

# NUSSRAH

MAGAZINE

ISSUE 28

JAN/FEB 2016 CE- RABI II/ JUMADAL I 1437

**THE WORSENING  
HARDSHIP IS A  
SIGN THAT  
VICTORY IS ON ITS  
WAY**

**SPIRITUALITY-  
MAN'S EMOTIONAL  
QUEST TO FIND  
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**SHEIKH ATA IBN KHALIL ABU AL-RASHTA  
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# Fighting the Return of the Khilafah

The West would have the rest of the world believe that the horrific 13 November attacks on Paris and Saint-Denis is all about ISIS and their murderous ways. The West would have the world believe that since the West is the victim in this case, it therefore it has the right to defend itself by any means and anywhere. Thus the Western powers and their ally Russia have taken to ruthlessly bomb the Muslims of Syria, who have liberated over 80% of their country from the tyrannical Assad dynasty.

However, the shadowy ISIS is certainly not the prime target for Western bombings, but rather the sincere revolutionaries who seek to gain full control over Syria in order to establish Islam comprehensively. As a significant asides, it is well known that the West has a history of creating shadowy organizations such as ISIS both to malign Islam and scare its own public to support its military campaigns. This reveals the actual agenda of the West. The West only tolerates Muslim uprisings and expression only so long as the outcome is democracy, a Western tool to control the affairs of Muslim. However, any popular movement or sentiment for Islam is condemned by the West and attacked by it. As such, France, which prides itself as the land of the popular revolution, has taken it upon itself to deny the Syrians their right to rule by that which they hold dearest.

Moreover, it was not enough that the Westerners attack the Muslims of Syria alone. They insist that the current rulers of Muslims assist in the crime of the West, which they are most willing to do, as always. After all, the

return of the Khilafah to Syria will signal the end of their thrones, because wherever the Khilafah state is established first, a priority will be to end the rule of these tyrants and unify the Muslim Lands as one single state. So, the regimes neighbouring Syria have readily volunteered military assets, most prominently the war-planes of Turkey. As for Pakistan, the ISPR has floated a discussion regarding how far our troops should be deployed outside of our region, bearing in mind the current war in the tribal areas. This is to both test the waters of public opinion as well as prepare opinion at a time when the Americans are calling for the deployment of Muslim forces on the ground in Syria.

As another great assistance to their Western masters, the current rulers have mounted a campaign to curb all Islamic political expression within the Muslim World, mobilizing police and intelligence apparatuses vigorously. In the case of Pakistan, it has been plunged into an unannounced martial law using the National Action Plan as a cover to make a mockery of the judiciary, muzzle the media and create an atmosphere of fear.

The world is at a critical juncture. It has been set firmly into two camps. Those who are supporting the return of the Khilafah and those who are fighting it as they see its imminent return on the horizon. The fact that this fight has intensified is a sign that victory is near. It is upon the Muslims to commit firmly to Allah (swt) and His Messenger (saaw) and spare no efforts to secure the return of the Khilafah.

# Tafseer Al-Baqarah: 127-129

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:

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

**“When Ibrahim was raising up the foundations of the House, along with Ismail (supplicating): “Our Lord accept (this service) from us! Indeed, You - and You alone - are the All-Hearing, the All-Knowing! Our Lord, make us both submissive to You, and (make) of our progeny as well, a people submissive to You and show us our ways of Pilgrimage and accept our repentance. Indeed, You - and You alone - are the Most-Relenting, the Very-Merciful. And, our Lord, raise in their midst a Messenger from among them, who should recite to them Your verses, and teach them the Book and the wisdom, and cleanse them of all impurities. Indeed You, and You alone, are the All-Mighty, the All-Wise.””**

[al-Baqarah: 127-129]

Allah (swt) clarifies in these verses the following:

1. He (swt) reminds us that Ibrahim and Ismail (as) raised the foundations of the Sacred House (the Ka’bah) by the command of Allah (swt). While they were building the House they were asking Allah to accept this deed of theirs as a deed exclusively done to achieve His pleasure.

(وَإِذْ يَرْفَعُ) **“When Ibrahim was raising”**, that is, “Recall when Ibrahim was raising...”

(الْقَوَاعِدَ) **“the foundations”**: *qawa'id* is plural of *qa'ida* which is a base or foundation [asaas]. Like this usage is the saying of the Arabs in *dua*, “May Allah make your base strong [*qa'adak*]” which means may Allah give you long life and make you strong. *Qa'ida* is also used to refer to anything which is firm on the earth and a foundation for what is above it. **“Raising the foundations”** is a metaphor for building on the foundations, because in reality the foundations remain as they are; they do not rise. However, because the appearance of the foundations before they are built on is low, but when built on it is high. The raising is for the building, nor the foundations, that is, the relation of the metaphor here is one of causation.

(تَقَبَّلْ مِنَّا) **“Accept from us”** is an indication to that Ibrahim and Ismail (as) were building a house for Allah, not for their own residence. It was a house for worship. This is because “accept” [*taqabbal*] is linked to the deed of seeking proximity [*qurba*] to Allah and is not used in other than this.

2. As for the question of whether Ibrahim (as) was the first to build the Ka’bah or did someone else do it before him, there are multiple narrations about this. Perhaps the most sound of them is that Adam (as) was the first to build it as mentioned in the hadith of Abdullah ibn ‘Amr ibn al-Aas (ra): **“إن رسول الله صلى الله عليه وسلم قال: «بعث الله - عز وجل - إلى آدم عليه السلام فقال له ولحواء: ابنيَا لي بيتاً. فخط جبريل وجعل آدم يحفر وحواء تنقل التراب حتى إذا أصاب الماء نودي من تحته حسبك آدم، فلما بنياه أوحى إليه أن يطوف به، فقبل له: أنت The Messenger of Allah (saw) said, ‘Allah (swt) revealed to Adam and Hawwa: “Build for me a house.” So Jibreel (as) drew the lines and Adam began to dig while Hawwa would move the sand. When he hit the water, a voice called from below Adam, “That will suffice you, Adam”. When they finished building it, it was revealed to him to make tawaf of it. It was then said to him, “You are the first human**



**and this is the first house.”** (Tafsir al-Tabari: 1,547)

Ibrahim (as) then re-built it after it was damaged in the Flood after Allah (swt) informed him of its place in “a valley of no crops” and he built it again with Ismail (as).

Also, (وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ) **“when Ibrahim was raising up the foundations of the House”** implies that the place of these foundations were present and Ibrahim (as) built on them.

Further, His (swt) saying, (وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ) **“And (recall) when We pointed out for Ibrahim the place of the House”** [al-Hajj: 26] also indicates that Allah (swt) informed Ibrahim (as) of the place of the House, which shows that its spot was present but neglected and unknown so Allah told Ibrahim (as) about it.

Hence, the preponderant view is that the House was built before Ibrahim (as) by Adam (as). Then, after the Flood at the time of Nuh (as), its location become unknown until Ibrahim’s (as) time when Allah informed him about it and commanded him and his son to build it.

3. Allah (swt) informs us that as Ibrahim and Ismail (as) were building the House, they were asking Him to:

i) accept their deed as one done sincerely for His sake, for He is the Hearer of supplication and the Knower of intentions.

ii) make them submissive to Allah, submitting to His command and to make from their progeny a people submissive to Allah as well.

iii) teach them the rites of pilgrimage for which they were building the House so that they would be the first to make tawaf of it and complete the rites.

iv) accept their repentance, for He is oft-accepting of repentance, All-Merciful.

v) raise among the submissive people from their progeny a messenger from them who will

teach them the Qur’an and Sunnah, purify them from *shirk* (polytheism), for He is the Mighty whom nothing can render incapable and the Wise who does everything with precision and He does what He wills.

(وَمَنْ ذُرِّيَّتَنَا) **“And (make) of our progeny”**, the *min* (of) here is partitive. Ibrahim (as) did not supplicate for all his progeny because he knew from Allah that some of them would be oppressors – “My covenant does not extend to the oppressors.”

(مَنَاسِكِنَا) **“our ways of Pilgrimage”**, the rites of Hajj. So Allah (swt) showed them both these rites: *tawaf* of the House, *sa’i* between Safa and Marwa, moving from Arafat to Muzdalifa, then Mina, throwing stones, *tawaf al-ifada*, and all the rites.

The origin of ‘*nasak*’ is the height of worship but it become popularly used for Hajj. The singular of *manasik* is *mansak* and it is that which is worshipped by. The worshipper (*abid*) is also called *nasik*.

(وَإِذْ نَادَىٰ فِيهِمْ رَسُولًا مِنْهُمْ) **“and raise in their midst a Messenger from among them”**, that is, Muhammad (saw). He (saw) would say, «أنا» **“I am the supplication of my father Ibrahim and the glad tidings of Isa”** (Hakim) pointing thereby to this verse and to His (swt) saying, (وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُّصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدٌ) **“Remember) when Isa, son of Maryam, said, ‘O children of Isra’il, I am a messenger of Allah sent towards you, confirming the Torah that is (sent down) before me, and giving you the good news of a messenger who will come after me, whose name will be Ahmad.’ But when he came to them with manifest signs, they said, ‘This is a clear magic.’”** [al-Saff: 6]

# The Worsening Hardship is a Sign that Victory is on its Way

The dark clouds of hostility and persecution that gathered over the Muslims throughout the world in recent years have darkened even further. The Western powers have exploited the horrific attack on Paris by the shadowy and dubious ISIS to intensify their campaign against Islam and Muslims throughout the world. Speaking during a joint session of both houses of parliament on 16 November 2015, the French President announced measures providing 5,000 extra police posts in the next two years, making it easier to strip dual nationals of their French citizenship if they are convicted of a "terrorist" offence and speeding up the deportation of foreigners who pose "a particularly grave threat to the security of the nation." These measures fueled the current climate of fear within the Muslims living in the West. In addition the French added their weight to the American-Russian campaign against the Muslims of Syria, a formidable coalition of the major powers of the East and the West, which is allegedly to attack ISIS, but is in fact targeting the sincere Muslims who are working for the return of the Khilafah upon the methodology of the Prophethood. As for the agents of the West, in the Muslim World, in order to prove their worthiness, they not only treacherously join the coalition, they walk briskly ahead of their masters, such is the depth of their servitude. Jordan's King Abdullah II warned on 16 November of a "third world war against humanity... This is a war, as I've said repeatedly, within Islam... So therefore we must act fast and holistically to tackle and respond to the interconnected threats whether it is in this region, Africa, Asia or in Europe." And the rulers of Pakistan demanded a minute's

silence for the innocents slaughtered in Paris, though they have never made similar demands for the innocents slaughtered at the hands of Western coalitions in Afghanistan, Iraq, Syria or any other place. As for the Jewish state, on 16 November, when it banned the radical wing of the country's main Islamist organisation 16 November, it took care to make reference to that which keeps the major powers of the East and West awake at night, with Netanyahu declaring, "it seeks to subvert the state in order to establish an Islamic caliphate in its place."

The gathering of the darkest of clouds is not a source of despair for the believer. No, in fact, the hardest of times are a sign that victory is on its way. For, in the hardest of times, Allah (swt) tests the believers and makes them worthy of receiving the His Help and Victory. Moreover, when the Help and Victory of Allah (swt) arrives, overwhelming the Kuffar despite their material strength, this astounds them by confirming the truth of Islam. Thus, the Battle of Khandaq, when the best of generations faced a mighty coalition, showed that the hardest of times are a prelude to victory.

In the Battle of Khandaq, yes, the enemies of Muslims gathered in a grand coalition, when various peoples including the Ghatafan gathered with the leaders of the Kuffar, the Quraysh, as Allah said, (إِذْ جَاءَكُمْ مِّنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ) **"When they came upon you from above you and below you."** [Surah Al-Ahzab 33:10]. Yes, the crisis deepened as the Qurayzah treacherously broke their pledge and sided with the coalition forces of the Confederates, as Allah said, (هَذَاكَ ابْتَلَى الْمُؤْمِنُونَ) **"There, the believers were tried and shaken with a mighty shaking."**

[Surah Al-Ahzab 33:11]. Fear prevailed over the Muslims when faced with the formidable coalition, as Allah (swt) said, **وإِذْ زَاغَتِ الْأَبْصَارُ، وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ** “and when the eyes grew wild and the hearts reached to the throats.” [Surah Al-Ahzab 33:10] Indeed, fear reached the point that Muslims had doubts and thought that the outcome would be against the believers, and that Allah would allow that to happen, as Allah (swt) said, **(وَتَظُنُّونَ بِاللَّهِ الظُّنُونًا)** “and you were harboring doubts about Allah.” [Surah Al-Ahzab 33:10] Fear prevailed such that even hypocrisy emerged to such an extent that Mu`attib bin Qushayr, the brother of Banu `Amr bin `Awf said, "Muhammad was promising us that we would win the treasure of Chosroes and Caesar, but one of us cannot even go and relieve himself."

