the bond of Islam that creates a single brotherhood in Islam. Allah (swt) said, **وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا** “And hold fast, all of you together, to the Rope of Allah, and be not divided among yourselves. And remember Allah’s favour 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.” [Surah Aali-Imran 3:103]. Moreover, it is a grave disobedience to call for bonding on any basis other than Islam. RasulAllah (saw) said, **مَنْ قُتِلَ تَحْتَ رَايَةٍ عُمِّيَّةٍ يَدْعُو عَصَبِيَّةً أَوْ يَنْصُرُ عَصَبِيَّةً فَقَتْلُهُ 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].

Furthermore, the SNC promotes the Western ruling system, Democracy, which makes laws on the basis of human whims and desires, as opposed to the Islamic ruling system, the Khilafah, which rules by all that Allah (swt) has

revealed. In the Social Studies curriculum, in its section, “1.7 Themes of Social Studies - Grade IV-V,” it is stated that the students must cover “Definitions of state, government; democracy.” The Social Studies curriculum insists that students must “Describe the concept of democracy as the most popular system of government and describe why it is the preferred form.”

However, far from being the preferred form of ruling, Islam rejects Democracy in absolute terms. Democracy is a Taghut- an authority that does not rule by all that Allah (swt) has revealed. Allah (swt) has not only forbidden Muslims from ruling within Taghut, He (swt) also ordered Muslims to disbelieve in it. Allah (swt) said, *أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا نُزِّلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضَلَّهُمْ ضَلَالًا بَعِيدًا* “Have you not seen those who claim to have believed in what was revealed to you, [O Muhammad], and what was revealed before you? They wish to refer legislation to Taghut, while they were commanded to reject it; and Satan wishes to lead them far astray.” [Surah an-Nisa’a 4:60] In Democracy, laws are made according to the whims and desires of men and women, gathered in a parliament, even though Allah (swt) ordered, *وَأَنْ أَحْكَمَ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَأَحْذَرُ لَهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ* “And judge between them by what Allah has revealed, and do not follow their desires, and beware (O Muhammad) that they might

seduce you from some of what Allah has sent down to you.” [Surah al-Maida 5:49]. Thus, in the Khilafah, no law can be implemented, unless it is derived from Quran and Sunnah.

The SNC builds respect for falsehood, rather than rejection of falsehood. The curriculum for “English Grade I-V 2020” is not confined to the learning of the English language alone, but extends to mixing Truth with Falsehood. The English curriculum has five competencies in total but the most dangerous, the fifth competency, “is embedded in the other four competencies.” In the section “Competency 5: Appropriate Ethical and Social Development (C5, S1),” the curriculum mandates that students must “develop attributes such as tolerance, respect, equality.” The English curriculum further insists that teaching material must demonstrate “cultural neutrality, and should not contain any biased/prejudiced material.” Thus, the English curriculum seeks to establish that all religions and cultures are equal, deserving of the same regard and value in the eyes of the student, so that the student can abandon the practice of Islam and adopt non-Islamic lifestyles without guilt in doing so.

However, Allah (swt) revealed a complete Deen that establishes within Muslims a clear bias, so they evaluate all matters from the viewpoint of Islam alone. Allah (swt) said, وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ “And do not mix the truth with falsehood or conceal the truth

while you know [it].” [Surah al-Baqarah 2:42]. Islam does not hold that believers are equal to disbelievers. Allah (swt) said, لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ “Not equal are the companions of the Fire and the companions of Paradise. The companions of Paradise, they are the ones who attain (success).” [Surah al-Hashr 59:20]. Islam denounces falsehood and orders its obliteration by the Truth of Islam. Allah (swt) said, بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ “Rather, We dash the truth upon falsehood, and it destroys it, and thereupon it departs.” [Surah Al-Anbiyyah 21:18]. Thus, both in individual and collective life, Islam establishes a clear standard for the Islamic Ummah, to the exclusion of all other religions and ways of life.

Asides from undermining caution and guarding against kufr, the Single National Curriculum (SNC) seeks to undermine Islam as a criterion for actions, prohibitions, permissions and morals. Regarding the curriculum for “General Knowledge Grade I-III 2020,” it undermines the Islamic concept of Halal and Haram and unique concept of morality in Islam, by claiming that morals are those which are common to all religions. The curriculum calls for “ethical values which are essence of Islam and common in all religions.” The notion of ethical values is a Western concept where values are determined upon human reasoning, as to what is right and wrong from their perceived harm or benefit. The Western concept of morals leads

to inconsistency and hypocrisy in the pursuit of morals, because it links them to personal interests, instead of seeking the pleasure of Allah (swt).

However, in Islam, the acquisition of any moral is in response to the commands of Allah (swt) or in avoiding His (swt) prohibitions. The moral virtues are acquired through obedience of Allah (swt) whether in individual worship or in collective transactions. Allah (swt) said, *إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ* “Prayer forbids lewdness and abomination,” [29:45]. Islam praised honesty in trading, truthfulness when bearing witness, respect in dealing with parents, mercy when dealing with children, cheerfulness in greeting, generosity in helping the needy and bravery when facing the enemy on the battlefield. As the morals are linked to Islam’s commands and prohibitions, morals become a constant feature of a Muslim and do not revolve around his benefit.

