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May / June 2015 CE - Rajab / Shaban 1436 AH

“Allah is Pleased
with Them and
They with Him”

Global Politics,
the Ummah’s
Revival and
Syria

Dumb Shaitan:
Neglecting the
Accountability of
the Ruler

Sheikh Ata Ibn Khalil Abu Al-Rashta
(Ameer of Hizb ut-Tahrir)

Tafsir Al-Baqarah
120 - 123

Sheikh Ata Bin Khalil
Abu Al-Rashta’s Speech
To Turkey Conference

Demonstrations
in the Honor
of RasulAllah (saw)

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The Night is Darkest Before the Dawn

Like the Quraysh tyrants in the time of RasulAllah (saw), the tyrants of today have increased their persecution of Muslims as they sense the rise of Islam as an authority and a state.

In Syria, the Muslims who have arisen for the establishment of the Khilafah Rashida are being attacked by a coalition of states against them. This evil coalition which is spilling innocent blood in rivers, includes America and Russia, as well as helpers from the regimes bordering Syria or within reach of it. Even Pakistan's regime has extended itself well beyond its borders to participate in the sin, inciting sectarian conflict by sending Shia Muslim fighters to fight their Sunni Muslim brothers.

In Pakistan, the regime has used the National Action Plan to make 25,000 arrests and almost as many combing persecutions, which have focused upon Ulema and other Islamic leaders. Yes, the regime has tried to disguise its war on Islam by claiming that it is trying to establish security and also that it is not focussing on religious people, by making token moves on criminals of all hues. However, the people on the ground sense the reality as they hear first-hand of Ulema and Islamic leaders being harassed and rounded-up.

However, just as the efforts of the Quraysh failed to prevent the establishment of Islam as a state in authority, so will their modern day successors. Their harshness has only strengthened the resolve of the Muslims. The advocates of the Khilafah have reached within themselves to be ready for greater sacrifices, which the Ummah senses in their speech and responds to with greater seriousness. Such resolve inspires resolve in others who may have otherwise weakened, for it is clear that such resolve only comes from strengthening Imaan. The Muslims convictions in Rizq (Provision), Ajl (Lifespan) and Tawwakul (Dependence) are being forged in the fires of testing. Moreover, the harshness against the believers has exposed the tyrants more than ever before, for it is clear that they have failed to earn the support of the people and are now forced to attempt to suppress them.

A dawn that will
break soon
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Thus the tyrants are making the same mistake as the Quraysh. They are compelled by circumstances to adopt the hard stance, but through doing so they are actually speeding the arrival of a bright new dawn. A dawn that will break soon inshaAllah, in the form of the Second Khilafah Rashida.

Tafseer Al-Baqarah: 120-123

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

﴿وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ وَلَئِنَّ آتِئَاتِهِمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ﴾
 • الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَٰئِكَ يُؤْمِنُونَ يَا بَنِي إِسْرَائِيلَ • بِهِ وَمَنْ يَكْفُرْ بِهِ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ
 اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَىٰ
 وَآتَقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا • الْعَالَمِينَ
 يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنفَعُهَا شَفَاعَةٌ وَلَا هُمْ يُنصَرُونَ﴾

“The Jews will never be pleased with you, nor will the Christians, unless you follow their faith. Say: “Guidance of Allah is, indeed, the guidance.” Were you to follow their desires despite the knowledge that has come to you, there shall be no friend for you against Allah, nor a helper. Those to whom We have given the Book and they recite it properly - they are the ones who believe in it. And those who disbelieve in it, they are the losers. O children of Isrā’īl (Israel), remember My blessing that I conferred upon you, and that I gave you excellence over the worlds. Guard yourselves against a day when no one shall stand for anyone for anything, nor shall ransom be accepted from anyone, nor shall intercession be of benefit to him, nor shall any support be given to such people.” [al-Baqarah: 120-123]

Allah (swt) elucidates the following in these ayat:

1. The Jews and Christians will not be pleased with you until you follow their deen, and given that this will not happen since, (وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ

(الْخَاسِرِينَ) **“He who seeks other than Islam as a deen, it will not be accepted from him and in the hereafter he will be of the losers”** [Aal-Imran: 85] and, (إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ) **“Indeed, the only deen with Allah is Islam”** [Aal-Imran: 19], therefore they must know that true guidance is that which the Messenger of Allah (saw) brought and not that which they falsely think about their present faiths being guidance. Their faiths are distorted and altered and having been distorted are faiths of kufr.

Allah then informs His Messenger (saw) by way of oath – the *lam* in *la’in* is a *lam* of oath – that if he follows their desires –in this is the indication that their faiths and what they claim is guidance is in fact their own desires, that is, deviation from the truth – then there will be no friend or helper to prevent from him the punishment of Allah.

All this is to emphatically show that the Jews and Christians will not be pleased with the Messenger of Allah (saw) because of the impossibility that he will follow their way.

2. Allah (swt) then mentions that those Jews and Christians who follow their books properly, without distortion, believe in the Messenger of Allah (saw) because he is mentioned in their books by description and that he who disbelieves in him from them will be from among the losers in this world and the hereafter.

(يَتْلُونَهُ حَقَّ تِلَاوَتِهِ) **“...they recite it properly”** that is, they follow it as it should be followed as in the saying of Allah, (وَالْقَمَرَ إِذَا تَلَاهَا) **“the moon when it follows it”** [al-Shams: 2], that is the sun when the moon follows it. Likewise in the saying, “I continue to follow his traces”, that is, *tilawa* here mean *ittiba’*.

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Indeed Khilafah is on the Horizon

News:

On 4th March 2015 an article was published in one of the leading Urdu newspapers of Pakistan with the title “Khilafah”. This same article was published in an English newspaper on 11th March of the same media group. The writer of this article claimed that, “It is an undeniable fact that for the past many centuries, the word ‘Khilafah’ is being used... But it cannot be regarded as a religious term... As far as the view that according to Islam there should be only one global government in the world is concerned, it is evident to every person of learning that the Quran is absolutely devoid of any such directive... establishment of United States of Islam based on the union of countries in which Muslims are in majority can be the desire of every person and we can also strive to fulfill this desire, but there is no basis that such a union is a directive of the Islamic Shariah, defying which Muslims would be committing a sin.”

Comment:

The appearance of an article on the matter of the Khilafah in one of the leading newspapers, a secular-oriented one at that, is something out of blue. But the most astonishing fact is how more than a dozen columnists and religious scholars came forward to rebut this article and its rejection of the Khilafah as an institution and an Islamic terminology which has not only overwhelmed the parent newspaper which published it originally but other newspapers also published some refutations. So far these rebuttals have not stopped coming. So much so one columnist who is secular and writes in the same newspaper which published this article criticized the author and said that he has started a totally wrong discussion and people of Pakistan won't accept his narrative. So far not a single columnist or a religious scholar

has written in favour of rejecting the idea of Khilafah.

A few years back we would question amongst ourselves about when the time will come when Khilafah will be talk of the town in Pakistan. Now it feels that it is truly on the horizon. One most encouraging aspect of the rebuttals is that Hizb-ut-Tahrir did not initiate any effort to dislodge this modernist approach rather columnists and religious scholars themselves came forward and started refuting this modernist approach towards Islam. They not only rejected the author's views in political terms but rather gave Islamic evidences that establishment of an Islamic state is not a mere desire of Muslims rather it is an obligation on them from Allah swt. These intellectuals even hit him hard that he is presenting secular thoughts under the cover of Islam.

It seems that the Raheel-Nawaz regime has initiated this debate in the society after Peshawar School attack with the aim of cleansing it of Islamic thoughts especially regarding the enforcement of Sharia and unity of Ummah through the establishment of Khilafah. It has done this under the banner of Nation Action Plan. That is why regime mouthpieces often say that it is a long war and it may take fifteen to twenty years. The resilience shown by the intellectuals in the society on the topic of Khilafah may have forced the traitors in the political and military leadership to change their assessments that it may take even longer to fulfill the dream and desire of their masters sitting in Washington. But the matter of fact is that Allah swt has promised that He will complete His light. All efforts to block His light are in vain and bound to fail.

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Dumb Shaitan: Neglecting the Accountability of Rulers

Engineer Saham

Since the Peshawar tragedy where more than 130 school children were killed on 16th December 2014, the government has announced stern actions. It has made severe changes in legislation including the amendment to the Army Act while turning a blind eye to the increasing American footprint in the region. Thus, the regime has callously exploited the anger of the public over the tragedy to further the American “war on terror” by bombarding the areas inhabited by mujahedeen fighting in Afghanistan. It is also making laws to curb support enjoyed by Afghan Mujahideen in the past. Not only this, the regime has taken all the steps it can to obstruct the call to Islam and the system of life that emanates from it. It is spreading fear amongst the people through arresting men, and even a woman with a child, without any discrimination.

The government treachery against the Ummah and slavery of US is exposed to all. It is an open secret now. The regime’s silence over Salala and Abbottabad incidents, the Raymond Davis network and its budget made upon the dictates of the IMF is exposed to all. However, the regime is still able to hold its ground. This raises a question: how does a regime manage to maintain its authority, whilst working against the interest of the people and state? How is it that people are aware of the regime’s atrocities and crimes against its own citizens are not able to prevent it or remove it?

Awareness alone does not guarantee a change in society, unless this awareness leads to strong accountability of the regime, such

that the people seize the regime with its hand. This is why accountability of the rulers and struggling against them is of foremost importance to the Ummah that is striving for its revival. Revival cannot occur without removing the authority established on the basis of other than Islam.

Rulers in society are supposed to represent the authority which people placed to look after their affairs and safeguard their interests, based on the basic creed that the society has agreed upon. Therefore, it is the people who are the real source of authority. The people grant the ruler authority to manage their affairs and safeguard their interests. Hence, no authority can ever exist if people realize the treachery of the rulers and account them harshly, such that they will remove the invalid regime and bring the rulers that they want for themselves.

The slackness in accountability of the rulers today represents a lack of feeling and sensation in the Ummah that it represents the real source of authority. As for the rulers, it seems they have understood that to safeguard their narrow personal interests, they need appreciation of the West and that is why the authority and legitimacy they look for is not from the Ummah but the foreign powers. Hence, the revival of the Ummah is not possible until the Ummah resumes the responsibility of accounting the ruler. Only then will it move naturally to remove them from the authority. Only then will it revive on the basis of practically implementing Islam.

Revival demands addressing the relationship between the regime and the people. This is political work. Only a party

that is political in its nature can revive the society. The work of political parties and political leaders is not to turn deaf and dumb upon the action of the rulers and let them usurp the right of the Ummah. It is incumbent upon them to account the rulers fiercely and repeatedly, bruising the regime's ribs and stripping it of reverence, such that people are able to sense the corruption of the regime and the need for changing it. This is the work of the political party and the leadership, which is to challenge the thoughts, actions and conducts of the rulers, related to the governing the affairs of the Ummah, including the relationships with other states.

The political party must clearly account the rulers and not remain silent upon their evil, if the party were to preserve its status as a political party. Its political actions expose the regime and its opinions become embraced by the society which it aims at changing, such that they become the prevalent opinions in society. Keeping silent upon the crimes of the rulers would be a gross neglect of this duty. Allah (swt) said, **«وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا»** (And fear the Fitnah (affliction and trial) which affects not only those of you who do wrong, and know that Allah is severe in punishment." Imam Ahmad recorded that Jareer (ra) said that the Messenger of Allah said, **«مَا مِنْ قَوْمٍ يُعْمَلُ فِيهِمْ بِالْمَعَاصِي هُمْ أَعَزُّ وَأَكْثَرُ مِمَّنْ «** **«There is no people among whom sins are openly committed, while they are mightier and more numerous than those who commit these sins, and they do nothing to stop them, except that Allah encompasses them all with punishment.»**

Islam has made accounting the rulers Fard upon the Muslims and has commanded them to account them with the word of truth.

Narrated by Abu Dawud, Tirmidhi and ibn Maja that the Messenger of Allah (saw) said: **«أَفْضَلُ الْجِهَادِ كَلِمَةٌ عَذَلٍ عِنْدَ سُلْطَانٍ جَائِرٍ»** **'The best Jihad is the word of Justice in front of the oppressive ruler'** and عرض لرسول الله صلى الله عليه وسلم رجل عند الجمره الأولى، فقال: يارسول الله! أي الجهاد أفضل؟ فسكت عنه فلما رمى الجمره الثانية سأله؟ فسكت عنه، فلما رمى جمره العقبة، وضع رجله في الغرز ليركب، قال: أين السائل؟ قال: أنا يارسول الله. **«قال كلمة حق عند ذي سلطان جائر»** Abi Umaamah said at Al-Jamratu-l-Uolaa (the first throwing) the Messenger of Allah (saw) was asked: 'O Messenger of Allah which Jihaad is best? He remained silent and then when he had thrown the second stone he asked him again but was silent again. Then when he had thrown the last stone and had placed his foot in the stirrup to ride away he said, 'Where is the questioner?' So he said, "I am here O Messenger of Allah'. He (saw) said, **'the word of truth that is said to (or in the presence of) the Sultaan Al-Jaa'ir (the oppressive ruler).'**" It was also reported by Ibn Hibban that the Messenger of Allah (saw) said, **«سَيَكُونُ مِنْ بَعْدِي خُلَفَاءُ ، يَعْمَلُونَ ، وَيَفْعَلُونَ مَا يُؤْمَرُونَ ، وَسَيَكُونُ مِنْ بَعْدِهِمْ خُلَفَاءُ ، يَعْمَلُونَ مَا لَا يَعْمَلُونَ ، وَيَفْعَلُونَ مَا لَا يُؤْمَرُونَ ، فَمَنْ أَنْكَرَ بَرِيءٌ ، وَمَنْ أَمْسَكَ سَلَمٌ ، وَلَكِنْ مَنْ رَضِيَ وَتَابَعَ»** **“There will be after me Khulafaa who act according to what they know (from Islam) and do what they were ordered and there will be after them Khulafaa who will act according to what they do not know and do what they were not ordered (with), so whoever rejects them is innocent from them, and whoever holds themselves (from following them) is safe, but the one who is pleased with them and follows them (is blameworthy).**

The Messenger of Allah (saw) exhorted struggling against the oppressive rulers no matter what the consequences, in terms of harm, even if it led to being killed. He (saw) said, **«سَيَدُ الشَّهْدَاءِ حَمْرَةٌ بِنُ عَبْدِ الْمُطَلِّبِ وَرَجُلٌ قَامَ إِلَيَّ «**

«إِمَامٌ جَانِرٌ فَأَمْرُهُ وَنَهَاؤُهُ فَتَاتِلُهُ» **“The master of martyrs is Hamza Ibn Abu Mutallab and any man who stood up to an oppressive ruler accounting him and was killed because of that”** (Hakim). This is from the most clear of expressions in respect to exhorting the Muslim to bear harm and even to accept death in the path of accounting the rulers and struggling against the oppressive rulers. A person may take the concession (rukhsa) in such cases where harm will result but the path of virtue and excellence, for which every Muslim should strive, is to bear the harm in doing the right thing for the sake of Allah.