Yet, whilst hypocrites thought that Islam would be eliminated, the believers were certain that what Allah and His Messenger (saaw) promised was true, and that He would cause the Deen to prevail at this very time, of all times. Ibn Abi Hatim recorded that Abu Sa`id (ra) said: "On the day of Al-Khandaq, we said: `O Messenger of Allah, is there anything we should say, for our hearts have reached our throats'. He said, **« نَعَمْ، قُولُوا: اللَّهُمَّ اسْتُرْ عَوْرَاتِنَا »** “Yes, say: O Allah, cover our weak points and calm our fears.” Moreover, the true believers saw the arrival of the coalition sign as a good sign of impending victory. Allah (swt) said, **(وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ)** “And when the believers saw the (al-Ahzab) Confederates, they said: "This is what Allah and His Messenger had promised us; and Allah and His Messenger had spoken the truth.” [Surah Al-Ahzab 33:22]. Ibn `Abbas (said), "They mean what Allah said in Surat Al-Baqarah: **أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسْتَهْتَمُ الْبَاسَاءِ وَالصَّرَآءِ وَزُلْزَلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ ءَامَنُوا**

**“Or think you that you will enter Paradise without such (trials) as came to those who passed away before you They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the help of Allah" Yes! Certainly, the help of Allah is near!"** [Surah Al-Baqarah 2:214]. This means that this is the trial and test that Allah (swt) and His Messenger (saaw) promised us would be followed by the help and victory of Allah that is near.

Thus, there were men amongst men within the Muslims who stood firm, earning the help of Allah (swt). So the Battle of Khandaq was witness to men who stood firm even as the forces crossed the defensive ditch. The slaying of the champion Amr Bin Abd Wadd al-Amari by Ali (ra) was a sign of impending victory and it was then, only after the brave stand of the Muslims, that Allah sent an intensely cold wind with strong gusts against the Confederates, and they were left with no tents or anything else. They could not light any fires or do anything, and so they departed, disappointed and defeated, as Allah Almighty said, **(يَأْيُهَا الَّذِينَ ءَامَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا)** “O you who believe! Remember Allah's favor to you, when there came against you hosts, and We sent against them a wind and forces.” [Surah Al-Ahzab 33:9]. And Allah (swt) sent His help in the form of angels who shook the coalition forces and cast fear in their hearts, as Allah (swt) said, **(وَجُنُودًا)** “and forces that you saw not.” [Surah Al-Ahzab 33:9]. The chief of each tribe within the coalition said, "O Banu so-and-so, to me!" So they gathered around him, and he said, "Let us save ourselves," when Allah cast fear and terror into their hearts. Thus the coalition collapsed and Islam prevailed, just as the dark

clouds disappear as if they had never existed, making way for the bright sun.

So today, in our times, we must be strong in the harshest of testing, patient, persevering and anticipating of victory. We must be of those who care for the pleasure of Allah (swt) above all else, speaking the truth and working for the Khilafah project, even if it leads to harm for our dunya, whether in the form of persecution at the hands of the tyrants, separation from our beloved through imprisonment or abduction or even harm to our bodies through torture. We must be as RasulAllah (saaw) commanded when he said, «مَنْ أَحَبَّ دُنْيَاهُ أَضَرَ بِآخِرَتِهِ ، وَمَنْ أَحَبَّ آخِرَتَهُ أَضَرَ بِدُنْيَاهُ» “Whosoever loves worldly life harms his afterlife, whosoever loves his afterlife harms his worldly life. So give preference to that which is lasting over that which is fleeting.” [Tirmidhi 5179] In these darkest of times, we must remember that it is the believing men and women that will earn the victory of Allah (swt) that will make them leaders and rulers of mankind after their fear. For Allah (swt) said, (وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ ، وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا) “Allah has promised those

among you who believe and do righteous good deeds, that He will certainly grant them succession in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them. And He will surely, give them in exchange a safe security after their fear...” [Surah An-Noor 24:55]. As we face the grand coalition of the major powers of the East and the West, we must remember the promise from Allah to His Messenger that He would cause His Ummah to become successors on earth, replacing fear with security, through the authority of Islam. So, let us earn this victory in these days, such that the dark clouds of Kufr are obliterated by the return of the bright light of Islam, as a Khilafah Rashidah state upon the methodology of the Prophethood. Let us strive to become that promised generation that will carry the flags of Islam over the world, such that it will prevail decisively over the East and the West. RasulAllah (saaw) said, «إِنَّ اللَّهَ زَوَى لِي الْأَرْضَ ، فَرَأَيْتُ مَشَارِقَهَا وَمَغَارِبَهَا، وَسَبَّحْتُ مَلِكُ أُمَّتِي مَا زَوَى لِي مِنْهَا» “Allah showed me the earth and I looked at the east and the west. The dominion of my Ummah will reach everywhere I was shown.”.



# Spirituality- Man's Emotional Quest to Find God

Engineer Moez

The search for God, to know Him, to get closer to Him has been a recurring theme in human history. Religion therefore has been a powerful force in human societies since the beginning of human times. Human inclination towards organized religion is in itself an expression of human desire to sanctify the Supreme Being. We find this quest for God present in different civilizations and different belief systems across many centuries and millenniums. However this quest has led many men astray. The existence of many different belief systems and organized religions are partially due to the different human experiences in their search for God. Men tried to find God and in the process developed a multitude of concepts and rituals based on their personalized experiences in this quest. At the heart of this quest for God was spirituality. The emotional state in which men felt they are connected with God.

The term spirituality has been used in different meanings by different belief systems. It's broader or generally understood meaning relates to man seeking closeness with God. Therefore the term is generally used to define the personal sensations of a religious man with regards to God. However some individuals used spirituality to refer to man's relationship with the universe or what they call the forces of nature. These individuals believe that the universe in which man lives which includes the animate and inanimate things has a special relationship or bond with man. So they talk about man's relationship with nature and how man and nature communicate with each other. This bond is often considered as a spiritual bond. Another understanding of spirituality refers to the elated sense of pleasure which the human body feels. Extreme sensual pleasures are considered an expression of the soul's

powerful energy. Although some ancient pagan belief systems also hold this view towards spirituality, modern Western liberalism, with its focus on individual liberty, has given impetus to this view. Yet another view considers spirituality as man's relationship with his soul. The carriers of this view consider meditation and spending time alone to discover one's own self as a spiritual exercise. By being alone a man would be able to settle the internal conflict within and this would bring him peace and spiritual satisfaction. However the most widely understood meaning of spirituality concerns man's relationship with God and it is this meaning which we aim to discuss and address in this endeavor.

Although different religions, belief systems and thinkers have different views on spirituality or how to get closer to God there are three dominant themes common to almost all views on spirituality:

- 1- The dualism present in man's nature. That the human being consists of the spiritual and material self. That the spiritual part of man is his connection with God and the material part is his connection with this world. That the spiritual and material parts are in conflict with each other. For man to get closer with God, he must suppress his material part and elevate his spiritual part. This conflict defines man's quest for God. If he is able to conquer his material part he will find God. If however he fails he is doomed and lost in the path of God.
- 2- The belief in the unity of God and an attempt to explain the relationship of man, universe and God in the context of this unity. This belief considers the

universe and human beings as part of the unity of God not necessarily physically. As to what exactly this unity means is vague however it is an attempt to explain the harmony of man, universe and the existence of God.

- 3- Man's relationship with the universe and the universe's relationship with man and how his relationship/closeness with God affects his relationship with the universe. The universe is seen either as part of God or an expression of His unity or His creation and it is generally believed that man's closeness with God helps him command the forces of nature. Or that the universe or nature communicates with man to help him get closer to God.

Islam has a very unique and distinct viewpoint towards spirituality. The rapid expansion of Islam brought it in contact with multiple belief systems and civilizations. The interaction of Muslims with these belief systems and civilizations lead to some erroneous concepts which were part of these foreign civilizations to be absorbed by the Islamic civilization. Among other things the Muslim view on spirituality was affected by these foreign concepts.

Let us briefly review some of these foreign concepts which had a direct or indirect impact on Muslim view on spirituality. Hinduism believes that there exists a supreme God which is a pure spirit. The human soul (the secret of life) is eternal and it is part of the supreme spirit. The soul is present in everything and everyone and there is oneness in all life. However the soul present on earth must go through the process of purification till it as pure as the supreme spirit or becomes part of it. The idea of rebirth in Hinduism concerns the journey of the soul in this universe where it is going through a purification process. So the soul is purified progressively in a stepwise process towards its ultimate purity as that of the

supreme spirit or becoming part of it. The spiritual man in Hinduism would abandon all worldly pleasures, denounce social relations and through this seek the purification of his soul. Zoroastrianism, the ancient religion practiced in Persia before the advent of Islam and with some followers today, believes in two gods. The god of goodness and the god of evil and that there is a conflict between the two. It believes that dualism in the nature of universe and also man is the result of this conflict between these two gods.

It would be helpful here to understand the Christian view on spirituality as well. Allama Assad in his book Islam at the crossroads explains the Christian view on spirituality as follows: **“According to the Christian dogma, mankind stumbles under a hereditary sin committed by Adam and Eve, and consequently the whole of human life is looked upon -in dogmatic theory at least -as a gloomy vale of sorrows. It is the battlefield of two opposing forces: the Evil, represented by Satan, and the Good, represented by Jesus Christ. By means of bodily temptations, Satan tries to bar the progress of the human soul towards the light eternal; and whereas the soul belongs to Christ, the body is the playground of satanic influences. One could express it differently: the world of Matter is essentially satanic, whereas the world of the Spirit is divine and good. Everything in human nature that is material, or "carnal", as Christian theology prefers to call it, is a direct result of Adam's succumbing to the advice of the hellish Prince of Darkness and Matter. Therefore to attain salvation, man must turn his heart away from this world of the flesh towards the future, spiritual world, where the "original sin" is redeemed by the sacrifice of Christ on the cross.”**

The quest for spirituality in the Islamic civilization was championed by the Sufi movement in Islam. The Sufi movement first appeared in Baghdad during the Abbasid

caliphate and we find its proponents in Islamic Persia and Central Asia. It later became a powerful force in the Indian subcontinent during the era of Muslim rule. Sufi teachings differed according to different regions and individuals however we can find some general broader themes within these teachings. One of the prominent ideas in Sufi thought is the idea of human soul and its relationship with Allah. Sufis interpret the following Ayah of the Quran to suggest a link between human soul and the knowledge of unity of Allah. **وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ** **“And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loin his offspring) and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes! We testify," lest you should say on the Day of Resurrection: "Verily, we have been unaware of this." [Al-A'raf:172].** So the human soul is aware of God's unity as before birth all human souls were asked about their Lord and they all testified that their Lord is Allah. However once the soul unites with the desires or nafs of man the knowledge of God's unity becomes veiled in the case of believers while the unbeliever totally forgets this link between human soul and the unity of God. It is the friends of Allah (the Awliya) who are able to conquer the desires of the human body and get closer to God. The Sufis believe that the Awliya (friends of Allah) like the Prophets help mankind find closeness to Allah. The Prophets and Awliya never forget the day of the covenant while the common people have forgotten about that day and they need to be reminded about it. So Sufis talk about the journey of the soul through an organized hierarchy till the soul is able to truly comprehend the unity of God as it once comprehended it on the day of the covenant. This journey cannot be taken except in the supervision of Sufi masters or Sheikhs who help the lovers of God reach the Ultimate Reality. Once the human soul encounters the

reality of the divine it becomes overwhelmed by it and it loses its identity and becomes unaware of its surroundings in some cases. Some Sufis have tried to explain this “powerful” encounter with divine reality as the realization of the unity of God where the individual human soul loses its identity and becomes part of the unity of God. Although Sufi teachings have focused on human soul's quest to experience the unity of God we see Sufi vocabulary and Sufi ideas referring to the dualism present in the human body between the heart which is considered the place of God and Nafs which constitutes the bodily desires. If a man follows his heart he will grow closer to God however if he follows his nafs or desires he will move away from God. So the purity of the soul is achieved when the spiritual aspect of man becomes stronger than his material aspect (desires). Being the friends of Allah the Sufis and the Prophets receive the signs of Allah which in the case of Prophets are the miracles and in the case of Sufis Karamat. These signs help the Sufis in their mission to help mankind come closer to Allah.