As if this were all not enough, the Single National Curriculum (SNC) even seeks to change the way our children feel about Islam. The SNC undermines the Islamic inclinations, likes and dislikes, which have been shaped by centuries of ruling by Islam in the Indian Subcontinent. In its curriculum for “Early Childhood Care and Education (ECCE) Grade 1 2020,” the SNC damages the pure inclinations of our youngest and most vulnerable, in the section “2.4 Personal and Social and Emotional Development.” So, whilst Islam builds a strong love of obedience to Allah (swt) and a firm hatred

of disobeying Him (swt) to build the necessary inclinations for a life of worship of Allah (swt), the ECCE curriculum insists that the student must, “respect the feelings and views of others irrespective of their religion.”

However, the Single National Curriculum establishes all of this, even though Islam does not respect the views and feelings that advocate sin, disbelief (kufr) and disobedience. Indeed, Islam builds love for the one who obeys Allah (swt) and hatred for the wicked who disobeys Him (swt). RasulAllah (saw), *إِنَّ اللَّهَ يُبْغِضُ الْفَاحِشَ* “Truly Allah detests the wicked and foul-tongued.” [Tirmidhi]. Islam mandates that all the inclinations, likes and dislikes, must be in accordance to what Allah (swt) has revealed. RasulAllah (saw) said, *لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يَكُونَ هَوَاهُ* “None of you [truly] believes until his desires are subservient to that which I have brought.” [An-Nawawi]

O Muslims of Pakistan and their Students, Teachers, Parents and Educationists in Particular!

Rigidly adhering to the UN’s SDG Target 4.7, the Single National Curriculum is a colonialist assault on our future generations. It advocates the detachment of religion from life’s affairs, whilst Islam is the only valid basis for both the individual and the community. The SNC places Islam as equal to all religions, whereas Allah (swt) affirms that the only Deen of Truth is Islam. It calls upon the division of the Islamic Ummah by race, land and language, whereas the might

of the Islamic Ummah and its Khilafah lies in its unity by Islam. It calls for the ruling by the flawed man-made laws of Democracy, even though Islam's system of ruling is the Khilafah.

Indeed, the SNC reminds the observer of what happened the colonialist era, leading up to the English Education Act 1835, when the colonialist Thomas Babington Macaulay produced his famous Memorandum on Education, in which he said there was a need to produce, “a class of persons, Indian in blood and color, but English in taste, in opinions, in morals and in intellect.” It is not a surprise for the believer that the greatest concern of the colonialists is our attachment to Islam. Allah (swt) declared, *إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَن سَبِيلِ اللَّهِ* “Indeed, those who disbelieve spend their wealth to avert [people] from the way of Allah” [Al-Anfal: 36]. Today, the kafir colonialists strive for our coming generations to submit before their corrupt beliefs, values and projects. Allah (swt) warned, *وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ*, “Never will the Jews nor the Christians be pleased with you till you follow their religion. Say: ‘Verily, the Guidance of Allah is the only Guidance.’” [Surah al-Baqarah 2: 120]

As for the rulers of Pakistan, far from securing our Deen, they are working to ensure the success of the colonialist plan for Muslim education. Whilst paying lip service to our Deen, they are ensuring the promotion of sin, disobedience and kufr, even though Allah (swt)

said, **إِن تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ** “If you disbelieve, then verily, Allah is not in need of you, He likes not disbelief for His slaves” [Surah az-Zumar 39: 7] In fact, the rulers in Pakistan repeatedly seek to make us lower our guard, so as to ensure the success of every colonialist plan against us, whether it involves the assault on our lands, our resources or even our Deen.


It is upon all of us to reject the rulers in their misguidance and disobedience. It is upon all of us to hold firmly to our Deen and work for the only state that will secure our Deen, the Khilafah (Caliphate) on the Method of the Prophethood (saw). It will establish an education policy which will bring innovation and creativity in every conceivable sphere of life, from jurisprudence to medicine and food science, from engineering to architecture and town planning. At a time that the world is crushed under the West’s Capitalism, the Khilafah will re-establish the global renaissance that it shone upon the entire world for centuries previously, inspiring and compelling the Europeans to emerge from their Dark Ages. Allah (swt) said, **وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا**, “And thus we have made you a just Ummah that you will be witnesses over the people.” [Surah Al-Baqara: 143].

13 Muharram 1442 AH

1 September 2020 CE

Hizb ut Tahrir

Wilayah Pakistan



Question & Answer **FIQH**

Ata Bin Khalil Abu Al-Rashtah

Series of Questions Addressed to Scholar Sheikh Ata Bin Khalil Abu Al-Rashtah, Ameer of Hizb ut Tahrir through his Facebook Page The Answer to the Question:

Regarding Conferences, Protests and Seminars, and Has Hizb ut Tahrir Changed Its Method?

To: Om Okasha - Nona Amer - Wassim Kordoghli

(Translated)

A. Om Okasha

“Assalamu Alaikum wa Rahmatullah wa Barakatuh,

Our noble Sheikh, Ata Bin Khalil Abu Al-Rashtah:

I ask Allah to help you on the great effort you spend for the service of Islam and Muslims, and I ask Allah to crown these efforts with the declaration of the establishment of Khilafah “Caliphate” on your hands soon, Ameen, Ameen.