That is why we see the best of our generation the Sahaba, Tabieen and Taba Tabieen were ready to account the rulers harshly, whatever consequence it may bear for them. At the time of Khilafah of Hazrat Umar (ra), his rule over the vast expanse of land did not stop a Muslim from raising his sword in front of Umar (ra) when Umar (ra) inquired as to who will stop Umar if he deviates from the rule of Allah. This was the level of awareness in the Ummah regarding its fard of accounting the ruler when they deviate from the path of Allah (swt). The same can be witnessed at the time of the Tabieen. When Khalifah Abdul Malik decided to take Bayah for his sons in his life time; he asked his Walis to take bayah from the people for them. Saeed Ibn Musayb, one of the best amongst the Tabieen, was then asked by Hashim, the Wali of Madina, to give Bayah to the sons of Khalifah Abdul Malik. Saeed Ibn Musayb responded saying, “I cannot give a second bayah in the life of Abdul Malik”. On this he was hit by lashes by Hashim and later sent to prison. In prison, Abu Bakr bin Abdul Rahman visited him and he wrote to Hashim saying, “Hold your hands, with your action (beating) he has become even tougher than before”. This was the firmness of

our predecessors against the rulers who tried to transgress from the rule of Allah SWT in a single issue, even though they implemented Islam on society and carried the duty of Jihad as ordered by Allah (swt).

Such is the foremost responsibility of accounting the ruler, no matter what might occur of harm. However, many leaders today not only remain silent, they submit and surrender to every transgression of the regime. They are forgetting the words of Abu Bakr (ra) when he said “O people, you read this verse of the Book of Allah and you apply it in a way Allah did not intend it, (يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ) “**O you who believe, take care of your selves. If you follow the right guidance no harm can come to you from those who are in error**” [TMQ 5:105] I heard the Messenger of Allah say if some amongst a people act upon sins or without right, and the people do not change it, then they are close to Allah covering them all with punishment”. Also Imam al-Siddiqi al-Shafi said that the one who infringes the prohibitions is destroyed by his sin, and the one who remains silent on them is destroyed due to his contentment.

Thus, it is imperative upon the political parties and leaders who sincerely seek revival and to restore the glory of the Ummah to adopt the interest of the Ummah and expose the plans of the Kuffar. They must raise the voice of Haq against the tyrants of today. By their brave and bold example, they must motivate and lead the Ummah in its struggle against the colonialists and their agents serving as rulers in the Muslim World. Else, they will rightly become regarded by the Ummah as the dumb shaitan, as defined by Imam Ibn Qayyim who said,

[\(Continued on Page 35\)](#)

Khilafah: an obligation from Allah

Umar Ali

“The Imams (of the four madhabs: Abu Hanifa, Malik, Shaf’i, Ahmad) - may Allah have mercy on them – all agreed that the Imamah (Khilafah) is an obligation, and that the Muslims must appoint an imam (khalifah) who implements the rites of the *deen* and gives the oppressed justice against the oppressors, and they agreed that it is not permitted for there be over the Muslims, at any one time, two imams, in agreement or discord...” (The Jurisprudence of the Four Madhabs [*al-Fiqh ‘ala al-Madhahib al-Arba’a*], 5:416.)

That’s Imam al-Juzayri [d. 1360AH] speaking. A scholar of the 14th century AH and an authority of comparative fiqh. Here he mentions what is the agreed upon position of all the Islamic jurisprudential schools of thought regarding the Khilafah, the same position from the time of the Companions (ra) till his time.

Leading classical authorities from all schools of thought saw the issue of Khilafah as absolutely critical, referring to it as being, “from the necessities of the *shari’a* that simply cannot be left” (al-Ghazali, *al-Iqtisad fi al-I’tiqad*, 199), “from the greatest interests of the Muslims and greatest pillars of the *deen*” (al-Amidi, *Ghayat al-Muram*, 366), “a pillar from the pillars of the *deen*” (al-Qurtubi, *al-Jami’ li Ahkam al-Qur’an*, 1:265), “one of the greatest obligations of the *deen*” (Ibn Taymiyya, *al-Siyasah al-Shar’iyyah*, 129), and “the most important of obligations” (al-Haskafi, *Radd al-Muhtar*, 1: 548).

In other words, not only is the Khilafah an obligation, it is one of the most important obligations; a pillar of Islam which simply cannot be left because without it Islam, quite simply, cannot be implemented comprehensively.

However, a certain modernist view begs to differ. It claims that a millennia of scholarship got it wrong and only now have its proponents succeeded in correctly reading the Qur’an and Hadith on the matter (as with so many other matters). An extraordinary claim, which one might be excused for rejecting off the cuff. Given the seriousness of the matter, however, let us deal with the argument on its merits.

Dr. Javed Ghamidi, one such proponent, [argues](#) that far from being an obligation Khilafah is not even a “religious term”.

A point of first principles is in order here.

Any term can have any one or more of three types of meanings: linguistic [*lughawi*], conventional [*istilahi*] and legal [*shari*]. Legal, here, is a reference to the Islamic law, the Sharia, and hence it is presumably this last class to which Dr. Ghamidi alludes by his category of “religious term”. We may refer to it, more precisely, as a *shari* term or, more loosely, as an Islamic term.

Linguistic meanings are coined by the people who originate or develop a language, such as the classical Arabs or Greeks. Conventional meanings are coined by people of a certain discipline who conventionally give certain terms specific meanings, such as the *fuqaha* or *muhaditheen* or quantum physicists for that matter. These terms are then used with those meanings in their disciplines, whilst they may have different meanings in another discipline. For instance, the word “sunnah” refers to a non-obligatory act in *fiqh* whereas in *hadith* it refers to any act, saying or tacit approval of the Prophet (saw).

Shari meanings are coined only by Allah or His Messenger (saw) since they return to the Sharia which is based on revelation. Dr. Ghamidi agrees with this but, astonishingly, does not accept that the Qur’an

or Hadith use the word khilafah in any meaning beyond its linguistic meaning of “succession”. In fact, the word is clearly used in multiple ahadith in a specific meaning, a specific type of succession unknown to pre-Islamic Arabia, and not simply succession in a generic sense. For instance, the Prophet (saw) said,

«كانت بنو إسرائيل تسوسهم الأنبياء، كلما هلك نبي خلفه نبي، وإنه لا نبي بعدي، وستكون خلفاء فتكثر» ، قالوا: فما تأمرنا؟ قال: «فوا ببيعة الأول، فالأول، وأعطوهم حقهم، فإن الله سائلهم عما استرعاهم»

“The prophets ruled over the children of Israel. Whenever a prophet died another succeeded him, but there will be no prophet after me. There will be *khulafaa*’ and they will number many. They (companions) asked: What then do you order us? He said: Fulfil the *bay’ah* (oath of allegiance) to them one after the other and give them their due right. Indeed Allah will ask them about what He entrusted them with.”

(Muslim, 1842)

Here the Prophet (saw) refers explicitly to those who would succeed him in ruling over the Muslims as *khulafaa* (sing. *khalifah*). This is not a reference simply to “successors” but to successors who come to power in a specific way (*bay’ah*) and who rule in a specific way (by comprehensive implementation of Islam). Indeed, their entire role as rulers is specified by sharia rules and principles which is what makes the concept new for its time and unique for all times. Had the Prophet (saw) simply wanted to refer to rulers he would have used the word *hukaam* (sing. *hakim*) which is the straightforward word in Arabic for rulers.

Similarly, in outlining the periods of rule to come on the Muslim Ummah, the Prophet (saw) also explicitly refers to the Khilafah, saying,

«تكون النبوة فيكم ما شاء الله أن تكون، ثم يرفعها إذا شاء أن يرفعها، ثم تكون خلافة على منهاج النبوة، فتكون ما

شاء الله أن تكون، ثم يرفعها إذا شاء الله أن يرفعها، ثم تكون ملكا عاضا، فيكون ما شاء الله أن يكون، ثم يرفعها إذا شاء أن يرفعها، ثم تكون ملكا جبرية، فتكون ما شاء الله أن تكون، ثم يرفعها إذا شاء أن يرفعها، ثم تكون خلافة على منهاج نبوة»

“Prophethood will last among you for as long as Allah wills, then Allah will take it away. There will then be a rightly-guided Khilafah on the way of prophethood. It will remain for as long as Allah wills, then Allah will take it away. There will then be a biting rule which will remain for as long as Allah wills, then He will lift it when He wills.

There will then be tyrannical rule, and it will last for as long as Allah wishes, then He will lift it when He wills. Then there will be a Khilafah Rashidah according on the way of prophethood.” (Ahmad, 18406)

Notable here is the fact that all the periods referred to are periods of rule, one type thereof or another. Yet only some of these, to the exclusion of others, is referred to as Khilafah. Hence, Khilafah is not just a reference to any ruling or government. It is a reference to the sought form of rule in Islam – the only valid form of rule in Islam given it is the only form sanctioned by the Prophet (saw).

Thus, the word “Khilafah” in reference to Islamic rule is from the coinage of the lawgiver himself, not from any scholar and hence is a *shari* or Islamic term.

Even if one were to accept the argument of Dr. Ghamidi that khilafah is merely “a term of political science and sociology of the Muslims like fiqh, kalam and hadith”, the question arises: why not accept, adopt and use the term for Islamic government, just as you accept, adopt and use terms like fiqh and hadith? Why treat it differently to terms? Why the need to prove that it is not a religious term?

As for the sharia rule that there can only be one khalifah for all Muslims, the

ahadith are explicit. The Messenger of Allah (saw) said,

«إذا بويع لخليفتين، فاقتلوا الآخر منهما»

“If the oath of allegiance has been taken for two khalifahs, kill the later of them.”

(Muslim, 1853)

He also said,

«من أتاكم وأمركم جميع على رجل واحد، يريد أن يشق عصاكم، أو يفرق جماعتكم، فاقتلوه»

“Whosoever comes to you while your affair is united under one man, intending to sow discord among you or dissolve your unity, kill him.” (Muslim, 1852)

Dr. Ghamidi claims that the first hadith is not sound, even though it is in Sahih Muslim, every hadith of which is rigorously authenticated [*sahih*] by consensus of the hadith scholars.

More creatively, he re-interprets these ahadith as speaking to Muslims within one state separately to those who live in another such that each state must have one ruler. Evidently, the text of the ahadith are general [*aam*] and make no such qualification. Further, there were no such multiple states at the time these statements were made for such an interpretation to even be possible. The Prophet (saw) was speaking to the Sahaba and through them to all Muslims.

To maintain this untenable interpretation, Dr. Ghamidi goes to the extent of distorting references. He references Abu Bakr (ra) cautioning people, “that a state can only have one ruler,” yet the report he cites from al-Bayhaqi’s *Sunan al-Kubra* (no. 16550) makes no mention of any “state”. Rather it quotes Abu Bakr as saying, “It is not permitted that *the Muslims* have two leaders...” (Italics emphasis mine) [*la yahillu an yakuna lil-muslimena ameeran*], which is precisely our argument.

It is well established in usul al-fiqh that the definitive article of genus [*lam al-jins*],

like the one used in “the Muslims” here, is a particle of generality, benefiting reference to every particular referent falling under the word. That is, the Muslims means all Muslims. Muslims as a whole can only have one ruler to lead them. That ruler is the Khalifah. Otherwise, there will be division, disunity and discord, a matter whose poignant reality today suffices from its expression in words.

Dr. Ghamidi agrees that multiple rulers will lead to severe difference, disorder and lack of discipline. Yet, surprisingly, he has no problem with the more than 50 states that divide the Muslim world into impotent entities!

The truth is that behind the intellectual gymnastics displayed by the likes of Dr. Ghamidi and other modernist “reformers” are the effects of power. Modern, secular liberal power. Theirs is a reading of the Islamic texts through the lens of secular liberalism and the modern world order. They read Islam through current realities, instead of understanding Islam independently and applying it to current realities. That is why their conclusions are those which facilitate, intentionally or otherwise, the maintenance of the status quo.