Spirituality is an emotional state. As to the question of how do we define the spiritual state or how do we comprehend what happens to a spiritual man there is no one and definite answer from those who have expressed their views on the subject. Different people would narrate their spiritual experiences differently. In fact the varied definitions of spirituality as discussed above point to this precise reality. Therefore spiritual experience is also referred to as mysticism, an experience which cannot be explained through the rational thought process. The great Sufi poet and philosopher Allama Iqbal in his book “The reconstruction of religious thought in Islam” which is based on his lectures on philosophy has pointed to the exact same phenomenon. In the chapter “Knowledge and Religious Experience” Iqbal states: **“To the primitive man all experience was super-natural. Prompted by the immediate necessities of life he was driven to**

interpret his experience, and out of this interpretation gradually emerged 'Nature' in our sense of the word. The total-Reality, which enters our awareness and appears on interpretation as an empirical fact, has other ways of invading our consciousness and offers further opportunities of interpretation. The revealed and mystic literature of mankind bears ample testimony to the fact that religious experience has been too enduring and dominant in the history of mankind to be rejected as mere illusion. There seems to be no reason, then, to accept the normal level of human experience as fact and reject its other levels as mystical and emotional. The fact of religious experience are facts among other facts of human experience and, in the capacity of yielding knowledge by interpretation, one fact is as good as another.....Since the quality of mystic experience is to be directly experienced, it is obvious that it cannot be communicated. Mystic states are more like feeling than thought. The interpretation which the mystic or the prophet puts on the content of his religious consciousness can be conveyed to others in the form of propositions, but the content itself cannot be so transmitted. Thus in the following verses of the Qur'an it is the psychology and not the content of the experience that is given: وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بآيَاتِهِ مَا يَشَاءُ إِنَّهُ عَلِيمٌ حَكِيمٌ "It is not for man that God should speak to him, but by vision or from behind a veil; or He sendeth a messenger to reveal by His permission what He will: for He is Exalted, Wise' (Ash Shuraa 42:51)." Iqbal has argued that the very existence of men narrating a spiritual existence points to its reality and even though the men who go through the spiritual experience are unable to explain or narrate it in a comprehensible manner, this does not mean that spiritual experience cannot form a basis for knowledge which man can use.

So how do we understand spirituality? A phenomenon which is so widely observed in human history and yet is unexplainable? At the core of understanding the problem of spirituality is the idea of what qualifies as knowledge and fact. In other words what method or thought process do humans use which helps them differentiate between fiction and irrefutable evidence which cannot be denied by anyone. That method is the logic of sensation (manTiq al-Ihsas) i.e. understanding of reality through direct sensation. Concrete knowledge is only that knowledge which is based on the logic of sensation or which has logic of sensation as its basis. So knowledge should be built by directly sensing the reality. Only conclusions or principles derived from direct sensation of reality can be used as a basis to analyze and build further knowledge. The human mind must not endeavor in to things whose nature it cannot perceive through direct sensation. Any such indulgence would be based on speculation and would mislead the human mind about the true reality of things. This is what happened with men who attempted to understand the causes and reasons of spirituality. They did not limit their understanding to direct sensation of reality rather they tried to speculate about something which in their own words is unexplainable.

The confusion about spirituality arose from confusions about two different phenomenon perceived directly through sensation by the human mind. Men observed the reality of life and concluded that there is a secret of life which they referred to as the spirit. Men also personally felt and observed in other men the emotional state of spirituality, a feeling and an emotional state when they felt close to God. They assumed that the two are connected without any evidence that the two were actually connected. The idea of secret of life perplexed men. They were not able to explain it. Their inability to explain it created a mystery around the idea of secret of life. The spirit fascinated them. They revered it. They thought of it as



something which is powerful, for in it lies the secret which forms the basis of all human life. This fascination with what the spirit is invoked in them the emotion of reverence, of being overwhelmed.

Spirituality is an emotional state. When man observes or experiences a phenomenon or a reality which creates in him a strong sense of weakness and he feels overpowered and very strongly perceives his own inability to match the perfection, or higher power or stronger force which he has witnessed, an emotion of weakness or reverence appears in him with respect to what he witnesses. This is what Iqbal referred to **“that religious experience has been too enduring and dominant in the history of mankind to be rejected as mere illusion”**. The logic of sensation points towards what Iqbal referred to as “religious experience” and its enduring and repetitive occurrence witnessed throughout the history of humankind. What Iqbal refers to as religious experience and which can be sensed to be present in human beings throughout history and even today is in reality the emotional reverent state. Its undeniable presence in human beings leads us to conclude that this is actually part of the human nature. Reverence is a human instinct. Whenever human beings experience what they perceive as perfection, or greatness or an overwhelming and powerful force they feel an emotion of weakness with relation to what overwhelms them. This emotion creates in them a need to sanctify, glorify and hold in awe the force which created this feeling in them. This is the reason that one of the definitions of spirituality refers to man's relationship with the universe. The magnanimity of the universe, its extraordinary organization and its phenomenal ability to support all life in a coherent manner overwhelmed those who observed these realities. This created in them an awe towards the universe and they felt the emotional need to acknowledge this greatness. However they could not explain their emotions of

sanctification so they referred to them as a spiritual connection with the universe.

So the spirit was the secret of life and spirituality an emotional state, man's emotional need to revere the greatness which he encounters. This is what the logic of sensation led to. However confusion arose when it was assumed without any sensation that the reason for spirituality was the spirit. Islam believes that only Allah should be sanctified and worshipped as one and only God. Man's emotional need to sanctify a power greater than himself is satisfied in Islam by the Islamic Aqeedah. Islam explains that man himself, this vast and extremely organized and coherent universe and everything it contains of animate and inanimate things are created by the all Powerful and Mighty Allah who is the Lord of all the worlds. He is the Master of and the Controller of everything in the universe. So a Muslim is not misguided in his emotional need to sanctify powers which he feels are superior to himself. The object of spirituality in Islam, the One who should be sanctified, is Allah. So Muslims understand and recognize spirituality as an emotional state when they sanctify their Creator, Allah. Hence spirituality for them is a state when they emotionally feel closer to Allah. Due to influence of foreign culture some Muslims wrongly assumed that spirituality or closeness to Allah is connected to what they observe as the secret of life or the spirit. As the secret of life was something which they saw as part of the human body they got confused about the human nature. So they considered the human body of being made of the spirit which they equated to as spirituality and hence they considered the spirit a part of the human body which is connected to Allah. The other part of the body they then sensed constituted the human desires and bodily needs. So the concept of dualism emerged among them and they considered the human being of physically being composed of two parts, the spiritual and the material. Where the spiritual part was man's connection with Allah, while the

material part or the desires were man's connection with this world.

A Muslim's search for spirituality is his quest to seek closeness to Allah. He feels this closeness emotionally when he is overwhelmed by the instinct of reverence or what we can also call the instinct of spirituality. This emotional feeling is powerfully felt by him. When overwhelmed by this emotion of weakness with relation to Allah, he sanctifies Him and one of his emotional needs is met. However it must be understood that this emotion which we refer to as spirituality is a direct result of the human instinct of reverence. It is a human emotion not different from other human emotions like the emotion of fear which overwhelms man when he feels threatened and insecure. Neither is this emotion different from the emotion of altruism which we find in human beings towards their off springs or towards other fellow human beings. They are all the same in their capacity as human emotions. The difference between them is that they are different emotional states of man when responding to different external stimulus. So when threatened or feeling insecure the survival instinct of man creates in man the emotional need to get security. The mother's relentless and tireless efforts to take care of an infant baby or a man's urge to help a physically disabled man or the attraction between men and women are a direct outcome of the emotional needs rising from the species or procreation instinct. Similarly the need to sanctify a higher being or the phenomenon in which man thinks of himself as weak with relation to a higher power is the emotional need rising from the reverence instinct. These three instincts form the core of what we can refer to as the vital energy present in man. It is these instincts which give rise to man's different needs. However all of these instincts are excited by external stimulus outside the human body. So an external reality or a thought about external reality is what agitates the instincts. So if no external reality exists which agitates a specific instinct, man will not experience the

particular emotional state related to that extinct. As an example if he is not threatened, he will not feel fear. This means that if a man does not encounter a reality in which he feels weak in connection to a higher power, he will not feel the emotional need for sanctification. The emotional urge to sanctify the Creator emerges in man only if he feels weak and overwhelmed. So man may witness the vastness of the ocean or a desert and he may get overwhelmed and thus feel the need to sanctify the One who created them. However if he is sitting in a cafeteria talking to his friends or drinking tea or he is walking in a market place looking to sell his merchandise he may not feel overwhelmed and hence he will not feel spirituality. This means man will not always be in an emotionally spiritual state. Sometimes he will be seeking security to satisfy his survival instinct. Sometimes he will be involved in parenting thus satisfying his species instinct. These breaks from spirituality to other states or when he is not in an emotional state are often wrongly concluded as being in the material state. So human beings will never be in a permanently spiritual state. It is wrongly assumed that when they are not in a spiritual state, they are in the material state. The correct conclusion is to not to consider this dualism at all, rather revisit the whole issue of seeking closeness with Allah from another perspective.

Seeking closeness with Allah is not an emotional process. It is an intellectual process. This is a unique view on spirituality. Man by his nature will never be permanently in his spiritual state or what we referred to as spirituality. Even when someone is overwhelmed with emotions of spirituality this results in only actions which are material. So man tries to express his desire for sanctification by either praising the Creator or prostrating before him both being material actions. Let us now define the intellectual paradigm which brings a Muslim closer to Allah. All actions whether done in pursuit of satisfying the reverence, species or survival instinct are

material actions. The spirit which men confuse with the secret of life and being a connection with Allah is not a physical thing. It is a concept. That concept is the realization that there is an all-powerful and managing God who has created man, life and universe. He is Allah (swt). Man, life and universe's connection with Allah (swt) is that they are all under His dominion. So the universe and life within it follow the path which Allah (swt) has set for them. As for man he lives in two realities. In one reality Allah has given him choice to perform his actions as he wills. As for the other reality Allah has set a path for him where he has no choice. Man is only accountable for the reality where he has choice while he is not accountable for the reality where Allah has not given him any choice. The reality in which man has choice he must obey Allah's orders conveyed to him through Allah's messenger, Prophet Muhammad (saw). This whole concept is the spirit. The idea that man life and universe are connected with Allah in the above mentioned manner. This connection is intellectual and voluntarily conceived. A Muslim must perform all his actions always keeping this concept in mind. This is the most basic concept which should underwrite all of his actions. This concept is what is called spirit and if man performs all of his actions according to this concept then he will be mixing spirit with matter. As for the physical phenomenon of secret of life, it is also referred to as spirit however when used in this capacity, the word spirit refers to a practical reality not a concept. It is wrong to assume anything other than what we can conclude about it from the logic of sensation. The logic of sensation tells us that this spirit is the secret of life nothing more. We can tell that it exists because we see that a human body is alive and then it is dead. This transition from life to death is explained as the spirit which is the secret of life leaving the body. To speculate more about this spirit would be wrong and would lead us astray. Allah says in the Quran: وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا

**concerning the spirit; say, 'the spirit is by command of my Lord, of knowledge it is only a little that is communicated to you, (O men!).' [Isra'a:85]**

Getting closer to Allah is an intellectual process of basing your actions on the commands of Allah (SWT) therefore a man may perform an action which brings him closer to Allah (SWT) yet he does not feel any spirituality. Because spirituality, the emotion of reverence is his bodily feeling which is only triggered when he feels overwhelmed by the presence of Allah (SWT) when he senses Him through His creation. So when he controls his anger when a fellow Muslim has wronged him, or when he seeks to learn Arabic to understand the Quran or if he attends a lecture on the science of hadith or he is respectful towards his parents or plays with his kids and spends money on his wife and friends. All of these actions may bring him closer to Allah but he may not emotionally feel it. It may happen that in his adherence to Islamic laws a man may not feel any emotions and hence no spirituality yet he will still draw closer to Allah.

The quest for God has been a permanent endeavor of man. However it had lead many man astray because they did not limit themselves to knowledge through sensory perception or what the sensory perception leads to. And also because they defined closeness to God as an emotional feeling rather an intellectual process. The destructive idea of dualism of the material and spiritual world created a battle in which man was forced to fight his own nature. This resulted in a world view where the world of religion was seen as a world conflicting human nature and religion itself was seen by many as impossible. It was this conception of religion which resulted in a revolt against religion in Europe and gave rise to the destructive idea of secularism. The idea of dualism instead of bringing people closer to religion and hence producing a more spiritual world infact did the exact opposite. It is the

only Islam which has a unique and powerful viewpoint towards human nature which brings human beings in perfect harmony with their own nature and the universe around them. Islam strongly rejects the dualistic conception of man and acknowledges and satisfies all of his needs. And because of this unique viewpoint it is only Islam which promises spiritual elevation and material progress at the same time. It was this uniqueness of Islam which attracted the European journalist Leopold Weiss towards Islam where after studying it in depth he became a Muslim. Comparing Islam with other religions in his book which he authored as a Muslim, Muhammad Assad, he mentioned the Islamic view on spirituality as singularly unique and different from all other religions. He states: **“But Islam, and Islam alone, goes beyond this theoretical explanation and exhortation. It not only teaches us that all life is essentially a unity -because it proceeds from the Divine Oneness -but it shows us also the practical way by which everyone of us can reproduce, within the limits of his individual, earthly life, the unity of Idea and Action both in his existence and in his consciousness. To attain that supreme goal of life man is, in Islam, not compelled to renounce the world; no austerities are required to open a secret door to spiritual purification: no pressure is exerted upon the mind to believe in incomprehensible dogmas in order that salvation be secured. Such demands are utterly foreign to Islam: for it is neither a mystical doctrine nor a philosophy. It is simply a program of life in accord with the "laws of nature" which God has decreed upon His creation; and its supreme achievement is a complete coordination of the spiritual and the material aspects of human existence. In the teachings of Islam, both these aspects are not only "reconciled" to each other in the sense of leaving no inherent conflict between the bodily and the moral existence of man, but the fact of their coexistence and -actual-**

**inseparability is insisted upon as the natural basis of life.”** It is this promise of harmony and spiritual elevation towards which Islam once invited and will again invite all humanity once it returns to power and might at the global stage.



