

NUSSRAH

MAGAZINE

ISSUE 19

JULY/ AUGUST 2014 CE - RAMADHAN/ SHAWWAL 1435 AH

PARTICIPATION
IN KUFR
SYSTEMS

THE WORLD
IS THE
PRISON OF
THE BELIEVER,
HEAVEN FOR
THE KAFIR

Q&A ON
INDIA AND
CHINA

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

POLITICAL AWARENESS

RAMADHAN IS THE
MONTH FOR
TAWWAKUL ON
ALLAH FOR
MILITARY VICTORY

2 YEARS, 2 MUCH!
FREE
NAVEED BUTT

Nussrah Magazine Issue 19
July / August 2014 CE- Ramadhan/ Shawwal 1435 AH

Contents

Editorial: Ramadhan and Dependence	01
Shaikh Ata ibn Khalil Abu Ar-Rashta: Political Awareness	02
Musab Umair: The World is The Prison of the Believer and the Heaven of the Kafir	10
Naseer al-Islam Mehmood: Ramadhan is the Month of Tawwakul Upon Allah for Military Victory	12
Abid Mustafa: America's Decline Part 2	16
Wilayah Pakistan: Criminal Rulers Rob Us over Our Right over Electricity	21
Media Office Pakistan- IMF Approved Budget 2014-15	23
Ameer HT: Q&A Participation in Kufr Systems	24
Q&A: India and China	28
Campaign: 2 Years, 2 Much!: Free Naveed Butt	35

Price: Rs. 30/-

Ramadhan and Dependence

During Ramadhan, Muslims remember the great victories of Muslims over formidable enemies, such as the arrogant Quraysh at Badr, the Tartar hordes at Ein Jaloot and the marauding Crusaders at Hitteen. These victories were achieved despite overwhelming odds, with a powerful impact upon the world stage. And what characterises each of these great victories, along with many others outside of Ramadhan, is the sincere dependence of the Muslims upon their Lord for Help, using the material means that Allah (swt) bestowed upon them.

Such dependence has profound political consequences, of great relevance to us now.

There is not one case of victory of Muslims when there was dependence upon another nation, whether it was the Persians, or Romans or in later centuries the Europeans. Such borrowed strength is a great peril. Foreign nations align with other nations to further strengthen their own position, there are never charitable intentions. Any nation that is naïve enough to align its fate with others, will only regret. And if it is done with full awareness of the consequences, it is nothing less than treason of the highest order.

A clear example is Pakistan today, tied to America by its rulers. As part of dependence on America, rulers assisted America in its invasion of Afghanistan and now American forces sits within striking distance. The Americans have no intention to leave, using a partial withdrawal as a cover for permanent presence. Dependence on America meant that the US established a presence within our abode of its intelligence and

military. It is this US presence that has unleashed a wave of violence in the country, to justify American demands for our armed forces to “do more” in the tribal areas. Dependence on America meant making huge concessions to India over Kashmir, our military capabilities, protection of our markets and industry. All so that America can engineer the rise of India, both as a challenger to China and an obstacle to Muslim resurgence. And dependence on America through its proxies, the IMF and World Bank, means the depriving of the public of its energy and mineral resources through privatization, crippling Pakistan's ability to stand on its own feet.

The Ummah must engage with full vigour to secure the return of Islam as a state and constitution, an Islamic Khilafah State, which is the only path for revival. An Islamic Khilafah State which will gather together the many bounties Allah (swt) has blessed this vast and resourceful Ummah

Dependence on foreign nations is not a path to strength at all, rather it is an assured strategy to deprive us of whatever strength, security or prosperity we already have. The Muslims must reject this path of destruction and the rulers who herd the Ummah along it. The Ummah must engage with full vigour to secure the return of Islam as a state and constitution, an Islamic Khilafah State, which is the only path for revival. An Islamic Khilafah State which will gather together the many bounties Allah (swt) has blessed this vast and resourceful Ummah with,

multiplying their effect by Dependence (Tawwakul) upon Him (swt). Allah (swt) says: *إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذَلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ* “If Allah helps you, none can overcome you. If He forsakes you, who is there, after that, that can help you? In Allah, then, let believers have Tawwakul.” [Aali ‘Imran 3: 160]

Political Awareness

From the Book “Introduction to the Tafseer of the Quran” by the Ameer of Hizb ut-Tahrir, the eminent jurist and statesman, Shaikh Ata ibn Khalil Abu Ar-Rashta:

Here we must pause to reflect on what Allah, the Exalted, mentioned in Surat al-Baqarah regarding the evil nature of the Jews, their hateful and conspiring political actions, and their ill-willed attempts and manoeuvres, in order to know the Shariah ruling about being aware of the local and international reality.

In order for the picture to become clear, we must first reflect on this matter in Makkah, when the Messenger (saw) and his companions were struggling, intellectually and politically, against the disbelieving *jahili* Makkan society. After this, we will reflect on the intellectual and political struggle as well as the material struggle with the disbelievers in general, and the Jews in particular, in Madinah when the Muslims had a state that implemented Islam and spread it through Da’wah and Jihad.

Thus, we will begin by mentioning the reality of the intellectual and political struggle with *kufir* and its people in the Makkan period before the establishment of the Islamic state in Madinah.

Through a detailed study of the textual evidences and the events that took place, the following becomes apparent:

First: the *ayaat* of the Qur’an revealed in Makkah elucidated the Islamic *aqidah* in order to save the disbelieving *jahili* society from the darknesses it was in to the light of Islam. They also elucidated the corruption of the *kufir* beliefs, establishing the certainty against them intellectually. Thus, the struggle between the Islamic da’wah and *kufir* was a creedal and intellectual struggle – a matter we will detail elsewhere, Allah willing. In addition to this, there was a political struggle to show the

corruption of the leaders of *kufir* and expose the conspiracies and hatred against Islam and Muslims, over and above their preventing people from the path of Allah, harming and torturing the da’wah carriers, and standing in the way of the call to Allah with all they had of oppression and evil.

We will leave the discussion about the creedal and intellectual struggle between Islam and *kufir* for another time, Allah willing. Here, we will discuss the political awareness about the leaders of *kufir* as described poignantly by the Qur’an in *ayaat* that articulate the corruption of their open actions and the evil of their secret plans and expose their conspiracies with respect to Islam and the Muslims.

1. Allah, the Exalted, mentions the destruction of Abu Lahab upon *kufir* without his wealth being of any benefit to him, in preventing his punishment. He will be in the fire of Jahannam forever, along with his wife on count of her evil actions, with respect to the Messenger of Allah (saw).

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ • مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ • سَيَصْلَىٰ
نَارًا ذَاتَ لَهَبٍ • وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ • فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ •

“Perish the two hands of Abū Lahab, and perish he! Neither his wealth benefited him, nor what he earned. He will soon enter a Fire, full of flames, and his wife as well, the wicked carrier of firewood. Around her neck, there is (a collar of iron, like) a well-twisted rope.” (Surah al-Masad: 1-5)

2. Walid ibn Mughira came to the Prophet (saw) who read to him the Qur’an and Walid seemingly softened to it. This reached Abu Jahl who came to Walid and said, ‘O Uncle, say something about Muhammad which makes clear to your people that you reject and hate him.’ He said, ‘What shall I say? By Allah, there is no man from you more knowledgeable about poetry than me. By

Allah, what he says does not resemble anything of it. By Allah, what he says has a sweetness and elegance. It is illuminated and enlightened. It will dominate and shatter everything below it.’ Abu Jahl said, ‘Your people will not be happy until you say something negative about it.’ He replied, ‘Give me some time to think’. After a while of thought he said, ‘It is traditional magic which he got from others.’ Allah revealed about him the following verses,

• دَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا • وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا • وَبَيَّنَّ شُهُودًا •
• وَمَهَّدْتُ لَهُ تَمْهِيدًا • ثُمَّ يَطْمَعُ أَنْ أَزِيدَ • كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا •
• سَأَرْهُقُهُ صَغُودًا • إِنَّهُ فَكَّرَ وَقَدَّرَ • فَقِيلَ كَيْفَ قَدَّرَ • ثُمَّ قِيلَ كَيْفَ
قَدَّرَ • ثُمَّ نَظَرَ • ثُمَّ عَبَسَ وَبَسَرَ • ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ • فَقَالَ إِنْ هَذَا إِلَّا
• سِحْرٌ يُؤْتَى • إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ •

“Leave me alone (to deal) with the one whom I created lonely, and gave him extensive wealth, and sons present before (his) eyes, and extended (power and honour) to him pretty well. Still, he aspires that I should give him more. Never! He is inimical towards Our verses. I will force him to climb the mountain Sa’ūd. He pondered and surmised. Death onto him! How (bad) is the surmise he put forward! Again, death unto him! How (bad) is the surmise he put forward! Then he looked (to those around him,) then he frowned and scowled, then turned his back, and waxed proud, then said, “This is nothing but traditional magic; this is nothing but saying of a mortal.” (Surah al-Mudaththir: 11-25)

3. Abu Jahl challenged and threatened the Muslims saying to his companions, ‘Does Muhammad put his face in the dust whilst among you.’ ‘Yes’ it was said. He said, ‘By al-Lat and al-Uzza, if I see him doing so I will step on his neck and begrime his face in the dust’. Allah revealed,

• كَلَّا لَئِنْ لَمْ يَنْتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ • نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ • فَلْيَدْعُ نَادِيَهُ
• • سَدِّدْ الرِّبَايَةَ

“No! If he does not desist, We will certainly drag (him) by forelock, a lying, sinful

forelock. So let him call the men of his council, We will call the soldiers of the Hell.” (Surah al-Alaq: 15-18).

Abu Jahl would also mock the *aayat* of Allah. He would bring dates and butter and say, ‘Enjoy, this the *zaqqum* Muhammad promises you!’ Allah revealed about this,

• إِنَّ شَجَرَةَ الزُّقُومِ • طَعَامُ الْأَثِيمِ • كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ • كَغَلِيِّ
• الْحَمِيمِ • خُدُوهُ فَأَعْتَلُوهُ إِلَى سَوَاءِ الْجَحِيمِ • ثُمَّ صَبُّوا فَوْقَ رَأْسِهِ مِنْ
• عَذَابِ الْحَمِيمِ • ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ •

“Indeed the tree of *zaqqūm* is the food of the sinful, like dregs of oil. It will boil in the bellies like the boiling of hot water. (It will be said to angels,) “Seize him, and drag him into the midst of the Hell. Then pour on his head some torment of boiling water.” “Have a taste! You are the ‘man of might’, the ‘man of honour’.” (Surah al-Dukhan: 43-46)

4. Akhnas ibn Shariq would work for corruption. He was a liar, a man of lowly opinion. Allah revealed about him a powerful word exposing the corruption of his nature and lineage,

• وَلَا تُطْعِ كُلَّ خَلَافٍ مَهِينٍ • هَمَّازٍ مَشَاءٍ بِنَمِيمٍ • مَنَاعٍ لِلْخَيْرِ مُعْتَدٍ
• أَنِيمٍ • عَتَلٌ بَعْدَ ذَلِكَ رَنِيمٍ •

“And do not obey any contemptible one who swears much, a slanderer who goes about with calumnies, one who prevents good, (and who is) transgressor, sinful, harsh, (and) after all that, notorious...” (Surah al-Qalam: 10-13)

5. Uqbah ibn Abi Mu’it would attend the gathering of the Prophet (saw), so Ubayy ibn Khalaf pushed him to stop. Allah revealed about him,

• وَيَوْمَ يَعْصُ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا
• يَا وَيْلَتَى لَيْتَنِي لَمْ أَتَّخِذْ فَلَانًا خَلِيلًا لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذٍ
• جَاءَنِي وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا •

“And (be mindful of) the Day the wrongdoer will bite his hands saying, “Would that I had taken a path along with the messenger! Woe

to me! Would that I had not taken so-and-so for my friend! Indeed he led me astray from the advice after it had come to me.” And the Satan is man’s betrayer.” (Surah al-Furqan: 27-29)

These and similar verses show the importance of political awareness about the influential powers which stand in the face of the Islamic da’wah and the importance of exposing their conspiracies, hate, and evil natures and its connection to the leaders of *kufr*. This is so that the path can be clear in front of the Da’wah carrier such that he avoids betrayal and places his feet where there are no thorns or traps as much as possible. At the same time, this serves the purpose of shaking the enemy and exposing their holes and weakness and showing where and how they should be approached.

Second: this political awareness about the enemies of Islam increased after the *hijrah* and the establishment of the state, through which Islam gained leadership and authority in Madinah.

The revelation of *aayat* about the Islamic beliefs and *kufr* beliefs continued. Added to the *mushrikeen* of Makkah here, were the beliefs of the people of the Book, the Jews and Christians. Likewise, *aayat* about the corruption of wrong ideas and about the political struggle with local and regional influential forces continued. These now covered a greater domain than before as the hypocrites, Jews, Christians, Persians, Romans and others were added, to what was previously only the disbelievers of Makkah and the *mushrikeen* Arabs. Added to all this was the material struggle through Jihad in the Path of Allah.

However, I will only focus on the political struggle with the Jews here, because they were closest to the Islamic state and because they were most ill-willed and wicked in their conspiracies against Islam and Muslims.

As for the other aspects of the struggle, I may perchance be able to discuss them at another time and place, Allah willing.

As for the Jews, Allah (swt) exposed their nature in front of everyone and clearly and comprehensively elucidated their hatred and plans, as a great lesson in how to deal with them. Particularly because they had entities, that is, they were states neighbouring the Islamic State in Madinah.

1. The relationship of the Jews with Allah was one of rejecting Him and His favours upon them. Musa (as) had just left to meet his Lord and they took the calf as a deity, thus openly disbelieving. When Musa (as) returned and Allah accepted their repentance, they returned to reject *iman* until they saw Allah openly. As punishment, they were taken by a thunderbolt. They then repented to Allah, and He sent to them *manna* and *salwa*, but they rejected these blessings and oppressed themselves through disobedience.

وَإِذْ وَاَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ • ثُمَّ عَفَوْنَا عَنْكُمْ مِنْ بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ •

وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَىٰ اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّاعِقَةُ وَأَنْتُمْ تَنْظُرُونَ • ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ • وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّٰنَ وَالسَّلْوَىٰ كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ •

“And when We appointed forty nights for Mūsā, then you took the calf (as God) thereafter, and you were unjust. Yet We pardoned you, even after that, so that you may show gratitude...And when you said, “Mūsā, we will never believe you till we see Allah openly!” So, the thunderbolt took you while you were looking on. Then, We raised you up after your death, so that you might show gratitude. And We made the cloud give you shade, and sent down to you Mann and Salwā: “Eat of the good things We have provided to you”. And they (by their ingratitude) did Us no harm, but were harming only themselves.” (Surah al-Baqarah 2: 51-52, 55-57)

2. Their relationship with their *deen* was one of distortion and hypocrisy. They would knowingly distort the *Tawrah*. They knew the description of the Messenger (saw) but would change it. They knew what was obligated on them on legal rules but would substitute them.

أَفَتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ •

“Do you still fancy that they will believe you, although a group of them used to hear the word of Allah, and then, having understood it, used to distort it knowingly?” (Surah al-Baqarah 2: 75)

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ •

“Those whom We have given the Book recognise him (the Prophet) as they recognise their own sons. In fact, a group of them conceals the truth, while they know (it).” (Surah al-Baqarah 2: 146)

On top of this, they were neck-deep in hypocrisy. They would declare *iman* and then conceal their inner reality of *kufir* and conspiracy against the believers.

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَا بِغَضِبِهِمْ إِلَى بَعْضٍ قَالُوا أَنُحَدِّثُونَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ أَفَلَا تَعْقِلُونَ •

“When they meet those who believe, they say, “We believe.” But when some of them meet others in private, they say, “Do you tell them (the Muslims) what Allah has disclosed to you so that they may thereby argue against you before your Lord? Will you, then, not use reason?”” (Surah al-Baqarah 2: 76)

3. Their relationship with the Prophets (as) was one of betrayal, envy and killing. When a Prophet would come to them with other than what they desired they would kill him and arrogantly reject him.

أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ •

“Then, how is it that every time a Prophet came to you with what does not meet your desires, you grew arrogant? So, you gave the lie to a group (of the messengers) and killed others.” (Surah al-Baqarah 2: 87)

وَإِذَا قِيلَ لَهُمْ آمِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا نُوْمِنُ بِمَا أَنْزَلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ •

“When it is said to them, “Believe in what Allah has revealed,” they say, “We believe in what has been revealed to us” - and they deny what is beyond it, whereas that is the truth which confirms what is with them. Say, “Why then have you been slaying the prophets of Allah earlier, if you were believers?”” (Surah al-Baqarah 2: 91)

ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ الْحَقِّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ •

“That was because they used to deny the signs of Allah, and would slay the prophets unjustly. That was because they disobeyed and transgressed all limits.” (Surah al-Baqarah 2: 61)

They knew with certainty that Muhammad (saw) was the awaited prophet, prophesied in their books with his description. They recognised him as they recognised their own sons. They used to tell Aws and Khazraj that they would be victorious over them with a prophet who would be sent and who they would follow. However, when this Prophet came their hearts filled with rage and envy on count of his being from the progeny of Ismail (as) and not from the progeny of Ishaq (as), their grandfather, as they would say! So they did not accept the Messenger (saw) whilst knowing of his truthfulness.

وَلَمَّا جَاءَهُمْ كِتَابٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ • بئس ما اشتروا به أنفسهم أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ

بَعِيًا أَنْ يُنَزَّلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ فَبَاءُوا بِغَضَبٍ
عَلَى غَضَبٍ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ •

“And when there came to them a Book from Allah, which confirms what was with them, - while earlier, they used to seek help against those who disbelieved, - yet when there came to them that which they did recognize, they denied it. So the curse of Allah is upon the disbelievers. Vile is that for which they have sold out their selves: that they should deny what Allah has revealed, grudging that Allah should send down some of His bounty to whomsoever He wills from among His servants. So, they came out with wrath upon wrath. And for the unbelievers, there is humiliating punishment.” (Surah al-Baqarah 2: 89-90)

4. Their relationship with covenants and treaties was one of contravention and violation. Every time Allah, the Exalted, took a covenant from them they broke it. Allah (swt) took from them a covenant to implement the *Tawrah* and they refused, so Allah threatened them with a painful punishment – that He would raise the mount and drop it on them. So they accepted, and then reneged. Breaking covenants and turning away from implementing them was their way.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا
مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ • ثُمَّ تَوَلَّيْتُمْ مِنْ بَعْدِ ذَلِكَ فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ
وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ

“And when We took the pledge from you, and raised high above you the (Mount of) *Tūr*: “Hold fast to what We have given to you, and remember what is in it, so that you may become God-fearing.” Then even after that, you turned away. So, had it not been for the grace of Allah upon you, and His mercy, you would have been among the losers.” (Surah al-Baqarah 2: 63-64)

5. Their relationship with executing the command of Allah was one of dawdling, tricks and making false interpretations. They were forbidden fishing on the Sabbath so they

started placing the nets the day before and collecting the fish the day after in a way that meant practically fishing took place on the Sabbath, and they knew this.

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً
خَاسِيَةً •

“Certainly you have knowledge of those among you who transgressed in (the matter of) the Sabbath. We said to them, “Become apes, abased.”” (Surah al-Baqarah 2: 65)

The grease of carcass was forbidden on them, so they sought a loophole around the prohibition by using it for other than eating, such as for lighting and painting ships.

لَعَنَ اللَّهُ الْيَهُودَ، حَرَّمَ اللَّهُ عَلَيْهِمُ الشَّحُومَ فَجَمَلُوهَا وَبَاعُوهَا وَأَكَلُوهَا
ثَمَنَهَا

“Allah curse the Jews; He forbade the use of fat of the carcass for them, so they melted it, and then sold it and consumed its price.” (Agreed upon)

Moreover, they killed an innocent soul and then all of them denied being the killer. Allah commanded them to slaughter a cow and touch the killed person with part of it, by which he would be raised to life and inform of his killer. Instead of implementing this, they dawdled with various questions and inquires in order to delay as much as possible, until they could delay no more. Finally, they fulfilled the command but with great morbidity.

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً بَقَرَةً قَالُوا أَتَتَّخِذُنَا
هُزُؤًا قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ • قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ
لَنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِضٌ وَلَا بُكْرٌ عَوَانٌ بَيْنَ ذَلِكَ
فَاعْمَلُوا مَا تُؤْمَرُونَ • قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْنَهَا قَالَ إِنَّهُ يَقُولُ
إِنَّهَا بَقَرَةٌ صَفْرَاءٌ فَاقِعٌ لَوْنُهَا تَسُرُّ النَّاظِرِينَ • قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا
مَا هِيَ إِنَّ الْبَقَرَ تَشَابَهَ عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ • قَالَ إِنَّهُ يَقُولُ
إِنَّهَا بَقَرَةٌ لَا ذَلُولٌ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَا شِيَةَ فِيهَا
• قَالُوا الْآنَ جِئْتُ بِالْحَقِّ فَذَبْحُوهَا وَمَا كَادُوا يَفْعَلُونَ •

“When Mūsā said to his people, “Allah commands you to slaughter a cow”, they said, “Are you making fun of us?” He said, “I seek refuge with Allah from being one of the ignorant.” They said, “Pray for us to your Lord that He makes it clear to us what sort (of cow) should she be.” He said, “He says she should be a cow neither too old, nor too young - of some middle age in between. Now, do what you are being asked to do.” They said, “Pray for us to your Lord that He makes it clear to us of what colour it should be.” He said: “He says that she should be a yellow cow, rich yellow in her colour that should please the onlookers.” They said, “Pray for us to your Lord that He makes it clear to us of what sort should she be, for this cow has made us confused and, if Allah wills, We shall certainly take the right course.” He said, “He says that it should be a cow which is not tractable for tilling the soil or in watering the fields, (and it should be) sound and without blemish.” They said, “Now, you have come up with the right description.” Then they slaughtered her, although it appeared that they would not do it.” (Surah al-Baqarah 2: 67-71)

6. Their relationship with other people was one of corruption and mischief without any regard for the *halal* and *haram*. They deemed treating non-Jews badly acceptable, whilst knowing well that it was not.

وَمَنْ أَهْلَ الْكِتَابِ مَنْ إِنْ تَأْمَنَهُ بِقِنطَارٍ يُؤَدِّهِ إِلَيْكَ وَمِنْهُمْ مَنْ إِنْ تَأْمَنَهُ
بِدِينَارٍ لَا يُؤَدِّهِ إِلَيْكَ إِلَّا مَا دُمَّتْ عَلَيْهِ فَإِنَّمَا ذَلِكَ بَاطِلٌ لَّهُمْ قَالُوا لَيْسَ
عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ•

“Among the people of the Book there is one who, if you entrust him with a heap (of gold or silver), will give it back to you; and among them there is one who, if you entrust him with a single *dīnār* (a coin of gold), he will not give it back to you, unless you keep standing over him. This is because they have said, “There is no way we can be blamed in the matter of the unlettered.” And they tell lies about Allah knowingly.” (Surah Aal-Imran 3: 75)

The unlettered Arabs were non-Jews to them and hence they made bad dealing with them acceptable.

كَلَّمَا أَوْفَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا وَاللَّهُ
لَا يُحِبُّ الْمُفْسِدِينَ•

“Whenever they lit the flame of war, Allah puts it out. They run about on the earth spreading mischief, and Allah does not like the mischief-makers.” (Surah al-Ma’idah 5: 64)

وَتَرَى كَثِيرًا مِنْهُمْ يُسَارِعُونَ فِي الْإِثْمِ وَالْعُدْوَانِ وَأَكْلِهِمُ السُّحْتِ لَيْسَ
مَا كَانُوا يَعْمَلُونَ•

“You will see many of them rushing towards sin and aggression, and (towards) devouring what is unlawful. Evil indeed is what they have been doing.” (Surah al-Ma’idah 5: 62)

7. They permitted themselves contravention of their *deen* if this entailed a worldly benefit for them such as status or authority. Nay, if the matter required they would change the verses of Allah in exchange for a measly price. They had no fixed principles.

فَوَيْلٌ لِلَّذِينَ يَكْتُمُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ
لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا
يَكْسِبُونَ•

“So, woe to those who write the Book with their hands and then say, “This is from Allah”, so that they may gain thereby a trifling price. Then, woe to them for what their hands have written, and woe to them for what they earn.” (Surah al-Baqarah 2: 79)

Moreover, if killing others of their own people was required in order to cause war between enemy tribes, they saw no harm in doing so. The ends justified the means for them, whatever it be. They had done this in the past by inciting war between Aws and Khazraj. Some of them stood with Aws and others with Khazraj. They then incited *fitna* with the other, in order to keep the war alive to weaken both tribes. Jews were killed in this, but this was

deemed acceptable for the sought end, even though this contravened the law of their *deen*.

ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِنْكُمْ مِنْ دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِمْ بِالْإِثْمِ وَالْعُدْوَانِ وَإِنْ يَأْتُوكُمْ أُسَارَى تَفَادُوهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَ فَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلْ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ •

“Yet, here you are, killing one another, and driving a group of your own people out of their homes, supporting each other against them in sin and aggression - and if they come to you as prisoners, you would ransom them, while their very expulsion was unlawful for you! Do you, then, believe in some parts of the Book, and disbelieve in others? So, what can be the punishment of those among you who do that, except disgrace in present life? And, on the Day of Judgement, they shall be turned to the most severe punishment. And Allah is not unaware of what you do.” (Surah al-Baqarah 2: 85)

8. They would sarcastically criticise and find fault with the Prophet’s words and would spread false stories in order to push the Muslims away from their *deen*. They would seek out words with negative denotations to use them against Islam and the Messenger (saw). As they did by using the word ‘*ra’ina*’ which has meanings of insulting and cursing in their language in the place of the Arabic ‘*ra’ina*’ which the Muslims used to respectfully address the Prophet (saw). Like this they would use many words with negative meanings, directing them towards the Prophet (saw), until Allah revealed the prohibition of their usage.

مِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَاسْمِعْ غَيْرَ مَسْمُوعٍ وَرَاعِنَا لَيًّا بِأَلْسِنَتِهِمْ وَطَعْنًا فِي الدِّينِ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَأَسْمَعُ وَاَنْظُرْنَا لَكَانَ خَيْرًا لَّهُمْ وَأَقْوَمَ وَلَكِنْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا

“Among the Jews there are some who distort the words against their contexts, and say, “We

hear and disobey,” and “Hear. May you not be made to hear,” and “Rā’inā”, twisting their tongues and maligning the Faith. If they had said, “We hear and obey,” and “Hear,” and “Look after us,” it would have been better for them, and more proper, but Allah has cast His curse on them due to their disbelief. So, they do not believe except a few.” (Surah al-Nisa’ 4: 46)

9. They would at times believe and then disbelieve, attempting by this to influence the believers and make them turn back from Islam, out of envy.

وَقَالَتْ طَائِفَةٌ مِنْ أَهْلِ الْكِتَابِ آمَنُوا بِالَّذِي أُنزِلَ عَلَى الَّذِينَ آمَنُوا وَجَهَ النَّهَارِ وَكَفَرُوا آخِرَهُ لَعَلَّهُمْ يَرْجِعُونَ •

“And a group from the people of the Book said (to their people), “Believe in what has been revealed to the believers in the early part of the day, and disbelieve at the end of it, so that they may turn back.” (Surah Aal-Imran 3: 72)

وَإِذَا جَاءُوكُمْ قَالُوا آمَنَّا وَقَدْ دَخَلُوا بِالْكُفْرِ وَهُمْ قَدْ خَرَجُوا بِهِ وَاللَّهُ أَعْلَمُ بِمَا كَانُوا يَكْتُمُونَ •

“When they come to you, they say, “We believe”, while with disbelief they came in, and with the same (disbelief) they went out. Allah knows best what they used to conceal.” (al-Ma’idah 5: 61)

وَدَّ كَثِيرٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِنْ عِنْدِ أَنْفُسِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ

“Many among the people of the Book desire to turn you, after your accepting the faith, back into disbelievers - all out of envy on their part, even after the truth has become clear to them.” (Surah al-Baqarah 2: 109)

10. They live off others, having no power or honour of their own, or contentment in wealth or security, except in two cases:

a. those who believed along with their Prophets – a rope from Allah – and this has finished;

b. living off the support of other states – a rope from the people – and this has been their case, clearly and consistently, since they disbelieved and distorted their *deen*. Before Islam, their power used to follow that of Rome or Persia, then from the division between Aws and Khazraj. When Islam finished them as an entity and force, those who remained lived in weakness and humiliation and under the wrath of Allah.

They had no power until they attached themselves with disbelieving colonialist states in this century after the end of the Islamic state, the Khilafah state. Consistently, they have since been in submission to one or more of the powerful states, living off their power and wealth. The condition of their present state, the usurper of Palestine, is a clear example of this, not in need of any proof. The weakest of enemies is the one that does not have any independent and self-sustained power. This is what the Jews lack and the events that occur prove so. The end of their state is near, Allah willing, with the nearing of the return of the Khilafah and the resumption of Jihad.