The concept of the Khilafah radically challenges the global status quo and its oppressive structures. It seeks the unity of the Muslim world and a return of Islam to global leadership. The views of Ghamidi et al. do the precise opposite: they seek to maintain the status quo by conferring on it Islamic legitimacy. And they continue to miserably fail because the Ummah sees the modern secular order for what it really is: a system of oppression whereby an elite minority exploits everyone else and she knows that the Khilafah, apart from being a divine obligation, is the sole means of liberation from this oppression, not only for her but for humanity as a whole.

Speech to Turkey Conference

The opening speech of the Ameer of Hizb ut Tahrir, the eminent Scholar Sheikh Ata Bin Khalil Abu Al-Rashtah, may Allah protect him, in the Khilafah Conference held in Istanbul on Tuesday 03/03/2015 CE entitled, “Democratic Presidential Model or Khilafah Rashidah?”

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Praise be to Allah and peace and blessings be upon the Messenger of Allah and upon his family and companions and those who follow him...

Dear Distinguished guests, may Allah bestow upon you the blessing of His obedience, Assalaamu Alaikum Wa Rahmatullah Wa Barakatuhu

(وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ)

“Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them.”

[TMQ an-Noor: 55]

The Prophet (saw) said:

«ثُمَّ تَكُونُ جَبْرِيَّةً، فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ، ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا، ثُمَّ تَكُونُ خِلَافَةً عَلَىٰ مِنْهَاجِ النَّبُوءَةِ»

“Then there will be an oppressive monarchy as long as Allah wills, then he will eliminate it if he so wills. Then a Khilafah on the way of Prophethood will prevail.”

(Extracted by Ahmad and Al Tayalsi)

My brothers and sisters, I like to begin with the promise of Allah of Istikhlaf (receiving the power), and the glad tidings of the Messenger (saw) of the return of the Khilafah after the oppressive rule that we live

under... I begin with hope before the pain that befell the Islamic Ummah for more than ninety years, in 28 Rajab 1342 AH corresponding to March 1924 CE when the colonialists Kuffar led by Britain at the time and their agents from the Arabs and Turks, were able to demolish the Khilafah. This decision was issued in the second session held by the Ankara parliament on Monday the third of March 1924, and the meeting lasted from 3:25pm until 6:45pm and ended with the issuance of this fatal decision to the Ummah; the abolition of the Khilafah... The irony is that the vote for the decision was through a show of hands rather than by a secret ballot! All of this was under an atmosphere charged with fear that makes voting by show of hands, revealing the voters, which is a very dangerous matter! Since that black day and the Islamic Ummah suffers in life and its position among the nations:

After the Muslims were one Ummah, one state, and one Khilafah, the Muslims became torn to over fifty countries or statelets... and after our Constitution was rulings legislated by the Lord of humans, our Constitution is now legislated by humans ... and after Muslims opened lands and spread goodness throughout the world and were the leaders of worlds; Muslim lands became reduced from its edges rather from its core! Jews who were marked with humiliation and wretchedness have occupied Palestine, land of Isra' Wal Mi'raj, not only this, but the rulers of the Muslims recognize the Jewish state and are holding diplomatic relations with them! .. And after the Khaleefah led an army to rescue the oppressed woman who cried, “*Wa Mu'tasimah!*” He avenged her from those who mistreated her and he opened Amuriyah, which is close to Ankara today, since then Muslim women all over the world are oppressed and their sanctities violated, and none of the rulers in the Muslim countries rescue them. After the countries used to seek

support from us, as France did when they asked the Khaleefah Suleiman the Magnificent to help release their captive king, now we resort to the Kaffir colonists to solve our issues ...

Thus, dear brothers and sisters, Muslims are surrounded with calamities and tribulations and engulfed by killings before them and behind them; and they are in a dilemma! This is not because of their small number or the lack of supplies, but because their shield has been removed, the Imam, the Khaleefah is a shield fought from behind and is protected by.

«...إِنَّمَا الْإِمَامُ جُنَّةٌ يُقَاتِلُ مِنْ وَرَائِهِ وَيَنْقَى بِهِ...»

“Verily the Imam is but a shield, is fought from behind, and is protected by.”

Bukhari narrated it in his Saheeh, and with the demise of the shield and Protection Muslims became without guardianship and protection, but they are controlled by rulers who do not fear Allah, only interested in their colonialist masters' benefits, oppressing and controlling people.

(وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ)

“And those who have wronged are going to know to what [kind of] return they will be returned” [Ash-Shu'ara: 227]

The Khilafah, my brothers and sisters, is the source of Muslims' glory and their power, and this is known by the leaders of colonialism, and this is why Curzon said in the British House of Commons when the Khilafah was demolished, "The issue is that Turkey is wiped out and will not have any influence, because we have eliminated its moral force: Khilafah and Islam." Because they know this, they were not satisfied with the demolition of the Khilafah only, but exert every effort to prevent its return once again, and so they launched a fierce war against those working for its restoration. Therefore they were furious when they heard about the launch of Hizb ut Tahrir sixty years ago, and

that the party took the issue of the return of the Khilafah as the Ummah's vital issue. Therefore they relentlessly fought against it and their agents too with all the evil methods, their arsenal of calumny, arrests, and torture leading to martyrdom and long prison sentences, but they failed and the Hizb remains standing kneeling only to Allah... And finally they fought it; the colonialist Kuffar took advantage of crimes of some Islamic movements, which declared Khilafah not according to the Shariah, and carried out un-Islamic actions of slaughter, burning, vandalism, and destruction ...the colonialist Kuffar took advantage of the crimes of these movements, and focused on them, and they ferociously show them on screens, to frighten Muslims that the Khilafah they want perpetrates such heinous crimes, so that people hate the true Khilafah... Nevertheless as they failed with previous methods, they will fail this time too, InshaAllah. People are aware of the legitimate Khilafah, and they can distinguish between it and the alleged Khilafah, the true Khilafah is not unknown. It is a distinctive system demonstrated by the Messenger of Allah (saw) followed by the guided Khulafaa after him. The Khilafah is not an empire nor a monarchy, it is not a presidential or parliamentary republic, nor a dictatorship or democracy, not following Allah's legislation, nor any kind of man-made systems, but it is the Khilafah of Justice, and its rulers are Khulafaa, imams, people fight behind them and are protected by them ... It is a Khilafah that protects the blood, safeguards the honour and preserves the wealth, and fulfills contracts of protection for Dhimma and takes the bayah willingly and by choice not by oppression and coercion, people migrate safely to it, they do not flee it in panic ...

My dear attending brothers and sisters, O people of sight and insight, O men of understanding, O the ones who feel the pain as a result of the loss of the Khilafah, the shield

and protection of Muslims ... Remove yourselves of this great sin, and work to resume the Islamic way of life on earth by re-establishing the guided Khilafah state, neglecting it is a great sin, except for those who work for it, the Messenger (saw) says:

«ومن مات وليس في عنقه بيعة مات ميتة جاهلية»

“And whosoever dies without having a Bay’ah upon his neck (i.e. without a system of Bay’ah existing), he dies the death of Jahiliyyah.”

Narrated by Muslim, that is the allegiance of a Khaleefah who is established legally, so move your men and your women and your people to work diligently and honestly and faithfully, to establish the Khilafah, truly it is a great triumph.

In conclusion, I would like to remind you and assure you: **I remind you** that this city, Uskudar which your conference is being held was the first success of the conquest of Constantinople, and is where the armies that were sent by the Khaleefah from Asia where launched from to the conquest of Constantinople, they camped here and then they departed from its port to the corresponding port on the European side to invade and besiege Constantinople. This was repeated many times until Allah (swt) blessed Sultan Muhammad Al Fatih with this great success as the Prophet (saw) said:

«لَتُفْتَحَنَّ الْقُسْطَنْطِينِيَّةُ، فَلَنَعِمَّ الْأَمِيرُ أَمِيرُهَا، وَلَنَعِمَّ الْجَيْشُ ذَلِكَ الْجَيْشُ»

“You will open Constantinople, its Ameer is the best Ameer, and its army is the best army.” (Narrated by Ahmad).

And I assure you that your brethren in Hizb ut Tahrir are firm on the Haq, working hard to achieve Allah Almighty’s promise and the glad tiding of the Messenger (saw) of the return of the Khilafah, they do not fear anybody but Allah, and they follow the path of the Messenger of Allah (saw). And your brothers are nearly reaching the objective with

the permission of Allah (swt), they will be, and you, shaded under the Raya Al ‘Uqab, the banner of the Messenger of Allah (saw), and so the Khilafah will shine on earth, and spread safety and security and justice in the lands of Islam

(وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ * بَنَصْرِ اللَّهِ يَنْصُرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ)

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

And the final conclusion, I congratulate you for your conference, may you have the Barakah of Allah, and start in the name of Allah... I ask Allah (swt) that this conference will yield good and blessed fruits bringing glory to Islam and Muslims, and humiliate the colonialist Kuffar.

(وَاللَّهُ غَالِبٌ عَلَى أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ)

“And Allah is predominant over His affair, but most of the people do not know”

[Yusuf: 21]

Wa Assalamu Alaikum Wa Rahmatullah Wa Barakatuhu

Allah is pleased with them and they with Him

Dr. Iftikhar

Imam Muslim narrated in his Sahih, on the authority of Abu Huraira (Allah be pleased with him), that the Prophet Muhammad (saw) said:

«بدأ الإسلام غريباً، وسيعود كما بدأ غريباً، فطوبى للغريباء»
"Islam began as a stranger and will return being a stranger as it began, so glad tidings to the strangers."

Indeed, if we look around, the age of today is no different to the one mentioned in the noble sayings of Prophet Muhammad (saw). The Deen of Islam has become strange; corruption and chaos is everywhere. The Sunnah of Prophet Muhammad (saw) has been distorted and Islam has been limited within the confines of our mosques, in fact in many cases, even the pulpits of our very mosques are misrepresenting Islam. On the other hand Colonial Powers together with corrupt Muslim Rulers have waged a war against Islam. Since the last few decades, the latest link of the chain of this war, was first to stain the idea of Jihad and now they are trying to blacken the concept of **Khilafah**.

But, all praise be to Allah, the feeling of Islam being attacked once again has caused the Muslims to unite and instilled within them motion. Muslims are now trying to revive Islam again and trying to clean the dust that has been accumulated on the Islamic thoughts since the last few centuries. They want to bring the Tree of Islam back to life with all its greenery. Moreover they are on the road to become the best Ummah again, which will cause the ideology of Islam to be dominant over all other ideologies.

However, this task is not easy. On this road, there are difficulties and trials. How can the Kuffar tolerate the re-establishment of the

State of Islam? To dismantle which they fought wars and tirelessly conspired against for centuries. Today, whosoever is standing for this call is being silenced and victimized by the Kuffar through their agent rulers in the Muslim World. Therefore, today, whosoever is trying to implement Islam as an Ideology and a System of Governance is be a stranger to this world as mentioned by Prophet Muhammad (saw).

Today, the Dawah carrier has to prepare himself for the fact that he has to move against the flow of this society. The matters which are insignificant in the sight of Allah have been made significant, rather they have been made the very focus of life. Those matters which are an issue of life and death are deemed inappropriate. This is the very impact of the Capitalist System that has been implemented on the Muslim World since the last few decades. This is the very reason why a Dawah carrier suffers in situations where he finds his friends working day & night, beautifying their careers while the Dawah carrier is spending his time on people he neither knows nor does he seek any worldly return from. His family members, relatives and loved ones' give him exemplars of those who are leading a successful worldly life, making them models of progress in: how well-settled he is in his life, now he has his own house, a new car and he has arranged so many luxuries for his parents and even managed to take them on a pilgrimage. His friends often ask him, what have you got yourself into? Think about your family and yourself and your future.

Whenever a Dawah carrier hears such comments he feels that the rulings of Islam, its requirements, the Sunnah of Prophet Muhammad (saw), the way of the Sahabah, all

have become strange and a Dawah carrier will feel this strangeness at some phase of Dawah or the other. A Dawah carrier can only protect himself from stumbling from the road of conviction in this strange environment when he would think and contemplate over the life of the Prophets & the Sahaba and remind himself how these noble personalities considered the worldly luxuries insignificant when compared with the Deen. How at times when they had to choose between Deen and this world, they always gave up on this world and chose the Deen and how the Mujahideen considered the propagation and establishment of Islam as the very purpose of their life.

This is the strangeness for which there is reward, not the reward that will be received by the 'Ashaab al-Yameen' but rather it is the reward received by the 'al-Sabiqun al-Awwalun'. It will be received by those who will be beloveds of Allah on the Day of Judgement, they will be sitting on the pulpits of light (al-Noor), they will be granted place under the shade of Allah and regarding these Allah has mentioned in Quran;

لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

“No fear shall come upon them, nor shall they grieve” (Yunus: 62)

Indeed those who are either engulfed by this worldly life or those who are waiting for the day when the Deen of Islam will be dominant and the Khilafah will be re-established and they would join, no doubt they will not be equal to those who are standing head-on against the waves of Kufr, facing imprisonment at the hands of agent tyrannical rulers and facing their thugs, colliding against the dark laws made by them and working hard for the struggle of the re-establishment of the Khilafah at the compromise of their wives and children.

A similar situation could be seen at the time of Prophet Muhammad (saw), when the Arab was observing the conflict between Prophet Muhammad (saw), his Companions

and the Quraish of Makah. Imam Bukhari narrated that;

وَكَانَتِ الْعَرَبُ تَلَوَّمُ بِإِسْلَامِهِمُ الْفَتْحَ، فَيَقُولُونَ: انْزُكُوهُ " وَقَوْمَهُ، فَإِنَّهُ إِنْ ظَهَرَ عَلَيْهِمْ فَهُوَ نَبِيٌّ صَادِقٌ، فَلَمَّا كَانَتْ وَقَعَةُ ...أَهْلِ الْفَتْحِ، بَادَرَ كُلُّ قَوْمٍ بِإِسْلَامِهِمْ

“The Arabs delayed their conversion to Islam till the Conquest (of Makkah). They used to say. ‘Leave him (i.e. Muhammad (s)) and his people (Quraish): if he overpowers them then he is a true Prophet. So, when Mecca was conquered, then every tribe rushed to embrace Islam.”