# America and the Pakistan-India Rivalry

## Khalid Salahudin

The Pakistan India rivalry has dominated the region's conflicts ever since partition. Before the rise of the pro-US BJP, the US overtly supported the Pakistani position on Kashmir, looking for means to intervene in the conflict and so gain influence over India. However, the rise of the pro-US BJP in 1998, together with 9/11 and the launch of the US war on terror in Muslim lands, the political equation in the region has changed substantially.

Prior to the rise of the BJP, the Pakistani military position on Kashmir was very clearly predicated on the strategy to bring India to peace over Kashmir. Hence, the conventional war, as in 1965, or proxy wars, such as the Kashmir uprisings, were conceived and executed to slowly bleed India. Whilst India was aware that it was Pakistan, with the tacit support of the US, who was behind the material and moral support for the Kashmiri struggle, India was unable to initiate any strong military response. As for Kashmir itself, alliance with America meant that the rulers of Pakistan never worked sincerely to liberate it, because the Americans only wanted them to do enough to create pressure on India, as India under Congress remained outside the American sphere of influence.

As for the reason for India's muted response one must consider that since partition, both India and Pakistan engaged in arms races in order to develop and /or procure conventional weapons to counter any offensive from the opponent. India, with a larger economy always had the conventional superiority. Pakistan had a smaller armed forces, and a smaller economy, and hence less financial freedom to purchase beyond its means. Hence, the conflict was balanced due to asymmetrical perspectives. India had a larger border to protect, with a larger number of internal insurgencies to deal with, whilst

Pakistan's rulers aligned themselves with the US in the event of any conflict.

The Kashmir Jihad was a phase in which the asymmetry was balanced through the possession of nuclear weapons. Pakistan had gone nuclear well before the 1998 explosions through cold testing confirming its capabilities. Support for the Kashmir Jihad would have warranted a conventional response from India. In the event of Pakistan's existence being at stake, Pakistan would have no choice but to reduce its nuclear threshold and go for a nuclear attack. At this point, the Indians would have to consider how far to push the Pakistanis, and at the same time, expect that the international powers would have to intervene to prevent nuclear war. This would inevitably mean the US, which is what the Indians, under Congress rather than the BJP, were loathed to do. Hence, the Indians were far more tolerant about Pakistani interference in Kashmir. Hence, the nuclear weapons were the guarantee for Pakistan that India would not go for an all-out conventional war. This then gave Pakistan's rulers the ability to be more innovative in their proxy activities against India with tacit US approval.

All this changed when India and the US aligned themselves together during the Clinton and Vajpayee era. The Kargil adventure was the first instance where the Indians went for an aggressive attack, with incursions into Pakistan as well. The ever increasing US alignment with India meant that America's loyal agent Musharraf chose restraint for the nuclear threshold to make way for the rise of India as a regional power, amongst other measures.

The Pakistani strategy of using proxy groups to interfere in Kashmir, or the rest of India for that matter was now at stake. Post 9/11, all Islamic Jihadi groups were now declared as terrorists, and hence Pakistan was under pressure to reign in the groups. On the Indian border, this was clearly done, with US

pressure to appease the Indians. The implications of this was very significant. Pakistan's strategy of using proxy groups to interfere in Kashmir to pressurize India into negotiations over Kashmir with the expectation of US support, was now in tatters. However, the nuclear weapons, and the ability to use them still remained and was thus an obstacle to the American plan for India to rise as the dominant regional power.

The Indian Army, in its attempt to counter this Pakistani strategy, in 2004 unveiled the Cold Start Doctrine. In the most simplistic terms, the goal of this limited war doctrine was to establish the ability to launch a retaliatory conventional strike against Pakistan that would inflict significant harm on the Pakistan Army before the international community could intercede, and at the same time, pursue narrow enough aims to deny Pakistan a justification to escalate the clash to the nuclear level. In practical terms, it would manifest itself as a lightning fast incursion into Pakistan, capture around 50-100 km and then hold or pull back before Pakistan would consider going nuclear.

Hence, the doctrine was an attempt to counter the use of the lower nuclear threshold to prevent India from engaging in conventional warfare. However, Pakistan went one step further and developed tactical nuclear weapons to counter the cold start doctrine. These were nuclear weapons that were designed to be used on the battlefield, and hence could easily counter the incursion based on the cold start doctrine.

Whether the Indians have been successful in implementing the Cold Start Doctrine and executing it is questionable, but Pakistan has successfully tested tactical nuclear weapons. Hence, the India-Pakistan asymmetrical war theater was back to its original position, with India unable to counter a potential aggressive Pakistani posture.

The Indians therefore opted for the only solution available to put pressure on Pakistan via the US. The US had already pressurized

Pakistan about its use of proxy groups, and the US India joint statement on terrorism indicated this clearly. America has now mobilized to address Pakistan's tactical nuclear weapon capabilities.

In an article published in the *Express Tribune* on 28th August 2015, cited an article published in the *Washington Post*, which states: “Pakistan could become the world’s third-largest nuclear stockpile after the United States and Russia within a decade, *The Washington Post* reported on Thursday. According to a new statistics conducted by two American think tanks, Pakistan may be building 20 nuclear warheads annually. The Carnegie Endowment for International Peace and the Stimson Center’s report concludes that Pakistan is rapidly expanding its nuclear capabilities because of fear of its archrival, India, also a nuclear power. The analysis says that Pakistan is far outpacing India in the development of nuclear warheads.” Hence, the precursor to a discussion on Pakistan’s nuclear weapons was set.

Then in an article published in the *Washington Post*, David Ignatius revealed the existence of plans to control Pakistan's nuclear weapons, stating, “*The White House is also exploring what could be a diplomatic blockbuster: possible new limits and controls on Pakistan’s nuclear weapons and delivery systems. Such an accord might eventually open a path toward a Pakistani version of the civil nuclear deal that was launched with India in 2005. The nuclear dialogue is especially important because it would begin to address what U.S. officials for two decades have viewed as one of the world’s most dangerous security problems. A source familiar with the talks said Pakistan has been asked to consider what are described as “brackets.” Pakistan would agree to restrict its nuclear program to weapons and delivery systems that are appropriate to its actual defense needs against India’s nuclear threat. Pakistan might agree not to deploy missiles capable of reaching beyond a certain range, for example.*” The article goes on to

state that, “*But the issue is being discussed quietly in the run-up to Prime Minister Nawaz Sharif’s visit to Washington on Oct. 22.*” This indicates that discussions in secret had already begun.

Whilst many articles have been subsequently published, the most telling one was published in *tribune* on 21st October 2015: “Pakistan has every right to develop tactical nuclear weapons to defend itself in view of the hostile attitude of its nuclear-armed neighbour, Foreign Secretary Aizaz Ahmad Chaudhry said on Tuesday. In an interview with PTV on Tuesday, he said the country’s nuclear programme was not meant for war but for the prevention of war by developing deterrent capabilities. India, Aizaz said, resorted to forward deployments under its cold start doctrine and Pakistan has every right to develop weapons to defend its sovereignty. “Our nuclear programme is not meant for war but prevention of war,” he added.” The need for the foreign secretary to mention tactical weapons, means that the US has raised the subject of Pakistan's tactical nuclear weapons with Pakistan’s leadership to curb Pakistan's nuclear capability.

Pakistan is a resourceful and capable country. However, its alliance with the US has handicapped its development since its creation. This is even more evident since the US has strengthened its ties with India and launched a war on Muslim Lands. Alliance with a hostile nation may appear to be a short-cut to security, but in fact it is the cause of great and continuous harm. Today, America is bent upon curbing Pakistan's capability to prevent it from challenging the rise of India or becoming an obstacle to America's war to secure its hegemony on Muslim Lands. The only way that the Muslims of Pakistan can escape from America's plan is to sever the alliance with America. This will only occur through the Khilafah state, because Islam forbids alliance with the belligerent, hostile state. Allah *ta’ala* has ordered that they be taken as an enemy,

(يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ  
إِلَيْهِم بِالْمُودَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ)

“O you who believe! Choose not My enemies who are your enemies as friends showing them affection even when they disbelieve in that truth which has come to you.” [Surah Mumtahina 60:1]

Moreover, the Khilafah upon the method of the Prophethood will work to strengthen the capabilities of Muslim armies through several measures, including the unification of Muslim Lands and pooling of their immense resources, establishing a heavy industry to prevent technological dependence on other powers. In this way the Ummah will be established on a firm footing to influence both regional and global politics for the sake of Islam and Muslims.

## Nawaz's US Visit will Further Strengthen Pakistan's Slavery to US

### Shahzad Sheikh

The Prime Minister of Pakistan, Nawaz Sharif, reached Washington on 20<sup>th</sup> October 2015 to start his official tour. During this visit Nawaz Sharif met a number of American officials but the most significant of these meetings, was his meeting with the US President, Obama. After the meeting a joint declaration was issued revealing that they discussed a number of issues, though the main focus remained fighting "terrorism", "extremism" and how to settle America's occupation of Afghanistan. And this prominence was so evident that India showed her pleasure that this joint statement downplayed reference to the Indian occupation of Kashmir and focused on "terror" networks.

For the many years, the visit of Pakistan's prime minister, army chief or ISI chief has become a routine matter, as they usually go to America, upon her invitation almost every year. However, this time the ISI chief, Prime Minister and army chief planned to visit the US, one after another. These visits are taking place when just a few days back Obama announced it's slowing down of withdrawal of US forces from Afghanistan, effectively declaring that US troops will remain there even after 2016. This US announcement came in the aftermath of sudden increased attacks by the Afghan resistance, which even led to the capture of Kunduz. A few months back it was looking as if the Afghan resistance has accepted to participate in peace talks brokered by Pakistan on behalf of the US and they attended Murree peace talks. However, as soon as the news of the death of Mullah Umar leaked, it seems to have come to a stand still, although the traitor rulers are still pressuring for talks.

America is in a deep political crisis. America is already facing severe problems with respect to Syria, where the Muslims of Syria

have so far aborted every US attempt to fail their blessed revolution, however at the same time US wants to move forward on its Asia pivot policy in order to contain China and suppress the Muslim revival. So two main problems in the Muslim World have exhausted America and she wants to settle the Afghan occupation as soon as possible. And everyone knows that whether it's attacking Afghanistan, retaining and maintaining the US occupation of Afghanistan and now forcing Afghan resistance to sit on negotiation table to accept the US political solution for Afghanistan, it's always traitors in the political and military leadership of Pakistan that exploit Pakistan's immense capabilities to make things happen. Pakistan is the only card that the US has to fix her regional problems in her favor.

So it seems that in desperation, the US called the ISI chief, prime minister and army chief simultaneously to make sure that no gap is left whatsoever in planning and execution for maintaining her presence in Afghanistan. Therefore, in real terms, there is nothing new in this visit, as since 9/11, the Pakistan-US relationship is primarily based on the security perspective and other issues are added to show that it is not one way traffic, rather traitors in Pakistan's political and military leadership talk on matters which are our prime concerns. So discussion on the Indian shelling on the Line of Control, handing over a dossier of Indian intervention in Pakistan, talk over Kashmir, the subject to approval sale of F-16 fighter jets with BVR (Beyond-Visual-Range) missile capability are matters to show the domestic audience that we do care about our concerns as well, to disperse the impression that they have sold themselves to America.

[Continued on Page 25](#)



# What Constitutes Priorities

Sheikh Ata Abu Al-Rashta

## Answer to the Question:

“*Khilaf Al Awla*”

### The Wrongful Judgment over What Constitutes Priorities in Small Matters

To: Numan Abo Ali

## Question:

As-Salaam Alaikum

Is the Prophet’s (saw) wrongful judgment over what constitutes priorities in small matters (*Khilaf Al Awla*) considered as Ijtihad or is it another matter? Please clarify this.

May Allah bless you and guide you in the straight path granting you victory.

## Answer:

Wa Alaikum us Salaam Wa Rahmatullah Wa Barakaatuhu

You may be referring to what is mentioned in the book *al-Shakhsiyya al-Islamiyya* Vol.1. that ‘It is not proper to describe the Messenger (saw) as a Mujtahid but it is allowed for him to make a wrongful judgment over what constitutes priorities in small matters (*khilaf Al Awla*)’, and this is what prompted you to ask about the difference between Ijtihad and *Khilaf Al Awla*.

To answer this, it is vital to know the reality of Ijtihad and the reality of *Khilaf Al Awla*.

## First:

Linguistically, *ijtihad* it means “exerting utmost effort” (*istifragh al-wus`i*) to realise and

obtain something leading to inconvenience (*kulfah*) and hardship (*mashaqqa*).

Technically (among Usul scholars), it means: expending one’s utmost effort in seeking the opinion in something related to the Islamic rulings (*al-ahkam al-shar`iyyah*) such that one feels unable to exert any further

This means that the Islamic ruling (Hukum Shar’i) of a matter is not known to the Mujtahid, he must perform Ijtihad to find the Islamic ruling on the matter, so he exerts effort to understand the reality of the issue and search for the relevant Shariah evidences to it, and exerts utmost effort to study them and he adopts the opinion that has the least amount of doubt as the Hukum Shar’i on the issue.