لَنْ يَضُرُّوكُمْ إِلَّا أَذًى وَإِنْ يُقَاتِلُوكُمْ يُؤَلُّوكُمُ الْأَذْبَارَ ثُمَّ لَا يُنصَرُونَ •
ضُرِبَتْ عَلَيْهِمُ الذَّلِيلَةُ أَيْنَ مَا تَقَاتِلُوا إِلَّا بِحَبْلِ مِنَ اللَّهِ وَحَبْلِ مِنَ النَّاسِ
وَبَاءُوا بِغَضَبٍ مِنَ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ذَلِكَ بِأَنَّهُمْ كَانُوا
يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقِّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا
يَعْتَدُونَ •

“They shall never (be able to) cause you any harm except a little hurt. If they fight you, they will turn their backs on you, then they shall not be helped. Disgrace has been stamped over them wherever they are found, unless (saved) through a source from Allah and through a source from men, and they have returned with wrath from Allah, and misery has been stamped over them. All this is because they used to deny the signs of Allah,

and to slay the prophets unjustly. All this is because they disobeyed and transgressed the limits.” (Surah Aal-Imran 3: 111-112)

In summary, whoever reflects on these great *ayat* which we have mentioned - both those revealed in Makkah about the leaders of *kufir* there before the establishment of the Islamic state, or those revealed in Madinah about the Jews, after its establishment – will see that Allah, the Exalted, has described their reality and elucidated their nature, not just in general, but in detail on many points. This is so that it becomes clear to the Muslims, and those who carry the Islamic Da'wah in particular, that knowledge of the political reality of influential forces, be they individuals, groups or states, is an important matter.

It is important in order to deal with them in accordance with the requirements of the Book of Allah and the Sunnah of His Messenger (saw), and so that the Muslim is aware about what takes place around him. So that the Muslim is astute and smart, not slow nor fooled by others. Not broken by calamities or shaken by difficulties. So the Muslim is not one to be betrayed or taken from behind whilst in a state of heedlessness, not knowing from which direction the arrows arrive or the swords fall. Nay, he is concerned about the affairs of the Muslims and stands on or over one of the frontiers of Islam, not allowing any penetration from his front, firm on the truth, by the leave of Allah.

يُنَبِّئُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ

“Allah keeps the believers firm with the stable word in the worldly life and in the Hereafter; and Allah lets the unjust go astray; and Allah does what He wills.” (Ibrahim: 27)

الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ

“The World is the Prison of the Believer and Heaven of the Kafir” [Muslim 5256]

Musab Umair, Pakistan

Yes indeed, the world is the Prison of the Believer, for when he sees the Heaven with all of its delights, he will conceive that this earth in comparison, with all of its limited riches and fleeting pleasures, was as miserable as a prison. And yes, when the Kafir faces Hell as an everlasting abode, a prison of no escape, with the severest punishment and the extremes of pain, without reprieve, he will consider that his worldly life, despite its hardships, trials and tribulations, was indeed Heaven. Thus, the day upon which we will be made to arise and be brought for judgment, the trial upon our good and bad actions, the sentencing and the punishment, these are matters when considered as they should be considered, shake the soul and move one to tears. RasulAllah SAAW said, لَوْ تَعَلَّمُونَ مَا أَعْلَمَ لَصَحَّحْتُمْ لَوْ تَعَلَّمُونَ مَا أَعْلَمَ لَصَحَّحْتُمْ *“Had you known what I know you would have laughed less and cried more.”* [Bukhari 986]

What a trial before the sentencing of all sentencing. The second trumpet blast revives and wakes every one of us from the grave. On this Day of the Arising, all created beings, including the men, the Jinn and the animals will gather and sweat, with no shade as refuge. In anticipation of sentencing, the people will sweat in a way that RasulAllah SAAW related with vivid detail, يَغْرُقُ النَّاسُ يَوْمَ الْقِيَامَةِ حَتَّى يَذْهَبَ عَرْفُهُمْ *“The people will sweat so profusely on the Day of Resurrection that their sweat will sink seventy cubits deep into the earth, and it will restrain them till it reaches their ears.”* [Bukhari 6051]

This day lasts for 50000 years which is the questioning that every person will go through, a day that the ones who fear not Allah SWT see as far away, but Allah swt sees it as near. Allah SWT revealed in His Book, free from all error, تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ *“The angels and the Ruh ascend to Him in a Day the measure whereof is fifty thousand years.- So be patient, with a good patience.- Verily, they see it (the torment) afar off.- But We see it near.”* [Surah Miraaj 70:4-7]

There are no excuses and everything will be examined, no matter how small. Then comes the presentation of the scales, which is where the good and bad deeds will be weighed out for every individual. And with Hell in view of us, how we will all wish that we had done more than we had done as a rescue from its torture! RasulAllah SAW said, مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا سَيَكْلُمُهُ اللَّهُ لَيْسَ بَيْنَهُ وَبَيْنَهُ تَرْجُمَانٌ فَيَنْظُرُ أَيَمَنَ مِنْهُ فَلَا يَرَى إِلَّا مَا قَدَّمَ وَيَنْظُرُ أَشْأَمَ مِنْهُ فَلَا يَرَى إِلَّا مَا قَدَّمَ وَيَنْظُرُ بَيْنَ يَدَيْهِ فَلَا يَرَى إِلَّا *“(On the Day of Judgment) none of you will have an interpreter between him and Allah, He will look to his right and he will see nothing but that which he earned, and then he will look to his left and will see nothing but that which he earned. Then he will look to the front and he will see nothing but the Fire in front of him. And so each one of you should save himself from the Fire even by giving half of a date-fruit (in charity).”* [Sahih Muslim 1688]

Hell lurks as an ambush for the careless. Such is Hell, about which we have been warned and about which we must fear as a sentence for, on

the Day where the appeal of the condemned will not be heard. Allah SWT said, وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ *“And warn them of the Day of grief and regrets, when the case has been decided, while (now) they are in a state of carelessness, and they believe not.”* [Surah Maryam 19: 39]

Lastly comes the passage over the traverse, also known as the bridge of Sirat. This is the bridge over the Fire that every individual has to try to cross. For sinners, the bridge appears as thin as a hair and as sharp as the sharpest knife or sword. Sinners will fall into the fire below and arrive at their final destination place, Jahannam. And for those who fall will suffer in the Fire, the very least of which is immense and beyond anything that we could face in this life. RasulAllah SAW said, إِنَّ أَهْلَ النَّارِ عَدَاً يَوْمَ الْقِيَامَةِ رَجُلٌ عَلَى أَحْمَصِ قَدَمَيْهِ جَمْرَتَانِ يَغْلِي مِنْهُمَا دِمَاغُهُ *“Verily the least person who will be suffering from amongst the people of Hellfire on the Day of Resurrection, will be a man under whose soles would be placed two smoldering embers from which his brain will boil.”* [Bukhari 6077]

O Allah, Ar-Rahman, Ar-Raheem! Protect us from the Punishment of the Aakhira that you have prepared for the disobedient and the disbelieving. How our eyes widen with fear and fill with tears when we read of your warnings!

كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ

“Nay! But on their hearts is the Ran (covering) which they used to earn. Nay! Surely, they will be veiled from seeing their Lord that Day. Then verily, they will indeed enter the burning flame of Hell. Then, it will be said to them: “This is what you used to deny!” [Surah Mutaffafeen 83:14]

إِنَّ الَّذِينَ كَفَرُوا بَايَعْنَا سَوْفَ نُصَلِّيهِمْ نَارًا كَلَّمَا تَضَحَّتْ جُلُودُهُمْ بَدَلْنَاهُمْ جُلُوداً غَيْرَهَا لِيَذُوقُوا الْعَذَابَ إِنَّ اللَّهَ كَانَ عَزِيزاً حَكِيماً

“Surely, those who disbelieved in Our Ayat, We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment. Truly, Allah is Ever Most Powerful, All-Wise.” [Surah An-Nisa’a 4:56]

هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ فَالَّذِينَ كَفَرُوا قُطِّعَتْ لَهُمْ ثِيَابٌ مِّنْ نَّارٍ يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ يُصَهَّرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ

“These two opponents dispute with each other about their Lord; then as for those who disbelieved, garments of fire will be cut out for them; boiling water will be poured down over their heads. With it will melt (or vanish away) what is within their bellies, as well as (their) skins.” [Surah Al-Hajj 22: 19-20]

وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُّقْرَنِينَ فِي الْأَصْفَادِ - سَرَابِلُهُمْ مِّنْ فَطْرَانٍ وَتَعَشَى وُجُوهُهُمْ النَّارُ

(And you will see the criminals that Day, Muqarranun (bound together) in fetters.) Their garments will be of Qatiran (tar), and fire will cover their faces.) [Surah Ibrahim 14: 49-50]

وَمَنْ حَقَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ - تَلْفَحُ وُجُوهُهُمْ النَّارُ وَهُمْ فِيهَا كَالِحُونَ

(And those whose Scales (of good deeds) are light, they are those who lose themselves, in Hell will they abide. The Fire will burn their faces, and therein they will grin, with displaced lips (disfigured).) [Surah Al-Mu'min 23:103-104]

يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَلَيْتَنَّا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ - وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَّرَاءَنَا فَأَضَلُّونَا السَّبِيلَ - رَبَّنَا آتِنَا فِيهِمُ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنَاهُمْ لَعْنًا كَبِيرًا

(On the Day when their faces will be turned over in the Fire, they will say: “Oh, would that we had obeyed Allah and obeyed the Messenger”. And they will say: “Our Lord! Verily, we obeyed our chiefs and our great

Continued on Page 15

Ramadhan is the Month of Tawwakul (Dependence) upon Allah for Military Victory

Ramadhan, the fasting month has always been associated with Jihad, despite the fact when one is fasting, he is usually weak to carry out even his daily routine work. Yet, Subhanallah, Ramadhan has always been a month of fighting and Jihad for the Muslim believer that worships his Creator, Who provides him with determination and strength. Therefore, the month of Ramadhan was the month of victory and conquests. The history of Islam was filled with accounts that the Muslims achieved great victories on the battlefield. However, Ramadhan does not manifest such events these days, because the Sultan (Authority) of Islam no longer exists.

Instead, today, Ramadhan arrives every year and our Ummah bleeds in many places; it bleeds in Palestine, Kashmir, and Burma ... and before the wound is closed, we suffer from another wound. In Ramadhan, America invaded Afghanistan, and when some voices said to America that Ramadhan is coming and that America must take into account not to invade the sanctity of Muslims, Bush's response in a mocking, boastful manner stated that the Islamic State has always been locked in battles in the month of Ramadhan! Then another Ramadhan came to witness the fountain of blood of Muslims in another country, Iraq, and the same misery repeated itself; killing, destruction and fragmentation of the bodies of children, women and elderly by all types of cluster bombs; the thermo-baric vacuum bombs, the smart bombs, and the traditional bombs, as well as bombs that we have not heard of before. Many Ramadhans have passed afterwards, and the Ummah moves from catastrophe to another. And here is ash-Sham whose revolution enters its fourth Ramadhan, whilst the international powers flock over them, providing the tyrant of ash-Sham with various types of weapons, killing the sons of ash-Sham and humiliating its women, alas, even the trees and the stones are not spared.

The numbers and weapons were not the reason for the victory of Muslims over the Kuffar armies throughout history, but it was the Tawwakul (Dependence) upon Allah the Almighty that was the reason for victory; as authenticated in the history books of the Muslim battles against their armies, where Allah (swt) in the expectations of the Muslims provided the victory to the armies; as narrated by Abu Hurayrah that the Messenger of Allah (saw) said : *قَالَ اللَّهُ أَنَا عِنْدَ ظَنِّ عَبْدِي بِي* : “Allah said; I am to my slave as he thinks of Me, (i.e. I am able to do for him what he thinks I can do for him.” The story of the Battle of Hunayn is famous in the history of the Muslims' armies. Misunderstanding of Tawwakul has been the cause of the Muslims defeat in the first battles, because of misconceptions amongst some of the Muslims, particularly amongst the recently reverted Muslims; when they believed that their large number and their munitions is the cause of victory over their enemies, Allah (swt) said *لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتِكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَصَافَتْ الْأَرْضُ بِمَا رَحِبَتْ ثُمَّ لَئِنَّكُمْ لَمُدرِيرِينَ* ; “Assuredly Allah did help you In many battle-fields and on the Day of Hunayn: Behold! your great numbers elated you, but they did not avail you: the land, for all that it is wide, did constrain you, and you turned back in retreat.” [Surah at-Tawab 9:25] but when the Muslims realized their mistake and relied upon Allah the Almighty alone, Allah sent them the victory. *ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا وَعَدَّابَ* ; “but Allah did pour His calm on the Messenger and the believers, and sent down forces which you saw not: He punished the Unbelievers; Thus does He compensate the Kaafireen.” [Surah at-Tawabah 9:26]

The first of the Muslim armies understood the real reason for their victory and the real meaning of Tawakkul on Allah (swt). They were able to achieve great things and overcome most of their difficulties. However, now Muslim armies are crippled by short-

sightedness and poor understanding of matters, which became dominant in their thinking; and are lead by corruption. This is far from the proper understanding of their Islamic Aqeedah and Tawakkul (Dependence) upon Allah (swt). The Tawakkul upon Allah the Almighty has become meaningless to them. It has no effect in their lives and minds. Some Ulema helped to build false understandings of their false interpretation of Tawakkul, when they interpreted it as seeking the means. It came in the Hadith narrated by Tirmidhi : (اعْقِلْهَا وَتَوَكَّلْ) « Tie it and Tawakkul upon Allah ». It was misinterpreted to dilute the meaning of Tawakkul in the minds. However, Tawakul does not mean leave seeking for the means; in fact taking the means is a part of Tawakkul, and it's not separate from it. The misunderstanding of Tawakkul deteriorated the bravery of soldiers, weakened their wills, and narrowed the horizon in the perception of victories over the enemies of Islam and Muslims. The armies felt helpless, believed their capacity was limited, and were unable to achieve more than what they did. For example, the leadership of the Pakistani military believes they are unable to liberate Kashmir; that of the Egyptian Army believes they are incapable of liberating Palestine, as well as the rest of the Muslim armies in the Muslim world. Therefore, the Muslim armies will not achieve the heights of glory and victories, nor will they possess the rush to achieve excellence, unless they understand the reality of Tawakkul upon Allah and place their trust in Him in the right way. Man cannot achieve great matters if he limits his reliance on his human strength alone. If he looks to his forces alone, he will fail even to achieve normal things, let alone great achievements. However, if man believes in a great Power to help him achieve what he wants, then he will achieve things that are greater than his own strength and relying only on the force he possesses.

