

NUSSRAH

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**SEEKING NASR
(VICTORY) IN
RAMADHAN
DEMANDS
NUSSRAH**

**RAHEEL SHARIF'S
KASHMIR POLICY**

**BLOOD MONEY
IN ACCIDENTAL
KILLING**

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

**TAFSEER AL-BAQARAH
AYAAT 135-138**

**LET THE JUST SPEAK
NOW IN FAVOR OF THE
HONORABLE
ADVOCATES OF THE
KHILAFAH**

**POLITICAL
DEVELOPMENTS IN
RESPECT TO SYRIA
AND LIBYA**

Nussrah Magazine Issue 30
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The Soul of Pakistan is Islam

The despicable bombing of a busy park in Lahore in March, which killed more than 70 people, most of them women and children, more lethal than the attack in Brussels a few days earlier, and again a shadowy organization claimed responsibility. As if all this were not enough, on the same day that the Lahore bomber struck, riot police in the capital, Islamabad, were trying to control a significant demonstration against Mumtaz Qadri's execution.

As Pakistan burns in the fires of chaos, it is critical to separate colonialist agendas from our own requirements. Yes, quite right, we are in the middle of a battle for the soul of Pakistan. However, it is essential to keep what that soul is clearly in mind, lest we are seduced into striking at that very same soul, rendering Pakistan lifeless. So, let's be clear and say it loudly and proudly. The soul of Pakistan is Islam. It is Islam that motivated the Muslims to lead and give form to an Indian resistance against the colonialist British. It is Islam alone that inspired great sacrifices to establish Pakistan, a state created in the name of Islam and that too in Ramadhan. It is Islam that ensures success for any Pakistani cause, from matters engaging Indian forces and building nuclear weapons, to providing earthquake relief and treating cancer patients. It is Islam that condemns attacks on civilians, even in the heat of war. It is Islam that condemns wars of Fitna between Muslims. It is Islam that demands the protection of non-Muslims and unreservedly condemns sectarian violence. It is Islam that condemns blasphemy and compels the judiciary to hold any ruler to account over it, stemming the need for any vigilante action from its root.

And, yes, it is Islam that demands fighting against hostile enemy forces, whether in Afghanistan, Kashmir or indeed anywhere

else. This is why Muslims all over the world during Ramadhan remember with pride the Battle of Badr, the Opening of Makkah and the Battles of Hiteen and Ein Jalut. Here, we have arrived at the critical matter that the regime and its colonialist benefactors want us to close our eyes to. But how can we? Fighting against occupying foreign forces is part of Islam. No need to say that again, really, for we in Pakistan know that well. Indeed, what need would there ever have been for Pakistan to be created in the first place, if that were not the case? Why else did the Muslims lead a fierce resistance against the British enemy forces and sacrificed in its cause? Thus, there is a clear distinction between those that are striking American occupying forces in Afghanistan or India's occupying forces in Kashmir and the despicable perpetrators of attacks on women and children. Blurring that distinction and lumping them altogether, crudely and dishonestly, is something that only suits Washington and its local front-men within the current Pakistani regime.

Eyes have opened and more are opening to what's really going on. Yes, there is a battle for the soul of Pakistan. The regime and its foreign backers are bent on striking at that soul. It falls upon us, each and everyone of us, to preserve that soul. Such preservation can never be realized by Democracy, as has been seen clearly by the actions of the current regime. Only Islam's own ruling system, the Khilafah, can preserve and protect Islam as it did throughout the ages. So let us this Ramadhan honor the soul of Pakistan, Islam, and move to restore the Khilafah (Caliphate) on the Method of the Prophethood.

As Pakistan burns
in the fires of
chaos, it is critical
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Tafseer Al-Baqarah: 135-138

Sheikh Ata Bin Khalil Abu Al-Rashtah:

﴿وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ * قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ * فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ * صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عَابِدُونَ﴾

"They say, "Be Jews or Christians [so] you will be guided." Say, "Rather, [we follow] the Millah of Ibrahim, upright, and he was not of the polytheists." Say, [O believers], "We have believed in Allah and what has been revealed to us and what has been revealed to Ibrahim and Ismaeel and Ishaq and Yaqub and the Descendants and what was given to Musa and Esa and what was given to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [in submission] to Him." So if they believe in the same as you believe in, then they have been [rightly] guided; but if they turn away, they are only in dissension, and Allah will be sufficient for you against them. And He is the Hearing, the Knowing. [And say, "Ours is] the casting by Allah. And who is better than Allah in casting? And we are worshippers of Him." [Surah al-Baqarah: 135-138]

Allah (swt) clarifies in these verses the following:

1. After Allah (swt) repudiated their claim about Ibrahim and Yaqub - peace be upon them both - and clarified the invalidity of their saying that they were Jews or Christians, in the preceding verses, Allah (swt) then repudiated their call to their religion, that it is distorted and invalid and that is what they had been saying.

The Jews said follow our deen for it is the best and the Christians said follow our deen for it is the best. So Allah (swt) repudiated this call of theirs as invalid and He (swt) inspired His Prophet (saaw) to say to them that instead the Truth is to follow the Millah of Ibrahim (as) who left every false and twisted religion from the invalid religions for the sake of the Deen of Truth.