According to this understanding of Ijtihad, it is therefore improper to describe the Prophet (saw) as a Mujtahid. This is because the verses explain clearly that all what is conveyed by the Prophet (saw) is Divine Revelation (Wahi):

(قُلْ إِنَّمَا أُنذِرُكُمْ بِالْوَحْيِ)

“Say, “I only warn you by revelation.” But the deaf do not hear the call when they are warned” [Al-Anbiya: 45]

(إِن أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ)

“I only follow that which is revealed to me” [Al-Ahqaf: 9]

(وَمَا يَنْطِقُ عَنِ الْهَوَىٰ \* إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ)

“Nor does he speak from [his own] inclination. It is not but a revelation revealed” [An-Najm: 3-4]

This means that the Prophet (saw) conveys the Islamic rules from Divine Revelation (Wahi) and not from his own Ijtihad (opinion)

Also the Mujtahid is subject to making mistakes, if his opinion is correct he will get

double the reward, but if it was incorrect, he only gets one reward. This is what was narrated in the Hadeeth of the Prophet (saw)

«إِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ ثُمَّ أَصَابَ، فَلَهُ أَجْرَانِ، وَإِذَا حَكَمَ فَاجْتَهَدَ ثُمَّ أَخْطَأَ، فَلَهُ أَجْرٌ»

**“If the judge make ijthihad and is correct, he gets double the reward, and if he makes Ijthihad and makes a mistake, he gets a single reward.”** [Bukhari and Muslim]

The Prophet (saw) is innocent, protected and free from error (Ma'soom) in the Shar'iah, therefore it is completely improper to describe the Prophet (saw) as a Mujtahid. This is because in Ijthihad there is the possibility for the Mujtahid to be right or wrong, while all the rules conveyed by the Prophet (saw) in his speech, actions, and silence is a revelation from Allah (swt), and nothing else.

Also the Prophet (saw) used to wait for Revelation of many rulings (Ahkam), when he was in urgent need to know the rule of Allah. If he was permitted to perform Ijthihad he would have done so instead of having to delay in giving the rules; since he delayed conveying the rules until the descent of the revelation, it means that he did not perform Ijthihad. And it is evident that it is prohibited for him to perform Ijthihad, because otherwise he would not have delayed conveying the rules when he needed to do so.

Hence whatever was conveyed by the Prophet (saw) is by Divine Revelation and not from his own Ijthihad.

### **Second:**

As for Khilaf Al Awla (to make a wrongful judgment over what constitutes priorities in small matters), it means that the Shariah ruling is already known but came as Mubah (permitted) actions, but some of these actions takes precedence over the others, or that the

Islamic rule came as Mandoub (recommended) on actions but some of these actions takes precedence over the others.

It is Mubah (permitted) for someone to live in a city or a village, but for the person who is concerned with ruling matters and accounting of the rulers, living in the city should take precedence, and if he decides to live in the village he would have committed Khilaf Al Awal (to make a wrongful judgment over what constitutes priorities in small matters)

And to give Sadaqa in secret and openly is a recommended (Mandoub) matter, but to give in secret takes precedence, so if the person decides to give it openly he would have committed Khilaf Al Awal (to make a wrongful judgment over what constitutes priorities in small matters).

According to this meaning of Khilaf Al Awal, the Prophet (saw) can carry out actions which are Khilaf Al Awal. And He (saw) did so and Allah (swt) admonished him for it in His (swt) saying:

(عَفَا اللَّهُ عَنْكَ لِمَ أَذِنْتَ لَهُمْ حَتَّى يَتَّبِعِنَا لَكَ الَّذِينَ صَدَقُوا وَتَعْلَمَ الْكَافِرِينَ)

“May Allah pardon you, [O Muhammad]; why did you give them permission [to remain behind]? [You should not have] until it was evident to you who were truthful and you knew [who were] the liars” [At-Tawba: 43].

It does not indicate the performance of Ijthihad, because the law (Hukm) that permitted the Prophet (saw) to give permission to whom ever he wishes came in a previous verse before this verse. The Almighty says in Surah An-Nur:

(فَإِذَا اسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأُذِنْ لِمَنْ شِئْتَ مِنْهُمْ)

“So when they ask your permission for something of their affairs, then give permission to whom you will among them” [An-Nur: 62]

This Surah was revealed after Surah Al Hashr during the Battle of the Trench (al-Khandaq) and the verse “ (عَفَا اللَّهُ عَنْكَ) May Allah pardon you, [O Muhammad]” that came in Surah At-Tawba, and was revealed regarding the Battle of Tabouk in the ninth year of Hijra, so the rule was known and the verse in Surah An-Nur is explicit pointing to the Prophet (saw) was allowed to give them permission.

However in that event in which the verse of Surah at-Tawba was revealed which was the Battle of Tabouk and preparing the army of ‘Usra the priority was for the Prophet (saw) not to give permission for the hypocrites to stay behind. When he (saw) gave them permission in that event specifically, Allah (swt) admonished him (saw) for it, i.e. He (swt) admonished him for making a wrongful judgment over what constitutes priorities in small matters (Khilaf Al Awal). The verse is not a correction for his (saw) Ijtihad, and it is not a legislation of a rule that contradicts a rule deduced by Ijtihad of the Prophet (saw) in the same event, but it was an admonishment for Khilaf Al Awal (making a wrongful judgment over what constitutes priorities in small matters).

### **Third:**

Subsequently, it is improper to describe the Prophet (saw) as a Mujtahid, but he only conveys the revelation to him (saw) from Allah (swt); this Revelation is either by speech or meaning which is the noble Qur’an, whereas by meaning only which is expressed by the Prophet’s own speech, or his silence indicating the rule, or by his (saw) action, and that constitutes the Sunnah.

And so this demonstrates the difference between Ijtihad and Khilaf Al Awla, and that it is not permitted to describe the Prophet (saw) as a Mujtahid because he is Ma’soom from

error, but he can fall into committing Khilaf Al Awla, because doing Khilaf Al Awla is not a mistake.

**Your brother,**

**Ata Bin Khalil Abu Al-Rashtah**

26 Dhul Hijjah 1436 AH

10/10/2015 CE

**The link to the answer from the Ameer’s Facebook page:**

<https://www.facebook.com/Ata.abualrashtah/photos/a.154439224724163.1073741827.154433208058098/502972989870783/?type=3&theater>

# Entrance of the Bridegroom to the Function Hall of the Women

## Questions:

### **Question by Sameh Rayhan Abu Myassara**

Assalamu Alaikum wa Rahmatullah wa Barakatuh, is there something forbidden about the bridegroom informing the women that he will enter to see his bride in the wedding, so all the women sit down and cover themselves and only his female Maharem will stay around him in order to congratulate him, whilst the foreign women have covered up and sat in their seats and no mixing has occurred between them and the bridegroom when he entered the function hall? May Allah bless you all.

### **Question by *Khilafah wa'ad Allah*,**

Is it allowed for the bridegroom to sit next to his bride in order to adorn her with jewelry knowing that all of the women are covered and the majority of them are from the Maharem and then he leaves?

### **Question by Sofyan Qasrawi**

Assalamu Alaikum wa Rahmatullah wa Barakatuh, our esteemed Sheikh I have a question which is: If the wedding time for the Maharem is set and another time is set for the non-Maharem, is it allowed for the bridegroom to enter the function hall when it is time for the Maharem only?

## Answer:

Wa Alaikum Assalam wa Rahamatullah wa Barakatuh,

Your three questions are of the same topic, and so we shall answer them collectively, *bi'ithnAllah*.

We have previously responded on the 6<sup>th</sup> of Jumada ath-Thani, 1424 AH, corresponding with 08/08/2003 CE, to the topic of mixing in wedding function halls via a detailed response, and the following was mentioned in it:

“- Mixing between the men and women is forbidden, and there is an abundance of evidence for that, and the life of Muslims in the period of Messenger of Allah (saw), and the companions who came after him (saw), have been witness to that. Mixing is not permitted except what is necessitated by the Shariah as stated in the text of the Book of Allah or the Sunnah of His Messenger, such as buying and selling, ties of kinship ... etc.

The text does not mention the permissibility of men and women in the function halls (weddings), rather it is mentioned in the time of the Messenger of Allah (saw) and his companions that the women would be with the bride all together alone, and the men alone. In this way, mixing in the function halls is forbidden, without any exceptions, and what has been mentioned in weddings is that in the proceeding of the bride to the house of her husband, it is allowed that she is taken by men and women to her husband's house, then the men separate from the women...

Upon that, the existence of men and women in function halls without separation; meaning one hall and not two halls, is forbidden (haram). Also, if the awrahs are exposed, as it is common these days, then the haram is even worse. **Moreover, having the bridegroom sitting next to his bride surrounded with women, Maharem and non-Maharem, is forbidden (haram), especially when they expose their awrah, as it is common these days for the women around the bride...**



As for saying that this affliction being widespread does not make the Haram a Halal, and it is a saying repeated by the person contradicting the Shariah. There are also Hadiths which commend the people who clenched onto their Deen as those who clench onto a hot coal due to the intensity of the affliction as the Muslim is when he clings to his Islam.

The Prophet of Allah (saw) says: «يَأْتِي عَلَى النَّاسِ زَمَانٌ الصَّابِرُ فِيهِمْ عَلَى دِينِهِ كَالْقَابِضِ عَلَى الْجَمْرِ»... "A time will come upon the people where the patient among them on his Deen is similar to that who clenches his fist on a hot coal..." (End)

According to that, having the bridegroom sitting with his bride in a function hall mixed with men and women is forbidden (haram), as well as the bridegroom sitting with his bride in a function hall for the women with the women around them, Maharem and non-Maharem, is forbidden (haram), so if this included the uncovering of the women's awrah and being in a state of *tabarruj*, it is haram more and more...

However, if the function hall has only his Maharem, then he is allowed to enter the hall and sit with his bride and with them and adorn her in jewelry and then leave, and then afterwards the other women may enter.

### **In conclusion:**

1. Mixing between men and women in the wedding function halls is not allowed whether the awrah are uncovered or not, and if the forbidden awrah are uncovered then the haram is even worse.

2. The bridegroom is not allowed to enter the function hall of the women in order to sit with his bride as long as the women foreign to him are in the hall, even if he informs the women to cover themselves before he enters, and they don't come near the bridegroom except for his Maharem... as long as the foreign women are in the function hall and in their seats watching him; meaning in the hall, it is not allowed.

3. It is allowed for the bridegroom to enter and sit with his bride in the function hall if a certain time for only the Maharem has been allocated, by which no one else other than the Maharem are in the hall throughout his entrance and his sitting with his bride, then the bridegroom leaves afterwards and the rest of the women enter after he leaves.

**Your brother,**

**Ata Bin Khalil Abu Al-Rashtah**

07 Muharram 1437 AH

20/10/2015 CE

**The link to the answer from the Ameer's Facebook page:**

<https://www.facebook.com/Ata.abualrashtah/photos/a.154439224724163.1073741827.154433208058098/505409462960469/?type=3&theater>

# The Pakistani Army Must Mobilize to Syria under the Leadership of a Rightly Guided Khaleefah, not under the Crusader Leadership

Director General of Inter-Services Public Relations Lieutenant-General Asim Bajwa declared at a 22 November press conference, held at the end of the visit by the army chief to Washington this week, that Pakistan will not send its troops for any mission outside the region, "We are not looking for any involvement outside our region", he said. This statement comes following a call from the UN Security Council on Friday, 20 November, for all states to take the necessary steps to fight "terrorist organizations" in Iraq and Syria and to eliminate the strongholds of the "extremists" in the territory of these two countries.

The traitors in the political and military leadership of Pakistan never deny the Crusader America and the so-called international community Crusader when they demand service to secure colonialist interests, yet they do never serve one cause of Islam and Muslims, betraying them always. The traitors in political and military leadership have transformed the Muslim Pakistan Army into a mercenary force to serve the Western Crusader colonial interests around the world. Previously the armed forces' intelligence, the ISI, was used to supervise and organize the tribal Muslims so as to remove the influence of Soviet Union from Afghanistan and establish American hegemony there instead and today it is being used to protect the American occupation from resistance from the same tribal Muslims. Moreover, Pakistani troops have been sent all over the world under the leadership of the United Nations to further conspiracies against Islam and Muslims so as to maintain the colonial influence in those areas. Will the

traitors in the political and military leadership deny America and its crusader alliance this time by refusing to send any troops for fighting the Muslims of Ash-Sham for the benefit of the kuffar?! Or is Bajwa's statement merely part of the build-up to send Pakistani troops to Syria, by testing public opinion and preparing the regime for that which America needs again?!