Allah (SWT) revealed;

لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتَلَ أُولَئِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقَاتَلُوا

“Not equal among you are those who spent (in the way of Allah) and fought before the conquest [of Makkah] (and those who did so thereafter). Those are greater in rank than they who spent afterwards and fought.” [al-Hadeed: 10]

Insha-Allah, a similar reward is waiting for those who have chosen to live a life of a stranger at the compromise of the luxuries of this world.

But this status has some ingredients without which this reward cannot be achieved and that are associated with this Dawah. To achieve these rewards, a dynamism, seriousness and focus similar to that of those who completed this task in the first instance - the Companions of Prophet Muhammad (saw) – is needed. The habits of the Companions of Prophet Muhammad (saw) will need to be adopted because that is the group which is certified by Allah (SWT) in Quran for their faith, benchmark, patience and perseverance. Allah says,

رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ

“Allah is well pleased with them and they are with Him...” [al-Tawba: 100]; and,

وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوُوا وَنَصَرُوا أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

“But those who have believed and emigrated and fought in the cause of Allah and those who gave shelter and aided - it is they who are the believers, truly. For them is forgiveness and noble provision.” (al-Anfal: 74)

When a Dawah carrier goes through this hadith that;

ثم تكون خلافة على منهاج النبوة

“...then there would be a khilafah on the method of Prophethood.”

He seems to be happy upon the glad tidings given by Prophet Muhammad (saw) and his heart is stirred with satisfaction. He, therefore, is supposed to look into this hadith which informs us that the Khilafah is going to be restored and it also indicates that it would be restored upon the method of Prophethood, which means that this group is have to have similar attributes which were possessed by the previous group, which first established the State of Islam. Therefore it becomes compulsory upon us to read the life of those who established the first State of Islam together with Prophet Muhammad (saw), so that the State of Islam is established through the same procedure. We need to go through the life of Companions of Prophet Muhammad (saw) to see how important this Dawah was for them and what were their attributes. As a reminder let us discuss some events regarding this subject matter because Allah (SWT) says in Quran;

وَذَكَرُ فَإِنَّ الذِّكْرَى تَنْفَعُ الْمُؤْمِنِينَ

“For verily, the reminding profits the believer” (al-Dharyat: 55)

Amr ibn al-Jamuh (RA) was an Ansari Sahabi, whom Prophet Muhammad (saw) made leader of Banu Salama by replacing Jad bin Qays. He was disabled by one leg and used to limp while walking. He came to Prophet Muhammad (saw) in the Battle of Badr and sought his permission to participate in Jihad. Prophet Muhammad (saw) replied,

“You are disabled and free by Allah’s leave”, therefore he didn’t participate. He had four sons who participated. Moaz who killed Abu-Jahl and cut his leg was one of these. On the occasion of Battle of Uhud he expressed his will to participate in the war to his sons, whereas they replied, “You are disabled and free by Allah’s leave”, but he denied and went to Prophet Muhammad (saw) and said that my sons are not allowing me to go with you, and said, “By Allah, I hope that with a limp leg I will walk over to the Abode of Paradise”. Because of pushing Prophet Muhammad (saw), he (saw) asked his sons, “What if you don’t stop him? Maybe he shall be awarded martyrdom by Allah (SWT).” So he went for jihad, as he was disabled, he couldn’t resist much and embraced martyrdom quickly, his son Khallad was also martyred in that war.

After the war, his wife Hind intended to bring back her husband and son by camel to bury them in Madinah, but whenever she tried to move toward Madinah, the camel sat down, whereas the camel moved faster when directed towards Uhud. She informed Prophet Muhammad (saw), so he (saw) asked, “Did he say something before leaving Madinah?” She replied, “Yes” and told that he prayed that, “Oh Allah! Don’t send me back to my family”. Prophet Muhammad (saw) said, that’s why the camel didn’t move further towards Madinah. He (saw) further added, “By Allah, in whose Possession lies my life, within you there are people, if they swear upon Allah (SWT), Allah (SWT) will definitely fulfill it and Amr ibn al-Jamuh is one of them.”

Subhan-Allah! Such are the Companions of Prophet Muhammad (saw) whose disability couldn’t prevent him from participating in the battle. He didn’t make an excuse of his disability. If he wished, he could’ve done that. Prophet Muhammad (saw) buried Amr ibn al-Jamuh together with Abdullah bin Amr bin Haram in a single grave stating that, “Bury Amr ibn al-Jamuh and

Abdullah bin Amr in a single grave, for the they loved each other just for the sake of Allah (SWT).”

At that time the condition was such that shrouds were not available for covering the martyrs, so a single blanket was used to cover Abdullah bin Amr, that blanket covered his face and fell short leaving the feet uncovered, that were then covered by grass. This grave is located in Nasheeb. After forty years during the reign of Muwaiya, there was a flood due to which a canal was to be taken out. On this occasion, the grave was opened in the presence of Jabir bin Abdullah the son of Abdullah bin Amr. They found that both the buried bodies were intact and fresh. In another narration, it was stated that, “The bodies had their hands placed on their wounds and when people removed their hands, blood started flowing from their wounds and when their hands we replaced, the blood stopped flowing.” (Tabaqat ibn Sa’d, Muwatta)

Such was the quality of the Companions of Prophet Muhammad (saw) that they always used to move ahead in the way of Islam, never did they keep themselves behind and in this attempt they never worried about difficulties and trials. They always tried that every coming day is better in terms of reward and pleasure of Allah (SWT) than the previous day. No doubt, even today the struggle of the implementation of the Deen of Islam through the establishment of Khilafah is not like an everyday activity, rather this can only be achieved by working tirelessly, day and night, just like the Companions of Prophet Muhammad (saw) did. Therefore, the Dawah carrier will have to show similar passion and conviction as was shown the Companions of Prophet Muhammad (saw).

We can find an example of such passion and conviction in the Battle of Tabuk. This battle is also called Ghazwa-e-Usrah because of the lack of warfare material and transportation. Prophet Muhammad (saw)

ordered for the preparation of the battle and regarding this asked his companions to spend from their wealth. The Companions of Prophet Muhammad (saw) participated very enthusiastically. Tabuk was very far from the city of Madinah. Travelling by foot was very difficult, so mounts were arranged. Few poor companions who were seven in number came to Prophet Muhammad (saw) and said, we want to participate in Jihad but we don’t have mounts, so kindly arrange them for us. After listening to their request, Prophet Muhammad (saw) replied that, “I don’t have mounts to provide for you”. These seven companions cried over their absence in battle and left. Salim bin Umair was one of them, he was from the ‘Ashab-e-Suffa’. Allah (swt) praised their sincerity in Quran, saying,

وَلَا عَلَى الَّذِينَ إِذَا مَا اتَّوَكَّ لَتَحْمِلُهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يُنْفِقُونَ

“Nor is there blame on those who came to you to be provided with mounts, and when you said, I can find no mounts for you, they turned back while their eyes overflowing with tears of grief that they couldn’t find anything to spend (for Jihad).” (At-Tawba: 92)

Similar is the case of Abu Dharr al-Ghifari. At the time of the Battle of Tabuk, the weather was extremely hot & humid and the battle was against Rome; superpower of that time. Hypocrites were finding excuses for not participating in the battle. Allah (SWT) has mentioned the condition of the hypocrites in the following way;

وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدَّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ (•) فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءً بِمَا كَانُوا يَكْسِبُونَ

“And they said “march not forth in the heat” say: “The fire of hell is more intense in the heat”, if only they could understand! So let them laugh a little and (they will) cry much as a recompense of what they used to earn (by committing sins).” (At-Tawba: 81-82).

From among those who made excuses from participating in the battle, was Jad bin Qays from the tribe of Bani Salma, from whom Prophet Muhammad (saw) asked, "Will you participate in the battle?" Jad bin Qays replied that, "O Messenger of Allah, leave me and don't put me in trial. All my people know how weak I am in the matter of women, so while travelling if I get to see Roman women, I will not be able to hold back." Prophet Muhammad (saw) then turned his face away from him. In this matter an ayah of Quran was revealed;

وَمِنْهُمْ مَنْ يَقُولُ ائْذَنْ لِي وَلَا تَفْتِنِّي اَلَا فِي الْفِتْنَةِ سَقَطُوا وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ

"And among them is he who says, "Permit me [to remain at home] and do not put me to trial." Unquestionably, into trial they have fallen. And indeed, Hell will encompass the disbelievers." (At-Tawba: 49)

While on the other side is the example of Abu Dharr al-Ghifari, who was travelling on a camel that was weak and during the journey it came to a halt and was not able to move. Abu Dharr tried a lot to get the camel moving but he failed, so he unloaded the entire luggage, loaded on his back and started following the army in the extreme weather and finally got to meet Prophet Muhammad (saw).

Another characteristic of the Companions of Prophet Muhammad (saw) was how they considered this world insignificant. When a Dawah carrier meets people and gives them Dawah, he will find many people who love this Deen of Islam a lot but the only thing that hinders them from accepting the responsibility of carrying this Dawah is the fear of losing worldly luxuries, love of wealth, worries about their lifestyle and lessening of their businesses. No doubt, this problem of materialism erupts from this very Capitalist System that has engulfed this world.

Abu Bakr during his rule once asked for water to drink and people gave him a drink of honey, he immediately removed the cup after he got the taste of honey and started crying. Everyone around him also started crying. People then asked him as to what made him cry, he replied that, "Once I was with Prophet Muhammad (saw). He (saw) was pushing someone, although there was no one present there, so I asked, "Whom are you pushing". Prophet Muhammad (saw) replied that, "This world appeared in front of me as a statue, I asked her to leave and she left, then she appeared again and said, "You will protect yourself from my evil, but those after you will not be able to do so." So Abu Bakr said, "This very event came to my mind and I was afraid that this world might engulf me." So worried and alert Abu Bakr was in this matter that, even a slight increase in any blessing used to worry him. Today, we use so many blessing of Allah (SWT), but do we think about it?

Here it is necessary to know that, it was not that Companions of Prophet Muhammad (saw) didn't use the blessings of Allah or they didn't show gratitude towards Allah (SWT). Two companions from the 'Ashra-e-Mubashara', namely Uthman bin Affan and Abdur Rehman bin Auf were very wealthy. Abu Bakr and Umar bin Khattab had agricultural lands which they used to cultivate. And no doubt this is not at all a correct view that one should only have as much as is necessary to only satisfy one's basic needs and shouldn't be availing luxuries. If that would have been the case in Islam, there wouldn't have been rulings on the matter of inheritance. And Prophet Muhammad (saw) said;

لَا بَأْسَ بِالْغِنَى لِمَنْ اتَّقَى اللَّهَ

"There is no issue with wealth for the one who fears Allah (SWT)." (Ahmad)

However, what a Dawah carrier should be aware of is the fact that today for an honest man, earning a livelihood through legitimate

means is becoming more and more difficult, where on the other hand this system has opened doors to ways through which one can earn a livelihood through illegitimate means. These rulers are implementing the policies of the World Bank and IMF to make lives of people even more difficult, so their circumstances shouldn't entrap him and he shouldn't lose conviction and Shaytan shouldn't change his priorities and he should not incline towards this world. Because Prophet Muhammad (saw) said;

يهرم ابن ادم و يشب منه اثنان الحرص على المال و
الحرص على العمر

“A human keeps getting old, but two things within him always remain young; the desire of a longer age and increasing wealth.”
(Agreed upon)

The Dawah carrier should also keep in mind this saying of Prophet Muhammad (saw);

إِنَّ لِكُلِّ أُمَّةٍ فِتْنَةٌ وَفِتْنَةُ أُمَّتِي الْمَالُ

“Indeed, for every Ummah there is a temptation and for my Ummah that temptation is wealth.” (Tirmidhi)

And he (saw) also said;

لا الفقر اخشى عليكم ولكن اخشى ان تبسط عليكم الدنيا
فتنافسوها كما تنافسوها فتهلككم كما اهلكتهم

“It is not poverty I fear for you, but I fear that the world is made abundant for you, such that you start competing over it, just like those before you and it will destroy you just like it destroyed them.” (Bukhari)

And he (saw) also said;

ان اخوف ما اتخوف على امتي الهوى وطول الامل فاما
الهوى فيصد عن الحق واما طول الامل فينسى الآخرة

“Indeed, I fear for my Ummah; worldly desires and long hopes. For worldly desires prevent you from *Haqq*, while long hopes make you unaware of the Afterlife.”
(Bayhaqi)

And Imam Ahmad has narrated in his Musnad that Prophet Muhammad (saw) said;

اثنان يكرههما ابن ادم يكره الموت والموت خير للمؤمنين
من الفتنة ويكره قلة المال وقلة المال اقل للحساب

“A human does not consider two things good, while they are good for him; he dislikes death, while death is good for a believer as it protects him from temptation, he dislikes the lack of wealth, while lack of wealth results in a lesser accountability.”

The Companions of Prophet Muhammad (saw) used to remind people about the insignificance of this world. One day Abu Huraira went to the market and called upon the people asking, “Which thing has prevented you?” People asked, “Prevented from what?” Abu Huraira responded, “The legacy of Prophet Muhammad (saw) is being distributed and you people are sitting here.” People inquired, “Where is the distribution taking place?” He replied, “In the mosque.” People immediately ran towards the mosque but there wasn't any distribution taking place. They came back and told Abu Huraira that there was no distribution taking place but rather there were some people were offering prayer, some were reciting the Holy Quran and some were discussing about the Halal and Haram. Abu Huraira replied, “I feel sorry for you. This is the legacy that Prophet Muhammad (saw) has left behind.”