In this exposing of the Jews and the Christians regarding the falsehood of their religion, is that they are Polytheists who have distorted their religion **يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ** "They distort words from their [proper] usages." [Surah Al-Maaida 5:13]. And similarly, they also attributed to Allah (swt) a son, as to what they describe, **وَقَالَتِ الْيَهُودُ عُزَيْرٌ** "The Jews say, "Ezra is the son of Allah"; and the Christians say, "The Messiah is the son of Allah." [Surah At-Tawba 9:30]

Ibn Jarir narrated that Abdullah bin Soria Al Awaar said to the Prophet (saaw): "There is no guidance, but for what we are upon and follow O Muhammad they adopt. And the Christians say like that Allah revealed" And the Christians said something similar so Allah (swt) revealed **قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ** "Say, "Rather, [we follow] the Millah of Ibrahim, inclining toward truth, and he was not of the polytheists." Which is a response to this statement of theirs and a demonstration of its invalidity. It is also Dalaalatul Ishaara **دلالة الإشارة** (Evidence of Indication) that Ibrahim is neither a Jew nor a Christian and his Millah is other than their Millah.

(حَنِيفًا) "upright/inclined" is inclined away from the false religions to the True Deen, and Ibrahim - peace be upon him - was named

Haneef (upright/inclined) because he inclined to the True Religion and submitted himself to Allah (swt).

In origin (The inclined) is inclination or direction and from its usage is the club foot (رجل حنفاء) and the clubfooted (رجل أحنف) where both feet are turned towards each other along with their toes.

2. Then Allah addresses the believers, that they believed in Allah and what was revealed to Ibrahim, Ismaeel, Ishaq and Yaqub and the sons and grandsons of Yaqub, and what was revealed to Musa and Esa (as), and every Prophet without discriminating amongst them in Prophethood, thus, we do not believe in some of them and disbelieve in others, as do the Jews and Christians, rather we believe in all of them and we submit to Allah (swt), subservient and obedient to Him.

So if the Jews and Christians had believed in such a belief, i.e. in Allah (swt) and all His Messengers and all that He revealed to His Messengers, they would be of the guided. However if they turned away from that and believed in some of the messengers and disbelieved in others, and believed in some of what Allah has revealed and altered and changed some as they do- they will not harm you in any way - which is an address to the Messenger of Allah (saaw) - Allah (swt) will grant you authority over them and Allah listens to all that they have to say of calumny against Him (swt) and He is knowing of what they hide of harmful machinations against Islam and Muslims.

Allah (swt) has fulfilled His promise to His Messenger (saaw) and strengthened him against his enemies, particularly the Jews, and that was so in the punishment Bani Qayniqaa'a, the killing Qurayza, the exile of Bani Nadeer, the elimination of the Jewish entity of Khyber and other than them from amongst the enemies

of the Messenger of Allah, may peace and prayers be upon him.

“And what was revealed to us” **وَمَا أُنزِلَ إِلَيْنَا** “revealed” is defined by prepositions (إلى) “to” and (على) “upon”. Here it is **أُنزِلَ إِلَيْنَا** “revealed to us” and in another Ayah **وَمَا أُنزِلَ عَلَيْنَا** “and what was revealed upon us” [Surah Aali-Imran 3:84] **قُلْ آمَنَّا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا** “Say, "We have believed in Allah and in what was revealed upon us and what was revealed to Ibrahim" [Surah Aali-Imran 3: 84]

“Descendants” (الأسباط) is the plural of (الأسباط) “male descendant” and (السبط) “the male descendant” is the grandson and what is meant by that is the sons and their descendants, the children of Yaqub, and they are grandsons of Ibrahim and Ishaq and the progeny of the grandsons of Ibrahim, Ishaq and Yaqub. And therefore it has been said about Hassan and Hussein - may Allah (swt) be pleased with them - they are of the Descendants of the Messenger of Allah (saaw).

“So if they believe in the same as you believe in” (فإن آمنوا بمثل ما آمنتم به) (الفاء) “the Faa letter” is a conjunction i.e. connecting that which comes after it with that which comes before it. And (الباء) (the Ba) is prepositional such as saying the Almighty (وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ) “But they who have earned [blame for] evil doings - the recompense of an evil deed is its equivalent” [Surah Yunus 10:27] any the like. And it is meaning (فإن آمنوا) “And if they believed similar to your Iman they would have been guided” i.e. if they believed in everything that you believed of Allah and His messengers and whatsoever was revealed to the Messengers rather than believing in some and disbelieving in some, rather all that you believed.

“If they turn away” (وإن تولوا) i.e. if they did not believe everything that you believed.

(فَاتِمَا هُمْ فِي شِقَاقٍ) **“they are only in dissension”** i.e. so they are not except in dispute and enmity they are not of those requesting the truth in anything.

(فَسَيَكْفِيكَهُمُ اللَّهُ) **“And Allah will suffice you against them.”** i.e. He will suffice you against their opposition and the and the sufficiency is not in relation to the nobility but also the actions of the nobility, i.e. He will suffice you against their hostility by strengthening you over them. So thus Allah has fulfilled His promise and eradicated the Jewish entity and granted victory to His Messenger, and All Praise be to Allah the Lord of the Worlds.