Anyway, there are those who make claims that the party has changed its method and that holding conferences is not appropriate, being an intellectual party...May Allah reward you.” (End)

B. Nona Amer

“Assalamu Alaikum wa Rahmatullah wa Barakatuh,

I have a question, and I hope that you could answer me. It came in the adoption of the scholar Taqiuddin (may Allah’s mercy be upon him), that he refused holding demonstrations ... And now we see demonstrations being widely spread and that you yourselves organizing them. Is there legislative (sharia’h) evidence on your action?

Wassalamu Alaikum.” (End)

C. Wassim Kordoghli

“Assalamu Alaikum wa Rahmatullah wa Barakatuh our Ameer,

It is mentioned in the book of the Islamic State page 236, “It therefore follows that holding conferences on the issue of the Khilafah “Caliphate” would not itself be a method for the establishment of an Islamic state ...” My question Sheikh is why the party holds conferences and seminars while in its books it refuses to do such actions... please clarify the matter so we remove confusion.” (End)

Answer

Wa Alaikum Assalam wa Rahmatullah wa Barakatuh,

Your questions are similar in terms of the subject; they pertain to conferences, protests, and seminars, and whether the party has changed its method?

The answer, brothers and sister, is that the party does not change its method since it is rightly derived from the Book of Allah the Almighty and the Sunnah of His Prophet (saw), and this is clearly and unambiguously detailed in the books of the party. Thus the stages of culturing, interaction and the establishment of the Khilafah “Caliphate” ... all are described with evidences in our books.

We call on people to carry the Islamic Call (Da’wah), and those who respond we join them in the party and become part of its Shabab... As well as we carry out actions to create public opinion emanating from general awareness ... and ask the support of the people of power and establish the Khilafah “Caliphate”, Allah willing.

This method for the establishment of the state, as we have mentioned, was derived from the correct manner, Allah willing, following the method of RasulAllah (saw), since his (saw) Revelation until the establishment of the state in Medina al-Munawwarrah i.e. culturing, to build up the party’s body, and interaction with the Ummah through public work, to create public opinion emanating from public awareness, and then requesting the victory and the establishment of the state...

It seems that the confusion comes when those who raised the questions have mixed between the actions of public opinion in the stage of interaction and the establishment of the state ... The issue of this confusion will be

clarified as follows:

1. If it was asked what are the actions for creating public opinion during the stage of interaction, we say all the actions which involve the interaction with the Ummah, based on the Islamic thoughts and its rulings. Such as holding lectures, seminars, conferences, protests that we manage them and lead them with our banners and chants ... If we are able - and similar actions...:

a. Thus the Messenger (saw) gathered people at Safa and addressed them:

• Al-Bukhari narrates from Ibn Abbas, may Allah be pleased with him: When it was revealed: *وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ*, “and warn [O Muhammad], your closest kindred.” [Shu’ara:214], the Prophet (saw) ascended the mountain Safa, and called out loudly: « يَا بَنِي فِهْرٍ، يَا بَنِي عَدِيٍّ » “O Banu Fehr, O Banu Uday” - all the clans of Quraish - until they gathered. Everyone who could, he came. He, who could not, sent another one to represent him. Then Abu Lahab and Quraish came. He (saw) said: *أَرَأَيْتَكُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ خَيْلًا بِالْوَادِي تُرِيدُ أَنْ تُغِيرَ* “If I were to tell you that an army is advancing from the valley to attack you, will you believe me?” They replied, “Yes, we have only found you truthful”, he said: « فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ » “Then I am a plain warner onto you of a severe punishment”. Abu Lahab said, “Is it for this you gathered us? May you perish the rest of the day!” Then Allah (swt) revealed *(تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ)* “May the

hands of Abu Lahab be ruined, and ruined is he. His wealth will not avail him or that which he gained.” [Al-Masad: 1-2]

• Also Muslim narrated from Ibn Abbas, that he said: When this verse was revealed: (وَأَنْذِرْ) “And warn, [O Muhammad], your closest kindred.” [Ash-Shu’ara: 214] (and the sincere heads of your family), RasulAllah (saw) ascended the mountain of Safa and called aloud, «يَا صَبَاحَاهُ» “Ya Sabahah” (O, the calamity of the morning!). They said: Who is this who calls? They said: Muhammad. When they gathered, he (saw) said: «يَا بَنِي فُلَانٍ، يَا بَنِي فُلَانٍ، يَا بَنِي فُلَانٍ، يَا» “O Bani so and so, O Bani so and so, O Bani Abd Manaf, O Bani Abdul Muttalib”, they assembled around him, he (saw) said: «أَرَأَيْتَكُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ خَيْلًا تَخْرُجُ بِسَفْحِ» “If I were to tell you that there are horses behind this mountain, would you believe me?” They said, “We have never experienced a lie from you. He said: «فَإِنِّي نَذِيرٌ» “Then I am a plain warner onto you of a severe punishment.” Abu Lahab said, “May you perish! Did you summon us to this?”, and then Allah (swt) revealed this Surah: May the hands of Abu Lahab be ruined, and has ruined, to end of the Surah as read by Al-A’amash.