Darimi has reported from Abdullah bin Umar that he narrated; “Once I was sitting in the mosque, a group of poor immigrants was also sitting in the mosque and Prophet Muhammad (saw) arrived and sat amongst that group of immigrants. I too went towards them and heard Prophet Muhammad (saw) say, “The poor immigrants should be happy with what is going to make them happy. They will enter Paradise forty years before the wealthy.” Abdullah bin Umar further narrates that, “I saw that their faces started glowing and it was such that even I wished that may I be amongst them.”

[\(Continued on Page 36\)](#)

National (US) Action Plan is to Shut the Call of Islam and Khilafah

The Raheel-Nawaz regime under National (US) Action Plan wants to shut each and every voice raised in favour of Islam and Khilafah. This regime is crossing every limit just to please their masters in Washington. Yesterday, Hakeem Ehsan, a member of the honorable Jigranvi family in Lahore, was arrested from his clinic in Raiwind. The regime has registered false and baseless cases against the men and women of the Jigranvi family and continue to harass them on count of these cases. The only crime of this family is that despite the regime's persecution they have not abandoned the struggle for Islam and Khilafah.

Hakeem Ehsan is a renowned herbal practitioner in Lahore who has committed his life for Islam and Khilafah. Despite the real possibility of arrest given continuous regime harassment he went to his clinic as normal because he knew that he has committed no crime. Rather he was fulfilling the command of Messenger of Allah (saaw) of raising the word of truth in front of a tyrant ruler, which is the greatest jihad. Despite the Jigranvi family not having committed any crime their men and women have been thrown in jails. In stark and shameful contrast, the regime lets off US criminals even if they are arrested red-handed as happened again today when a US citizen was arrested at Islamabad Airport with a pistol and magazine but as soon the US Embassy contacted the authorities and declared that this is our man, he was released immediately.

Hizb-ut-Tahrir wants to remind the Raheel-Nawaz regime that its indecent tactics and persecution cannot stop the establishment of Khilafah in the least. This Ummah has recognized its destination and is now moving fast towards it. This fact is also very clear to

your masters as well, which is why they have ordered you to cross every limit even against those who employ only political and intellectual struggle. Raheel-Nawaz Regime! You are standing on the wrong side as your masters already have lost their battle because this Ummah has declared its verdict in favour of Islam. This fact has been validated recently by an American research institution, PEW, that the overwhelming majority of Muslims in the Muslim world want to see Islam as the official law of the state. Thus, your efforts will neither benefit you in this world nor in Hereafter. Rather, it will cause you a severe loss as Allah (swt) has already declared that He will complete His Light. It is better for you to ask Allah's forgiveness and step aside from the way of Allah's servants who are working for the Khilafah. Perchance, He may forgive your grave sins.

(وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا)

“And whoever opposes the Messenger after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination!” [Al-Nisa: 115]

Shahzad Shaikh

Deputy to the Spokesman of Hizb-ut-Tahrir

Central Media Office: Response to Article Published in Times of India

An article was published in the *Times of India*, *Navbharat Times*, *Sahara Samay* and *One India* Newspapers on February 15-16, 2015 allegedly claiming that Hizb ut Tahrir is a terrorist organization. The article contained a number of inaccuracies and misleading statements.

Hizb ut Tahrir is a global political Islamic party working for the resumption of the Islamic way of life through the establishment of the Islamic State on the method of Prophethood in the Muslim lands, through peaceful intellectual and political discourse. Hizb ut Tahrir is a well-known political and Islamic party, established in 1953 in Jerusalem, and is currently active in more than 40 countries throughout the West, Middle East, Africa and Asia. Despite the deliberate provocative actions, censorship, arrests and torture in violation of justice systems, it has been proven in an accurately documented manner that the party did not deviate from its peaceful political method and was not associated with any incident at all to prove otherwise.

The article described Hizb ut Tahrir as a “banned” party; and that is to indulge in misleading the readers and delude them into thinking that it is a party that carries out “armed” acts. While the fact is that countries that ban Hizb ut Tahrir do so purely for political purposes, aimed at preventing the party for being able to deliver the pure Islamic thought which it carries to the Ummah, thus it carries it in turn and works with it to establish it in real life. The regimes in these countries thought that through banning the Hizb, they are able to prevent its interaction with the Ummah, but disillusioned was their omen. We see the Ummah of Islam all over the world demanding the application of the law of Allah

(swt) and the establishment of the State of Islam; a Righteous Khilafah on the method of Prophethood.

As for the relationship between Hizb ut Tahrir and the Mujahideen in India, then the relationship between the Hizb and all Islamic movements is no more than that of advice and correction, following the words of the Prophet (saw): «الدين النصيحة», “**The Deen is but advice**” (Narrated by Muslim).

We would like to remind the editorial team in the *Times of India*, *Navbharat Times*, *Sahara Samay* and *One India* Newspapers of their responsibility towards the objective and independent journalistic work. The professional journalistic work requires that the press reports are accurate and fair, and we hope for the newspapers to take this into account, so as to avoid our resorting to judicial proceedings in the future.

**The Central Media Office
of Hizb-ut-Tahrir**

Prevent is not Just a Toxic Brand

Former Metropolitan Police Commander, Dal Babu, has argued that the government's counter-extremism policy, 'Prevent', has become a 'toxic brand' viewed with suspicion by Muslims in the UK. His comments were reported a day after the Sunday Telegraph announced a planned extension of counter-extremism powers by Home Secretary Theresa May, which were largely welcomed by Shadow 'Justice' spokesman, Sadiq Khan - illustrating the 'arms race' between the main parties as each tries to appear tougher on 'extremism' than the other.

Taji Mustafa, Media Representative of Hizb ut Tahrir in Britain commented, **"'Prevent' has rightly become a toxic brand - not because it has been wrongly executed or misunderstood, but because it is a fundamentally flawed and 'toxic' agenda."**

"It has been built on the false premise that the more Islamic a person is, the more of a potential threat he is."

"It has worked on a presumption that those with Islamic values or political views that dissent from the state's standpoint are to be considered suspect, so needing state-organised reprogramming through the Channel programme."

"It has quite deliberately deflected attention away from foreign policy, even though that link to acts of violence within the UK is well established."

"It is a policy that uses a security narrative to counter political and religious beliefs. This was made clearer when, in December 2014, Police Chief Sir Peter Fahy

said that the police risk being turned into a "thought police"."

"It is a policy that is more commonly seen in totalitarian states. In the same comment, Fahy pointed out that since there was no precise definition of 'extremism', the police had worked to their own definitions, and expressed concerns that this was on the road to a "police state"."

"The recent Counter-Terrorism and Security Act now places this role of thought policing and referral for reprogramming with teachers, nursery workers, health workers and universities - bringing echoes of 1950s McCarthyism or even the Stasi in East Germany."

"Hizb ut Tahrir feels it is mandatory to further expose this malicious and flawed agenda to the Muslim community and to the wider society - and we state our intention to continue to do this as we have done for over a decade."

Global Politics, the Ummah's Revival and Syria

Engineer Umair

(الم * غَلِبَتِ الرُّومُ * فِي أَدْنَى الْأَرْضِ وَهُمْ مِّن بَعْدِ غَلِبِهِمْ سَيَغْلِبُونَ * فِي أَدْنَى الْأَرْضِ وَهُمْ مِّن بَعْدِ غَلِبِهِمْ سَيَغْلِبُونَ * فِي بَضْعِ سِنِينَ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدِ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ) [الروم: 4-1].

“Alif Lam Mim. The Romans have been defeated. In the nearest land, and they, after their defeat, will be victorious. In Bid'i years. The decision of the matter, before and after is only with Allah. And on that day, the believers will rejoice.” [Surah Ar-Rum 30: 1-4]

Ibn Kathir writes in his Tafseer that these Ayaat were revealed at a time when the king of Neshapur overpowered Persia, Syria and the nearby cities of the islands and the king of Rome Hercules besieged himself within Constantinople. This siege remained for a long time, but finally the tables were turned and Hercules become victorious. It is recorded in Musnad Ahmad that Ibn Abbas (ra) narrated that Romans were defeated again and again and the Mushrikeen celebrated this a lot because the Persians were similar to these idol worshipers, whereas the Muslims wanted Romans to dominate because at least they were People of the Book. When Abu Bakr (ra) spoke about it with RasulAllah (saw) then he said that Romans will be victorious again soon. When Abu Bakar (ra) told this news to Mushrikeen, they said lets bet on it and set a time limit. If Romans do not get victorious then you will give us this many dinars and if they become victorious then we will give this much to you. And this was before the prohibition of betting. A five year limit was

set and that limit expired but the Romans did not become victorious so Abu Bakr (ra) communicated the news to RasulAllah (saw) who said that why you did not set the limit to ten years. Saeed bin Jubair says that in Quran the word used for limit is Bidaa' (بِضْع) and this applies to ten years or less, therefore, the same happened and the Romans dominated again within ten years.

In these ayaat, Allah (swt) is making global politics a discussion and this discussion is being done when Kuffar are dominant. Even then the Sahaba (ra) were busy discussing global politics with Kuffar and RasulAllah (saw) was guiding the Sahabah (ra) in this matter which points to the fact that the viewpoint of Muslims since the beginning was not limited to a particular area rather it was global. After which, it is clear that the idea that politics or global politics are merely worldly matters that should not be discussed by those who fear Allah (swt) is patently false.

Here it is absolutely essential to understand that Muslims can defeat the conspiracies of the Kuffar and protect the Ummah from them when they gain a correct understanding of them. Hizb ut Tahrir in its book *“Political Concepts”* writes, *“Keeping abreast with the policy of every state in the world is absolutely essential and a Muslim politician cannot live without it. It is very important for every Muslim to know in public style the nature, secrets, plans and styles of global powers and to have detailed and reality based understanding of these matters, the complete understanding of daily changing nature of political realities of global powers and their foundation and pillars. In this way,*

the goal of protecting Ummah from them becomes clear through which the path to protect the state and Muslim Ummah and propagation of Islamic dawah in the world is paved.”

In this context, the most important point is that the global politics and its foundation should be understood through some basic rules. Firstly, the present status of existing countries in the global arena, their political plans and workings should be deeply studied. The understanding of the global arena is important so that we could know which countries dominate the world and influence global politics and which countries they directly control or influence.

Basically, in today's world there exists four types of state. Firstly, the one which is called superpower, a leading state, that acts as the most powerful state in the world and holds the capacity to influence other states, such as the US alone today, or USSR and USA previously, or Britain and France prior to that. Secondly, there are those subordinate states whose internal and foreign policies rely on other powerful states. The countries like Pakistan, Saudi Arabia, Qatar, Mali are considered amongst those states. Thirdly, satellite states, such as Australia and Canada, whose domestic policy stays independent, however, most of the foreign policies rely upon others. The fourth kind of states are the ones who have independent foreign and domestic policies just like Britain, France, Germany, Russia and “Israel.”

It is also important for us to know the political plans of the powerful countries and the goals and political styles which they adopt to implement them. For example, the invasion of Iraq, and providing legal cover for it at a local and global level, was part of the American strategy. To accomplish it, America

relied upon different political styles in which the presence of Weapons of Mass Destruction in Iraq, the projection of the CIA report full of lies, creating a legal reasoning through UN of aggression, igniting Shia and Sunni conflict, including Shia factions as part of the government, and the use of Iranian and Syrian influence.

However, it is also important to understand that the political styles keep on changing according to the political strategy, whereas political strategy is changed only when all the adopted political styles fail and the political objectives are not achieved, or the political strategy itself becomes against the political objectives. For example, first China was provided aid to make it stand against Russia and then China was encircled to limit its influence by employing political styles.

A somewhat similar situation is that of America to keep her influence on Muslim world for which she keeps on changing the political styles as needed for example, the Muslim countries were controlled through military coups and other political actions, and now the control is being strengthened by attacking Muslim lands. Therefore, the target of our political struggle should be to uncover the political thoughts, political styles, and political plans of the oppressors.

Today, the situation of the land of Prophets, Syria, is such that the nations of the world are tearing it apart like hungry wolves. Whether it is America, Saudi Arabia, Russia or Iran – all of them have come together with a common purpose against the sincere revolution of Syria. This is the land where imperialists, according to their political plans, tested every political style to achieve their political strategy. However, the people of Syria are proving themselves as the aware vanguard Ummah, who are destroying every

strategy and style of the imperialists. Whereas Egypt, Tunisia, Libya and Yemen etc. failed to deal with political conspiracies of the imperialist due to lack of wisdom and maturity. The political unrest in Syria for the past four years is evidence of the fact that the Ummah develops political awareness and maturity when she is consistently given dawah towards Islam.

To understand the current situation of Syria, it is essential to understand Syria's political status and background. Syria under the leadership of Hafiz al Assad and his son Bashar al Assad for the past forty years has been under US influence. However, some people may get effected by the rhetoric and political statements of the political leaders, and start to believe that the Syrian rulers are anti-America. For example, in May 2014 America put economic sanctions upon Syria by alleging that Syria has failed to stop the militants entering Iraq. Through comprehensive analysis, it becomes clear that Syria under the leadership of Al-Assad family has always remained agent of America. The support of Syria to America in the Gulf War against Iraq is a clear evidence of that. Syria was the only democratic Arab country who in the first Gulf War supported America against Iraq and sent her troops to support Operation Desert Storm.