There are many examples of battles that Allah (swt) provided victory to the Muslim armies were because they placed their trust on Him; including the Battle of Badr, which took place in the month of Ramadhan, " " عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ " " قَالَ حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ قَالَ لَمَّا كَانَ يَوْمَ بَدْرٍ نَظَرَ رَسُولُ اللَّهِ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْمُشْرِكِينَ وَهُمْ أَلْفٌ وَأَصْحَابُهُ ثَلَاثٌ مِائَةٌ وَتِسْعَةٌ عَشَرَ رَجُلًا فَاسْتَقْبَلَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْقِبْلَةَ ثُمَّ مَدَّ يَدَيْهِ فَجَعَلَ يَهْتِفُ بِرَبِّهِ اللَّهُمَّ أَنْجِزْ لِي مَا وَعَدْتَنِي اللَّهُمَّ آتِ مَا وَعَدْتَنِي، اللَّهُمَّ إِنْ تَهْلِكُ هَذِهِ الْعِصَابَةُ مِنْ أَهْلِ الْإِسْلَامِ لَا تُعْبَدُ فِي الْأَرْضِ فَمَا زَالَ يَهْتِفُ بِرَبِّهِ مَاذَا يَدْبِيهِ مُسْتَقْبِلَ الْقِبْلَةِ حَتَّى سَقَطَ رِدَاؤُهُ عَنْ مَنْكِبَيْهِ فَأَتَاهُ أَبُو بَكْرٍ فَأَخَذَ رِدَاءَهُ فَأَلْقَاهُ عَلَى مَنْكِبَيْهِ ثُمَّ التَزَمَهُ مِنْ وَرَائِهِ وَقَالَ يَا نَبِيَّ اللَّهِ كَفَاكَ مُنَاشِدَتَكَ رَبِّكَ فَإِنَّهُ سَيُنْجِزُ لَكَ مَا وَعَدَكَ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ (إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِأَلْفٍ مِنَ الْمَلَائِكَةِ مُرْدِفِينَ) فَأَمَدَهُ اللَّهُ بِالْمَلَائِكَةِ قَالَ أَبُو زَيْمِيلٍ فَحَدَّثَنِي ابْنُ عَبَّاسٍ قَالَ بَيْنَمَا رَجُلٌ مِنَ الْمُسْلِمِينَ يَوْمَئِذٍ يَشْتَدُّ فِي أَمْرِ رَجُلٍ مِنَ الْمُشْرِكِينَ أَمَامَهُ إِذْ سَمِعَ صَرْيَةً بِالسَّوْطِ فَوَقَّهُ وَصَوَّتَ الْفَارِسُ يَقُولُ أَقْدِمْ حَيْرُومَ فَتَنَظَرَ إِلَى الْمُشْرِكِ أَمَامَهُ فَخَرَّ مُسْتَلْقِيًا فَتَنَظَرَ إِلَيْهِ فَإِذَا هُوَ قَدْ خَطَمَ أَنْفَهُ وَشَقَّ وَجْهَهُ كَصَرْيَةِ السَّوْطِ فَأَخْضَرَ ذَلِكَ أَجْمَعُ فَجَاءَ الْأَنْصَارِيُّ فَحَدَّثَ بِذَلِكَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ صَدَقْتَ ذَلِكَ مِنْ مَدَدِ السَّمَاءِ الثَّالِثَةِ فَفَتَلَوْا يَوْمَئِذٍ سَبْعِينَ وَأَسْرَوْا "سَبْعِينَ" "It has been narrated on the authority of 'Umar b. al-Khattab who said: When it was the day on which the Battle of Badr was fought, the Messenger of Allah (saw) cast a glance upon the Kaafireen, and they were one thousand while his own Companions were three hundred and nineteen. The Prophet (saw) turned (his face) towards the Qibla. Then he stretched his hands and began his supplication to his Lord: اللَّهُمَّ أَنْجِزْ لِي مَا وَعَدْتَنِي اللَّهُمَّ آتِ مَا وَعَدْتَنِي، اللَّهُمَّ إِنْ تَهْلِكُ هَذِهِ الْعِصَابَةُ مِنْ أَهْلِ الْإِسْلَامِ لَا تُعْبَدُ فِي الْأَرْضِ " O Allah, accomplish for me what you have promised to me. O Allah, bring about what You have promised to me. O Allah, if this small band of Muslims is destroyed, You will not be worshiped on this earth." He continued his supplication to his Lord, stretching his hands, facing the Qibla, until his mantle slipped down from his shoulders. So Abu Bakr came to him, picked up his mantle and put it on his shoulders. Then he embraced him from behind and said: Prophet of Allah, this prayer of yours to your Lord will suffice you, and He will fulfill for you what He has promised you. So Allah, the Glorious and Exalted, revealed (the Qur'anic verse): إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِأَلْفٍ مِنَ الْمَلَائِكَةِ مُرْدِفِينَ "When you appealed to your Lord for help, He responded to your call (saying): I will help you with one thousand angels coming in succession." So Allah helped him with angels. Abu Zmail said that the badith was narrated to him by Ibn 'Abbas who said: While on that day a Muslim was chasing a disbeliever who was going ahead of him, he heard over him the swishing of the whip and the voice of the rider saying: Go ahead, Haizi'm! He glanced

at the polytheist who had (now) fallen down on his back. When he looked at him (carefully he found that) there was a scar on his nose and his face was torn as if it had been lashed with a whip, and had turned green with its poison. An Ansari came to the Messenger of Allah (saw) and related this (event) to him. He said: You have told the truth. This was the help from the third heaven. The Muslims that day (i. e. the day of the Battle of Badr) killed seventy persons and captured seventy.”

The great victory for Muslims was the conquest of Makkah (the largest stronghold of the Kuffar at the time) which was in Ramadhan in the eighth year of Hijrah, after Quraish broke the Treaty of Hudaibiyah with the Muslims, where she helped the tribe of Bakr in its war against the Khuza'a tribe. Quraish then sent Abu Sufyan to Madinah to renew the peace treaty, increasing its duration, with the Prophet (saw) but he failed to do so, and returned to Makkah empty-handed. He then left again when he approached the army of Makkah, but he could not do anything, then he accepted Islam and returned to Makkah to warn Quraish of the Muslim resistance.

Another victory in Ramadhan was the opening of Amuriyah (عمورية), near Ankara, after Michael Theophile, King of the Romans, killed the children and the elderly of Amuriyah devastated and captured the families and violated their honoretc. Among the captured was a woman who shouted "O Mutsamah", when the news arrived to Mutassim, the Khalifah of the Muslims, he was furious, angry for the sake of Allah, and stated, "I heard you" and he prepared an army that freed the Muslim prisoners, including that woman who asked for his refuge, and he opened Amuriyah to Islam.

Also the battle of Muta, when the Muslim army had 3,000 fighters and the Roman army had 200,000 ; the Tawakkul upon Allah (swt) compelled the Muslim army to face that army which exceeded them by 60 times, which is around one to sixty! Only 14 men from the Muslims were martyred on that day. Zaid bin Haritha , Ja'far bin Abi Talib , and Abdullah bin Rawahah were among them; Khalid bin

Waleed took the lead of the army after that, who started a maneuver against the enemy, which allowed the Muslims to withdraw, after they killed more than 3000 from the enemy and struck fear in them.

And also the Battle Balat Al-Shuhdae (بلاط الشهداء), which was in Ramadhan in the year of 114H, corresponding to October 732 AD , the Muslim army was around 10 to 30 thousand, and the army of the Kuffar were between 200 to 400 thousand; yet the Muslim army was able to control the south of France and opened many cities like Katoor, Toulouse and Bordeaux .

The Egyptian army on the tenth of Ramadhan, corresponding to the sixth of October 1973 AD, managed to cross the Suez Canal by the will of Allah, and they broke the Bar Lev line, and regained the Sinai from the hands of the Jews. In that battle they exposed the false claims by the treacherous rulers that the Army of the Jews is invincible! The Egyptian army managed to destroy the fortifications of the Bar Lev line, and their loss reached only 64 martyrs, whilst the loss of the Jews were about 2838 soldiers killed, 2800 wounded and 508 prisoners, as well as many missing. The Muslims destroyed 840 tanks, 400 armored vehicles, 109 combat aircrafts and helicopters , and one warship.

These are only a few examples from the great history of Muslims. If someone were to say that those victories were at the hands of the Prophet Muhammad (saw), his Companions, and those who followed them, and the Muslims of today are not like them, and are unable to achieve what has been achieved by those armies who had Tawakkul upon Allah; we would reject these whispers of Shaytan in the minds of some people, by mentioning multiple examples from recent victories of the Muslims, such as the Mujahideen of Afghanistan who were a few in numbers and low in weapons, who managed to defeat the Soviet Union, which was not less than the power of the Byzantine Empire, which was faced by the early Muslims. The revolutionaries of the Arab Spring is another example; who fought the puppet regimes and were able by their Tawakkul upon Allah to

overthrow the dictators, despite the support of the West and the tyrant rulers in the East for them, so neither the West nor the East saved them from the revolutionaries who believed in Tawakkul upon Allah (swt)

Someone may say: "Allah Almighty says : وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ (وَعَدُوَّكُمْ) *“Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies, of Allah and your enemies, ...”* [Surah at-Tawabah 8/ 60] and our armies cannot cope with the Kufaar and overcome them , and the our number is not sufficient to achieve victories," The answer to that is that the Ayaat (Verses) regarding victory are clear and explicit that victory is from Allah, Allah (swt) says (إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ) *“We will, without doubt, help Our apostles and those who believe, (Both) In This world's life and on the Day when the witnesses will stand forth”* [Surah Ghaafir 40/51] and says (وَيُنصِرُنَّ اللَّهُ مَنْ) *“... Allah will certainly aid those who aid His (cause);- for Verily Allah is full of strength, Exalted In Might, (able to enforce His Will.”* [Surah Hajj 22/40], and he says addressing the Prophet Muhammad (saw) (وَيُنصِرُكَ اللَّهُ نَصْرًا عَزِيمًا) *“and that Allah may help Thee with powerful help.”* [Al-Fath 48/3], and all these verses, and many others, show an explicit indication that victory comes from Allah (swt). Just as the verses are explicit in this regards, they are also explicit in the request to prepare for the fight, Allah Almighty says: وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ *“against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies, of Allah and your enemies...”*, so He is ordering us to prepare to strike terror into the enemy, and He orders us to prepare for the fight, such as ordering to do ablution (wudu) by bringing water, because it is the means by which the matter is accomplished. Also, the Messenger of Allah (saw) prepared with combatants and war machines to fight the enemy, and fought a battle only after he had prepared for it.

The Muslim armies in the Muslim world have been plagued by the present leaders who do not know the meaning of Tawakkul upon Allah Almighty. They began to implement Tawakkul upon human power, such as that of America, Europe, Russia, and other places. Therefore, the ranks of the armies were defeated and weakness spread, such that they love life and hate the death. However, if they implemented Tawakkul upon Allah in the correct manner, they would have been victorious over the enemies of Islam and Muslims, as the early Muslims were. Once man believes that there is a force beyond human beings that helps him to achieve his demands, he will rush to do what is greater than his strength, by relying on that force.

The sincere among the armies of the Muslim world must give the Nussrah to the sincere of the sons of the Ummah; those responsible for the project of the Islamic Khilafah, to lead the armies with full Tawakkul upon Allah (swt). And only then will the Muslim armies - led by the Khalifah – be able to achieve what has been achieved by the armies of the Prophet Muhammad (saw) and the armies of the noble Companions and those who followed them. (وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ ... *“... and if any one puts His trust In Allah, sufficient is ((Allah)) for Him. for Allah will surely accomplish His purpose: Verily, for all things has Allah appointed a due proportion”.* [Surah Talaaq 65:3]

Continued from Page 11

ones, and they misled us from the way.” “Our Lord! Give them double torment and curse them with a mighty curse!”) [Surah Al-Ahzab 33:66-68]

O Allah, Al-Jabbar, Al-Aziz! Make us strive to obey You, grasp firmly to Your commands and abstain resolutely from that which You have prohibited. Let us never falter in our duties to restore Your Deen on this Earth as it deserves to be, as an authority, in a position of superiority and strength, as a Khilafah state.

Is America’s decline real or imaginary? Part 2

In the second article in the series of three, Abid Mustafa briefly discusses some of the ideas employed by thinkers to chart, or even predict, the demise of great powers, particularly America. Mustafa then goes on to define a novel way of understanding revival and decline of major powers.

The subject of America’s decline has spawned several questions like what does the decline of a super power look like? Is America’s decline limited to social, economic, and political domains only, or does it encompass each and every aspect of American society and civilisation? What is the rate of America’s decline? Is America’s decline so severe that it is on the verge of collapse? If America is about to collapse, then is the collapse temporary, or is it permanent? Such questions have occupied the minds of both past and present day historians.

Regarding the demise of superpowers a few writers have proposed some interesting ideas. According to Paul Kennedy, in his book *The Rise and Fall of the Great Powers*, major powers rise and fall based on the growth rates of their industrial base and the costs of their imperial commitments relative to GDPs. Kennedy asserts: “If a state over extends itself strategically...it runs the risk that the potential of benefits from external expansion may be outweighed by the great expense of all¹.” A more contemporary writer Jared Diamond postulates in his book *Collapse: How Societies Choose to Fail or Succeed*, the idea that societies destroyed themselves because they abused their natural environment.

On the specific subject of America’s decline, George Packer argues that America’s decline is due to the economic inequality between rich and poor. He states : “Inequality hardens society into a class system, imprisoning people in the circumstances of their birth—a rebuke to the very idea of the American dream. Inequality corrodes trust among fellow citizens, making it seem as if the game is rigged. Inequality saps the will to conceive of ambitious solutions to large collective problems, because those problems no longer seem very collective. Inequality undermines democracy².” Niall Ferguson is of the opinion that there will not be a slow and steady decline in America’s primacy in the world. He states: “Rather, empires behave like all complex adaptive systems. They function in apparent equilibrium for some unknowable period. And then, quite abruptly, they collapse³.”

Whilst these ideas offer insight into what constitutes decline, they are not very useful as a frame work to chart the decline of major powers. What is required is a model that not only helps to define decline, but can be used to chart the decline of major powers. In this context, Islam can provide a model to measure the rise and fall of nations.

Decline cannot be understood without understanding revival. Hence it is important to define what we mean by revival. According to the Oxford Online Dictionary revival means ‘an improvement in the condition, strength, or fortunes of someone or something’. In

² G. Packer, “The Broken Contract”, *Foreign Affairs*, (November 2011).

³ N. Ferguson, “Complexity and Collapse: Empires on the Edge of Chaos”, *Foreign Affairs*, (March 2010).

¹ P. Kennedy, “The Rise and Fall of the Great Powers”, Vintage, (Jan 15, 1989).

Abid Mustafa – Is America’s decline real or imaginary? Part 2

Christianity, revival is understood as ‘when a Community of the faithful responds to God’s Message⁴. But in the context of considering the revival of nations, the linguistic and the Christian definitions of revival are incomplete and inadequate.

According to Islam, revival has a specific definition. It is defined as ‘intellectual elevation based upon a spiritual basis’. This definition has two conditions before the revival of the nation can be considered complete and correct. First, the basis for the revival has to be ideological i.e. it must be based on a comprehensive thought about man, life and the universe, and its inter-relationships i.e. what preceded them and what is to come after them. This comprehensive idea gives rise to body of thoughts and systems pertaining to all walks of life. However, the comprehensive idea together with the thoughts and systems exist only in books and words, unless there is a method to bring them into existence i.e. to give life to the thoughts and systems. This can only be accomplished if the method is of the same nature as the comprehensive idea i.e. it must emanate from the comprehensive idea. For instance, Shariah cannot be implemented via democracy. Anything short of an ideological thought and method will confine the revival of a nation to a particular area e.g. Singapore is considered to be a leading logistics hub, South Korea is a leader in digital technology and Kenya is regarded as the best nation when it comes to producing long-distance runners. Yet all three countries are not considered to be completely revived, as their revival is confined to a limit aspect only. This is primarily due to the failure of these nations to adopt an ideology as the basis for revival. Second, the revival must have a spiritual component i.e. it must acknowledge the existence of a Creator. In other words the

comprehensive thought must lead to the acknowledgement of a Creator. This will ensure that the revival is spiritually correct⁵.