RasulAllah (saaw) said, لَا تَقُومُ السَّاعَةُ حَتَّى يَنْزِلَ الرُّومُ بِالْأَعْمَاقِ أَوْ بِدَابِقٍ فَيَخْرُجُ إِلَيْهِمْ جَيْشٌ مِنَ الْمَدِينَةِ، مِنْ خَيْبَارِ أَهْلِ الْأَرْضِ يَوْمَئِذٍ، فَأَذَا تَصَافَوْا، قَالَتْ الرُّومُ: خَلَوْا بَيْنَنَا وَبَيْنَ الدِّينِ سَبِوًا مِمَّا نَقَاتَلُهُمْ، فَيَقُولُ الْمُسْلِمُونَ: لَا، وَاللَّهِ لَا نَخْلِي بَيْنَكُمْ وَبَيْنَ إِخْوَانِنَا، فَيَقَاتِلُونَهُمْ، فَيَنْهَزِمُ ثَلَاثٌ لَا يَتُوبُ اللَّهُ عَلَيْهِمْ أَبَدًا، وَيُقْتَلُ ثُلُثُهُمْ، أَفْضَلُ الشُّهَدَاءِ عِنْدَ اللَّهِ، وَيَفْتَتِحُ... الثَّلَاثُ، لَا يُفْتَنُونَ أَبَدًا “The Last Hour would not come until the Romans would land at al-A’maq or in Dabiq (Dabiq is a town near Aleppo). An army consisting of the best (soldiers) of the people of the earth at that time will come from the city (to counteract them). When they will arrange themselves in ranks, the Romans would say: “Do not stand between us and those (Muslims) who took prisoners from amongst us. Let us fight with them”; and the Muslims would say: “Nay, by Allah, we would never get aside from you and from our brethren, such that you may fight them.” They will then fight and a third (part) of the army would run away, whom Allah will never forgive. A third (part of the army) which would be constituted of the best of martyrs before Allah (swt), would be killed and the third who would never be put to trial would be victorious....” [Sahih Muslim].

If those who run away from battle against the Romans in the blessed land of Sham will never be forgiven by Allah (swt), what of those

fighting the best of the soldiers of the people of the earth!? Such fighting is no less than a grave sin that invites the sending down of the wrath of Allah (swt) and the curse of Allah swt on those who fight them! So we warn the traitors in the political and military leadership from repeating betrayal of Islam and Muslims by even considering sending our troops to fight our people in the Blessed Land, under the pretext of "anti-terrorism", whilst they know for sure that they will not send our troops to fight "terrorism", which is an evil creation of the West itself, rather they will be sent to fight the best soldiers of the people of the earth, the sincere who have been fighting the forces of evil that the world has sent to the land of ash-Sham to abort the revolution whose motto is "الأمة تريد خلافة من جديد" "The Ummah wants the Khilafah again."

**O the Sincere of Pakistan Army!** Repeatedly the people of ash-Sham, including the people of Palestine, have called upon you to secure victory for them against America and the Jewish entity but you did not grant them victory because of the shackles that the cowards in your leadership bind you with. So you must break the shackles, uproot the traitors and give Nussrah to Hizb ut-Tahrir for the establishment of the Khilafah on the Methodology of the Prophethood in Pakistan. Then, and only then, will a Khaleefah lead you to grant victory to the people of ash-Sham, and you will be of those who say: "Nay, by Allah, we would never get aside from you and from our brethren that you may fight them." So you will overpower the tyrant of Syria, fight the Jews and liberate Masjid Al-Aqsa, so that you perform Salah within it, with a Rightly Guided Khaleefah as your Imam. And by Allah (swt) were you to do so you would achieve success in this life and bliss in the Hereafter, for you would be either of "أَفْضَلُ الشَّهَدَاءِ عِنْدَ اللَّهِ" the best of the martyrs before Allah" or of those made victorious of Allah (swt) who "لَا يُفْتَنُونَ أَبَدًا" will never be put to trial." And we have confidence that you, with the help of Allah (swt) who secured the defeat of the Confederates decisively, are fully

capable of such victory. So is not the time, now?

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

#### **Continued from Page 18**

One thing that is clear from this visit, is that it is Pakistan not US, who holds the key to the situation in Afghanistan. It is highly unfortunate that despite this enormous advantage, the traitors in Pakistan's political and military leadership are using the strength of Pakistan and its armed forces to maintain and expand the influence of US, an open enemy of Muslims and Islam, in this region. Instead this strength should have been used to bring together the people of Pakistan and Afghanistan under a single leadership, a Khaleefah, who will then quite easily expel America and bring back peace and economic prosperity to this region.

So the Nawaz visit to the US only further reinforced Pakistan's slavery to US. This will only result in further misery for the well over half billion Muslims in South and Central Asia. The only way forward is to establish the Khilafah and bring together the people of Pakistan and Afghanistan, by erasing the Durand line, erected by the British Raj, and then this tide must engulf the whole Muslim world from Central Asia to the Far-East and from the Middle East to the Sahara desert. And Pakistan possesses the capability and capacity to make it happen.

# The Latest Developments in the Syrian Arena, and are the Paris Attacks connected to them?

## Question:

The Syrian airspace, especially after Russia's brutal aggression on Syria, has become a militarily arena for American, Russian, Syrian and other aircrafts, in addition to the military conflict on the ground. Successively, the political talks have escalated in Vienna 1, Vienna 2 and Vienna 3 in addition to the side talks... My question is why hasn't there been a military clash between these aircrafts in the air even though they are carried out by different countries? And why was this military escalation accompanied by a political escalation? Finally, what is the expected solution to the issue of Syria? Will the Paris attacks on Friday 13/11/2015 that took place three hours before the Vienna talks on 14/11/2015, affect the solution to the issue of Syria? Or are they irrelevant and that the synchronization of events was a coincidence? Please provide me, without delving into deep political analysis, with a simple answer easy for me and the general public to understand, Jazak Allah Khair.

## Answer:

I will begin from where you ended your question. If what you meant by simplifying the answer for it to be clear without confusion or ambiguity, and with clear indications and not shrouded in inference or so ... However this is what distinguishes our publications, whether it is a leaflet, or a statement or an answer to a question. But if what you mean by

simplification is not to consider the introductions to issues and their backgrounds, and not to explain its reality and its causes, then this does not occur in political crisis, because the answer must be built on information with the most likely validity or accuracy. It would not be accurate if the reality is not studied thoroughly and the motives and its causes and relevant evidences... otherwise the answer would be superficial or based on whims, and this is avoided in our publications. However we are keen in having the correct and straightforward answer to the best of our ability. Perhaps after reading this answer, you may see the sincerity and correctness of our answer, Allah willing. This is the answer to the branches of your question:

First, the subject of no clashes:

Yes, the states differ in their names and locations, but have the same and one mark on the subject of the Syrian crisis, and even their lines are organized, here are the details:

1. As for the regime in Syria, it is a loyal agent to America, both in the reigns of Bashar and his father. It preserves America's interests and the interests of the Jewish state... and the withdrawal of Hafez from the Golan Heights and handing it over to the Jews, then making it a safe zone for Jews for about forty years, and the participation of the regime in America's coalition during the second Gulf War in 1991, and then the talks and conspiracies run by America in the region and the regime becomes one of its instruments which is fully controlled and disciplined by the American policy... All of



## Q&A: The Latest Developments in the Syrian Arena

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which makes the Syrian flight operations of aggression on the people as part of the American policy thus it does not approach the US aircraft, but carries out its mission within a drawn line. And what was published over the past year at the start of the US military coalition's operations in Syria is that the regime was notified of the operations, this saves any further clarification.

2. As for the Russian aggression against Syria, it is by an agreement with the United States and the coordination between the two side's planes, we have explained it in our publication on the subject dated 11/10/2015, and I will quote from it what is relevant: [This was a disaster for America as it had presented itself as being with the revolutionaries and as such it would be difficult to fight against them openly. They were bringing serious harm onto the regime whilst the American replacement had not yet matured. This then is where the dirty hellish ploy of Russia undertaking its task came to play. Its role is to support the regime openly and to oppose the revolutionaries openly whilst being at war with them is justified in their view. This is whilst the regime was prepared to summon Russia through American instruction and this is exactly what came to pass... As such Russia agreed to play this evil dirty role in Syria in service to America! ...

The Russian air assaults by air, sea and even by land through their bases and consultants is being undertaken in coordination with America... then every sane person comprehends that if the planes of the two states are circling in the same sky, this means that it is happening either through coordination between them as two friends or it means that there is a war taking place between two enemies where they are clashing with one another and pelting each other with missiles

like the reality of any other war. However they are two friends who are coordinating the skies between them in order to accomplish one single objective and not two different ones. Statements that have been made by the two sides confirm such coordination. The Russian Foreign Ministry said in a statement it published upon its internet site on Thursday 08/10/2015, "In line with the authorisation of the Russian President Putin and his American counterpart President Barack Obama at the end of their meeting on the sidelines of the UN General Conference, the two respective foreign ministers sought to finalise discussing the ways of settling the situation in Syria, which from one angle includes the necessity to avoid accidents happening in the sky above Syria in addition to strengthening the political settlement in Syria in accordance to the Geneva declaration on 30/06/2012". The statement added that the two ministers: "Also sought to present steps for implementing the Minsk agreements in respect to Ukraine that was signed on the 12th of February..." (Al-Hayat: Electronic copy, Wednesday 7 October 2015)... [End of quote], and I add:

A. Russia's aggression on Syria in 30/9/2015 directly preceded the Obama-Putin meeting on 29/9/2015, and the meeting lasted 90 minutes; the Ukraine crisis has occupied the first part of it, while the two presidents focused on the situation in Syria in the remaining part. The results of this meeting were seen immediately "on 30/9/2015 the Russian Federation Council agreed unanimously on Putin's request to use the Russian Air Force in Syria." (Russia Today, 30/9/2015)

B. Even the sites that were hit by Russia in Syria were mostly in agreement with America, CNN reported on 4/10/2015: "Gen. Andrei Kartaplov, the military official in the leadership of the Russian Army General Staff

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said on Saturday evening 3/10/2015: The areas that have been targeted by the Russian air force in Syria were introduced to Moscow as areas harboring terrorists only, by the US military command. The official continued to say as quoted by the Russian agency Tass: "The United States of America notified us via common connections that no one exists but the terrorists in these areas."”

C. The strong coordination between the Russian and American aircraft in the skies of Syria has been even described as training: “The US Department of Defense, Pentagon announced on Tuesday 3/11/2015 that the Americans and the Russians tested successfully a mechanism allowing their pilots who carry out operations in Syrian airspace to communicate directly to avoid any accidents. Pentagon spokesman Geoff Davis said that the American fighter jet "conducted a communications test on Tuesday, which was prepared with the Russian fighter jet" in Syrian airspace, pointing out that the test lasted "three Minutes "and" achieved its objectives ".... For its part, Russian news agencies said, citing a general in the Russian armed forces saying that the US and Russian air forces have conducted joint training in Syria on Tuesday.” (Al-Arabiya Net, 03/11/2015)

Accordingly, the US and Russian aircraft fly in a safe air space from all parties: the American aircrafts bombs Syria with the knowledge of the tyrant regime, the Russian aircrafts bombs Syria with the knowledge of the Syrian regime as well... and the Russian aircrafts roam the skies in Syria in agreement with the United States, and full coordination between the US and Russian air forces... Thus, their collision is out of the question because those who roam Syrian airspace are close allies, their target is Islam and Muslims: **فَاتْلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ** (May Allah destroy them; how are they

deluded?” [At-Tawba:30]. If the harmony between them ends then their collision will be probable.

Second: Accompanying political actions with the military operation:

As is it is known, the regime in Syria is a humiliated agent to America, which considers Syria as the area of its influence that serves its interests, and it is now aware that Bashar has fallen or almost is in a position that compromises his service to the interests of American service, it is looking for an alternative agent to succeed him, and is afraid that he is toppled before it can find a successor... That is why they support him in various ways, including the military actions to achieve two things:

Firstly: To support the tyrant Bashar and prevent his fall before America finds the alternative successor agent to the former agent, and to prevent the occurrence of a vacuum being filled in a way not according to America’s calculations... Secondly: To continue with the successive pressure on the people of Syria to accept the alternative made by America from the coalition and factions that they call “moderate”, and some of the regime’s aides.

That is why there are diverse methods in the military actions led by the United States in Syria, whether belonging to Iran or to its party or to its collaborators or to Russian forces recently, and all are for this purpose, which is to create the atmosphere for a political action to achieve America's interest in the first degree, and consolation to Russia for an easing of sanctions and the issue of Ukraine... Hence there was the escalation in military actions to create the political climate. And following up on the events of this matter, this will be seen

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clearly; there were successive meetings together with the military actions:

- On October 23/10/ 2015, the first Quartet (Russia and the United States, Saudi Arabia and Turkey) meeting was convened. "The Russian Foreign Minister Sergei Lavrov said, "The participants in the Saudi Russian, American, Turkey quartet meeting in Vienna on Friday, 23 October, agreed on the external support for the political process in Syria... and stated that all ministers agreed on the need to preserve Syria as united, secular, and sovereign." Kerry described the meeting of the four ministers in Vienna as "constructive and fruitful". Kerry said that Tehran may receive a proposal to join the negotiations of settlement of the Syrian crisis, according to Bloomberg news agency from the American official..." (Russia Today, 23/10/2015).