Syria also extensively supported America against Islamists and it was admitted by the American intelligence agency, the CIA, that through Syria, America received the kind of information which America had never expected. Syria was the one who offered friendship to "Israel". The extent of Syria's friendship is that when "Israel" in 2007 destroyed Syrian nuclear reactors through air raids, Bashar al Assad did not even bother to make a reasonable response. What could be a

better example of America and Syria's alliance that when Bashar al-Assad continuously bombarded Syria for three and a half years, America did not even show any concern. Moreover, when the rebels become able to uproot Bashar al Assad, America worked to undermine the rebels. However, the people of Syria at every juncture proved to be informed and caused American political objectives to fail and made America change her political plans.

The point to reflect is that is it not the fruit of a month or a year, but the struggle of many years. After the demonstrations of March 2011, when the matter reached the throne of Bashar Al Assad, the traitors amongst the political leaders realized that through offering alternative leadership, they could try to deceive the Syrian people as has been attempted in Egypt, Tunisia, and Libya. To accomplish this plan, America started lining up Bashar's opponents. In October 2011, a Syrian National Council was formed. In November, the Arab League suspended Syria's membership and put sanctions on it in order to pressurize Bashar al Assad, so as to put him in the back burner and to prepare his replacement.

Since the beginning of Syrian revolution, Hizb ut Tahrir had strong roots amongst people and had been guiding the revolutionaries. On Nov 2nd, 2011 Hizb ut Tahrir uncovered this plot of Kuffars through its platform, **"America through her tool Arab League is providing time to the Syrian Government so that they can shed more blood of innocent people and in the meantime an alternative to Bashar can be identified."**

The sincere revolutionary leaders were being repeatedly reminded of the message of Allah (swt) that **وَلَا تَرْكَنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمْ**

النَّارُ وَمَا لَكُمْ مِّنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ)
“**And do not incline toward those who do wrong, lest you be touched by the Fire, and you would not have other than Allah any protectors; then you would not be helped.**”
[Surah Hud: 11-113].

On the other side, the UN Security Council in March 2012 endorsed the unconditional peace agreement of Kofi Annan for which Russia and China also declared their support, however, the blood bath still continued. After the resignation of Kofi Annan, UN appointed Algerian diplomat Lakhdar Brahimi as a special envoy of UN and Arab league for Syria.

When the Geneva Convention was held in June 2012, fifty thousand people had already died. In June 2012, Hizb ut Tahrir in its address to Ummah exposed the convention and explained that “**the approval of Geneva agreement would be the kind of stain which would not be removed – this will be a treachery with Ummah. Russia for his master is nothing more than a paid servant.**”

America was stationed at all four borders of Syria meaning Lebanon, Jordan, Turkey and Iraq, whereas Russian presence was negligible. However, Russia remained an ally with US in its every tactic in order to gain material benefit, curtail the rising wave of change in Muslim countries and its spread into Central Asia. Whereas, the American goal was clear that until an alternate leadership is identified, Syrians are to remain in a blood bath. To the extent that America, unlike Libya, did not insist on a no-fly zone on Syria to prevent the loss of life occurring due to aerial bombing by the regime.

In November 2012, the so-called opposition parties gathered together in Qatar

under the umbrella of revolutionary and opposition forces calling for establishment of democracy. In 2012, America, Britain, France, Turkey, and Gulf states tried to establish Syrian National Council under the leadership of Maaz al Khateeb as a representative of Syrian people. On that occasion Hizb ut Tahrir made it clear for the Ummah that “**This is a devious plot which has been prepared by America and her allies. After massive killings in Syria, the enemy wants to pressurize us to accept this puppet coalition.**”

And Alhamdulillah the proud people of Syria by positively responding to the sincere call of Hizb ut Tahrir completely rejected the Syrian opposition coalition. The Nusrah front and At-Tawheed, the two most important groups on the ground confronting Bashar al Assad, rejected the alliance and clarified that they want an Islamic State, not a democratic state. They set aside the Syrian national flag and starting raising ar-Raya and al-Liwa'a. After witnessing the constant failure of the plans, the leader of the opposition alliance Maaz al Khateeb resigned and disclosed that some external elements want to get their job done through the opposition alliance.

After which, on 13th March 2013, Hizb ut Tahrir warned the Ummah with the words of Allah (swt) (وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ) “**And do not be like she who untwisted her spun thread after it was strong ...**” [Surah Nahl: 92]

After the failure of the Syrian National Council, America started spending on Syrian secular brigades. In May 2013, the *Washington Post* published news that “**the U.S. administration headed by Barack Obama is betting on Salim Idris.**” The newspaper further wrote, “**He is the cornerstone of the strategy of the new U.S.**”

administration because of his responsible and moderate position". In response to this, Saleem Idris wrote a letter to Obama and expressed that **"Salim Idris sent a message to President Obama expressing his understanding of the cautious position of America of intervention in Syria, and requested American financial support and training and expressed his readiness to face the Jihadi groups."**

Asides these plans, the Americans made efforts to use Iran and "Hizb-e-Iran" to give the Syrian revolution a sectarian color. Iran presented an excuse to her people that Iran's support to Bashar al Assad is actually to protect sacred monuments in Syria. In Qaseer, an area between Homs and the Lebanese border, the fight had started between "Hizb-e-Iran" and militant groups. In this way America sought to give the revolution against oppression a sectarian color in order to protect the government of Bashar al Assad.

Also, "Israel" had also openly come against Syrian people. On 7th May 2013, Hizb ut Tahrir addressed the Ummah and confirmed the Israeli bombings in the areas where revolutionaries were strong, saying **"Israeli planes" bombed Syria on 5th May 2013. Indeed, Bashar's government do not see Jews, America and their allies as enemies, rather, their enemies are only the people of Syria. And this is the game which America and her allies play where they replace one agent with another."**

On the one hand there were the atrocities of Bashar's army and on the other hand America was busy employing its political trickery. Instead of George Sabra, Saudi backed Ahmed Jarba had assumed responsibilities as the interim head of Syrian Alliance. Whereas the interim prime minister

resigned from his position by saying that he cannot establish rule over rebel areas.

In the meantime, despite America's several verbal claims and threats, on August 2013, Bashar al Assad carried out a chemical attack on Ghouta, an area in the capital city of Syria, where approximately 300 people died. According to America, this was its self-proclaimed red line and US president Barack Obama had given threats to Bashar al Assad several times about the repercussions of crossing it. However, it has been 18 months since the attacks and not a single American plane was flown against Bashar al Assad. The whole drama of chemical weapons was only staged to destroy the chemical weapons in Syria and prevent the coming Khilafah to have the capability to fight against Kuffar strongly. However, they have forgotten that war is not fought based on military might alone, rather it is fought with the strength of Iman.

The revived people of Syria had been constantly making the conspiracies of the enemies fail, whether concerning the struggle against Bashar or on the international diplomacy front. The failure of Geneva Conference 2 in the beginning of 2014 is a clear evidence of that, when the Syrian authority refused to talk about interim government. Hizb ut Tahrir continued to guide the Ummah, saying, ***"The people of Syria will have to hold the rope of Allah tight and will have to have a firm believe that the victory is from Allah alone. You will have to maintain this revolution transparent and extremely clear – the revolution which was started by saying that 'This is for Allah alone, this is for Allah alone' and to not allow the sale of this revolution on the negotiating tables of Geneva Conference and to remember this message of Allah (swt) يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بِطَانَةَ مَنْ دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُؤًا مَا عُنْتُمْ قَدْ بَدَتِ***

الْبَغْضَاءِ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمْ
“O you who have believed, do not take as intimates those other than yourselves, for they will not spare you [any] ruin. They wish you would have hardship. Hatred has already appeared from their mouths, and what their breasts conceal is greater. We have certainly made clear to you the signs, if you will use reason. [Surah Ale-Imran: 118].” And indeed the slogan of Ummah also was “**The People Want Khilafah Again.**”

The American backed FSA had also failed miserably. The Islamists had uprooted its presence. Considering subsequent setbacks, the leadership of FSA was handed over from Saleem Idris to Brigadier Abdullah al Bashir. However, the setbacks continued. All political gimmickry had failed and therefore it was necessary to make basic changes in the strategy. Then we saw that America under the guise of attacking the militant group Islamic State of Iraq and Syria (ISIS) finally attacked Syria directly. However, this was not something new for the Ummah, as the Ameer of Hizb ut Tahrir Sheikh Ata bin Khalil Abu Al-Rashtah in May 2013 had already warned about America's frustrations. The Ameer of Hizb ut Tahrir had clarified, “**Despite providing extensive coverage to the secular elements of media, the secular voices had grounded and America had become extremely anxious because of the rising call for Khilafah.**”

The situation continuously worsened for America and her allies. The Ameer of Hizb ut Tahrir had already uncovered this reality eighteen months ago that America is focusing on a specific agenda after witnessing the situation which was getting out of their control. Bashar al Assad was given free hand to murder so that people could be compelled

to follow the American plans for the establishment of a secular civil state could be established in Syria. Then by establishing and maintaining the complete state structure and democratic system, the faces could be changed. However, the Kuffar and its agents always had to face defeat at the hands of a revived Ummah. Maaz al Khateeb, George Sabra, Ahmed Jabra, interim Prime Minister Ghusan Heto, Salim Idrees, Abdullah al Bashir, Kofi Annan, Lakhdar Brahimi, Geneva 1, Geneva 2 etc. – all these plans of Kuffar were brought to dust by the people of Syria.

In case of the failure of their first plan, their second plan was that if they failed to remove Bashar al Assad from his position, through their allied rebels or opposition, then through global intervention, their favored government will be selected. The Kuffar thought that if both these plans failed, then the situation would worsen so much, and the destruction would be so much, that even if Islam become dominant, the Ummah will be so disheartened that despite wishing to acquire revival, they will not be able to step forward for its implementation.

However, Kuffar and their followers failed to understand that this is the best Ummah which has been chosen for the leadership of the world and in this Ummah there are still people who strive for the Ummah's revival and will cause all the plans of Kuffar and hypocrites to fail. They don't know that this is the same Ummah which brought the Romans and Persians to the ground, made crusaders realize their actual and struck terror in the heart of Jews and Hindus. The message of the Lord of the Universe cannot be denied (كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِّنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمْ

“**You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient.**” [Surah Ale-Imran: 110].

Allah (swt) has blessed the Muslim Ummah with all, that which makes it distinguished from all other nations. There is always a need to have informed and aware political personalities and groups who keep the Ummah aware of the plans of Kuffar. And this informed and aware Hizb also has the responsibility that it strengthens her root in the Ummah and creates strong ties with every level of the Ummah, so that the Ummah moves ahead with the Hizb and continues to ruin the wicked plans of the Kuffar. Being the sons of the Ummah, it is our responsibility that we carry the Dawah in best possible manner, become the best politicians and take this Ummah to the destination it deserves. This action will bring honour in this world and raise us in the Hereafter inshaaAllah with the Shuhada, Siddiqeen, and Saleeheen. Izzah and Zillah are indeed from Allah (swt).

Adi bin Hatim narrated that Rasul Allah (saw) said,

عَنْ عَدِيِّ بْنِ حَاتِمٍ، قَالَ بَيْنَمَا أَنَا عِنْدَ النَّبِيِّ، إِذْ أَتَاهُ رَجُلٌ فَشَكَا إِلَيْهِ الْفَاقَةَ، ثُمَّ أَتَاهُ آخَرُ، فَشَكَا قَطْعَ السَّبِيلِ. فَقَالَ «يَا عَدِيُّ هَلْ رَأَيْتَ الْحَيْرَةَ». قُلْتُ لَمْ أَرَهَا وَقَدْ أُنبِئْتُ عَنْهَا. قَالَ «فَإِنَّ طَالْتَ بِكَ حَيَاةً لَتَرَيْنَ الظَّعِينَةَ تَرْتَحِلُ مِنَ الْحَيْرَةِ، حَتَّى تَطُوفَ بِالْكَعْبَةِ، لَا تَخَافُ أَحَدًا إِلَّا اللَّهَ». - قُلْتُ فِيمَا بَيْنِي وَبَيْنَ نَفْسِي فَأَبَيْنَ دُعَاؤُ طَبِئِ الَّذِينَ قَدْ سَعَرُوا الْبِلَادَ «وَلَيْنَ طَالَتْ بِكَ حَيَاةً لَتَفْتَحَنَّ كُنُوزَ كِسْرَى». قُلْتُ كِسْرَى بِنَ هُرْمُزَ قَالَ «كِسْرَى بِنَ هُرْمُزَ، وَلَيْنَ طَالَتْ بِكَ حَيَاةً، لَتَرَيْنَ الرَّجُلَ يُخْرِجُ مِلءَ كَفِّهِ مِنْ ذَهَبٍ أَوْ فِصَّةٍ، يَطْلُبُ مَنْ يَقْبَلُهُ مِنْهُ، فَلَا يَجِدُ أَحَدًا يَقْبَلُهُ مِنْهُ، وَلَيَلْقَيْنَ اللَّهَ أَحَدَكُمْ يَوْمَ يَلْقَاهُ، وَلَيْسَ بَيْنَهُ وَبَيْنَهُ تَرْجُمَانٌ يَتَرَجَّمُ لَهُ. فَيَقُولَنَّ أَلَمْ أُعِثَّ إِلَيْكَ رَسُولًا فَيَبْلَغَكَ فَيَقُولَ بَلَى. فَيَقُولَنَّ أَلَمْ أُعْطِكَ مَالًا وَأَفْضَلَ عَلَيْكَ فَيَقُولَنَّ

بَلَى. فَيَنْظُرُ عَنْ يَمِينِهِ فَلَا يَرَى إِلَّا جَهَنَّمَ، وَيَنْظُرُ عَنْ يَسَارِهِ فَلَا يَرَى إِلَّا جَهَنَّمَ». قَالَ عَدِيُّ سَمِعْتُ النَّبِيَّ □ يَقُولُ «اتَّقُوا النَّارَ وَلَوْ بِشِقَّةِ تَمْرَةٍ، فَمَنْ لَمْ يَجِدْ شِقَّةَ تَمْرَةٍ فَبِكَلِمَةٍ طَيِّبَةٍ». قَالَ عَدِيُّ فَرَأَيْتُ الظَّعِينَةَ تَرْتَحِلُ مِنَ الْحَيْرَةِ حَتَّى تَطُوفَ بِالْكَعْبَةِ، لَا تَخَافُ إِلَّا اللَّهَ، وَكُنْتُ فِيمَنْ افْتَتَحَ كُنُوزَ كِسْرَى بِنَ هُرْمُزَ، وَلَيْنَ طَالَتْ بِكُمْ حَيَاةً لَتَرَوُنَّ مَا قَالَ النَّبِيُّ أَبُو الْقَاسِمِ □ «يُخْرِجُ مِلءَ كَفِّهِ».