3. Then Allah clarifies that this Iman which is mentioned in the previous verse is the transforming color of Allah (swt) that purifies the believers from the filth of Kufr and its stain, and that does not color the best of them and it is the decoration of the believer and his adornment that drives him to the worship of Allah alone and limits him to obedience to Allah Almighty, grateful for His Blessings.

(صِبْغَةَ اللَّهِ) **“the casting by Allah,”** the casting is as the sitter imprints the mold of his body on the seat (casting his mold) through weight, and (الصَّبْغَةَ) *Sibgha* here is used metaphorically here to the similar relationship of the evidence upon belief, it cleanses its possessor of the defilement of Kufr and gives him a new casting because of the good faith in the Hereafter washes and cleans the dirt and colors it, giving it purity and serenity and beauty because of the coloring.

(وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً) **“And who is better than Allah in casting?”** a question of repudiation i.e. there is no casting better than the casting by Allah.

Continued from Page 7

The essential question is how to restore Ramadhan to its proper status, a month of victory over the enemies of Allah and His Messenger. What is it that prevents the Muslim armed forces from heeding the cries of the injured men, the dishonored women and the orphaned children? How is it that RasulAllah is defamed and there is no befitting answer, such that the kuffar are encouraged to repeat their evil again and again? In answer it is the fact that the Muslims are no longer ruled by Islam and led by righteous rulers. Instead they are ruled by traitors against the Muslims, who serve their enemies and implement other than Islam. Today these traitors receive the officials of the enemies and take orders from them rather than sending a message of defiance through them such that they shake in their thrones. The response of the traitors to the cries for help from the Muslims of Syria, Palestine, Iraq, Kashmir and Afghanistan is to firmly lock the armed forces in their barracks, awaiting instructions from the kuffar masters so as to send them to assist kufr and its people all over the world! The duty upon those who are sincere in the armed forces is to grant the Nussrah for the immediate re-establishment of the Khilafah. Only then will the armed forces of Muslims will set forth as they are meant to, spreading the pure Risaalah of Islam throughout the earth. Allah (swt) said: **إِنَّا لَنَنْصُرُ** **الْأَشْهَادَ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ** **“Verily, We will indeed make victorious Our Messengers and those who believe, in this world’s life and on the Day when the witnesses will stand forth (Day of Judgment)”** [Surah Ghafir 40: 51].

Seeking Nasr (Victory) in Ramadhan Demands Nussrah from the Muslim Armed Forces for the Return of the Khilafah

Musab Umair

Allah (swt), Al-Qawwi. Al-Aziz said in His revealed Book, the Noble Quran, وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ “And there is no victory except from Allah the Almighty, the All-Wise.” [Surah Aali-Imran 3:126] And He (swt) said in the Book in which there is no doubt within it, إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذَلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرْكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ “If Allah helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you And in Allah (Alone) let believers put their trust.” [Surah Aali-Imran 3:160]. These ayaat confirm to the believing heart, whose eyes fill with tears upon reading the words of Allah (swt), that the greatest weapon the Ummah possesses is the promise of Allah (swt), An-Naasir, of victory, Nasr. Yes, indeed, the Muslim armed forces prepared of material power, as commanded by their Lord, preparing it to the extent that their superiority in weaponry struck fear in the hearts of the weapons, whether it were missiles, torpedoes or naval forces, yet they approached Allah for the victory through Dua. Yes, the armed forces’ leadership prepared the creative and thorough plans of war, down to the last man in the army and the last hillock upon the terrain, yet they looked to Allah (swt) for providing success in the plans. Yes, indeed, the Muslim officers had the backing of Islam implemented as a state and a rule, to unify the Ummah under the Khilafah, yet again they depended Allah (swt) for ensuring the victory.

Thus, the Muslim armed forces were found to fight in the cause of Allah (swt) by day and invoke Allah (swt) to provide the victory, standing in prayer by night, drawing closer to Him (swt) so that He (swt) became the eyes, ears and limbs of the believers. This Iman,

dependence on Allah for victory multiplied the power of the military assets the armed forces possessed, propelling them to achieve practically that which the kuffar could not even dare to conceive, let alone propose. Thus the kuffar enemy forces began to conceive that the armed forces were other than humans, of the Jinn and possessing blood that is blue, not red. And the generals of the kuffar for centuries marveled at the skills of the Muslims, such that General Rommel of Germany’s armed forces declared that the secret of his success on the battlefield were the strategies of Khalid bin Walid رضي الله عنه.

So what of the seeking of victory during Ramadhan today by our armed forces? Ramadhan the month granted abundant blessings to draw closer to Allah (swt). The blessed Ramadhan with its closure of the gates of Hell, chaining of the Shayateen, opening of the gates of Jannah, its fasting, its Tarawih and its night of worship, a night of power, which is better than a thousand months of worship! Thus it was during Ramadhan, that this Ummah has seen its greatest victories. It was during Ramadhan that the armed forces greatest weapon, Iman in Allah, was ground to its sharpest and shined to its brightest. And of all times of this Ummah, understanding this matter is of great importance this Ramadhan 1437 AH. For today, the armed forces of the Ummah number over six million personnel, many times that of its foremost enemies. As for weaponry our armed forces possess tanks, planes and ships and even nuclear capability. Yet, the Ummah is besieged by its enemies, whether in Palestine, Syria, Afghanistan or Kashmir by despised enemies, who spare not the elderly, the children, the women, the cattle or the crops. It is at this time that the Ummah, whether from

the armed forces or outside of them, must consider Ramadhan and victory for the Muslims.