Of the three ideologies that exist in the world today namely: Islam, Capitalism (Liberal Democracy) and Communism⁶, only Islam meets the aforementioned conditions for correct revival. This does not mean that countries where Capitalism and Communism are implemented, are not revived. On the contrary, such countries are viewed revived and this was achieved by their respective ideologies. Nevertheless, their revival is not considered correct because both ideologies deny the spiritual aspect. Capitalism denies the relationship between Creator and temporal matters, and Communism completely rejects the idea of a Creator.

The only correct ideology in the world today is Islam. Islam stipulates that man, life and the universe were all created by Allah (swt). And Allah (swt) sent His (swt) Messenger Muhammed (saw) with the correct Deen for all of mankind. Hence, Muslims looking to revive the Islamic way of life throughout the Muslim world must whole-heartedly embrace the Islamic ideology, both as thought and method. Only then will their journey towards reviving the Muslim Ummah be successful.

Based on the foregoing discussion the process of revival has three distinct thinking phases: intellectual, political and legislative. In the phase of intellectual thinking, intellectual thinking⁷ is used to form the comprehensive idea, which is then used as the basis to produce thoughts that address mankind’s problems from a specific viewpoint as well as the method for their implementation. During

⁵ A detailed discussion about ideologies and rival can be found in the books of Hizb-ut-Tahrir. In the interest of brevity, I have only summarised some of the salient points to help the reader understand revival and decline.

⁶ It is now debatable whether communism really exists as an ideology in state form. Russia has abandoned communism in the favour of Western capitalism, and China is also heading along a similar path.

⁷ For a detailed discussion about the different types of thinking and their respective application in life read T. Nabhani, “Thinking (At-tafkeer)”, Al-Khilafah Publication,(2006).

⁴ “A Christian Perspective on the Definition of Revival”, Access-Jesus.com.

Abid Mustafa – Is America’s decline real or imaginary? Part 2

this phase the new ideas clash with the existing ideas of society, and care is taken to contrast the relevance and the superiority of these ideas, against the prevalent decadent ideas of society. This is followed by the phase of political thinking, where political thinking is used to impress upon society the new ideas and to struggle with the existing political authority, in order to demonstrate its inability to look after the affairs of the people. In this phase, the existing political leadership of the society is displaced and a new leadership emerges, which supervises the implementation of the new idea. Lastly, in the third phase—once the new idea has political authority and power— legislative thinking takes on the central focus, as a myriad of solutions are produced and enacted to solve life’s innumerable problems.

Once the nation is revived it then becomes necessary to maintain its revived state. This can only be achieved by ensuring that the political thinking supervises all other types of thinking in the society such intellectual, legislative, linguistic, scientific etc.

So it can be said that revival of a nation has three distinct thinking phases i.e. intellectual, political and legislative. This does not mean that these styles of thinking are mutually exclusive and do not proceed together in the aforementioned phases. On the contrary, in the political thinking phase, intellectual and legislative thinking take place alongside political thinking, but political thinking is more prominent. This because the focus is on imposing the new idea on society and this cannot be achieved unless political work is undertaken and consequently political thinking dominates. The same applies to the other phases. Having arrived at this model, it is now much easier to chart the revival of nations. Three examples are considered in the light of this model.

The life of the Messenger of Allah (saw) which encompassed both Mekkan and Madani periods can be divided into three different thinking phases. In the beginning, the dawa in Makkah, had a strong intellectual prominence and intellectual thinking dominated the work undertaken by the Messenger of Allah (saw). This was followed by a period of intense political activity directed at the leaders of Quraish and this phase was dominated by political thinking. Once the Messenger of Allah (saw) had established the first Islamic state in Madinah, legislative thinking became prominent as rules pertaining to solving problems of life were implemented.

In Europe, the Renaissance marked the intellectual awakening of Europe against the practices of the Papacy. This was followed by the reformation period which signalled the beginning of intense political activity, until the power of the Church was separated from the State and Secularism was born. This was superseded by the Enlightenment period, which was the age of both intellectual and legislative thinking. It was during this period that two main traditions of modern European law were born: codified legal systems used by most of continental Europe, and the English tradition based on case law.

In the early nineteenth century, Karl Marx developed the main tenants of Communism and a new idea was born. This was superseded by a short period of political activity which resulted in the 1917 October Revolution in Russia by the Bolsheviks. The Bolsheviks inherited a backwater state that suffered from many problems and this required legislative thinking to produce solutions.

In all three cases, once the nation was revived, political thinking takes over to supervise not only the affairs of the people but also to look after the other types of thinking in society. Thus the level of maintenance of intellectual and legislative thinking in society is entirely

Abid Mustafa – Is America’s decline real or imaginary? Part 2

dependent on political decisions undertaken by the state.

This then brings us to a discussion about what constitutes decline. In simple terms, decline can be viewed as revival in reverse i.e. it is a deviation from the ideology. The greater the deviation from the ideology, more acute is the decline felt by society. As with revival, decline is also associated with the three different types of thinking phases. But the chronological order is different. For a revived society decline starts with the weakness in political thinking, which leads to a weakness in intellectual thinking and this is followed by a weakness in legislative thinking.

It is true that the different styles of thinking overlap in each of the phases, but it is the prominence of decline in one type of thinking over the others that determines the nature of the thinking phase. In other words weakness in one style of thinking is the root cause of the apparent weakness in other types of thinking. So in the political thinking phase, weakness in political thinking automatically affects intellectual and legislative thinking. For instance, if the state provided insufficient funds towards educating its citizens or did not properly guard the thoughts from the invasion of foreign culture, the level of intellectual thinking in society will suffer and decline. Similarly, if the state regularly interfered in the appointment of judges or only sponsored a specific school of thought to dominate society and persecuted the followers of other legitimate schools of thought, then legislative thinking will be impacted. In these examples weakness in intellectual and legislative thinking is as a direct consequence of incorrect political decisions executed by the state.

Another feature of both the forgoing frameworks for revival and decline is that they are cyclical. In other words, periods of revival for nations are followed by bouts of decline.

For example, when the crusaders occupied Jerusalem for a 100 odd years it was clear that the Caliphate was in decline. But this was followed by a brief revival after Salahuddin had expelled the crusaders, until the invasion of Baghdad by Hulagu Khan.

Again the Caliphate was able to revive after the Mamaluks of Egypt defeated the warring hordes of Mongols and returned the Caliphate to its rightful glory. However, it is not always the case that periods of decline for a nation are followed by episodes of absolute revival i.e. revival in all aspects of thinking namely intellectual, political and legislative. The same argument also applies to decline i.e. absolute decline does not always occur in political, intellectual and legislative thinking, after a nation has lived a sustained period of revival.

Having said this, it is however possible to assess to some degree the absolute decline or revival based on the complete life of the nation and its executive entity i.e. the state. The peak of the Umayyad Caliphate was during the reign of Omar bin Abdul Aziz. The Umayyad Caliphate eventually gave way to the Abbasid Caliphate, which peaked during the reign of Caliph Harun al-Rashid and his son. The Abbasid Caliphate was succeeded by Ottoman Caliphate in the 16th century. The height of the Ottoman State occurred during the reign of Suleiman Qanooni and thereafter its decline accelerated until the Ottoman State was dismantled. Yet despite this major setback, the Ummah continued to persevere and is currently on an upward trajectory in all the phases of thinking; all that is missing is her rightful executive entity— the Caliphate.

A better picture for a particular nation’s standing emerges, if a longer time period is used to measure revival or decline. Hence, in our example about the Caliphate it is quite clear that political, intellectual and legislative thinking were at their peak during the

Abid Mustafa – Is America’s decline real or imaginary? Part 2

Khilafah Rashidah, and were at its lowest during the very last days of the Ottoman state.

Let’s take another example. In the middle ages, Britain was a collection of warring fiefdoms at the mercy of foreign invaders. However, by the beginning of the sixteenth century, Britain rose to prominence under Queen Elizabeth I, and became the leading state during the rule of Queen Victoria in the late nineteenth century. This period is also known as Golden Age of the British Empire. But the Golden Age was short lived, and Britain lost its mantle as the world’s leading state soon after World War 2, when her empire dramatically shrunk. Today, Britain is a declining major power, and while her leadership still harbours grandiose plans to resurrect the British Empire the stark reality is that Britain is struggling to avert further decline in all aspects of thinking. Based on this brief description it can be said that that political, intellectual and legislative thinking in Britain were at their full height during the Victorian era and now all phases of thinking are in decline.

Whilst a detailed discussion about the application of the framework for decline and a detailed evaluation of the different phases of thinking for each of the forgoing eras of the Caliphate and other nations is beyond the scope of this article, it is nonetheless important to highlight the weakness of political thinking and its impact on nations.

For instance, the Caliphate existed for well over 1300 years until it was destroyed in 1924. However, the weakness in political thinking both at the executive level, as well as the level of the Ummah started several centuries earlier. A matter that accompanied taking power through violence was the misapplication of the Bayah i.e. the legal contract for the appointment of the Caliph. Under the rule of Muawiyah I, the baya was misused, when Muawiyah forced the people

of influence to give the baya to his son Yazid, whilst he was still alive. Hence, these three political judgements gravely affected the Muslim Ummah for centuries until the Caliphate was abolished in 1924. Some of the Islamic concepts of ruling were severely weakened, and the correct legislative judgement was replaced with erroneous understandings. Other poor political judgements include: allowing the reconciliation of Islam with foreign philosophies, ignoring the importance of the Arabic language, closing the doors of ijthihad, and the complete abandonment of jihad. Such political decisions contributed to the decline of the Caliphate, weakened the Islamic ideology in the minds of the people, and contaminated the correct interpretation of legislative texts.

Let’s take another example, where a major power makes an error in political judgement regarding a foreign policy matter, which adversely undermines its position in the world and affects its ability to propagate its ideology. For many people, Britain’s demise as the world’s leading state was hammered home, after the independence of India followed by the infamous Suez crisis. Both events not only demonstrated the limits of British power overseas, but rather conveyed the impression that Britain was a fading world power. However, these events and others—where Britain gave up its oversea conquests or territories to a wave of anti-colonialism sweeping the globe—were rooted in Britain’s desire to see America join World War II. The British Prime Minister, Winston Churchill and his advisors, grossly underestimated America’s strength and her aspirations to become the leading state. This political decision cost Britain dearly in the years that followed; she lost several of her colonies to America, her capacity to promote British

Continued on Page 34

Criminal rulers rob us of our right over electricity, whilst plunging us deeper into debt and despair

On 2 May 2014, the Finance Ministry proudly declared that the World Bank has approved \$12 billion in interest based loans for Pakistan, including \$1bn to be provided in the second week of May. Along with loans from the Asian Development Bank, International Monetary Fund (IMF) and the Japan International Credit Agency, this loan has conditions to continue significant changes to Pakistan's power sector. Elaborating, Rachid Benmessaoud, the World Bank's Director for Pakistan, whilst addressing journalists via video conference on Friday 2 May, stressed upon "improving tariff policy" and "opening the market to private participation." And in its "Pakistan—Program Note" of 7 April 2014 the IMF highlights regarding the energy policy, "privatizing public sector enterprises" and "measures to improve the business climate."

As for "opening the market to private participation" and "privatizing public sector enterprises" this is about private ownership of the power sector. This is a crime because it not only deprives the people of a great source of revenue to look after their affairs, it also means that private owners, who have limited resources, only provide electricity when they can profit. They cannot provide electricity as a service and a right for all citizens, for that is the job of a responsible and caring state. This is why privatization is directly responsible for the power shortages, the load-shedding. So, private owners reduce electricity generation to prevent falling into loss through debts owed to them. Or they reduce generation to only the

more efficient power plants because they give a better profit, keeping less efficient power plants idle. So, even though Pakistan has over 20,000 MW installed capacity against a peak demand of 17,500 MW, less than half of that is produced, causing huge electricity shortages, twelve hours a day or even more, with people unable to cool themselves even by means of a fan in the scorching summer heat. And that is asides from these highly disruptive shortages destroying local industry.

As for "improving tariff policy" and "measures to improve the business climate,"

*Only our Khilafah will
unleash huge revenues
from the public
properties, including
Pakistan's abundant
energy and mineral
resources, as well as
from private property
that is owned primarily
by the state*

this is about increasing the price of electricity, so as to guarantee profits for the private owners of the power sector. The regime has already guaranteed profits on investment for private owners of power, by increasing the electricity charges many fold. It has also made sure that the private owners are paid from the revenues of the state, even when they are not generating electricity because of fuel shortages. Electricity has become so expensive that there is now a huge circular debt owed to the private owners of power. Last summer, in July 2013, the regime paid Rupees 270 billion to the private power

producers, the IPPs. This enormous amount also alerts the people to just how much wealth there is in power, which they will not see a single Rupee of. And this year as the debt mounted yet again, the regime defaulted, and power was cut off to many government institutions on 29 April 2014, including to the Ministry of Water and Power itself!

Leaflet – Criminal ruler rob us of our rights and plunge us deeper into debt

And the rulers are privatizing the Ummah's resources, even though Islam has declared that energy is a public property for the Muslims. RasulAllah (saw) said, *المسلمون شركاء في ثلاث الماء والكلاء والنار* “Muslims are partners (associates) in three things: in water, pastures and fire (energy)” [Abu Dawood.]. Thus under the Khilafah, with its Islamic constitution, the benefit of electricity will be for the public, with the state supervising the matter to ensure that.

Moreover, all of these loans are on interest, explicitly forbidden by Allah (swt) and His Messenger (saw), which has prevented Pakistan from escaping the debt trap since its creation, even though it has paid back the principles of such loans many times over.

O Muslims of Pakistan!

Have you not had enough of regimes that openly collaborate with the colonialists, meeting their officials day and night, in all corners of the globe, to plot the robbing of your wealth and your drowning in misery? It is high time that you join your nights with your days in standing with the shebaab of Hizb ut-Tahrir to end this regime and return the Khilafah to these lands of Pakistan, the Pure the Good. Only our Khilafah will unleash huge revenues from the public properties, including Pakistan's abundant energy and mineral resources, as well as from private property that is owned primarily by the state, such as machinery and heavy munitions manufacturing, telecommunications, major construction and transport, as well as revenue from agriculture such as Kharaj. This will eliminate the need for foreign loans on interest forever, with all their conditions of misguidance and kufr.