- On the evening of 29/10/2015, the Quartet's second meeting was held, "It finished in Vienna on Thursday night / Friday 30/10/2015, the meeting of the Quartet gathered the foreign ministers of Saudi Arabia, Turkey, Russia and the United States on ways to find political solution to end the crisis in Syria, without any statements by the four ministers to the media at the end of the meeting... and the US Secretary of State, John Kerry, met with his Iranian counterpart, Mohammad Javad Zarif, and said that the Vienna talks will not lead to immediate political solution, but it may be the best chance to save Syria from hell." (Al-Arabiya Net, 29/10/2015)

It is noticeable here America is keen to conduct the meetings with its alliances and followers, Russia, Turkey, Saudi Arabia and Iran, in order to complete the group, and then proceed with the American plans without the disruptions of Europe! It was keen to invite Iran to the meetings: "America announced on

27/10/2015 that it has been invited Iran to attend the conference in Vienna, and the spokeswoman of the Iranian Foreign Ministry, Murdhiya Afkham, declared immediately, saying: "We have received the invitation, and it was decided that the Foreign Minister will participate in the talks." (The Middle East, 28/10/2015). Not only that, America tried to exclude Europe from the first meetings and even get rid of the European disruptions during the negotiations and that the negotiations continue in the presence of its alliances and its followers, and this annoyed France, and as a reaction its foreign minister was invited to a working dinner on 27/10/2015. Fabius said that a "working dinner" will be held at the headquarters of the Foreign Ministry in the presence of "France's partners in dealing with the Syrian crisis," and he added that the meeting will discuss ways for the political transition for a united, democratic Syria respectful of all components of the people, as well as support our war on terrorism." But America was not interested as it sent its Deputy Secretary of State, Tony Blinken, instead of John Kerry." (BBC, 27/10/2015). It is apparent that the French meeting was just an attempt to reserve a seat in the negotiations in Vienna.

America almost succeeded in continuing the exclusion of Europe if it wasn't for the outbreak of the Syrian refugee crisis and the transition of its effects to the heart of Europe, it was even said that the refugee crisis made the Europeans forget the Greece crisis. And it was focused upon in the European media during the last four months, particularly from Britain and France, and the crisis has escalated in Europe, and became the reason for Europe especially France and Britain, to be involved in the Syrian crisis. The European presence became inevitable in the meetings regarding the Syrian crisis, however, it is clear to the observer that the real talks are between America and its

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alliances and its followers "Russia, Saudi Arabia, Turkey, and Iran."

- On 30/10/ 2015 a large meeting of the seventeen countries was held and Europe took part in it as well as other countries... as well as the United Nations representatives, the European Union, and the Arab League... but it was known that the actual leader in the course of the meetings is America and alliances and its followers!.

One of the highlights reported about this meeting: "The new negotiations on the Syrian crisis in Vienna began this morning with the participation of about twenty... including Iran, in an effort to reach a political solution to end the crisis and ensure the departure of Assad through a transitional phase.. and in the meeting and many delegations participated from the United States, Russia, Saudi Arabia, Turkey, China, Britain, Germany, France, Italy, Lebanon, Iran, Jordan, Qatar, Egypt, Oman, Iraq and the UAE, along with the United Nations and the European Union. This is the first talks on Syria, involving Iran along with global and regional powers seeking to resolve the Syrian crisis." (Al-Jazeera Net, 30/10/2015). This meeting was closer to a meeting to satisfy, especially to Europe... and it was announced that the next meeting will be held in two weeks.

- On 14/11/2015 a meeting was held and in its statement contained: "The statement said that representatives of the 17 countries in addition to the European Union, the United Nations and the Arab League agreed during the Vienna meeting on a specific timetable for the formation of a transitional government in Syria within six months and to hold elections within 18 months despite the continuing dispute over the fate of Bashar al-Assad. The Vienna International meeting began on Saturday, in the presence of the United States and Russia, in an

effort to find a political solution to the conflict in Syria against the backdrop of unprecedented attacks in Paris and disagreements regarding the fate of Bashar al-Assad, based on a diplomatic source. This is the second international meeting within 15 days; it comes hours after the Paris attacks which have left at least 128 dead." (Al-Arabiya Net, 14/11/2015 Vienna - AFP).

"The German minister also said, "Although it still seems far-fetched, but that all parties gathered around the table"... For his part, Kerry said in a joint press conference in Vienna with his Russian counterpart Sergei Lavrov, and the Special UN envoy to Syria, Staffan de Mistura: The five permanent members of the United Nations Security Council agreed to issue a decision in favor of a cease-fire in Syria, and to hold elections within 18 months." (Emirates Today, 14/11/2015).

Thus, the ongoing military actions and negotiations are continuing and all led by American to achieve both goals mentioned above:

First: To support the tyrant Bashar and prevent his fall before America finds the alternative the successor agent to the former agent, and to prevent the occurrence of a vacuum that can be filled in a way not in accordance to the American calculations...

Second: To continue with the successive pressure on the people of Syria to accept the alternative made by America from the coalition and factions that they call "moderate", and some of the regime's aides.

The American predicament in Syria, is that it is creating multiple alternatives, as it did in the different types of the so-called Coalition and other of its followers and tools, but all of these do not receive acceptance in the inside... Therefore it is stepping up its military actions,



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whether directly from it or from Iran and its party, and recently from Russia, all in an attempt to put pressure on the people of Syria to accept America's creation as an alternative agent successor to Bashar the former agent.

Third: The expected solution in Syria:

A deeper look into the ongoing events in Syria and its related international, regional and local issues cast a light on the expected solution, as follows:

1. The Syrian regime is an agent of America in the era of Bashar and his father before him, and this matter does not need further explanation...

2. The Kaffir colonists depose of their agents once exhausted of its role and become unable to achieve their interests...

3. But at the same time they are keen to get an alternative agent to succeed the former agent...

4. And this is America's dilemma here, the alternatives they created and the coalition is like the magician's spell that never works.

5. America has failed to find the next agent to replace the current agent and it was afraid that Bashar would perish before they find an alternative, and the Muslims fill the void.

This shows that the expected solution is one of three:

- That America continues to stall negotiations in Geneva 1-2-3... Vienna 1-2-3... and its sisters... extending the period of negotiation after a month or two... and find an interim rule for a year or two... Thus, waiting for an alternative acceptable from the people and who can serve its interests, at the same time continue to support Bashar so that he does not perish before his time, through various devilish

supportive means by it and its agents, and Iran and its militias, and Russia and its followers...

- To impose a rule, backed by an international force, or without it, made from its creations from the coalition and moderate factions, and declare a secular state that fights Allah and His Messenger (saw).

- That the sincere people come to power, the people of ash-Sham, the abode of Islam, and they stamp on the Kaffir colonists and their creations and their secularism, and establish the rule of Islam, the righteous Khilafah, and Islam and its people become victorious, and humiliates Kufr and its people, and matters be as Al-Aziz Al-Hakim says:

(وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا)

"And say, "Truth has come, and falsehood has departed. Indeed is falsehood, [by nature], ever bound to depart." [Al-Isra: 81]

And, the people of Ash-Sham and every brother to them in Islam will prevent, by Grace of Allah and His Strength, every rule in the land of Ash-Sham, but the rule of Islam, and every flag but the flag of Al-Uqab, the banner of the Messenger of Allah (saw), the banner of there is no god but Allah and Muhammad is the Messenger of Allah, and then purify the land of Ash-Sham from the abomination of the agents and the colonists.

Fourth: Impact of the Paris attacks and synchronization with the Vienna Conference:

As for the synchronization of the Vienna Conference and the France bombings: the conference took place just hours after the bombings, so the synchronization being intentional is ruled out or that it has an active influence in the Vienna Conference. It is only to the extent of America exploiting the attacks to make France desist from demanding to wage

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a war on Bashar's regime, rather to become preoccupied with fighting what it calls terrorism far away from Bashar, who remains in his position until America finds the alternative. France opposed America in focusing the air attacks on what it calls terrorism, and not targeting the regime and now France has become focused on so-called terrorism and not the regime... All this renders America to work in knitting its threads of plots in Syria to find a secular solution hidden in its sleeve instead of the Khilafah in which the people of Ash-Sham demand. It does that and it is seen as reassuring for the survival of Bashar until it finds an alternative and fulfills its plots, and after he was supported by Iran and its party and the henchmen and followers, and finally by the support of Russia and the aversion of the threat of France on the regime.

This is on one hand and on the other hand, Obama has benefited from these attacks in improving the image of his democratic rule for the elections, it was noted that Obama's statements supporting France in their actions against the ISIS organization and terrorism were mounting remarks! It is as if Obama wanted to appear firm in the fight against terrorism amidst the backdrop of the US election campaigns, and not, as how his Republicans opponents accuse him, that Obama's Democrat government does not stand firmly in the face of terrorism, and this affects the electoral public opinion support for the Democrats. In this context, US Secretary of State John Kerry's statement on Friday 13/11/2015 in Tunisia on the same day that the Paris attacks took place, said: "The days of Daesh are numbered" in his response to the killing of who is known as Jihadi John... America's discussion about the troops that they are training and that they are achieving victories inside Syria against ISIS organization is in the same context.

And there is something that must be pointed out, it is that the West has used the Paris attacks in the "surge" against Islam, claiming that Islam was behind the killing of civilians with the knowledge that it is an established fact that the targeting of civilian non-combatants is considered as illegal from the point of view of Islam, and Islam throughout history. Since the time of the Messenger of Allah (saw), Islam deliberately works to protect the civilian non-combatants from the scourge of war. Islam demands the safeguarding of the vulnerable, the civilians who do not have weapons to defend themselves... and even in wars when meeting the enemy, the Messenger of Allah (saw) used to advise the Islamic Army :

«وَلَا تَقْتُلُوا امْرَأَةً، وَلَا وَلِيدًا، وَلَا شَيْخًا كَبِيرًا»

“Do not kill a woman, or an infant, or an old man”

And the righteous Khaleefs used to advise likewise. Abu Bakr, may Allah be pleased with him, advised his army commander:

وَإِنَّكُمْ سَتَجِدُونَ أَقْوَامًا قَدْ حَبَسُوا أَنْفُسَهُمْ فِي هَذِهِ الصَّوَامِعِ فَأَنْزِلُوهُمْ وَمَا حَبَسُوا لَهُ أَنْفُسَهُمْ... وَلَا تَقْتُلُوا كَبِيرًا (... هَرَمًا، وَلَا امْرَأَةً، وَلَا وَلِيدًا، وَلَا تُخْرِبُوا عُمَرَانًا)

“You will find people who locked themselves up in temples, spare them and leave them for what they locked themselves up for...and do not kill the old, nor a woman, nor an infant, and do not destroy buildings.”

Omar, may Allah be pleased with him, advised his army commander:

لَا تَغْلُوا، وَلَا تَعْدِرُوا، وَلَا تَمْتَلُوا، وَلَا تَقْتُلُوا امْرَأَةً، وَلَا صَبِيًّا، وَلَا شَيْخًا

“Do not transgress, do not betray, do not mutilate, and do not kill a woman, or a child, or an elderly.”

Thus are the Muslims even in their fight. If one of their soldiers while fighting his opponent, and the opponent's sword fell from his hand he will desist from killing him, but rather he would wait until his opponent picked up the sword and then he kills him in pride and face-to-face... Although these are hard facts in Islam and known to the West from the history of the Muslims and their conquests, however they are taking advantage of those events to mobilize hatred against Islam and Muslims, and it is a blind hatred. Had they perpetrated the crime, and they are many, they will not stand at that but they will justify it, and if the Muslims carried out the crime, they pursue the entire Muslim community present in their country. They even attack Islam itself, as is the case these days... It is a blind hatred that will not be extinguished except after the establishment of the Khilafah, and then it will avenge every oppressed from every tyrant, and the light of the Khilafah and its goodness will spread and prevail, not only over the Muslim countries but to every living sane person in this world...

(وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ)

“And Allah is predominant over His affair, but most of the people do not know” [Yusuf: 21]

**6 Safar 1437 AH**

**Corresponding to 18/11/2015 CE**

### **Continued from Page 36**

So it pulled out all of its weapons, used what its colonial mindset came up with of methods, tools and means, and armed all its agents and mercenaries to fight Islam and Muslims. Even the sincere, pious and pure word has become frightening, petrifying them and snatches the sleep from their eyes. So they carried out, through their various intelligence agencies, this rabid campaign, rather they launched their fierce crusade war to close this sincere page, and to mute the sincere voice. But that is further from the truth that they could extinguish the light of Allah or silence the voice of truth?!