• It is also narrated by Ahmad bin Yahya bin Jabir ibn Dawood Albuladhira (died 279 AH) in his book: Sentences of the Lineages of the Nobles. He said that Mohammed bin Saad and

Al Waleed Bin Saleh told me, from Mohammed bin Omar Waaqidi, from Ibn Abi Sabrah, from Omar bin Abdullah, Ja'far bin Abdullah bin Abi Al-Hakam said: When this verse was revealed to RasulAllah (saw): (وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ) "And warn, [O Muhammad], your closest kindred." He was strengthened by it... RasulAllah (saw), sent to Bani Abdul Muttalib, they came with a group of Bani Abd Manaf, all of them counted forty-five men ... RasulAllah (saw) invited them to another meeting, and he said: الْحَمْدُ لِلَّهِ أَحْمَدُهُ، وَأَسْتَعِينُهُ وَأُؤْمِنُ بِهِ وَأَتَوَكَّلُ عَلَيْهِ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ. "I celebrate Allah's praise, I seek His help, I believe in Him, I put my trust on Him, I bear witness that there is no god to be worshipped but Allah alone with no associate". Then he (saw) said, إِنَّ الرَّائِدَ لَا يَكْذِبُ أَهْلَهُ. وَاللَّهُ لَوْ كَذَبَتْ النَّاسَ جَمِيعًا، مَا كَذَبْتُمْ. وَلَوْ غَرَرْتُ النَّاسَ، مَا غَرَرْتُكُمْ وَاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ، أَنِّي لَرَسُولُ اللَّهِ إِلَيْكُمْ خَاصَّةً وَإِلَى النَّاسِ كَافَّةً. وَاللَّهُ، لَتَمُوتَنَّ كَمَا تَنَامُونَ، وَلَتُبْعَثَنَّ كَمَا تَسْتَيْقِظُونَ، وَلَتُحَاسِبَنَّ بِمَا تَعْمَلُونَ، وَلَتُجْزَوْنَ بِالْإِحْسَانِ إِحْسَانًا وَبِالسُّوءِ سُوءًا. وَإِنَّهَا لِلْجَنَّةِ أَبَدًا، وَالنَّارِ أَبَدًا. وَأَنْتُمْ "A guide can never lie to his people. I swear by Allah, if I lie to all the people, I will never lie to you. If I delude people I will never delude you. I swear by Allah, there is no god but He, and that I have been sent as a Messenger to you, in particular and to all the people, in general. I swear by Allah, you will die just as you sleep, you will be resurrected just as you wake up. You will be called to be accounted for your deeds. It is then either Jannah (Paradise) forever or Fire (Hell) forever. You are the first

to be warned”. Abu Talib replied, “We love to help you, accept your advice, and believe in your words. These are the sons of your father are gathered, and I am one of them, but I am the fastest to do what you like. So do what you have been ordered. I shall protect you and defend you, but I can not relinquish the religion of Abdul Muttalib until I die for what he died”. And the folk spoke soft words, but Abu Lahab said, “O Banu Abdul Muttalib, I swear by Allah this is a bad thing. You must stop him before others do, then if you surrender him to them you will be humiliated, and if you protect him you will be killed”. Abu Talib then answered, “I swear by Allah, to protect him as long as I am alive”.

- Thus, gathering people and speaking to them is part of the public work that is done.

b. The Prophet (saw) led the Muslims in two rows Omar was leading the first, and Hamza leading the second:

Abu Naeem Ahmed bin Abdullah bin Ahmad bin Ishaq bin Musa bin Mehran Al-Asfahani (died 430 AH) narrated in his book entitled Hilyatul Awliyaa wa Tabaqatul Asfiyaa The Beauty of the Righteous and the Ranks of the Elite that Ibn Abbas said, I asked Omar may Allah the Almighty be pleased with him: “For what reason you are called Al- Farouq? He said: “Hamza accepted Islam three days before me; then Allah opened my heart to Islam ...So I said: Where is the RasulAllah (saw)? My sister said: He is

in Dar ul-Arqam Ibn ul-Arqam at al-Safa". So I headed to the house... I said, "I bear witness that there is no god but Allah alone with no associates, and I bear witness that Muhammad is His servant and Messenger". He said, "Upon hearing that, the believers exclaimed 'Allahu Akbar!'" and their loud voices were heard by those living in the vicinity of the Mosque. Then I said, "O RasulAllah, would we not be right, regardless whether we live or die?" He (saw) said, «بَلَىٰ وَالَّذِي نَفْسِي بِيَدِهِ، إِنَّكُمْ عَلَى الْحَقِّ إِنْ مِتُّمْ وَإِنْ حَيَّيْتُمْ» "Indeed, I swear by Him whose hand my soul stands, that you are right whether you live or die". Omar then said, "Why hide then? I swear by Him who sent you with the message of truth that you should come out". We then walked out with the Messenger of Allah (saw) in two rows, Hamza leading one, and me the other, until we reached the Sacred Mosque, he said: "I looked at Quraish and to Hamza, and realized that Quraysh became distressed as never before". Then RasulAllah (saw) called me Al-Farouq; and Allah distinguished between truth and falsehood".

(End)

Thus, rallies are acts of public opinion to move people and make them aware of the ideas of Islam and its rulings. They are held by the condition that we can perform them with our banners, cheers and thoughts, but we do not join others in public actions that we do not lead. This is because when the Prophet (saw)

led the Muslims in that march, Muslims did not join other movements under mixed leadership, but Muslims took two rows in a march led by RasulAllah (saw).

2. But if one said what is the method to establish the Khilafah “Caliphate”: Is it through demonstrations? We say no ... Is it lectures? We say no ... Is it conferences? We say no ... for these and similar actions are acts of creating public opinion that take place in the stage of interaction, and are not the method of the establishment of the state. Rather, the method of establishing the state is as we have mentioned at the beginning and it ends with the actions of seeking of the Nusraah (support) and the establishment of the state.