What of 17 Ramadhan, 2 AH and the battle of Badr? Consider the first and foremost commander of the Muslim armed forces, RasulAllah (saaw), the Chief of the Prophets عليهم السلام. Allah (swt) granted the Muslim armed forces a resounding victory over the forces of the leading tribe amongst the Arabs, the Qur'aysh, at the battle of Badr. Remember our brave forefathers standing in the battle field number, more poorly equipped than the enemy, such that they had to share shields, greatly outnumbered by the enemy such that it was three-fold larger, fighting as a single force in their first major battle against a fighting force that had generations of experience. Remember the mercy to all humankind, RasulAllah (saaw), as he prepared the battle lines to the finest of details and then prayed to Allah (swt) as if he possessed nothing, asking for His victory. So what a befitting example for Allah (swt) to confirm for all time the fact that He alone holds the victory as He declared in His Book, a guidance for the believers for all time, **وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذْيَلٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ** **“And Allah already helped you in Badr when you were a weak little force. So fear Allah and be grateful to him.”** [Surah Aali-Imran 3:123].

As for 20 Ramadhan, 8 AH, it saw the Opening of Makkah. At a time when RasulAllah (saaw) made practical efforts to expand the call for Islam well outside the Arabian Peninsula Allah granted the Muslims a victory over their chief obstacle from within the Arabian Peninsula, the Quraysh rule of Makkah. The Opening of Makkah ended the Quraysh dominance over others and paved the way for the rapid expansion of the Islamic State throughout the lands. RasulAllah (saaw) went for battle with a force of ten thousand, noble Muslims marching in state of fasting until they reached Al-Qadeed on the way to Makkah. Abu Sufyan, leading the kuffar, was made to bear witness to the numerous tribes in the

formidable and battle hardened forces that were unified by Islam under a single state, demoralizing him to the extent that he was convinced of defeat. And consider how the forces of the Muslims adheres to precise missions, invoking the help of Allah (swt) and sweeping asides the enemy forces in a single day. It was a manifest victory which paved the way for the opening of lands far beyond the Arabian Peninsula, after consolidating Tawheed firmly within it. After the Opening of Makkah, Allah (swt) said, **إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ - وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا** **“When the Help and Victory of Allah comes. And you see the people enter in droves into Islam.”** [Surah An-Nasr 110:1-2]

And even after the return of the beloved RasulAllah (saaw) to Allah (swt) the Ummah continued to spread the light of Islam over the armed forces. They were fully aware of their responsibility towards the Risaalah of Islam for RasulAllah was not sent with a Risaalah for a time and a particular people but for all of humankind and for all time. Thus the Muslim armed forces benefitted of the bounties of Ramadhan to seek victory after victory over the enemies throughout the ages. Even after the return of RasulAllah and the best generation of Muslims, his generation, the Muslims for centuries sought victory at the hands of Allah during the blessed month and throughout the era of Islamic rule, Ramadhan heralded victories for the Muslims.

Indeed, the Opening of Andalusia took place from 28th Ramadhan 92 Hijri. Spurred The Khalifah of Al-Walid's Musa ibn Nusayr sent Tariq bin Ziyad to open Spain; an army of around 7000 men was led by Tariq who crossed the straits and took possession of the fortress on the Rock that came to be known as Jabal al Tariq or Gibraltar. Then he advanced into Algeciras in Southern Spain. Then Musa himself personally participated in the opening of Spain, landing with a large force at Tarifa and heading for Seville, capturing it as well as Carmona.

The momentous victory over the Crusaders, the battle of Hitteen also took place in the month of Ramadhan, in the year 584 AH (1187 CE). In 1187 the Christian King of Karak, who was called Arnat, attacked an innocent group of pilgrims travelling to make the Hajj. The attackers, showing no mercy, plundered, tortured the men and dishonoured the women. Whilst killing the pilgrims Arnat said: "Go tell Muhammad and ask him if he can save you." When the news of this event reached Salahuddin, despite his anger, he sent a polite message to King Arnat. In the letter he asked him to respect the peace agreement, to free all the prisoners and to return whatever he had stolen. The King however refused Salahuddin's request. The Christians amassed a strength of 50,000 fighters to do battle at Hitteen. The Christians led by the Kings of Jerusalem, Karak and Tripoli were defeated comprehensively. Many of their princes and knights were taken as prisoners. It was Allah's (swt) will that Salahuddin should meet face to face with King Arnat of Karak, the butcher of innocent pilgrims. Before killing him with his own hands Salahuddin told him he was killing him for defaming the honour and dignity of the Prophet (saaw) and for the murder of innocent Muslims.