(يُرِيدُونَ أَن يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَن يَتِمَّ  
نُورُهُ وَلَوْ كَرِهَ الْكَافِرُونَ \* هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى  
وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ)

**“They want to extinguish the light of Allah with their mouths, but Allah refuses except to perfect His light, although the disbelievers dislike it. It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all religion, although they who associate others with Allah dislike it” [At-Tawba: 32-33]**

# The Viscous and Wrongful Attempts to Link Hizb ut Tahrir with ISIS

## **Osman Bakhash, Director of the Central Media Office**

Considering the latest events of violence taking place worldwide, and the Western regimes exploiting these events in their media in distorting the image of Islam and the military strikes that violated the sanctity of the Muslim lands especially the pure lands of ash-Sham, we in Hizb ut Tahrir (HT) are fully aware of this wider aim at targeting the call for the implementation of Islam through a political entity, which is the distortion of the image of the Khilafah upon the method of the Prophethood and preventing its establishment, demonizing the image of sincere Muslims working for its establishment under the pretext of fighting terrorism.

Hizb ut Tahrir has clearly and publicly stated in its press release, [“Hizb ut Tahrir is a Standalone Political Party, It does not Represent Anyone nor is it Represented by Anyone!”](#) issued 22/03/2013 we are not connected to any party regardless of what it is, neither do we have any organizational relationship with any party, and the Hizb does not have any other branches, sections or organisations. As we insisted in other areas that the alleged caliphate pronounced by ISIS is Islamically illegitimate and does not have legitimate standing from the Sharia components and standards for many reasons, most notably: first the reality of ISIS on the ground is that it is a mere military organization much like the dozens and hundreds of other military organizations seeking to control larger areas of land. It is a militant organization after its announcement as it was prior to it. Second the caliphate is a state where the caliph receives

legitimate bayaah from the Ummah (where the bayaah is given voluntarily and not by force or coercion) provided that this caliphate state has the state components so as to be capable of both implementing the full Islam in governing the welfare of the public and providing the security both internally and fending off any external threat.

## **We in the Central Media Office of Hizb ut Tahrir remind you of the following:**

1. Hizb ut Tahrir is a political party whose ideology is Islam, so politics is its work and Islam is its ideology. The Hizb established in 1953 in Jerusalem at the hands of Sheikh Taqiuddin an-Nabahani (may Allah have mercy on him) spreading to encompass the majority of the Muslim lands and naturally spread by Muslims in the West to clarify the ideology of Islam as a complete and comprehensive way of life. It works within the Ummah (the Muslim people) and together with it, so that it adopts Islam as its cause and is led to restore the Khilafah upon the methodology of the Prophethood and the ruling by what Allah Almighty revealed. Hizb ut Tahrir is a political group and not a priestly one. Nor is it an academic, educational or a charity group nor a militant group employing material tactics or methods .
2. The Aim of Hizb ut Tahrir is to resume the Islamic way of life and to convey the Islamic message to the world. This objective means bringing the Muslims back to living the Islamic way of life in Dar al-Islam, such that all of life's affairs in society are administered



according to the Shari'ah rules, and the viewpoint in it is the "halal and the haram principle" to achieve this goal Islam mandates the establishment of the Islamic State, the Khilafah State, in following the methodology of the Prophet Muhammad (peace and blessings be upon him). Hizb ut Tahrir aims at the correct revival of the Ummah through enlightened thought using political and intellectual struggles .

3. The Methodology of Hizb ut Tahrir - the Party defined its method of work into three stages :

- **The First Stage:** The stage of educational culturing to produce people who believe in the ideas and the method of the Party, so that they form the Party group .
- **The Second Stage:** The stage of interaction with the Ummah, to let the Ummah to carry Islam taking it as its issue, and thus works to implement it in the day to day affairs of life at the level of individual, state and society, and seeking Nusrah (the material support) from the people of power and rank to hand over the rule.
- **The Third Stage:** The stage of establishing government in Muslim lands, implementing Islam generally and comprehensively, and propagating it as a message to the world.

Hizb ut Tahrir does not employ any violent approach in any land to achieve its objectives.

The track record since its foundation in 1953 speaks for itself in this regard.

Hizb ut Tahrir is clear, open and challenging in presenting its thoughts and ideas, both in its struggle against the disbelieving colonialist countries or in its struggle against the rulers. It challenges everybody who disagrees with Islam and its laws, while insisting that only Islam offers the true, universal solutions for humanity.

For any more information about the aims and activities of Hizb ut Tahrir worldwide, please refer to our official websites and publications also available on our site: [www.hizb-ut-tahrir.info](http://www.hizb-ut-tahrir.info) Please feel free to contact our official Media Office Spokespersons and Representatives of Hizb ut Tahrir throughout the world for any further information.

So they carried out, through their various intelligence agencies, this rabid campaign, rather they launched their fierce crusade war to close this sincere page, and to mute the sincere voice. But that is further from the truth that they could extinguish the light of Allah or silence the voice of truth?!

(يُرِيدُونَ أَن يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَن يُنِيمَ  
نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ \* هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى  
وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ)

**“They want to extinguish the light of Allah with their mouths, but Allah refuses except to perfect His light, although the disbelievers dislike it. It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all religion, although they who associate others with Allah dislike it” [At-Tawba: 32-33]**

# Fierce Crusade Against Hizb ut Tahrir's Electronic Sites, Followed by Closure of the Ameer of Hizb ut Tahrir's Page on Facebook

## **Osman Bakhsh, Director of the Central Media Office**

Since the occurrence of a series of armed and coordinated attacks, which included shootings, bombings and hostage-taking in the French capital, Paris on Friday evening, November 13, 2015, a global campaign was announced to strike ISIS websites. It included the official sites of Hizb ut Tahrir, the Islamic political party that does not adopt armed actions, since this violates the legitimate (Shari'i) methodology that it follows. Its websites were included within the list of targeted addresses, despite the fact that Hizb ut Tahrir has repeatedly declared and in various situations, its rejection of the method and the approach of ISIS, and that it has no relation or any organizational links with it. Nonetheless, some international authorities deliberately fight against Hizb ut Tahrir within its declared war against Islam and Muslims.

Yesterday on Tuesday, 01/12/2015 at 4:00 pm, the Facebook administration took it upon itself to delete the Facebook account of the eminent scholar Sheikh Ata Bin Khalil Abu al-Rashtah, Ameer of Hizb ut Tahrir, and the closure of his page, despite the fact it was highly active and dynamic. It contained daily interaction, whether in the form of numerous varying questions ranging from political, intellectual and doctrinal/fiqhi sent to the Ameer of the Hizb, trusting in him, and his knowledge and insightful opinion, as well as the extensive likes, shares and comments on his

posts. The number of participants in the page exceeded 263,500 people. This disturbed the sleep of the oppressors and pushed them to sharpen the tongues of hatred and spite against Islam and the carriers of its call. So they launched an organized and fierce campaign of negative notifications against the page, for about ten days continuously and tirelessly.

Noting that we have sent to the Facebook management a message objecting the closure of the page, and we notified them that we never received any indication for an explicit reason to close the page. But the Facebook management did not respond to our letter, rather it insisted on closing the page! This indicates that the page closure was arbitrarily, and without due cause, rather it was out of spite for Islam and Muslims.

The closure of this pious and sound page is part of the malevolent Kaffir crusade war against Islam and Muslims, because it delivers the pure and clear Islam as it was revealed to the Prophet Muhammad (peace be upon him), and clear honest political views orienting the compass of Muslims to the correct destination so that they know their friend who works for their own good, from their lurking enemy.

The Kaffir West plots against this untainted call, thinking it is able to extinguish its light or conceal it from the people, after the call has made it sleepless and restless, causing it great distraught.

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# Government's Collapse Reaches Unprecedented Level

Media office in Pakistan

Local Pakistani television reported on Friday, 27 November 2015, that the Counter Terrorism Department (CTD) has arrested the alleged Karachi head of Hizb ut-Tahrir Saham, Qamar of Gulshan e Iqbal, Karachi, and also that earlier counter-terrorism forces and intelligence agencies have arrested seven members of the party from Lahore in a joint operation. CTD Operation-I incharge SSP, Usman Bajwa, commented that Saham Qamar "was instigating the people associated with important educational institutions and other vital institutions against the country's laws and the mode of governance,"

Saham was abducted a month ago, on 27 October and for all that time remained in the dungeons of the criminal agencies of the government. Alhamdulillah we are grateful for our brother Saham for the disclosure of his arrests as these agencies have gone back to the style of the sincere of the Ummah and hiding them from view, as is still occurring with the official spokesman of **Hizb ut-Tahrir** in Pakistan, Naveed Butt, who was kidnapped by these agencies over three and a half years ago, yet the agencies have still not even acknowledged his abduction, perjuring themselves repeatedly before the courts of law. Is instigation against this law of the jungle a crime?! Or is instigation against such a mode of governance that treats the loyal to Allah (swt) as a criminal, itself a crime?! If this government for a moment came to its senses enough to realize that its own repressive policies instigate acts of reprisal from some frustrated people who cannot stomach the outrageous injustice and as such the Raheel-Nawaz regime itself is wholly responsible for instigation of such acts of reprisal. Since the government and its laws are not just, the people

become strongly instigated against the government and its repressive agencies, increasingly turning Pakistan into a failed state. Moreover, rather than acting justly, the regime implements the policies of the Crusader West in the persecution of Islam and Muslims, whether they are politicians working for the revival of the Ummah such as **Hizb ut-Tahrir** or those who are engaged in Jihad under the banner of the National Action Plan, an American plan from inception through to implementation.

At a time when Muslims are killed all over the globe, with Chinese atheists killing Muslims in East Turkistan, Russians massacring Muslims in Syria, Jews killing Muslims in the blessed land of Palestine, Bhuddists killing and burning Muslims in Burma, Hindu mushrikeen slaughtering Muslims in Kashmir and persecuting them all over India, Americans killing Muslims in Afghanistan and Iraq and everywhere else which is within the reach of their sinful hands, none of this is considered a "crime" by the Raheel-Nawaz regime because Muslims are being killed and instead the government considers it a "great victory" to arrest one of the members of **Hizb ut-Tahrir**, from amongst the sincere advocates for the establishment of the Khilafah, whose establishment will truly be a great victory against the Americans, Jews, Hindus, Buddhists and Chinese! Regarding the regimes lowly stance we simply recall the Hadith of RasulAllah (saaw), «إِنَّ مِمَّا أَدْرَكَ النَّاسُ» "Among the words of the earlier Prophets that still remain with people are: If you feel no shame, then do as you wish." Bukhari.

**O Muslims in general, and the people of power and strength in particular!** The government is reaching the depths of collapse

and failure, there is not a major sin remaining for it to commit, it did not leave a sanctity without violation, it smashes Islam and ruling by it against the wall, it abandons the Muslims of Pakistan as well as those in regions near and far and there is little for it left to do but erecting crosses on the minarets of the mosques, may Allah (swt) forbid. This miserable situation demands from all of you to work to uproot the regime and replace it with the Khilafah on the Methodology of the Prophethood, making this issue a vital issue, sacrificing wealth and lives in its cause. For this we invite you all to stand

shoulder to shoulder with **Hizb ut-Tahrir**, granting it support, until Allah (swt) causes the truth to prevail and smashes falsehood to smithereens. RasulAllah (saaw) said, «خيارُ أُمَّتِكُمُ الَّذِينَ تُحِبُّونَهُمْ وَيُحِبُّونَكُمْ، وَيُصَلُّونَ عَلَيْكُمْ وَتُصَلُّونَ عَلَيْهِمْ، وَشِرَارُ أُمَّتِكُمُ الَّذِينَ تُبْغِضُونَهُمْ وَيُبْغِضُونَكُمْ، وَتَلْعَنُونَهُمْ وَيَلْعَنُونَكُمْ» "The best of your leaders are those whom you love and who love you, whom you pray for and who pray for you, and the worst of your leaders are those whom you hate and who hate you, whom you curse and who curse you..." [Sahih Muslim]



# Sincere Muslims must not be Punished Because They Love Islam

In cities across Pakistan, families, relatives and friends of the victims of National Action Plan held demonstrations. Demonstrators were holding banners and placards declaring: **“Raising the word of truth and calling towards Islam and Khilafah is not a crime”**, **“Why oppress those who call for Islam in a country established in the name of Islam?”** and **“Release Our Loved Ones”**.

These demonstrations are proof of the fact that thousands of people, who love Islam, are arrested across the country under the Anti-Terrorism Act and Protection of Pakistan Act and lying in jails for many months now. So far they have neither been granted bail nor prosecuted in the courts, or given a chance to establish their innocence. These demonstrations are also proof of the fact that rulers are not concerned about the pain and dire economic hardship faced by the families as their sole bread earners are behind bars. It is like the collective punishment in the time of the British Raj, where the occupation forces tried to demoralize Muslims.

Hizb ut-Tahrir sympathizes with the victims of National Action Plan and supports their families and assures them that Hizb will continue to support them in exposing the oppression of the rulers. Hizb ut-Tahrir warn the rulers that the use of force is only increasing

hatred towards them and their oppression is becoming more and more known. Therefore, in order to save themselves from the wrath of the Ummah and Allah (swt), they must end this flagrant oppression and free those people who are sincere to Islam. And if they don't, then no one can save them when soon the time that was extended to them by Allah (swt) expires and they are seized from where they did not expect.

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ

“Rather We hurl the truth at falsehood, then it takes out its brain” (Al-Anbiyaa:18)

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



Protest in Karachi





Protest in Karachi



Protest in Lahore



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