This is the subject, and perhaps it is now clear. Therefore, there is no contradiction between what is written in our books and our actions. Thus our saying in our books that holding conferences, rallies, protests, and seminars ... Is not the legitimate way based on evidence set out to establish the state ... This saying is true. Also, if we say that these are public actions that take place at the stage of interaction, if we can carry them out according to its manner... this is also true to say. There is no contradiction between the content of what the books say, and the actions that we do.... Just have to read these words that are written in our books in the context in which it is used; they must be read with conscious mind and enlightened vision,

and matters will become clearly evident, Allah willing...

Still there is a question that is not included in the questions, but may be contained in the minds of some, that is: So, why the party has not held a conference or organized a march in previous years?

The answer to this question is clear from what was mentioned earlier, we do not do acts of public opinion for a march or demonstration and the like unless we can lead them in an apparent and proclaimed manner, and with our banners and chants; without interspersing banners and chants in the form of mixing the hobble with the noble, and that the time and the place for holding are suitable according to the purpose for which we seek... if this is possible then we do these actions, but if it is not then we do not.

And for information we had previous attempts in the sixties, when Bourguiba visited Jordan calling for reconciliation with the Jews. The party organized in the era of Abu Abraham (Allah's mercy be upon him), delegations that was more like a march, and some of them marched out to the prime minister in Amman, while in Jerusalem and in Hebron they marched to their governors ... I was with them in Hebron, and so I will convey what I attended:

The Ameer of the Hizb had ordered the party's members and their supporters to assemble at a certain hour, ten o' clock in the morning, in the main street in the city of Hebron. Then we

walked out to the province, the building which is now demolished, and when we came down the street the security chiefs came, and discussion and controversy occurred... What it is important is that we could not get out walking, but they allowed us to go out riding, so we boarded cars and buses and went to the building. We were many in numbers ... we fulfilled the task and we came back... Thus, the issue is that such actions, if we can lead them on our own, and we see that they are appropriate we do them, but if we cannot lead the work and control it, or if we do not see it appropriate at certain circumstances we do not do it.

This is like establishing a media office, it is an act of public opinion that if we were able to do it we do, but if we cannot do it we don't. For example, it was not possible in the era of the founder Ameer to announce a spokesperson for us, hence we did not. However, in the reign of the second Ameer, he commissioned me to be a spokesman in Jordan, and I became a client of the prison, hardly came out then taken back again ... But now we thank Allah that now we have set up more than one media office ... And all are acts of public opinion. But if someone were to ask: Is the establishment of the Media Office is a method for the establishment of the Khilafah "Caliphate"?

The answer is no.

And now back to the beginning; we ask:

Is giving lectures part of public actions that

we do in the stage of interaction? The answer is yes.

Is holding conferences part of public actions that we do in the stage of interaction? The answer is yes.

Are protests that we lead with our preparations, are they actions of public opinion that we do at the stage of interaction? The answer is yes ... Is the setting up of media offices part of public actions that we do in the stage of interaction, the answer is yes.

But if we ask:

Is giving lectures a method to establish the state, the answer is no.

Is holding conferences a method to establish the state, the answer is no.

Is holding protests a method to establish the state, the answer is no.

Is the establishment of media offices a method to establish the state, the answer is no.

It is clear that the first questions are about the actions of public opinion at the stage of the interaction, and the second questions are about the method of the establishment of the state. They are two issues, and are not the same question, and each issue has its answer. There is no contradiction between the two issues or between the two answers...

We ask Allah that this matter has been clarified, unambiguously, and that anyone who seeks to attain the right will realize it and act

upon it. But those who seek the falsehood, it will not benefit them any further explanation or statement. Because they did not ask for falsehood in order to know the truth; they are two things that do not meet. And Allah is predominant over His affair, but most of the people do not know.

Your brother,

Ata Bin Khalil Abu Al-Rashtah

06 Rabi' al-Awwal 1435 AH 07/01/2014 CE

The link to the answer from the Ameer's page on facebook:

<https://www.facebook.com/photo.php?fbid=250198685148216>



The Ruling of Taking Salary from an Employer who Deals with Interest

To: Ammar Khdhir (Translated)

Question:

Bismillah Ar-Rahman Ar-Raheem

One of the brothers embarrassed me with a question which I think he is right with, despite my attempt to explain the situation we are living in, but he is not yet convinced.

The question pertains to the salary taken in work presented in the public office in this capitalist system, which is mostly or part of it is usury, knowing that the donor country for the public position pays these or part of these funds from usurious loans taken from foreign countries or from the International Monetary Fund.

Do we, the employees, in exchange for our work in the civil service, take interest money or not? And if the answer is in the affirmative, then what is the way to dispose of it and live without a job for which we spent our lives obtaining study and work for it?

Thanks in advance for your understanding and may Allah reward you immensely.

Your brother Ammar from Tunisia

Answer:

Wa Alaykom Assalam Wa Rahmatullah Wa

Brakatuhu,

With regard to the salary that the employee receives in the public office in exchange for his work, his ruling is related to the work he does:

- If he does a prohibited job like someone who works in intelligence to spy on Muslims or works in torturing people and the Da'wah carriers etc..., then his salary is forbidden because he earned it from a forbidden work...