“While I was in the city of the Prophet, a man came and complained to him (the Prophet,) of destitution and poverty. Then another man came and complained of robbery (by highwaymen). The Prophet said, "Adi! Have you been to Al-Hira?" I said, "I haven't been to it, but I was informed about it." He said, "If you should live for a long time, you will certainly see that a lady in a Howdah traveling from Al-Hira will (safely reach Mecca and) perform the Tawaf of the Ka'ba, fearing none but Allah." I said to myself, "What will happen to the robbers of the tribe of Tai who have spread evil through out the country?" The Prophet further said. "If you should live long, the treasures of Khosrau will be opened (and taken as spoils)." I asked, "You mean Khosrau, son of Hurmuz?" He said, "Khosrau, son of Hurmuz; and if you should live long, you will see that one will carry a handful of gold or silver and go out looking for a person to accept it from him, but will find none to accept it from him. And any of you, when meeting Allah, will meet Him without needing an interpreter between him and Allah to interpret for him, and Allah will say to him: 'Didn't I send a messenger to teach you?' He will say: 'Yes.' Allah will say: 'Didn't I give you wealth and do you favors?' He will say: 'Yes.' Then he will look to his right and see nothing but Hell, and look to his left and see nothing but Hell."

[\(Continued on Page 36\)](#)

Regime Uses Sectarianism to Support Collapsing Tyrant of Syria

At a time that the Raheel-Nawaz regime is claiming that it denounces the evil of sectarianism, it is using sectarianism to support the collapsing regime of the tyrant of Syria, Bashar al-Asad. For four years the Muslims of Syria have been striving to overthrow the Bashar regime in order to secure the return of the Khilafah Rashida. However, rather than making way for the people's aspirations, the brutal regime has been supported by the foreign Western nations and their agents in Muslim Lands including Iran's regime. The crimes of the regime include slaughter of children and rape of women in order to prevent the return of Islamic rule. It is now clear that the regime in Pakistan is also involved in providing criminal support of a tyrant. Numerous reports have confirmed that the regime is sending Shia fighters to support Bashar al-Asad against the Muslims of Syria, using sectarianism for evil ends. Moreover, not only is the regime supporting the Bashar regime physically, politically the regime is supporting Bashar's false claim that those who work to restore Islam as a rule are supported by foreigners. As confirmed by the Syrian Arab News Agency in its report of 23 February 2015, Pakistan's Senate Chairman Syed Nayyer Hussain Bokhari declared in a meeting with the Syrian Assembly Speaker Mohammad Jihadal-Laham, said that, "Pakistan... rejects foreign interference in sovereign countries." This is in addition to the campaign that this regime and the previous regime have undertaken amongst the influential in Pakistan in which it is claimed that the revolution in Syria is a foreign backed conspiracy. This is even though it is clear as the light of day that the only foreign interference in Syria is that which is to prevent the tyrant from complete collapse!

Rather than siding with Islam and Muslims, the Raheel-Nawaz regime regime has sided with the West and the Syrian tyrant Bashaar in their war against the return of the Khilafah. Syrian Muslims have been calling for help from every Muslim country, but the Raheel-Nawaz regime has kept our soldiers in their barracks, though it is willing to send them to far flung places like Liberia upon the request of its Western masters. Hizb-ut-Tahrir Wilayah Pakistan warns the traitors in the political and military leadership that whatever efforts they exhaust against the establishment of Khilafah, it is going to happen soon Insha Allah. If not in Syria soon it will be here in Pakistan and the Ummah will not forget those who assisted her enemies and most importantly nor will Allah SWT.

And Hizb-ut-Tahrir calls upon the sincere in Pakistan's armed forces for the Nussrah to establish Khilafah, reminding them that it upon us to extend the Muslims of Syria the support of our armed forces, the seventh largest in the world, armed with nuclear weapons. RasulAllah صلى الله عليه وسلم said, مَا مِنْ أَمْرٍ يَخْذَلُ أَمْرًا مُسْلِمًا عِنْدَ مَوْطِنٍ تُنْتَهَكَ فِيهِ حُرْمَتُهُ وَيُنْتَقَصُ فِيهِ مِنْ عَرْضِهِ إِلَّا خَذَلَهُ اللَّهُ عَزَّ وَجَلَّ فِي مَوْطِنٍ يُحِبُّ فِيهِ نُصْرَتَهُ، وَمَا مِنْ أَمْرٍ يَنْصُرُ أَمْرًا مُسْلِمًا فِي مَوْطِنٍ يُنْتَقَصُ فِيهِ مِنْ عَرْضِهِ وَيُنْتَهَكَ فِيهِ مِنْ حُرْمَتِهِ إِلَّا تَصَرَّ اللَّهُ فِي مَوْطِنٍ يُحِبُّ فِيهِ نُصْرَتَهُ. "There is no man who lets a Muslim down in a situation where his honor is disparage and his sanctity violated, but that Allah will abandon him in a situation in which he wished for His Support. And there is no man who helps a Muslim in a situation in where his honor is disparaged and his sanctity violated except that Allah will help him in a situation in which he wished for His Support." [Ahmad]

Media Office of Hizb-ut-Tahrir in Pakistan

China's Role in Afghanistan

Pakistan's Ambassador to the United Nations, Dr Maleeha Lodhi, in an address to the UN Security Council on 16 March 2015 welcomed China's closer engagement in promoting reconciliation and economic development in Afghanistan. Hizb-ut-Tahrir disapproves the Raheel-Nawaz regime's short-sighted policy of seeking strength from foreign powers with proven hostility against Muslims, a common trait in the current permanent members of the United Nations Security Council, Britain, France, US, China and Russia. Particularly at a time when the entire Muslim World, as well as many of the kuffar nations, are tired of this gang of five colonialist powers and are desperate for a global just leadership.

For the last few months the Raheel-Nawaz regime has been loudly endorsing China's role in Afghanistan, in an attempt to hide its treacherous support for the US in the region, which is a cause of intense anger within Pakistan and its armed forces. This policy is to deceive the Ummah by giving the impression that the traitors in the political and military leadership want to reduce the US influence in Pakistan and Afghanistan, by ensuring China displaces America. However, this is not going to happen and in order to know that one just has to see the Pak-Sino relationship thus far. For the last forty five years, Pakistan has had very close political, economic and military relations with China, but even then the US has the strongest influence in our matters. This is why it is the American ambassador, and not the Chinese ambassador, that is active day in night in contacting the traitors in the Pakistan military and political leadership, ordering and forbidding. Moreover, running to London, Washington, Paris, Beijing or Moscow has not assisted any state in the entire world for over half a century to emerge as a world power. Indeed, this club of five nations is colonialist

by its nature and never allows any other nation to reach their actual potential.

Moreover, the Raheel-Nawaz regime never dares to challenge any American interest and is only encouraging China because current US and Chinese interests converge with regards to Afghanistan. Afghanistan is full of natural resources of at least one trillion dollars' worth and hence resources are very important for China and its fragile but rapid economic growth, so China supports America's continued occupation of Afghanistan to secure her share of the spoils. Moreover, American occupation is a support for China's security because brutal Chinese tyranny in East Turkestan ("Xinjiang") is strongly challenged by the noble Uighar fighters, supported by their Muslim brothers of Afghanistan in the Wakhan Corridor. Chinese Foreign Minister, Wang Yi, said during his visit to Kabul on 22 February 2014, "The peace and stability in this country has an impact on the security of West China, and most importantly, it affects the peace and the development throughout the region."

Hizb-ut-Tahrir warns the Muslims of Pakistan that without the Khilafah to strengthen them as they deserve, the traitors within the current leadership will continue to leave them at the mercy of hostile nations. The Khilafah will unify Muslims lands and its armies, utilize immense natural resources in favour of this Ummah through the implementation of Islam and expel US and any other foreign presence from this region. Moreover the Khilafah will emerge soon inshaaAllah as a beacon of hope for the many, many non-hostile kuffar nations who are tired of exploitation at the hands of the colonialist major powers. Such oppressed nations will seek treaties with the Second Khilafah Rashida, as many peoples did in the previous era of the Khilafah, paving their way to enter Islam in droves. [\(Continued on Page 36\)](#)

Relations between India and America

Question:

My question is of the three parts, please pardon me:

First, the latest meeting between Obama and Modi has received intensive media coverage, but it did not result in any real decision, it seems that there is still a problem between the United States and between India and the Bharatiya Janata Party (BJP). Can you point out the disputed issues between the two parties?

Second, given that the Bharatiya Janata Party (BJP) in India and Nawaz's party in Pakistan, are both loyal to the United States, and that the issue of Kashmir is draining India, then why is India stalling in resolving the Kashmir problem?

Third, China will meet with the Taliban to conduct mediation talks, did the United States permit this, or is it conducted independent of it? What is China's purpose behind this mediation?

Jazak Allah Khair

Answer:

First, to understand the relations between America and India, led by Modi, the following points should be taken into account:

1. Modi has inherited a heavy legacy of problems in relations between America and the Congress party during their ruling period of ten years, before that during the years of the rule of the Bharatiya Janata Party (BJP) relations between New Delhi and Washington were unprecedentedly rejuvenated, but that all changed when the BJP lost in the general election in 2004 and the Congress party - pro-Britain – took over power. In 2010, the Indian Parliament passed the Nuclear Responsibility Law, which put excessive restrictions on

suppliers for nuclear power plants; this is to deter the United States and its firms from entering into the Indian market, the implementation of the law made the conclusion of the civil nuclear deal with the United States in 2005 impossible. On the other hand, New Delhi strongly rejected the US attempts to start a dialogue on Kashmir, and called on Washington to take tough action against Pakistan in the wake of the Mumbai attacks in 2008, as well as its difference with Washington over its role against the BRICS countries (Brazil, Russia, India, China and South Africa), and regarding many trade disputes. It was expected that the two countries have many common trade relations, which originated during the years of the rule of the Congress Party, but the United States objected, for example, to use the seal "Made in India" in solar panels, describing it as a violation of the laws of the WTO, India remains busy in defending itself against the complaint submitted to the Dispute Settlement Body of the World Trade Organization by the United States in 2013

2. During the rule of the Congress party, the Indian public held a negative image of America, this worsened because of the contemptuous treatment of Washington to Indian diplomats. As a result, Modi's first mission was to improve America's image among Indians, especially among the political center. Modi polished the image of America in front of the Indian public, through Obama's visit to India as the chief guest of the Indian Republic, along with the signing of the nuclear deal.

3. President Obama now, before the general elections to be held in the United States in the fall of 2016, is like a lame duck, all his focus is on the Democratic Party's election victory. Whatever the case, Obama has to split his time between participation in

local election campaigns, and focus on the many crises abroad, so it is unlikely that Obama could do much to overcome 10 years of rule by the Congress Party of India.

In light of these factors, it is difficult to see any tangible progress on the declarations made at the Obama and Modi Summit. At best, there will be close cooperation on issues that unite the American and Indian interests in the region, such as the fight against "terrorism" emanating from Pakistan, and reduce the influence of China. However, there are several obstacles that created a bit of a gap as a result of the ruling of the Congress party, it will take some time for Modi and Obama to overcome them and remove them. The Former US Ambassador to India, Robert Blackwill, said while he during a speech on the relations between America and India under the rule of Modi in New Delhi on January 2015, "... with respect to the United States strategy towards India during the next two years, in my view, at best our expectations should be modest, contrary to what it was at the beginning of the last decade, neither this prime minister or this president will be able to make a strategic shift in relations between the United States and India, so in my opinion there will be no real strategic partnership between the two in the next two years." ["The Atmosphere of the Relationship between the United States and India and Common Trade", January 24, 2015].

In other words, Blackwill expected the relations between the two countries to catch their breath and regain full strength during the time of Obama's successor and not before.

Second: As for the issue of Kashmir, it was surrounded by many complications during the rule of the Congress party making Modi in need of some time to be able to put the Kashmir issue on the table:

1. Since the rise of the Congress Party to power in 2004, and the issue of Kashmir has mainly been put on the shelf, despite the fact

that Pakistan, under Musharraf's rule, made numerous concessions to start the stalled dialogue process between the two countries. However the Congress Party rejected any initiative by Musharraf and insisted that the Kashmir issue is an internal matter.