Know that the cause of the crippling economic hardship in Pakistan and throughout the Muslim World is the absence of the Islam as a Constitution, since the abolition of the Khilafah state, in Rajab 1342 AH, corresponding to March 1924 CE. Moreover,

we are ordered by Islam and are answerable to Allah (swt), for establishing a Bayah to a single Khaleefah for all Muslims, ruling by Islam comprehensively and exclusively. RasulAllah (saw) ordered that the Muslims give Bay'ah (Pledge of Allegiance) to only one Khaleefah at a time, *لَا نَبِيَّ بَعْدِي وَسَيَكُونُ خُلَفَاءُ فَيَكْتُمُونَ قَالُوا فَمَا تَأْمُرُنَا قَالَ فُوا بَيْنَةَ الْأَوَّلِ وَالْأَوَّلِ أَعْطَوْهُمْ* “There is no Prophet after me, but there will be Khulaf'aa. They asked, “What do you order us to do?” He replied, “Give them bay'ah one after another, for Allah will ask them about what He entrusted them with.” (Bukhari). Hizb ut-Tahrir is ready to rule by Islam, having armies of capable politicians throughout the Muslim World, as well as an Islamic Constitution for implementation of 191 articles derived exclusively from the Quran and Sunnah. So it is upon us all to work with Hizb ut-Tahrir to secure the return of the Khilafah.

O Officers of Pakistan's Armed Forces!

Your people have no life under kufr today, look at them closely in their misery and suffering. Look closely, you who swore to give your lives for theirs, for now it is time to honor your oath. Deprive the kufr rule and constitution of Democracy of your powerful support and allow it to be confined to the dustbin of history. End the Raheel-Nawaz regime by granting the Nussrah to Hizb ut-Tahrir under its Ameer, the eminent jurist and statesman, Sheikh Ata ibn Khalil Abu Ar-Rashta, to secure the return of the Khilafah to these lands of Muslims, blessed with resources and noble sons and daughters of Islam.

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ

“O you who believe! Answer the call of Allah and His Messenger when He calls you to that which gives you life...” [Surah Al-Anfal: 24]

**Hizb ut-Tahrir
Wilayah Pakistan**

**6 Rajab 1434 AH
5 May 2014 CE**

Democracy and Dictatorship Both Implement Capitalist Economy

The IMF-Approved Budget 2014-15 for Pakistan Will Further Destroy the Economy

On Saturday, 10 May 2014, Pakistan's Finance Minister, Ishaq Dar, held a press conference along with IMF's Pakistan Mission Chief, Jeffrey Franks, and announced an agreement on the budget 2014-15 framework. According to the agreement, Rs.220 billion in new taxes will be levied, power subsidies reduced and import duties lowered in three years.

In Pakistan, democratic and dictator rulers always get their budgets approved by the IMF, which is a Western colonialist tool, all the while deceiving the people by claiming that the budget is "home-grown." The Finance Minister of the Raheel-Nawaz regime has shown by publicly announcing the agreement fixed with IMF, in a crowded press conference, that Pakistan, a nuclear state country of 180 million people, is certainly not independent in her economic affairs.

The agreement with the IMF, regarding the 2014-15 budget, will enslave Pakistan's economy to international colonialist institutions, whilst local industry and agriculture will be further destroyed. Rs.220 billion in new taxes and reduction in power subsidies means that the cost of raw material and inputs for local industry and agriculture will increase dramatically, resulting in costly production. On top of that, lowering of import duties will diminish the ability of local goods to compete with low cost imported goods from foreign manufacturers. And that will

result in the closure of even more local industry, greater losses in agriculture production and worsening unemployment.

This is the shameful reality of Pakistan's budget, which has been shown by our "capable" Finance Minister, several weeks before his budget speech, as being "imported". However, the regime will still insist that the upcoming budget will be "homegrown," made according to the interests of the country and its people. Democratic and dictator rulers safeguard the interests of their Western masters, particularly America, and make sure that the industry and agriculture of Pakistan are ruined, so that Pakistan can never become an economic power and will always be compelled to follow American instructions.

Democracy and dictatorship have driven Pakistan into the ground. Pakistan needs a constitution which is derived solely from Quran and Sunnah because only an Islamic constitution can raise Pakistan to its actual potential. Only a Khilafah state will implement such an Islamic constitution which will give the right to the state to generate huge revenues by managing the natural resources like oil, gas, minerals and electricity as they fall under public property, receive Kharaaj from agriculture sector, as well as revenues from state property such as machinery and

Continued on Page 34

Q&A - Participation in Kufr Systems

Question:

While researching the prohibition for a Muslim to participate in a Kufr system which does not rule by Islam, someone said that they heard one of the scholars allowing this participation citing Yusuf (as) ruling by the laws (shariyah) of the king of Egypt... Also that the Negus remained for many years ruling by Kufr even though he was a Muslim and the Prophet (saw) prayed Janazah prayer in absentia for him. And that benefit (Maslaha) which is a Shariyah evidence requires so (i.e. participation).

A Muslim in ruling (hukm) will cater to the interests of Muslims more than a secularist.

The question is how valid are these evidences? Is it true that there are scholars who advocate this?

Please provide us with the answers, Jazak Allah Khairan.

Answer:

Yes, some Government scholars speak of this rhetoric. They do not base what they say on evidences; because the ruling by what Allah has revealed is based on clear and explicit definite texts with definite meaning; there is no difference of opinion between scholars regarding this.

Ruling by what Allah (swt) has revealed is an obligation; Allah (swt) says,

﴿فَاحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ﴾

“So judge between them by what Allah has revealed and do not follow their inclinations away from what has come to you of the truth.”
[Al-Ma’ida: 48]

And He (swt) says:

﴿وَأَنْ أَحْكُمَ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ﴾

“And judge, [O Muhammad], between them by what Allah has revealed and do not follow their inclinations and beware of them, lest they tempt you away from some of what Allah has revealed to you” [Al-Ma’ida: 49]

There are numerous texts carrying similar meaning.

Ruling by other than what Allah has revealed and resorting to ruling by man-made laws is Kufr if the rulers believes in them; it is oppression (thulm) or transgression (fisuq) if the ruler does not believe in them. This is mentioned in the saying of Allah (swt),

﴿وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ﴾

“And whoever does not judge by what Allah has revealed - then it is those who are the disbelievers” [Al-Ma’ida: 44]

And His (swt) saying:

﴿وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ﴾

“And whoever does not judge by what Allah has revealed - then it is those who are the wrongdoers” [Al-Ma’ida: 45]

And His (swt) saying:

﴿وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ﴾

“And whoever does not judge by what Allah has revealed - then it is those who are the defiantly disobedient” [al-Ma’ida: 47]

What the government scholars quote as evidences have no basis, as we have said, for the following reasons.

1. Quoting the action of Yusuf (as) as an evidence for arguing that he ruled on some issues with the laws of the king of Egypt, i.e. by other than what Allah has revealed, this reference is out of context. Because we are commanded to follow Islam brought by Muhammad (saw) through revelation from Allah (swt), we are not commanded to follow the Shariyah of Yusuf (as) or any other Prophets (as) of Allah (swt) because the law of the people before us is not a law for us. Islam abrogated them. Allah (swt) says:

﴿وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ فَاحْكُم بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ شُرْعَةً وَمِنْهَا جَا﴾

“And We have revealed to you, [O Muhammad], the Book in truth, confirming that which preceded it of the Scripture and as a criterion over it. So judge between them by what Allah has revealed and do not follow their inclinations away from what has come to you of the truth. To each of you We prescribed a law and a method” [Al-Ma’ida: 48]

Ameer Q&A – Participation in Kufr Systems

The meaning of “**a criterion over it**” is that it abrogates others. Islam abrogated all previous books, this is why the laws of the people before us is not a law for us.

There are some scholars of Usul who adopt this principle in a different version: «شَرْعٌ مِنْ قَبْلِنَا» “The law of the people before us is a law for us as long as it is not abrogated.”

It restricts referring to previous laws as evidence only in rules that were not abrogated by Islam. As for the laws that were abrogated by Islam, they are not allowed to be adopted from the previous laws. We are commanded with what is mentioned in our Shariyah. Ruling by what Allah has revealed is clear in Islam. Islam abrogates all previous laws that contradict it. All the renowned scholars of Usul whether they adopt the first principle: “The law of the people before us is not a law for us”. Or they adopt the second principle: “The law of the people before us is a law for us as long as it is not abrogated”. They both oblige ruling by what Allah has revealed because it is clearly and explicitly mentioned in Islam in definite texts and definite meaning; Islam abrogates previous laws if it contradicts it.

We mentioned the above assuming that Yusuf (as) has ruled in some issues with the law of the king of Egypt, but what is correct is that Yusuf (as) is a Prophet who is infallible (Ma’soom), so he only rules by what Allah (swt) has revealed to him. So as was described by Allah (swt) in his (as) dialogue with the two companions in prison, he (as) said that the rule is for none but Allah:

﴿يَا صَاحِبِي السَّجْنِ أَرَأَيْتَ مُتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ الْقَهَّارُ * مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَأَبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

“O [my] two companions of prison, are separate lords better or Allah, the One, the Prevailing? You worship not besides Him except [mere] names you have named them, you and your fathers, for which Allah has sent down no authority. Legislation is not but for Allah. He has commanded that you worship not except Him. That is the correct religion, but most of the people do not know.” [Yusuf: 39-40] So Yusuf (as) said, *إِنَّ الْحُكْمَ إِلَّا لِلَّهِ* “Legislation is not but for Allah” [Yusuf: 40]. Therefore the rule is for the Lord of the

worlds who is worshipped by the Muslims and takes his Shariyah from Him (swt) alone and does not associate another god with Him.

The actions of Yusuf (as) did not contradict his words; it does not make sense that he (as) says that the rule is for none but Allah and yet refers to the law of Kufr. This argument is an attack on the infallibility of one of the Prophets of Allah Ta’ala and defamation against Allah; it is a grave matter. Therefore, Yusuf (as) did not rule by kufr, but he ruled by what Allah (swt) revealed to him, truthful and sincere to Allah (swt).

As we have said, assuming that Allah (swt) has allowed Yusuf (as) in his Shariyah to rule in some issues with the rules of the King of Egypt, Islam has abrogated previous laws and it has become an obligation on us, after the message of Prophet (saw), to rule by Islam and nothing else.

2. As for citing the actions of Negus as evidence, it is also out of context. If one scrutinises the issue he will find that Negus was a king prior to converting to Islam, he embraced Islam secretly and died shortly after. And he was not able to implement Islam and could not dare to declare his Islam because his people were Kuffar. This does not apply to a Muslim who is known for his Islam by the people. Further details for the issue:

a. Negus is not the name of the ruler of Abyssinia but it is a title given to the rulers of Abyssinia; he is called ‘Negus’ just like the ruler of Persia is called ‘Chosroes’ and the Roman ruler as ‘Caesar’. Negus, who embraced Islam and the Prophet (saw) prayed for, is unlike what the question stated that his Islam was for many years, the period of his Islam was short, it was not more than days or a month or two... He was not the Negus that Muslims had emigrated to from Makkah and was not the Negus that Prophet (saw) sent ‘Amr ibn Umayyah Ad-Dhamiri after the Treaty of Hudaibiah when he (saw) sent his messengers to the rulers. But he was different Negus, who came to power, after Negus – the one that Prophet (saw) sent a message to together with the other rulers.

The narrations regarding this topic are found in Bukhari and Muslim. Those who thought that Negus, who embraced Islam, is the same Negus that Muslims had emigrated to from Makkah are mistaken; or that he was the

Negus that the Prophet (saw) sent ‘Amr ibn Umayyah Ad-Dhamiri after the Treaty of Hudaibiah. This contradicts with what is in Bukhari and Muslim and is rejected. As for the evidences for what we have mentioned previously we say the following;

Muslim reported from Qatada from Anas,

«أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَتَبَ إِلَى كِسْرَى، وَإِلَى قَيْصَرَ، وَإِلَى النَّجَاشِيِّ، وَإِلَى كُلِّ جَبَّارٍ يَدْعُوهُمْ إِلَى اللَّهِ تَعَالَى»، وَلَيْسَ بِالنَّجَاشِيِّ (. انتهى □ الَّذِي صَلَّى عَلَيْهِ النَّبِيُّ

(“The Prophet (saw) wrote to Chosroes, Caesar, Nagus, and to every tyrant (leader) calling them to Allah Ta’ala” and was not Negus that the Prophet (saw) prayed for.).

At-Tirmidhi reported on the authority of Qatada from Anas;

«أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَتَبَ قَبْلَ مَوْتِهِ إِلَى كِسْرَى وَإِلَى قَيْصَرَ وَإِلَى النَّجَاشِيِّ وَإِلَى كُلِّ جَبَّارٍ يَدْعُوهُمْ إِلَى اللَّهِ»

(“That the Prophet (saw) wrote before His death to Chosroes, to Ceaser, to Nagus, and to every tyrant calling them to Allah” and was not Negus that the Prophet (saw) prayed for).

What is clear from the hadith of Muslim and Tirmidhi is that the text in which Negus, who embraced Islam and the Prophet (saw) prayed for, was not Negus that Prophet (saw) sent the message to with the other rulers after Hudaibiah.

b. Prophet (saw) sent messages to rulers after he arrived back from Hudaibiah, which is after Dhul Qa’idah of the 6th year after Hijra. The Negus, who embraced Islam, is not the same Negus who the Prophet (saw) sent a message to with the other rulers, but he was Negus who came after and took rule around the 7th year after Hijra.

c. Abu Hurayrah (ra) was with the Prophet (saw) when he (saw) prayed for Negus, who had embraced Islam, as in the hadith regarding praying for Negus. Abu Hurayrah (ra) is known for embracing Islam and arriving in the delegation of seventy or eighty from Daws to Medina when the Prophet (saw) was in Khyber. So they followed him and met him there. The Prophet (saw) gave them a share of the booty of Khyber; Khyber was in the 7th year after Hijra. This means that Negus embraced Islam and became a ruler of Abyssinia around the 7th year after Hijra and died in the same year i.e. he did not live except for short time.

d. Abyssinia was inhabited by Kuffar of the Christian religion. Their ruler Negus embraced Islam secretly without their knowledge or anybody’s knowledge, including the Prophet (saw), as understood from the ahadith of prayer for Negus. He (saw) learned of Negus’s death through revelation. The meaning of the ahadith of praying for him is an evidence for this:

«أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَعَى النَّجَاشِيَّ فِي الْيَوْمِ الَّذِي مَاتَ فِيهِ خَرَجَ إِلَى الْمُصَلَّى، فَصَفَّ بِهِمْ وَكَبَّرَ أَرْبَعًا»

Bukhari reported from Abu Hurayrah (ra) that “Allah’s Apostle informed (the people) about the death of An-Najashi on the very day he died. He went towards the Musalla (praying place) and the people stood behind him in rows. He said four Takbirs (i.e. offered the Funeral prayer).”

In another narration: «نَعَى لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ النَّجَاشِيَّ صَاحِبَ الْحَبَشَةِ، يَوْمَ الَّذِي مَاتَ فِيهِ «Allah’s Apostle informed us about the death of An-Najashi on the very day he died.” He said: «اسْتَغْفِرُوا لِأَخِيكُمْ» “Ask forgiveness for your brother.”