- And if the work he does is a permissible job, such as working as a teacher, engineer, or doctor in a government hospital, or any other permissible work, his salary is permissible for him, and it does not harm him if the party's money that gives his salary is mixed with interest or other forbidden transactions or permissible transactions, taking his salary from this permissible and forbidden mixture is permissible for him, except if his salary is taken from stolen money, usurped money, or from forbidden money, such as wine and pig, so if his salary is from stolen money or from a forbidden money for its type, it is not permissible ...as explained below:

Forbidden money has different types:

- Haram in and of itself such as wine... It is haram to gift with it, so it is forbidden (haram) for the owner of the wine and for the one whom the gift is for. The Messenger of Allah (saw) said: «حُرِّمَتِ الْخَمْرُ بِعَيْنِهَا» "Khamr was forbidden in and of itself." (Narrated by an-Nasa'i)

- Haram for it is a human being's right (Haq) that is stolen or taken forcefully... This is forbidden (haram) for the thief and the usurper, in which it is not permissible to gift as it is haram for the one who took the money from it and for the recipient of the gift. This money is the right of its possessor, and wherever he is, the money must be returned to the rightful owner. Some of the evidences for this are:

Ahmad has narrated on authority of Samurah that he said: The Messenger of Allah (saw) said:

«إِذَا سُرِقَ مِنَ الرَّجُلِ مَتَاعٌ، أَوْ ضَاعَ لَهُ مَتَاعٌ، فَوَجَدَهُ بِيَدِ رَجُلٍ»
«بِعَيْنِهِ، فَهُوَ أَحَقُّ بِهِ، وَيَرْجِعُ الْمُشْتَرِي عَلَى الْبَائِعِ بِالثَّمَنِ»

“If a man has something stolen from him, or loses something, and he finds it in the possession of a man who bought it, then he has more right to it, and the one who bought it should ask for his money back from the one who sold it to him.”

This is a text that shows that stolen money must be returned to its owner.

Money by force is also guaranteed to the one from whom it was forced, so the usurper must return whatever taken by force to its possessor.

It was narrated from Samurah that the Prophet (saw) said: «عَلَى الْيَدِ مَا أَخَذَتْ حَتَّى تُؤَدِّيَ» “The hand which takes is responsible till it pays” [Narrated by at-Tirmidhi and he said it is a Hasan Hadith]

- Haram for batil (invalid) transactions such as the money of usury and gambling... This is forbidden only for the one who received it, but the

haram does not extend to the one who received the money through a permissible manner from the one who commits riba or gambles. For example, selling the one who deals with riba goods and receiving their cost, the wife receiving her expenses from her husband who deals with usury, the one who deals with riba brings a gift to one of his relatives, or any other permissible transactions. The sin for this haram money applies on the who dealt with usury and neither on the one who attains the price of his goods, nor on the wife receiving her expenses, or the one receiving a gift, and that is because the haram does not regard two people in this state. Some evidences on that are:

1. Allah (swt) said:

[وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ]

“What each self earns is for itself alone. No burden-bearer can bear another’s burden.” [Al-An’aam, 6:164]

2. The Prophet (saw) used to deal with the Jews in Madinah, with the knowledge that most of their money was from riba. Allah (swt) said:

فَبِظُلْمٍ مِّنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ
عَنْ سَبِيلِ اللَّهِ كَثِيرًا * وَأَخَذِهِمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ وَأَكْلِهِمْ أَمْوَالَ النَّاسِ
بِالْبَاطِلِ

“For wrongdoing on the part of the Jews, We made unlawful for them [certain] good foods which had been lawful to them, and for their averting from the way of Allah many [people]* And [for] their taking of usury while they had

been forbidden from it, and their consuming of the people's wealth unjustly." [Surah an-Nisaa 4:160-161]The Prophet (saw) used to accept gifts from them.

It was narrated from Ibn Abbas that a woman from the Jews gave the Messenger of Allah (saw) a poisoned sheep, so he sent for her and said: «مَا حَمَلَكِ عَلَىٰ مَا صَنَعْتِ؟» "What induced you to do what you have done?" She said: "I liked - or I wanted- if you were a prophet, Allah will tell you, but if you were not a prophet, I should rid the people of you."

3. Some of the Sahaba and Tabi'een made it permissible to receive gifts from the one who takes riba:

a) A man came to Ibn Masoud and said: I have a neighbor who eats from usury, and he still invites me, so Ibn Masoud said: "the good deed is for you, and the sin is for him" [Narrated by Abdul-Razzaq as-San'ani in his Musannaf]

B) Al-Hassan was asked: Can the food of moneychangers be eaten? He said: "Allah سبحانه وتعالى has told you about the Jews and an-Nasara, they used to eat from usury, and He made their food permissible for you" [Narrated by Abdul-Razzaq as-San'ani in his Musannaf on authority of Ma'mar]

C) It was narrated by Mansour that he said: I told Ibrahim: I went to a worker's place, so he hosted me and offered me money. Ibrahim said: "Accept", so Mansour said: the worker takes usury. Ibrahim said: "Accept as long as

you did not command him or help in his usury” [Narrated by Abdul-Razzaq as-San’ani in his Musannaf on authority of Ma’mar]

4. However, it is better not to deal with possessors of forbidden (haram) money that stemmed from usury, so you neither sell them nor accept a gift from them motivated by piety; so the seller will not receive profit from his riba-contaminated merchandise, and do not accept their gift so that it won’t be from the money of usury. In this way, Muslims distance themselves from everything that is impure, and the Companions of the Messenger (saw) used to refrain from several permissible domains (Mubahat) for fear of approaching the haram.