And the Battle of Ain Jaloot in Ramadhan 658 Hijri (1260 CE) against the Tartar invasion was yet another great victory for the Muslims. Towards the end of 656 Hijri the Tartars launched one of their largest assaults on the land of the Islamic Khilafah, resulting in the seizure of the Khilafah capital, Baghdad, the killing of the Khalifah Al-Musta'sim Billah, and the occupation of three quarters of Islamic land. Heading towards Egypt and Morocco, the last stronghold of the Muslims, the Tartars sent a threatening letter to the Ameer of Egypt, Mahmoud Saifudeen Qutuz, which included the following statement, "We have demolished the land, orphaned the children, tortured the people and slain them,

made their honoured despised and their leader a captive. Do you think that you can escape from us? After a while you will know what's coming to you..." Qutuz replied in a befitting manner. He killed the Tartar delegation and left their corpses hanging in his capital, lifting his soldiers and people's spirit on the one hand, and putting down his enemy's and that of their spies and loyalists on the other. This raised the spirit of the Muslims and simultaneously shocked the Tartars for they realised they were facing a leader unlike those they had previously encountered. Qutuz rallied the Muslims to prepare for the inevitable battle that would occur. Under his leadership, Muslims were rallied upon Iman, unity and the necessary weapons of steel to confront the enemy. He sought the help of rulers and ulema alike to unify, stand for the defense of Islam and focus the efforts of the Muslims towards the liberation of the Islamic lands. Then it was time to engage the enemy on the battlefield at Ain Jaloot on Friday 25th Ramadhan 658. Qutuz led the Muslims into the battle, which initially swayed towards the Tartars. Observing this, Qutuz climbed on a rock, throwing his helmet away, shouting "Wa Islamah. Wa Islamah", urging the army to keep firm and fight Allah (swt)'s enemies. Inspired by Qutuz's flushed face, striking vigorously with his sword and engaging the enemy the Muslim army shifted the battle in its favour of the Muslims, until the Tartar army was shattered and fled from the battle. Victory was for Islam and the Muslims. As for the Tartars, when they realized their incursion and dominance in the Islamic East was fading and that Muslims regained their power, they escaped towards their homeland, which eased Qutuz's efforts to liberate all of Shaam (modern day Syria, Palestine, Lebanon, etc.) within weeks.

[Continued on Page 4](#)

(سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا
كَانُوا يَمْكُرُونَ)

“Humiliation and disgrace from Allah and a severe torment will overtake the criminals for that which they used to plot.”
[Surah Al-Anaam 6:124]

Musab Umair

Today, the rejection of Democracy by the Muslims of Syria is an encouraging sign of the liberation of the Ummah from colonialism. It is such a clear indicator that the Ummah's glorious return as a world power is imminent, it has clearly unsettled the Western capitals. They are frantically and repeatedly making appeals for compromises, appeals that are unheeded. Such a defiant stance is even more remarkable when it is considered that the Western powers, directly in the case of Russia, and through proxies in the case of America, have previously used all manner of force, bombings, threats and siege to coerce the Muslims of Syria into abandoning the Islamic project. Despite that, the determined, patient and, evidently, politically aware Muslims of Syria have not bent or wavered in their resolve.

However, rather than rejoicing at the firm and principled stance of the Muslims of Syria, the current rulers of Muslims plot against the Ummah at this most critical hour in her recent history. Worse still, it can be said that the

Today, the rejection of Democracy by the Muslims of Syria is an encouraging sign of the liberation of the Ummah from colonialism.

current rulers of Muslims have reached extremes in plotting against the Ummah. So even though America has failed miserably to manufacture an alternative to its agent in Syria, Bashar al-Assad, these rulers have rushed to her aid. They are working day and night to secure the survival of the Syrian tyrant against the blessed revolution, whose motto is الأمة تريد

"The Ummah wants the Khilafah again." خلافة من جديد

Furthermore, these criminals appeased American demands by holding joint military operations in Saudi Arabia between 9 and 12 March 2016 to transform the formidable armed forces of the Muslims into a mercenary force to serve Western objectives in Syria and elsewhere. Since then, the current rulers are scurrying back and forth between their

capitals, bolstering and encouraging each other in their dark deeds. At one time General Raheel and the Prime Minister set off to Saudi Arabia, whilst at another they welcomed the treacherous ruler of Iran, who has unleashed Iran's party in Lebanon against the Muslims of Syria. Thus, rather than making way for the sweeping Islamic revival to follow its natural

course, the regimes have increased their ferocity against Islam and Muslims calling to Islam. They have unleashed their intelligence and security agencies, with orders to use severe torture and abductions as tactics to suppress the voices for Islam. As if this were all not enough, they have become bolder and more arrogant in their call to misguidance, proclaiming openly their desire for the dominance of liberalism, secularism, Democracy and the corrupted Western values and standards.

Such a ferocious assault and daunting situation would induce hopelessness and despair within the Muslims were it not for the fact that it is the promise of Allah (swt) that oppressors will be seized at the height of their tyranny. This promise is at once a source of inspiration and hope for the sincere callers to Islam and the sternest of warnings to strike fear in the hearts of the oppressor, as well as their henchmen and cohorts who are their limbs, eyes and ears.