Bukhari reported from Jabir bin Abdullah (ra) saying that the Prophet (saw) said: «قَدْ تُوْفِيَ الْيَوْمَ» “Today, a righteous man died, so gather to pray for him”. He said, ‘We lined up behind the Prophet (saw) in rows and prayed; Abu az-Zubayr said from Jabir, “I was in the second row” and in another narration from Jabir that the Prophet (saw) said when Negus died: «مَاتَ الْيَوْمَ رَجُلٌ صَالِحٌ، فَاقُومُوا فَصَلُّوا عَلَيَّ أَصْحَمَةَ» “Today, a righteous man died, so gather and pray for Ashama (Negus’s name)”

«نَعَى النَّجَاشِيَّ فِي الْيَوْمِ الَّذِي مَاتَ فِيهِ» “Allah’s Apostle informed (the people) about the death of An-Najashi on the very day he died” «نَعَى لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ النَّجَاشِيَّ صَاحِبَ الْحَبَشَةِ، يَوْمَ الَّذِي مَاتَ فِيهِ» “Allah’s Apostle informed us about the death of An-Najashi on the very day he died” ، فَقَالَ: «اسْتَغْفِرُوا لِأَخِيكُمْ» He said: “Ask forgiveness for your brother.” «...مات اليوم رجل صالح» “Today, a righteous man died”

The announcement of death on the day he died, Negus was in Abyssinia and the Prophet (saw) was in Medina, which means that he (saw) was informed by revelation. Also the saying of the Prophet (saw): «اسْتَغْفِرُوا لِأَخِيكُمْ» “Ask forgiveness for your brother.” «مات اليوم...» “Today, a righteous man died...”

It means that they did not have knowledge of his death.

e. Therefore, the case of Negus does not match the reality here; Negus embraced Islam secretly, his people were Kuffar, he died after a short time and no one knew of his Islam except through revelation. This situation does not match the reality of participation by a Muslim who is known for his Islam in ruling by other than what Allah (swt) revealed. Those who say that it is relevant hold no evidence, not even doubtful evidence.

3. As for using Maslaha (benefit) as evidence – it is also out of context and we present it as follows: Some of the scholars of Usul (jurisdiction) who adopted **benefit as evidence** have set a condition that it is taken if Shariyah does not mention the benefit as a command or a prohibition. If there is a mention of a command or a prohibition then the rule of the benefit is not considered at all; only the rule which is mentioned in the Shariah is taken. None of the renowned scholars of Usul said that the text and rule revealed by *Wahi* (Revelation) will be suspended on the justification of the call for benefit.

Riba is haram, it was prohibited by Shariah text through revelation. If Riba is required due to benefit - it is irrelevant since Shariah prohibits and rejects it, even if some so-called scholars give a fatwa allowing it – their fatwa is rejected because it clashes with the Shariah that came through Revelation.

The issue of ruling by other than what Allah (swt) has revealed is prohibited in a definite manner, just like the prohibition of Riba because the text came from revelation. So there is no place to refer to benefit – rather the benefit is what the Shariyah has defined and not vice versa.

In this research even the scholars of Usul, who mistakenly adopted *Masalih Mursala*, did not place benefit as a reference in their school of thought. In reality, *Masalih Mursala* do not exist. It is only present in the eyes of those that say Shariah left some issues without a rule and this is when they use *Maslaha* (benefit).

In reality Islam did not leave any matter without explaining it; it gave rules on every matter:

﴿بَيِّنَاتٍ لِّكُلِّ شَيْءٍ﴾

“And We have sent down to you the Book as clarification for all things” [Al-Nahl: 89]

﴿مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ﴾

“We neglected nothing out of the Book” [Al-An'am: 38]

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا﴾

“This day I have perfected for you your Deen and completed My favor upon you and have approved for you Islam as a deen.” [Al-Ma'ida: 3]

4. In conclusion, participation in the system of Kufr and ruling by other than what Allah (swt) has revealed is Kufr if the ruler who is not ruling by what Allah (swt) has revealed believes in the rules; and it is an injustice and transgression if the ruler who is ruling by other than what Allah (swt) has revealed does not believe in the rules:

﴿وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ﴾

“And whoever does not judge by what Allah has revealed - then it is those who are the disbelievers” [Al-Ma'ida: 44]

﴿وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ﴾

“And whoever does not judge by what Allah has revealed - then it is those who are the wrongdoers” [Al-Ma'ida: 45]

﴿وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ﴾

“And whoever does not judge by what Allah has revealed - then it is those who are the defiantly disobedient” [al-Ma'ida: 47]

Those who say that it is allowed for a Muslim to participate in ruling with other than what Allah (swt) has revealed have no evidence, not even a doubtful evidence because the texts which prohibits this matter are definite in both text and meaning.

I hope that this answer is sufficient, clear and satisfying by the permission of Allah (swt).

4 Rajab 1435 AH

3/5/2014 CE

Q&A – The Impact of America on India’s Policy to Confront China

Question:

On 07/04/2014 the general election in India was launched, which will continue until 12/05/2014 and the results will be declared on 16/05/2014. The elections are contested by two large political blocs; the American-linked Bharatiya Janata Party (BJP) with its alliance, and the pro-British, the Congress Party, which since its return to power through winning the 2004 election, showed a sluggish relationship with the United States because of its association with Britain, and showed fear in confronting China... The question is what is the impact of America on India’s policy in confronting China? And what is the relationship of that with the American Asia-Pacific Strategy and its motivation to Australia and Japan to enter into this confrontation? Will this policy be greatly affected by the type of the ruling party in India, whether the BJP or the Congress Party wins? Does India have the ability to deal with China? How is the balance of power between China and India?

Answer:

The answer to these questions will be clarified by reviewing the following points:

1. The United States is working to curb China by the surrounding countries in the Pacific region, particularly in the Eastern and Southern China Seas. So it builds various forms of alliances and partnerships and it strengthens relations with countries in the region for this purpose. This began more than a decade ago and with earnest when America realized that the policy of containment of China reached the end or the saturation level; that is, it cannot contain China more than it had. It drew closer to it by allowing it to join the WTO, it increased trade relations with it, and a U.S.-China Strategic Dialogue became

no longer sensitive as it was before... However, China did not come into the orbit of America, not even an ally according to this policy, and it has been unable to limit its ambitions to find its dominance on the East and South China Seas which is an important and vital area, rather a fateful one to it. China remained a state that maintains its integrity, coherence and independence as a major regional country working to strengthen its power, militarily and economically. Therefore, it began to exploit its economic power in some areas for political influence, and not just for profit, and is working to strengthen its influence in the region, which is contrary to the American policy or puts the American influence at risk. China has regional ambitions to dominate the region it deemed fateful, and is not sufficed by the landmass territory that its land stretches to remain confined in this territory as an economically large country only... America as well considers China's maritime area vital to it. And out of its arrogance, America is not content to be a regional state within the Americas, but it considers the whole world as its region! Therefore it rivals China in its region in order to expand the American international dominance... Thus, the policy of containment by drawing closer to China in trade relations and strategic dialogues; this policy did not make China to spin in the orbit of America, not even to become an ally in the known sense, but its regional policy became worrying to America. Thus the policy of containment became no longer effective alone, and America began to put its new plan that relates to the Asia-Pacific region, which requires the mobilization of about 60% of its naval force in the region. This is in addition to the policy of encirclement that America followed on China by occupying it with its

Q&A – The Impact of America on India's Policy to Confront China

regional issues... America has focused its efforts to mobilize countries of the region towards this policy of encirclement; the most prominent of these countries that can effectively influence in this cordon are three: India, Japan, and Australia...

2. As for India, it has a border with China of 3488 km long, and there are unresolved problems between them relating to this border. For a quarter of a century, rounds of talks have been held; the latest was the fourteenth round of border demarcation between the two countries. Then they stopped, and the fifteenth round was not held due to what happened on the 15/4/2013 when Chinese soldiers stormed the border with India and entered the Indian territory of the Ladakh region. They erected their tents, but then they withdrew after three weeks. This was a display operation by China, which wanted to send a message to India that China is ready to cross the border and enter a war with it as happened in October 1962, where the Chinese army launched an attack on the Arunachal Pradesh area and expelled Indian troops. After a month of this operation, Chinese forces launched a second attack on Indian lands, killing about 2,000 Indians. This issue remains unsolved and is called the "The Line of Actual Control". It is a hotly contested issue between the two countries, creating a constant tension. This is in addition to the tension caused by the problem of the Tibet region, occupied by China in 1950, which is adjacent to the Indian border. Thus, India cooperates with America in raising this problem by embracing the Buddhists of this region and their leader Dalai Lama where India has established the Central Tibetan Administration for him as a government in-exile. All these factors hardly make the tension between India and China remain calm...

3. America tried to exploit these tensions between China and India by driving India to confront China or stir up trouble between them in order to occupy China with this issue. Nonetheless, India fears facing China

overland and the Chinese offensive messages on the outskirts of India reiterates this. Hence, America needed to find temptations for India to encourage it to continue aggravating China and occupying it with the border conflicts... So America held a strategic partnership with India as well as it held a nuclear cooperation agreement between them... In addition, the United States signed several economic and security agreements with India. So it concluded a defence pact in 2005 and a civil nuclear cooperation agreement in 2008. All this expands the horizon of security cooperation between them. As a result, the two countries are currently engaged in several unprecedented joint military exercises, as well as the large sales of U.S. arms to India continues to grow... So when the Chief of Staff of the Indian Army General Deepak Kapoor stated at the end of December 2009, that, "The Indian army is preparing to fight a two-front war" (*The Economic*, 15/2/2010), America went on pressing Pakistan to reduce its forces on the Eastern front with India, and to focus its forces on the Western front to fight the Mujahideen who are fighting against America in Afghanistan and in the tribal areas. All this is so that India can focus on the northern front with China... America has also worked to increase trade with India, as the volume of U.S. exports to India has quickly increased in the past five compared to any other country. According to estimates by the Confederation of Indian Industry, the bilateral trade in services is likely to rise from 60 billion dollars to more than \$150 billion in the next six years... However, India fears too much land conflict with China, in addition to that, the rulers of India from the Conference Party are loyal to Britain more than their loyalty to America they are unwilling to venture into a losing confrontation with China for the interests of America...!

4. Then America saw to detract the attention of India towards the East Pacific, specifically in the South China Sea and lured it by the presence of energy sources of oil and gas in this region to compete with China, and

Q&A – The Impact of America on India's Policy to Confront China

to confront within its Asia-Pacific Strategy. And so it was; India has agreed with Vietnam to off-shore drilling for oil and gas in the ocean off the disputed Spratly Islands with China. The Chinese Foreign Ministry spokesperson Liu Weimin stated after that: "We do not hope to see outside forces involved in the South China Sea dispute, and do not want to see foreign companies engaging in activities that will undermine China's sovereignty, rights and interests". (*The Middle East* 28/11/2011). Earlier, the *People's Daily* Newspaper that speaks on behalf of the Communist Party, accused both India and Vietnam for their irresponsible confrontation attempts with China. America continued its attempts to encourage India towards direction into that area. Thus, on 22/07/2013, the U.S. Vice President Joseph Biden visited India and made remarks in Washington before his visit; paving and tempting India to go to the east in the Pacific. He said, "...that India is increasingly looking east as a force for security and growth in Southeast Asia and beyond. To us that's welcome news." He also said, "We welcome India's engagement in the region and its efforts to develop new trade and transport links by land and by sea in the area." (IIP Digital 23/07/2013). A month earlier, i.e. on 24/06/2013, Kerry met with his Indian counterpart Shri Salman Khurshid in New Delhi where they jointly chaired the fourth round of the US-India Strategic Dialogue. They reaffirmed their shared vision on peace and stability in Asia and the Indian and Pacific Oceans, as well as they emphasized the continued support to strengthen regional communication and reaffirmed the importance of maritime security..." (IIP Digital 24/06/2013). All of this clearly demonstrates the interest of America to push India to the East in the Pacific Ocean, specifically to the South China Sea... Nevertheless, India did not respond with the response America required during the past two years after America laid out its new plan regarding the Asia-Pacific region and pushed it towards the East. This is due to reasons related to the policy of the

ruling Congress Party loyal to Britain, as well as to India's fear to confront China...

5. As for Australia, the United States began working on activating the role of Australia, which spins in its orbit, and promoting cooperation with it in the fields of economic and security to face China within the US Strategy in the Asia-Pacific region. For this purpose, U.S. officials at the highest levels, and in particular Secretary of State Hillary Clinton, Defence Secretary Leon Panetta, and former Chief of Staff Martin Dempsey have travelled to the city of Perth, Australia, for a meeting with their Australian counterparts. Clinton said on the day during the launch of the Asian American Centre at the University of Western Australia in Perth, "Australia is a gateway to the vibrant trade and energy routes that connect the Indian Ocean to the Pacific, energy resources produced in Australia are flowing through those routes to the entire world." And she said, "It is not surprising that foreign investment is soaring in Australia, including more than 100 billion dollars from the United States, because these increasingly waters are at the heart of the global economy and a key focus U.S. expanding engagement in the region, what we sometimes call our pivot to Asia". She also said, "The United States never actually left Asia, the United States is still a Pacific power, which is here to stay." She added, "The way of thinking of the United States about the Asia-Pacific and the Indo-Pacific region will be crucial to the future of the United States as well as to Australia." (IIP Digital 11/15/2012). At this Centre, Clinton also mentioned America's view of India and what it wants from it, she said, "One of the United States strategic priorities is to support India's look East policy and to encourage New Delhi to play a greater role in Asian institutions and affairs." Furthermore she said, "The United States welcomes the joint Australia-India naval vessel exercises in the future, and is eager to work together the Indian Ocean Rim Association for Regional Cooperation which Australia will chair in 2013, and which the

Q&A – The Impact of America on India’s Policy to Confront China

United States has now joined as a dialogue partner". (ibid.) These ideas demonstrate the American way of thinking concerning the region; it wants to harness Australia as an active player in addressing China’s moves in the region. It also shows that it did not achieve its objectives through India, the country neighbouring to China by land, and it wants Australia's engagement with India in the waters of the South China Sea. As Australia is closer to implement the U.S. policy than India, since it is considered a Western country that adopts capitalism, and is eager to colonize like any other Western capitalist country. Therefore it works and cooperates with America in the colonial invasions as it worked with Britain, and continues to work with them both because it spins in the orbit of these two countries...

6. As for Japan, America is working to boost its strength in Japan and give it a greater role in defending the region against China. America announced on 6/4/2014 its sending of additional missile defense ships to Japan in a statement by the US Secretary of Defense Chuck Hagel, “the United States is planning to forward-deploy two additional AEGIS ballistic missile defense ships to Japan by 2017 and this step is a response to provocations from North Korea that threatened to carry out a new form of nuclear tests.” He also warned China from abusing its great strength saying, “Great nations must not use coercion and intimidation, because this leads to conflict.” He also said that he “wants to hold talks with China about its use of military power and to encourage transparency” (Reuters 6/4/2014). He pointed to what Russia did in Crimea to warn China of its similar actions in the contested islands with Japan saying:

"You cannot go around the world and redefine boundaries and violate territorial integrity and the sovereignty of nations by force, coercion or intimidation, whether it's in small islands in the Pacific, or in large nations in Europe." He also said, "Something else...

that I will be talking with the Chinese about is respect for their neighbors. Coercion, intimidation is a very deadly thing that leads only to conflict." The American Secretary of Defense met last week with Defense Ministers of the South-East Asia states where he warned of the increased American concern over the South China Sea. (The same source) Japan’s Kyodo News mentioned on 5/4/2014, “It is likely that the US Secretary of Defense and the Japanese Defense Minister Itsunori Onodera will discuss the issue of allowing Japan to exercise the right of self-defense by modifying the Japanese constitution. In addition Onodera will discuss the issue of transferring arms and defense equipment in his meeting with the US Secretary of Defense, and the two sides could reach an agreement to strengthen their cooperation in the area of defense equipment.” This means that America wants to give Japan a role in defending the region against China to ease the burden on it and to arouse the nationalistic emotions of the Japanese who aspire to have self-power in their name and protect themselves independent of America.