It was narrated from the Messenger of Allah (saw) that he said: لَا يَبْلُغُ الْعَبْدُ أَنْ يَكُونَ مِنَ الْمُتَّقِينَ حَتَّى يَدَعَ مَا لَا بَأْسَ بِهِ حَذَرًا لِمَا بِهِ الْبَأْسُ “No one will attain complete righteousness until he abandons (certain) unobjectionable (but doubtful) things so as to remain on his guard against something objectionable.” [Narrated by at-Tirmidhi, and he said it is a Hasan Hadith]

In conclusion, it is permissible to sell to someone whose wealth is a mixture of usury and halal, and it is permissible to accept his gift, and it is permissible to take your salary from him, but it is better that you do not sell to him or accept his gift, and do not work for him and take your salary from him. Accordingly, the employee who works in a permissible job in the public office, and takes his salary from the

employer whose money is a mixture of what is forbidden and permissible, so his salary is permissible for him and he may take it without embarrassment ... as the sin for usury is not true of the employee, but is upon the authority that he works with.

I hope that this answer will suffice, and Allah Knows Best and is the Most Wise.

Your brother,

Ata Bin Khalil Abu Al-Rashtah

9 Dhul Qi'dah 1441 AH

Corresponding 30/06/2020 CE

Link to the answer on the Ameer's (may Allah preserve him) Facebook page:

https://web.facebook.com/HT.AtaabuAlrashtah/posts/2677639062482101?__tn__=K-R



Answer to Question

Ijmaa' is a Hadith which the Sahaabah did not Narrate

To: Abu Hamza Al-Shirbati
(Translated)

Question:

AssalamuAlaikumwa Rahmatullahiwa Barakatuh
Our Sheikh, may Allah open at your hands, may He accept your obedience, and hasten us with victory and empowerment. I have a question regarding inferring from the consensus (Ijmaa') of the Sahaabah with evidence from the Qur'an and Sunnah; as came in the Islamic Personality, Volume III that the considered consensus of the Sahaabah (Companions) is only their consensus that a certain verdict (Hukm) is a Shar'i verdict, for it shows that there is a Shar'i evidence for this verdict, and that they had narrated the verdict and didn't narrate the evidence. Since the consensus reveals evidence that they did not narrate, then why do we infer from it with evidence from the Qur'an and Sunnah? For example, in the book, Al Amwal (Funds in the Islamic State), the zakat of sheep is due in the Sunnah and the consensus of the companions, as well as in the book of The Social System in Islam on the divorce and the original in its legitimacy is the Quran and the Sunnah and the consensus of the companions, so why do we infer from the consensus the Companions, may Allah be pleased with them, with evidence from the Quran or from the Sunnah?

May Allah reward you with good and excuse my long question.

Answer:

Wa Alaikum Assalam wa Rahmatullahi wa Barakatuh,

May Allah bless you for your kind prayers to us. Here is the answer:

1- Definition of Ijmaa': It came in the book, The Islamic Personality, Volume III: "... The consensus (Ijmaa') in the terminology of the scholars of the Fiqh Principles (Al 'Usoul) is the unanimous agreement that the verdict of an incident is a Shar'i verdict... So the considered consensus of the Sahaabah (Companions) is only their consensus that a certain verdict (Hukm) is a Shar'i verdict, for it shows that there is a Shar'i evidence for this verdict, and that they had narrated the verdict and didn't narrate the evidence."

2- That is, the Companions learned something from the Messenger of Allah (saw) and instead of transferring to us the Sunnah of the Messenger of Allah (saw) through a narration from him, they transferred this through their consensus, i.e. their consensus took the place of transferring the Sunnah ... therefore the consensus of the Companions, may Allah be pleased with them, discloses that there is a daleel (evidence), that is, it discloses that there is a Sunnah of the Messenger of Allah (saw) that was not transferred to us as a text through narration, but the consensus of the Companions on its ruling was transferred to us ... the consensus takes the place of a daleel from the Sunnah that was not narrated.

3- Thus, as we infer from an Ayah and a hadith or

from a hadith and a hadith, so also we infer from an Ayah with Ijmaa' or a hadith with Ijmaa', because the Ijmaa' (consensus) is a hadith that was not narrated by the Companions but rather they transferred the rule as indicated above, thus, the consensus (Ijmaa') is a hadith that was not narrated.

4- One thing that is worth to draw attention to, is that transmitting the Ijmaa' of the Sahaabah on a rule along with other evidence from the Qur'an and Sunnah strengthens and affirms the rule, because the rule evidenced by the Ijmaa' of the Sahaabah is not permitted to be abrogated; because the Ijmaa' had happened after the Messenger (saw), and the abrogation of it can only be by evidence, and since the Ijmaa' is after the death of the Messenger (saw) and then the interruption of revelation (Wahi), so there is no evidence to abrogate the Ijmaa'... That is why we say that the existence of Ijmaa' on a specific rule confirms and strengthens it because abrogation is not possible.