Indeed, the Dawah carrier is assured when he reads the words of Allah (swt) said, **وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَرَ مُجْرِمِيهَا لِيَمْكُرُوا فِيهَا وَمَا يَمْكُرُونَ إِلَّا بِأَنْفُسِهِمْ وَمَا يَشْعُرُونَ - وَإِذَا جَاءَهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَى مِثْلَ مَا أُوتِيَ رَسُولُ اللَّهِ اللَّهُ أَغْلَمَ حَيْثُ يَجْعَلُ رِسَالَتَهُ سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ** **“And thus We have set up in every town great ones of its wicked people to plot therein. But they plot not except against themselves, and they perceive (it) not - And when there comes to them a sign they say: “We shall not believe until we receive the like of that which the Messengers of Allah received.” Allah knows best with whom to entrust His Message. Humiliation and disgrace from Allah and a severe torment will overtake the criminals for that which they used to plot.”** [Surah Al-Anaam 6:123-124]. Ibn Abi Talhah reported that Ibn `Abbas explained the Ayah **أَكْبَرَ مُجْرِمِيهَا لِيَمْكُرُوا فِيهَا**

“great ones of its wicked people to plot therein” [Surah Al-Anaam 6:123] by saying that "We give the leadership to these wicked ones and they commit evil in it. When they do this, We destroy them with Our torment." Mujahid and Qatadah said that in the Ayah, **أَكْبَرَ مُجْرِمِيهَا** **“great ones”** refers to leaders. As for 'Plot' in the same Ayah it refers to beautified speech and various actions with which the evil ones call to misguidance, as we see the rulers of today doing so vigorously.

Thus, Allah (swt) assured RasulAllah (saaw) at the time of ferocious assault by the criminal leaders of the Quraysh, that just as there were brutal chiefs and leaders who call to disbelief, hindering the believers from the path of Allah, and opposing and defying the Deen of Truth in the very land of RasulAllah (saaw), a similar situation confronted the Messengers before RasulAllah (saaw). They too were tested but the good outcome was always for the believers, as it came to be so in the case of RasulAllah (saaw). As but one example of persecution, Abu Jahl incited others of the Quraish to place the guts of the camel on the back of RasulAllah (saaw), between his shoulder blades whilst prostrated, and as a response RasulAllah (saaw) invoked their destruction, including Abu Jahl, Utbah bin Rabiah, Al-Walid bin Utbah, Umayyah bin Khalaf and Uqbah bin Abi Mu'it. And as Allah (swt) promised, a victorious day came when their bloodied corpses were counted by RasulAllah (saaw) in the Qalib (one of the wells) of Badr! This is a lesson for the loyal Muslims today striving for the return of the Khilafah within their lands, Muslim Lands, upholding the truth, undaunted by the criminals and their thugs, fearing none but Allah (swt). Indeed, it is not too long inshaaAllah until a time arises when these criminals will be tried for their heinous crimes and executed, in days of rejoicing for the Muslims.

As for the henchmen and cohorts of the criminal rulers, their eyes, ears and limbs, there will be a time when they will themselves turn away from the rulers, accusing and cursing, despairing of the awful fate that they condemned themselves to. This is why it is no surprise that the Dawah Carrier does not succumb to their threats and coercion, for he is strengthened by the knowledge of their impending downfall. Today, when severely accounted by the Dawah Carrier during bouts of oppression and torture, these thugs offer a library of excuses and compulsions to justify their despicable acts. However, soon, not one excuse or compulsion will be accepted from them when thugs will suffer the severe consequences for their black deeds, just recompense for willingly submitting to the rulers' orders to defy Allah (swt) and His Messenger (saaw). Moreover, such severe consequences will visit them twice. Firstly, when the Ummah restores the Khilafah (Caliphate) on the Method of the Prophethood and seizes the rulers and their helpers before the courts of the Khaleefah Rashid. And then again, in the severest of all forms, as punishment by Allah (swt) after the Day of Judgment. It is upon them now, before it is too late, to seriously consider for their own sake, the words of Allah (swt) when He said,

وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ مَوْقُوفُونَ عِنْدَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَىٰ بَعْضٍ الْقَوْلِ يَقُولُ الَّذِينَ اسْتَضَعُّوا لِلَّذِينَ اسْتَكْبَرُوا لَوْلَا أَنْتُمْ لَكُنَّا مُؤْمِنِينَ - قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتَضَعُّوا أَنَحْنُ صَدَدْنَاكُمْ عَنِ الْهُدَىٰ بَعْدَ إِذْ جَاءَكُمْ بَلْ كُنْتُمْ مُجْرِمِينَ وَقَالَ الَّذِينَ اسْتَضَعُّوا لِلَّذِينَ اسْتَكْبَرُوا بَلْ مَكْرُ اللَّيْلِ وَالنَّهَارِ إِذْ تَأْمُرُونَنَا

“But if only you could see when the wrongdoers will be made to stand before their Lord, how they will cast the (blaming) word one to another! Those

Accordingly, let the Muslims cast asides any lingering feelings of fear and intimidation by the current rulers and their henchmen.

who were deemed weak will say to those who were arrogant: "Had it not been for you, we should certainly have been believers." And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you Nay, but you were criminals." Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day, when you ordered us to disbelieve in Allah and set up rivals for Him!" [Surah Saba 34:31-33].