7. As for the influence of American policy in the victory of the Congress Party or the Janata Party pertaining to its plan dealing with Asia – The Pacific Ocean, it no doubt has an effect, because the Congress Party is a party that has long been loyal to the English, and it has political wit that is somewhat taken from its old lady Britain. Therefore, it is troubling to America, and at the same time it is elusive to it as Britain is. Hence it carries out some military agreements and trade relations but it disrupts some political relationships and strategic issues. For example, the Congress Party issued a statement in its election campaign, in which it won power in 2004, clarifying its stance on America, and criticizing the policy of the Janata Party that was previously in power. This is what came in the statement: **“It is sad that a great country like India has declined to the level of having a relationship of adherence to the United States of America, where the government of**

the United States of America considers the adherence of India a given. This has led to the BJP government being prepared to adapt to the priorities and policies of the United States of America without due consideration to India’s vital foreign policy and national security interests.” It is clear from this statement just how troubling it is to America. Nevertheless, it did not cut off strategic dialogue and returned to it in June 2010, which had begun in the era of President Bush in 2004. It described the Secretary of State Clinton, the head of the United States delegation at the India dialogue forum, as “an indispensable partner and a trusted friend.” Therefore, since the Congress Party’s rise to power after the defeat of the Janata Party that is loyal to America, it has become difficult to keep India in line with the implementation of America’s plan to confront China except if America puts forth great temptations as we previously mentioned. However, India’s reluctance to contend with circumstances is nothing new, it happened in the time of the Janata Party, and nevertheless the Party did not raise the issue while implementing American policy. It should be known that Britain had made the Congress Party completely loyal to them, and handed power over to it when it departed, and had not budged from it, not even partly, except for a short time from 1998 to 2004 when the Janata Party loyal to America won, and then the Congress Party won in the elections of 2004-2009.

As for the current elections, which began on 07/04/2014, the results are to be announced on 16/05/2014. It was reported by various pollsters that their results indicate that the BJP and its allies are expected to win in this election, if the expectations of public opinion are true, and the electoral opinion monitoring institutions in India, and Janata wins, whether by a majority to form a government alone. And that is unlikely to some extent, or the results were significant for it to impose conditions on any government formed, if so, the policy of America to harass China through

India will be possible more than the time of the Congress party rule, but it also makes it easier to implement the policy as was the case during the reign of the Janata Party, loyal to America, it breathed a sigh of relief at the time after the Congress Party ruled for decades before that. When the Congress Party came to power in 2004 they began a policy to distort the American policy in India, but the Congress Party was dodging America to achieve advantageous agreements with it before took steps to help America in its policy.

8. When comparing between China and India, China is advantaged in many ways:

China although it does not carry its ideology and waives it in its foreign, economic and financial policy, as well as waiving it in many areas of life. Except it maintains it in its ruling by the Communist Party name only to maintain the interests of the party and that of its followers and for the cohesion of the state and its independence. All of this enabled it to move independently and developed resistance from becoming a subordinate state or an orbit state that revolves in the orbit of a major country. It became a state that aspires to become a major power in the world. Liu Mengo, a Chinese colonel, professor at the National Defence University, who trains young officers, expressed it in his book, which he called "the Chinese dream". He called his country China to develop the strongest armies in the world, and to move quickly to overthrow the hero of the world, America. He invited them to give up humility with respect to the global objectives and to jump, in order to become number one in the world. He said if China is incapable of being number one in the world in the twenty-first century and being a super power in the world, it will inevitably become marginalized... China possesses a sense of strength and challenge, and if China’s objective is not limited only to maintain its territory, and accept to confront America only as a response to the movements of America towards its territory, China does not venture out to

Q&A – The Impact of America on India’s Policy to Confront China

challenge America in their respective areas of influence... and if it did not begin to adopt capitalism in many areas, particularly in economy... it would have had a loud voice internationally, and its impact on the interests of America's would be most powerful. China in any case has a strong sense of force, and is working to maintain its region’s self-sovereignty, even if in its own territory.

As for India, it holds no ideology and does not have ideas emanating from an ideology even though capitalism is implemented to ensure their subordination to the West, especially Britain and not for its revival and making it an independent state. It is like the other countries in the region that have capitalism imposed on it through the force of colonial power, and is still imposed by force. That is why they are not rushing to become independent and have no motivation to work strongly, swiftly, and self-consciously and self-direction. It remains a subordinate state; its policy is not independent, and it is noted that it is moving slowly in the political arena which is always under the influence and neither influential nor initiative and it is under the influence of either Britain or its first master America, which wraps its arms around it and there it established a strong political force for it. That is why it is different from China in this regard, intellectually backward, and are undisciplined by any specific intellectual basis, and those working in the political field are not disciplined by any basis therefore financial and political corruption is rife and moves to include all the politicians. It is difficult to become a major international or even a regional power, and the most it can become in the future is an orbit state orbiting other major country, whether America or Britain or both.

This is in political terms, but in economic terms, China's economy is four times India's economy. While China has been able to reduce the level of poverty in the country, the 66% of the world's poor are from India. India cannot compete with China economically. China has developed a large industrial sector,

which led to the possession of large cash reserves that allowed it to affect the global economy. Manufacturing in India is still far from the level of China in terms of the production, processing, and in particular, heavy machinery and modern technology, this does not mean that India is free of these things, but they are lagging behind the level of China...

As for the military aspect, China's official military budget amounts to \$119 billion representing more than three times the defence budget in India which amounts to 38 billion dollars. China has made significant progress in modernizing its armed forces, they are now creating their own storage (massive warehouses for military equipment industry such as ships, tanks and fighter planes) and the expansion of its fleet, as its active steps to control the region. However, India has recently begun to develop their capacity to finance military modernization program which still suffers from many problems. As India is still one of the largest importers of military equipment in the world. Despite two decades of efforts to develop its internal military capability, it failed to develop the shelves of value. Said Peter D. Wiseman, a senior researcher at the Institute for International Peace Research in Stockholm said, **“I do not think that there are other countries in the world tried seriously to manufacture weapons and failed entirely, such as India.”** (“The biggest importer of weapons in the world, India would like to buy local”, *The New York Times*, March 2014).

Thus, the comparison between China and India sees China outweighs India several times over...

9. In conclusion, the United States has worked to direct India towards the northern front of the conflict with China after it secured its western front with Pakistan; which pro-American rulers there offered major concessions to India in the reign of the BJP’s pro- America party. When the Congress Party returned to power, there was a decline in the

Q&A – The Impact of America on India’s Policy to Confront China

work on this front, also called the Actual Line of Control because of India’s fears of confrontation with China with the recent one threading it. Also because this party which is loyal to the British which does not encourage it to follow in the American outline. America directed India to what it calls the trend towards East or towards the Pacific region and specifically towards the South China Sea and tempted it with the presence of energy sources of oil and gas there and convinced it that it has the right from its share, and made it cooperate with Vietnam that claim it is also entitled to take a share and it has the dispute with China over the Spratly Islands there... The United States has also encouraged Australia towards it in an attempt to form a conglomerate of several countries to counter China... America worked to give a more active role for Japan to ease the burden off its defence. If the BJP is successful in the elections, which are currently underway and it reaches power once again, it is likely to see an increase in the activity of India with America in the East, the area of the South China Sea. As for the comparison between the strength of China and India, there is a major difference in the advantage of China that is exponential to India... and if China’s objective is not limited only to maintain its territory, and accept to confront America only as a response to the movements of America towards its territory, China does not venture out to challenge America in their respective areas of influence... and if it did not begin to adopt capitalism in many areas, particularly in economy... it would have had a loud voice internationally, and its impact on the interests of America's would be most powerful.

12 Jumada II 1435 AH - 12 April 2014 CE

Continued from Page 20

culture abroad was impeded by America’s popular culture, and Britain’s ability to propagate its ideology was severely hampered by America’s growing pre-eminence and the role played by international institution like the

UN, WBO, IMF etc., which only operated within America’s ambit of control.

In our last example, we consider how the Soviet Union compromised its ideology when dealing with foreign states. For instance, in 1961 the Soviet Union sought coexistence with America the world’s leading Capitalist state. This was in direct contravention of its Communist ideology. The agreement between Khrushchev and Kennedy accelerated the demise of the Soviet Union from an intellectual perspective, since communism eschews all forms of coexistence with capitalisms. By replacing destruction of capitalism with its accommodation, many people became aware of the impracticality of Communism in regulating external relations between states.

In all of the aforementioned examples, a revived nation suffers immensely because of poor political judgements exercised by the State. Therefore, it is imperative to look at the role of political thinking in the demise of nations and their civilisations.

In the third article, inshaaAllah Mustafa will examine whether America’s standing in the world is really in decline or is it just minor lapse after which America will make a full recovery.

Continued from Page 23

heavy munitions manufacturing, telecommunications, major construction and transport and will not levy any tax on poor. These revenue resources prescribed by Islam generate so much revenue that the state does not need foreign loans. Thus the Khilafah will finally liberate these lands from the dictations of the Western colonialist financial institutions and that is soon inshaaAllah.

Shahzad Shaikh

Deputy to the Spokesman of Hizb ut-Tahrir in Wilayah Pakistan

Naveed Butt's Abduction: Two Years, Too much!

Hizb ut-Tahrir Demonstrates Across Pakistan Against the Abduction of Naveed Butt

Hizb ut-Tahrir Wilayah Pakistan demonstrations across Pakistan marking two years of the abduction of Naveed Butt, the Official Spokesman of Hizb ut-Tahrir in the Wilayah of Pakistan. Demonstrators held banners and placards declaring that “**Two years, too much! Free Naveed Butt, Advocate for Khilafah**”, “**End the Raymond Davis Network, Stop Persecution of Hizb ut-Tahrir**”.

Protesters maintain that even after two years of abduction, traitors in the political and military regime have not a single word of truth against Naveed Butt, so they are scared to produce him in front of the court for judgment or simply release him. Protesters held the view that it is very unfortunate that in a country which was created in the name of Islam, people like Naveed Butt are being abducted, but American private military and

intelligence, the Raymond Davis network, are given free reign to spread all over Pakistan, by arranging bombings and killings of the military and civilians alike.

They demanded the immediate release of Naveed Butt. The traitors in the political and military leadership know well now that the abduction of Naveed or any other Shab of Hizb ut-Tahrir did not slow the Hizb in its march towards the Khilafah, rather it strengthened their resolves and quickened their pace. Protestors called Nussrah from the sincere officers of the armed forces for the return of the Khilafah to these lands of Pakistan, the Pure, the Good.

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



Naveed Butt's Family Holds Press Conference

Naveed Butt's Abduction: Two Years, Too Much! He Must Be Released Immediately

Today, the wife of Naveed Butt, Advocate Sadia Rahat and other members of his family held a press conference at the Islamabad Press Club. Advocate Sadia Rahat briefed the media regarding Naveed Butt's abduction and the judicial process that has taken place since his abduction on 11th May 2012, two years ago.

Advocate Sadia Rahat said that Naveed Butt was abducted by government agencies two years ago and so far, his whereabouts are unknown. He was abducted because he is a spokesman in Wilayah Pakistan of a global Islamic political party, Hizb ut-Tahrir. Since his abduction, his family has not been given an opportunity to see him and often her young children, who witnessed his abduction, suddenly awake, crying in the middle of the night and asking when their father will come back.

And this severe injustice and oppression is taking place in a country which was created on the basis of "لا إله إلا الله".

Advocate Sadia Rahat briefed the media regarding the judicial process so far took place since his abduction. He told that just after his abduction on 11th May 2012, a Constitutional Petition was filed in Islamabad High Court. The Chief Justice of Islamabad High Court issued notices to respondents including the Director-General (DG) Inter-Services

Intelligence (ISI) and DG Military Intelligence (MI) and ordered them to produce Naveed Butt on the next hearing. Also a F.I.R. 12/566 was registered in Liaqatabad, Lahore police station which included DG ISI and DG MI as accused. **The admission of DGs ISI and MI as accused in a civilian court is a first in Pakistani legal history.**

But after few hearings Islamabad High Court suddenly refused to further hear the case on a plea that since this incident happened in Lahore and its FIR is also registered their so Lahore High Court has the jurisdiction to hear

this case. We challenged this judgment in Supreme Court of Pakistan but they upheld the decision of the Islamabad High Court.

Since June 2013, this case is under proceeding in Lahore High Court but so far

no serious progress has taken place. So it appears after pressurizing the Islamabad High Court regarding a case which could have been a historical precedent, the agencies succeeded in allowing the case to rot in a legal graveyard. This is evidence that the regime does not have a word of truth on its side, as it fears the propagation of Naveed's call in court and having to answer for its injustice.

Advocate Sadia Rahat and the family members of Naveed Butt asked the government to secure his release, as he has



Campaign – 2 Years, 2 Much!: Free Naveed Butt

neither committed any crime nor he is wanted in any criminal case, rather he is a respectable and highly qualified engineer working to free Pakistan and its people from the shackles of American hegemony and to provide them an opportunity to live under the shade of Islam, so he must be released immediately.

And Hizb ut-Tahrir in the Wilayah of Pakistan assures the Muslims that it will not slow down in its efforts to secure the Khilafah, for fear of the tyrants. It asserts that the day is not far inshaaAllah that the Khilafah will return to the lands of Pakistan, the Pure, the Good, and Naveed Butt will be hoisted on the shoulders of Muslims to welcome it. Allah (swt) said, ﴿أَتَخَشَوْنَهُمْ فَإِنَّ اللَّهَ أَهَقُّ أَنْ تَخْشَوْهُ إِن كُنْتُمْ مُؤْمِنِينَ﴾ *“Do you fear them, Allah is more worthy to be fearful of, if you are Believers.”* [Surah At-Tawba 9:13]

Media Office of Hizb ut-Tahrir in Wilayah Pakistan



IMPORTANT NOTICE

**FOR THE URDU-SPEAKING
MUSLIM WORLD**

**HIZB UT-TAHRIR'S CENTRAL MEDIA OFFICE
HAS AN URDU-TEXT BASED WEBSITE.**

THE URDU WEBSITE IS AN ESSENTIAL MEDIA SOURCE
FOR HUNDREDS OF MILLIONS IN THIS UMMAH OF
MUHAMMAD SAW,
WHO USE URDU IN THEIR DAILY LIVES.

WWW.HIZB-UT-TAHRIR.INFO/INFO/URDU.PHP

CONTENTS INCLUDE

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