5- The conclusion is that inference from a hadith and Ijmaa' is as inference from a hadith and another hadith, and inference from more than one evidence, especially Ijmaa', strengthens and affirms the rule. I hope that this will suffice, and Allah Ta'ala Knows Best and He is All-Wise.

Your brother, Ata Bin Khalil Abu Al-Rashtah

8th Dhul Hijah 1441 AH 29/07/2020 CE

The link to the answer from the Ameer's Facebook page:<https://web.facebook.com/HT.AtaabuAlrashtah/posts/2699773073602033>

Campaign: Only the Khilafah will Mobilize Pakistan's Armed Forces for the Liberation of Occupied Kashmir

#KhilafahWillLiberateKashmir

Launch a country wide campaign calling for the Khilafah (Caliphate) to demand the re-establishment of the Khilafah, which will mobilize the Pakistan Army to liberate Kashmir. Indeed, the Muslims of Occupied Kashmir have entered their second year under a siege of Fitnah by the Hindu forces of Modi, enduring maiming by pellets, dishonoring of the chaste Muslim women and martyrdom of men, both young and elderly. The Hukm of Allah (swt) in such a heartbreaking situation is the fighting of the enemy, for Allah (swt) said, **وَاقْتُلُوهُمْ حَيْثُ** (تَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُمْ ^ج وَالْفِتْنَةُ 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].

It is clear from the over year-long negligence of the rulers of Pakistan, that the system of disobedience of Allah (swt), Democracy, will never mobilize our willing and capable Pakistan Army. Not only did the rulers deny the Pakistan Army the honor of seeking of martyrdom and

victory, they denied all able-bodied Muslim men the honor by equating Jihad with injustice and enmity. After orders from his masters in Washington, Imran Khan declared on 18 September 2019, “Anyone from Pakistan wanting to fight in Kashmir or go for Jihad in Kashmir would do the greatest injustice to the Kashmiris... Anyone making any such attempt would be an enemy of Pakistan as well as an enemy of Kashmiris.”

The only state that will mobilize our armed forces in response to the Hukm of Allah (swt) is the state that gives precedence to the Hukm of Allah (swt) above all else, which is the Khilafah (Caliphate) on the Method of Prophethood. Jihad defines the Islamic Ummah, spending freely from the wealth and souls to earn Jannah, vanquishing the oppressors and raising the word of Allah (swt) as the highest. The Khilafah defines the Ummah, carrying the Dawah to Islam, opening new lands to Islam and forcing any enemy that covets the lands of Muslims into retreat.

O Muslims of Pakistan! Launch a widespread campaign to call for the Khilafah (Caliphate) throughout the country calling for the restoration of the Khilafah, which will undertake Jihad as a duty to Allah (swt). It is upon us all to fully support the advocates of Khilafah, as they undertake public addresses, gatherings, meetings with influential and social media activism. It is upon all of us to work with them to re-establish the

Khilafah, so that our noble officers and soldiers can be finally unleashed in Jihad in the Path of Allah (swt).

O Muslims of Pakistan's Armed Forces! It is Muharram al-Haram, the sacred month which begins our calendar, the Hijri calendar. It is your glorious predecessors, the Ansaar (Supporters), who gave Nussrah (Material Support) to RasulAllah (swt), so that he (saw) made Hijrah to begin the ruling by Islam. It was then that the Ansaar were led to victory after victory over the enemy, firmly setting the Ummah on the path of advancing the dominance of Islam for centuries. A new era of the dominance of Islam awaits. A new era which will begin with your granting your Nussrah to Hizb ut Tahrir for the restoration of the Khilafah (Caliphate) on the Method of Prophethood. Hizb ut Tahrir calls upon you to fulfill your duty, so respond!

Media Office of Hizb ut Tahrir in
Wilayah Pakistan





NUSSRAH

Nussrah is the Hukm Shara upon which the political future of the Muslim Ummah depends. It is through Nussrah that a state will be established which will end the chain of treacheries faced by the Ummah, beginning ruling by all that Allah (swt) has revealed, unifying the entire Ummah under a single state and spreading the message of Islam to the world through Dawah and Jihad.

The divine evidence of Nussrah is established in the Seerah of RasulAllah (saaw). When the society of Makkah became rigid before the message of Islam, Allah (swt) ordered RasulAllah (saaw) to present himself to various tribes, to seek their Nussrah. After the death of his (saaw) uncle Abu Talib, RasulAllah (saaw) started contacting various Arab tribes. The leaders of the tribes of Madinah, the Aus and Khazraj, accepted Islam and gave Nussrah to him (saaw). Through the Nussrah of the Second Pledge of Aqabah, the first Islamic State was established. So the leaders of Aus and Khazraj were named as Ansar, to be remembered by this honored title until the end of the life of this world.

Today, the need of the hour is that sincere officers in the armed forces of Pakistan follow the footsteps of their Ansaar brothers, granting Nussrah for the re-establishment of the ruling by all that Allah (swt) has revealed. They must uproot the Kufri capitalist democratic system and pledge allegiance to a Khaleefah Rashid for the implementation of the Quran and Sunnah, fulfilling the glad tidings of RasulAllah (saaw) when he (saaw)said,

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

“Then there will be a forceful rule and it will remain for as long as Allah wills it to remain. Then He will raise it when He wills to raise it. Then there will be a Khilafah upon the the Method of Prophethood. Then he (saaw) became silent.”

(Ahmad).