Accordingly, let the Muslims cast asides any lingering feelings of fear and intimidation by the current rulers and their henchmen. Let them march undaunted to secure the return of Islam as a power and a state, assured that the tyrants are sealing their own fate by their oppression. As for the thugs who stand in the way of the Ummah's rise and upon whom the oppressors depend, let them consider the side they are choosing carefully again. It is still not too late, for matters are decided by their final conclusion and not upon how they have been conducted so far. Let them repent sincerely, join the side of the Ummah and extend to the Dawah Carriers all the support they can, thus abandoning the oppressive rulers to face their inevitable doom alone.

Reaction over Mumtaz Qadri Hanging Shows How Much Muslims of Pakistan Love Islam and Hate Their Rulers

Shahzad Shaikh

News:

On 29th February 2016, Raheel-Nawaz regime hanged Mumtaz Qadri in Adyala Jail Rawalpindi. Mumtaz Qadri, an Elite Force commando convicted of killing former Punjab governor Salman Taseer. Qadri had stated in court that Taseer's statements in support of Asia Bibi, a Christian woman charged with blasphemy, and calling the blasphemy law a "black law" had provoked him to kill the governor. As soon the news of his hanging spread, people throughout Pakistan came on streets in protest. The Minister for Information and Broadcasting, Pervaiz Rashid, on Monday 29th February 2016 said the decision against Mumtaz Qadri was given by the court and the protests over his execution are beyond comprehension.

Comment:

The reaction over the Mumtaz Qadri hanging has once again proved that the Muslims of Pakistan deeply love Islam and strongly hate their rulers. The Raheel-Nawaz regime did not announce the date of the Mumtaz Qadri hanging, as they knew that Muslims will not allow his hanging. After his hanging, the regime sent stern orders to media houses that they must not prominently broadcast the news neither of his hanging nor of his funeral proceedings. However, these actions did not succeed in deterring people in Pakistan, nor Pakistanis outside of Pakistan, from attending his funeral. Hundreds of thousands of Muslims

attended Mumtaz Qadri funeral in Rawalpindi, the garrison city.

Soon after Qadri's burial, the Muslims of Pakistan started to show their hatred for their rulers. The Federal Minister for Information and Broadcasting, Senator Pervaiz Rashid, became a "member" of the infamous "Shoe Club." He achieved "membership" at Karachi Airport on Monday night 29th February 2016, when he was there to fly for Islamabad. A group people saw him, started shouting "Go Nawaz Go" and suddenly an angry man hit him

with his shoe. Later some of them barred their companions from not hitting him with their shoes, proclaiming that their shoes were more worthy than the federal minister. Similarly when the Prime Minister, Nawaz Sharif, and General Raheel Sharif visited Masjid Nabwi on 12th March 2016, they faced the wrath of the Ummah as people were chanting slogans in favor of Mumtaz Qadri.

The strong and deeply rooted love shown by the Muslims of Pakistan has stunned

the secular ruling elite, for they are trying to change the desire of the Muslims of Pakistan from Islam to liberalism, under the banner of National Action Plan. This is so apparent that a liberal columnist in the country's leading English-language secular newspaper admitted that there can never be success in trying to make the Muslims of Pakistan accept secularism. Notably, not a single secular party supported the government action, to avoid angry reaction from the people, instead opting to remain silent.

The strong and deeply rooted love shown by the Muslims of Pakistan has stunned the secular ruling elite

The Muslims of Pakistan on more than one occasion have shown that they love Islam and want to live under the system of Islam. It is also very clear that no matter how much the traitors in the political and military leadership strive to please their master, America, in trying to silence the voice of Islam, they will never succeed. It is just a matter of time that the people of power give Nussrah for the establishment of Khilafah (Caliphate) upon the method of the Prophethood, as they have seen the strong desire for Islam in Muslims and hate for their rulers themselves. The only thing we as Muslims must continue to do is to follow the Islamic methodology to establish Islamic state. We must expose the treachery of the traitors, failure of capitalism and democracy, present Islam and its Khilafah as a way of life and demand for Nussrah from the sincere officers of Pakistan's armed forces. And soon Allah (swt) will send victory as He (swt) did fourteen hundred years ago when Muslims established first Islamic state in Madina. And that day is not very far and to see it requires only patience.

(حَتَّىٰ إِذَا اسْتَيْأَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ
نَصْرُنَا)

“When the Messengers gave up hope and thought that they were denied (by their people), then came to them Our Help”

[Yusuf: 110]

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Pakistan's weakness is only its leadership who refrain from fighting the cowardly Hindus, who were present in their hundreds of thousands in the Kashmir Valley, but were unable to dispose of a few thousand, poorly armed mujahideen. Pakistan has a strong and effective military machine; it has nuclear weapons, and has been blessed with vast natural resources in terms of fertile agricultural land, coal and gas; it also has a large and resourceful population. But the most valuable asset possessed by the Muslims of Pakistan is the Islamic Aqeedah, which in the past has demolished superpowers like the Romans and Persians. Allah says: (يا أيها الذين ءامنوا إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ) **“O you who believe! If you help (in the cause of) Allah, He will help you and consolidate your foothold.”** [Surah Muhammad 47:7]

The problem of Kashmir is only one consequence of the problems that have plagued the Ummah since the end of Islamic rule, at the hands of the Western imperialist Kuffar. They replaced Islamic rule in all our lands with systems modelled on Western concepts - systems that created generations of leaders with loyalties to Western ideas and Western interests. So it should not be surprising that all the present leaders have sided with the American plan against the interests of the Ummah. Muslims must look beyond simply replacing one Westernised leader with another Westernised leader. What is needed is a return to the Islamic system by re-establishing Khilafah (caliphate) upon the methodology of the Prophethood, which will create generations of leaders whose sincerity lies only with Islam and the Muslim Ummah.