2. The situation remained as it is until the Mumbai attacks in November 2008 CE, after that all prospects of a resumption of dialogue on the issue of Kashmir were completely frozen, the Indian government changed its tone, and pressed Pakistan to recognize that it is guilty in the attacks, and must work to rein in all the armed groups operating inside Pakistan, especially the group "Lashkar-e-Tayba" ... The Indian government in October 2010 accused the ISI (Pakistan's Inter-Services Intelligence Agency) for being responsible for the planning of the attacks, and said in a statement, "The ISI was involved in planning an attack in 2008 on the Mumbai terrorist ... " ["The Indian government: Pakistan agents are behind the Mumbai Attacks", *The Hindustan Times*, October 19, 2010].

3. In the wake of the Mumbai attacks, there was a strain in relations between Islamabad and New Delhi, and any attempt on the part of Pakistan or America to push for the resumption of dialogue on Kashmir was rejected by India.

4. At the time, America has been pressing India to ease tensions along the border with Pakistan, especially on the Line of Control, so as to allow Pakistan to re-deploy its troops on the border with Afghanistan to help the United States in the fight against the resistance in Afghanistan. But India did not shift from its position on Kashmir, and forced both Pakistan and America to accept the new reality.

5. During the rule of the Congress Party in India, public opinion about any concessions on the issue of Kashmir to Pakistan froze. Thus, when Modi took over the Prime Minister's Office on 26 May 2014 CE, he was

in front of a 10-year challenge of the Congress Party's obstinacy to abandon its non-negotiable position on Kashmir.

6. America has tried to pave the way for the rapprochement between India and Pakistan as a step for the negotiation in order to find a solution to Kashmir, and therefore Nawaz defying the feelings of Muslims visited India, congratulating Modi and attended his inauguration ceremony, despite that he is known for his animosity to Muslims ... by such a step it made them further apart rather than closer.

7. Then there is another issue: all Indian political parties are committed to Kashmir as a part of them, so even if the BJP and Nawaz are loyal to America, it is not easy to solve the Kashmir issue as a negotiated solution, but the correct and fair solution is to end its occupation by the Hindus by force, which is an easy matter by the will of Allah if there was a sincere state in Pakistan to Allah (swt) and His Messenger (saw), we pray that it will be soon, by the permission of Allah.

With all this, it is not unlikely that America will gather the two parties together, but this may take time.

Third: the relationship of China and Afghanistan ... and the Taliban:

1) China has focused considerable attention in the development of trade relations with Afghanistan, and the Mineral Group's state-owned company have spent \$3 billion on a copper mine in Aynak Mine "about 50 kilometers south of Kabul." China National Petroleum Corporation (the largest oil company in the country) agreed in 2011 to develop the Amu Darya Basin in Afghanistan, which is a project that will generate \$7 billion in profits. China National Petroleum Corporation has helped to create the first site for the production of oil in Afghanistan, with an annual energy estimated at 1.5 million barrels ["China and its presence in

Afghanistan," *The National Newspaper*, November 1, 2014]. Moreover, China has recently announced the New Silk Road project costing billions of dollars, the project consists of three parts, the first part starts from Xi'an in China and passes through Pakistan and ends in Turkey. The second part extends from Bangladesh to Myanmar, while the third connects the Fujian coast of China with the rest of the world. And the revival of economic Silk Road belt was one of President Xi Jinping's ideas, which is being implemented, developed and expedited in its implementation since the last quarter of 2013. Thus, Afghanistan is an important piece in this great project. Also, China's large appetite for resources will increase in Afghanistan, with the presence of more than \$1 trillion in potential mineral wealth.

Thus it was not surprising that as soon as Ashraf Ghani became president of Afghanistan his first foreign visit was to China, where he was rewarded with new commitments from Beijing, and China has pledged to give Afghanistan 2 billion yuan (\$ 327 million) in aid during 2017, in addition to the 250 million dollars that it contributed to Afghanistan since 2001. In addition, China has promised to provide training for 3,000 Afghan professional staff, as well as assisting in the development of the Afghan agriculture, hydropower, and infrastructure.

From the above, it is clear that China has a strong commercial interest in developing strong relationships with Afghanistan in the near future.

2. China cannot exploit its trade relations with Afghanistan, unless the country is stable ... and stability requires a strong government in Afghanistan, and that is why China is keen to support the Ghani's government as much as possible. Chinese Foreign Minister, Wang Yi, said during his visit to Kabul on 22 of February 2014, "The peace and stability in this country has an impact on the security of west

China, and most importantly, it affects the peace and the development throughout the region, and we hope to see political reconciliation broad-based and inclusive in Afghanistan as soon as possible, and China will play a constructive role to facilitate this ... The country that is divided has no future." [Reuters, February 22, 2014].

Hence, the interest in the stability of Afghanistan by China. There is also another matter, China is afraid of the threat that emanates from the Afghan border with China, known as the Wakhan Corridor, it is a narrow strip of land in the northeast of Afghanistan, and extends from China and Tajikistan, and it separates between Pakistan and Kashmir region in Pakistan, and is located between the Pamir to the north and the Hindu Kush to the south, and its length is about 350 km, and of a width between 13-65 km. It forms a channel to facilitate the movement of Uighur Islamic fighters, who cause an internal security issue for China, where the Taliban are harboring and training militants from "East Turkistan Islamic Movement" of Uighurs in Afghanistan and the tribal areas in Pakistan, the Uighur fighters are fighting for an independent homeland free of Chinese domination. This has been clearly shown by the Chinese Foreign Minister during his visit to Kabul last year, in a statement published by the People's Republic of China's Ministry of Foreign Affairs about the purpose of the visit, he said: "... to promote cooperation in the field of security, and cooperation in other areas such as counter-terrorism, and combating the East Turkestan Islamic movement Islamic" ["Wang Yi will hold talks with Afghan Foreign Minister", the Embassy of the People's Republic of China in the Czech Republic, February 23, 2014].

In light of the points mentioned above, China supports the continued US presence in Afghanistan after December 2014 to maintain stability. This has been highlighted clearly i.e. the public encouragement of China for Hamid

Karzai to sign a bilateral security agreement. In September 2013, the spokesman for President Hamid Karzai, Aimal Faizi, said that the president of China provides support for Afghan foreign relations with regional and foreign countries, specifically with the United States, in an attempt to bring peace and stability in the region, and that China supports the conclusion of a security agreement between the Afghanistan and the United States, [China supports the security agreement between Afghanistan and the United States," *Kama* Newspaper, 28 September 2013]. The newspaper added that China also announced that it supports the peace process led by Afghanistan, and it is ready to play a role in the Afghan peace talks, i.e. peace talks with the Taliban ... from these statements, which are all in the same context, and other similar statements, it is clear that China supports America for the stability in Afghanistan, as well as it supports peace talks with the Taliban with the full knowledge of the Americans.

Also, China has set up in November 2014, a "forum of peace and reconciliation," as reported by Reuters, in an effort to play a greater role in Afghanistan in order to push the peace talks, [Reuters, November 11, 2014] and find ways to mediate in a peace agreement between the Government of Ghani and the Taliban. Thus, recently the Taliban has visited Beijing, and China is supporting Pakistan to put pressure on the Afghan Taliban movement to achieve reconciliation with Ghani's government. This cannot be interpreted as China wanting to take America's place in Afghanistan, but on the contrary, the interests of Beijing and Washington are in harmony with the issue of stability in Afghanistan. In this regard, a US official said, "The United States and China have agreed to work together to support the Government of Afghanistan, and national unity, and the security forces, and economic development; to ensure that Afghanistan is not used once again as a safe haven for terrorists." ["China progressing to

mediate in the stalled peace talks with the Afghan Taliban," *Economic Times*, February 13, 2015].

All this shows that China is interested in stability in Afghanistan due to the development of its large economic interests there, which is consistent with the United States on the subject of the stability of Afghanistan ... and it is also interested in reconciliation between Afghanistan and the Taliban so that China benefits in tightening of the supply line of the fighters of East Turkistan, and this was the reason for communications by China with both parties, Afghanistan and the Taliban.

We hope that the Taliban is aware of this matter and repels the plots of China back to its land, and the brotherhood of Islam continues between them and the rebels of East Turkistan.

19 Jumada I 1436 AH

10/3/2015 CE

(Continued from Page 2)

3. Allah (swt) then ends the story of the Children of Israel in the same way He began it on count of the repetition of their sins (يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ) *“O children of Israel, remember My blessing”*, this ayah and what follows it, (وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا) *“Guard yourselves against a day when no one shall stand for anyone for anything...”* we have previously mentioned its indications where the story of the Children of Israel began. We shall suffice with what we mentioned there.

(Continued from Page 3)

(إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ)

“Verily, those who disbelieve spend their wealth to hinder (men) from the Path of Allah, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome” [Al-Anfal: 36].

Written for the Central Media Office of Hizb-ut-Tahrir by Shahzad Shaikh Deputy to the Spokesman of Hizb-ut-Tahrir in Wilayah Pakistan

(Continued from Page 6)

“The Shaitan has misled most people by beautifying for them the performance of certain voluntary acts of worship such as voluntary prayers and voluntary fasting while neglecting other obligatory acts of worship such as enjoining the good and eradicating the evil, to the extent that they do not even make the intention of performing them...For the essence of our Deen is to perform what

Allah (swt) ordered us to do. The one who does not perform his obligations is actually worse than the one who performs sins. Anyone having some knowledge about the revelation of Allah, the guidance of the Prophet and the life of the companions would see that those who are pointed at today as the most pious people are in fact the least pious...Indeed, what Deen and what good is there in a person who witnesses the sanctities of Allah (swt) being violated, His Hudood not applied, His religion abandoned, the Sunnah of His Messenger shunned, and yet remains still with a cold heart and a silent tongue - a dumb shaitan...”.

(Continued from Page 18)

After the conquest of Bait-al-Maqdas, Umar bin Khattab moved towards Bilad-Ash-Shaam (Syria), where he met Abu Ubaidah bin al-Jarah. One day Umar bin Khattab asked Abu Ubaidah, “Take me to your home.” Abu Ubaidah asked him, “What will you do in my home?” and tried to avoid taking him to his home. But upon the insistence of Umar bin Khattab, he brought him to his home. In their home apart from the sword, shield and some camel accessories, there was nothing. Umar bin Khattab asked him, “Oh! Abu Ubaidah at least you would have arranged some basic items for yourself.” On this Abu Ubaidah bin Jarah replied, “This is enough for taking us to the grave.”

These were the Companions of Prophet Muhammad (saw) and these were their actions. Today the Dawah carriers have to take the life of the Companions of Prophet Muhammad (saw) as a torch for guiding them, only then will they move ahead despite the dominance of Kufr all around. For people his example would be like a lamp in a dark night. The objective of the dominance of the Deen of

Islam is only going to be achieved by the way it was achieved by the Companions of Prophet Muhammad (saw).

(Continued from Page 28)

'Adi further said: I heard the Prophet saying, "Save yourself from the (Hell) Fire even with half a date (to be given in charity) and if you do not find a half date, then with a good pleasant word." 'Adi added: (later on) I saw a lady in a Howdah traveling from Al-Hira till she performed the Tawaf of the Ka'ba, fearing none but Allah. And I was one of those who opened (conquered) the treasures of Khosrau, son of Hurmuz. If you should live long, you will see what the Prophet Abu-l-Qasim had said: 'A person will come out with a handful. of gold...etc.'” (Sahih Bukhari Volume 4, Book 56, Number 793)

We also believe that Rasul Allah's (saw) prophecy «ثم تكون خلافة على منهاج النبوة» **“The establishment of Khilafah on the way of Prophethood”** will come true soon inshaaAllah.

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

(Continued from Page 30)

وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا فَيَتَمَسَّكُمُ النَّارُ وَمَا لَكُم مِّنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ

“And incline not toward those who do wrong, lest the Fire should touch you, and you have no protectors other than Allah.”

(Hud:113)

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

Hizb-ut-Tahrir Wilayah Pakistan demonstrates across the Country to Protect the Honor of RasulAllah (saaw)

O Pak Army! Avenge RasulAllah (saaw) and Expel French Ambassador

Hizb-ut-Tahrir in the Wilayah of Pakistan held demonstrations across Pakistan against the publication of cartoons in the French magazine, *Charlie Hebdo*, attacking the honor of RasulAllah (saaw) and the support provided by French government to this heinous act. Participants held placards declaring “O Pak Army! Avenge RasulAllah (saaw), Close French Embassy and Expel French Ambassador” and “Mobilize Armies in Jihad, In Honour of RasulAllah (saaw)”.

Protesters maintained that the people of Pakistan are lovers of RasulAllah (saaw) but the rulers maintain friendly relations and receive guards of honor and medals with pride from those Kuffar who support this evil act. If on the very first day Muslim countries, including Pakistan, would have expelled their French ambassadors and closed their embassies from the Muslim world, people would have no reason to be on the streets. However, the weak response from the Muslim rulers is encouraging France and other western powers to attack Islam, RasulAllah (saaw) and Muslims. The Muslim rulers have gone so low that they are not even condemning by mere tongue. Rather, they are requesting the Kuffar to not dishonor RasulAllah (saaw).

Protestors maintained that today the Kuffar are attacking Islam, RasulAllah (saw) and Muslims politically, economically,

culturally and militarily because Muslims do not have their Khilafah which would have united the Ummah, its land and its forces and responded against these slanders in a befitting manner.

Protestors demanded from the sincere officers of the armed forces that they must close the French embassy and embassies of any states supporting dishonoring of our Prophet (saaw). They also demanded that they must extend support for the establishment of Khilafah, the shield which will defend Islam and Muslims and bring to their enemies a humiliating defeat.

Media Office of Hizb-ut-Tahrir in Wilayah Pakistan



Protest in Islamabad

Demonstration in Honour of RasulAllah (saw)



Protest in Islamabad



Protest in Karachi



Protest in Peshawar



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