Raheel Sharif's Kashmir Policy

Khalid Salahudin

The Director-General Inter-Services Public Relations (ISPR), Lieutenant-General Asim Bajwa, quashed all rumors regarding an extension in General Raheel Sharif's tenure as Chief of Army Staff, with his tweet of 25 January 2016, stating: "speculations about extension in service of COAS are baseless. (The) COAS said; "Pakistan army is a great institution. I don't believe in extension and will retire on the due date. Efforts to route out terrorism will continue with full vigor and resolve."

As usual, there is blind irrational praise from some quarters for his supposed sincerity in not seeking an extension, especially when his predecessors sought extensions. Raheel Sharif's intentions for not seeking an extension will become apparent over the next few months, yet what is quite clear is that the legacy he leaves behind is more damning than his predecessors. It has been discussed in the past how the Musharraf period was about reversing the Afghanistan policy, whilst the Kiyani period was about shifting the India centric focus of the army to internal terrorism. The Raheel Sharif period has been characterized by:

1. The PTI/Minhaj-ul-Quran protests that were designed to pressurize the Nawaz Sharif government into seceding foreign policy to Raheel Sharif – an effective coup without a coup.
2. The despicable Peshawar Army Public School massacre that laid the basis of the end of the good Taliban/ bad Taliban policy.
3. The National Action Plan that was used as a cover for the shameless arrest, torture and imprisonment of sincere carriers of Islam.

The opportunity to become independent of US control was so great, and yet so easily bypassed that it only leads to the conclusion that Raheel Sharif is a committed agent of the West and specifically the US.

The US draw down in Afghanistan has been on the cards since 2011, when President Obama first mentioned the troop draw down plan. The US, being unable to find a political solution to the Afghanistan quagmire due to the sincere mujahideen of the Afghan Taliban, had begun looking for alternative solutions. The US had already lured China through mining contracts.

In November 2007, the China Metallurgical Group Corp., a state-owned conglomerate, signed a \$3 billion contract with the Afghan Ministry of Mines and Petroleum to mine copper from a barren, mountainous region southeast of Kabul. The mine sits atop the ruins of an ancient Buddhist city in Logar Province. The area is also a Taliban stronghold, but despite this, it would make the Chinese from promising what would be the largest foreign investment in Afghan history. After a war that has cost the lives of more than 2,200 Americans and over 17,000 Afghans, not to mention a bill of upward of \$642 billion for support of the Afghan government, the US was prepared to sacrifice this for a greater commitment in the security field.

But in parallel, the US had been disappointed at the lack of Chinese commitment to the Afghan imbroglio from a security perspective. S. Frederick Starr, Chairman of the Central Asia-Caucasus Institute, put it bluntly, "We do the heavy lifting, and [China] picks the fruit." <http://www.nytimes.com/2009/12/30/world/asia/30mine.html> In an article published on 6th October 2009 entitled "Beijing's Afghan Gamble" in *The New York Times*, Robert

Kaplan stated: "The problem is that while America is sacrificing its blood and treasure, the Chinese will reap the benefits...."

In the same article, Robert Kaplan stated, "But what if America decides to leave, or to drastically reduce its footprint to a Counterterrorism strategy focused mainly on the Afghanistan-Pakistan border? Then another scenario might play out. Kandahar and other areas will most likely fall to the Taliban, creating a truly lawless realm that wrecks China's plans for an energy and commodities passageway through South Asia. It would also, of course, be a momentous moral victory achieved by radical Muslims who, having first defeated the Soviet Union in Afghanistan, will then have triumphed over another superpower." <http://www.nytimes.com/2009/10/07/opinion/07kaplan.html>

The notion was very simple. Let the Chinese contemplate the consequence of a radical and uncontrollable Taliban in Afghanistan, without the security umbrella of the US. The idea to draw the Chinese into a more involved role is predicated on the potential ingress of insecurity and instability into Chinese territory, Xinjiang being the obvious location.

Xinjiang is a region on the westernmost edge of northern China. It is home to a Muslims called Uighurs, a Turkic-speaking people who have long suffered under Chinese rule and have protested the steady influx of ethnic Chinese into the region. Aside from religious differences causing strife, China fights for Xinjiang because it has China's largest oil and gas reserves. In addition to that, it borders the Central Asian Republics and Afghanistan, and hence is a possible route for Islamic influence.

Whilst tensions have always existed in Xinjiang for years, things escalated around 2008, with large-scale ethnic rioting in the regional capital, Urumqi. Some 200 people

were killed in the unrest, most of them Han Chinese, according to officials. About the same time, a group called the Turkistan Islamic Party (TIP) hit the airwaves making threats to the Olympic Games that were due to be held in Beijing later that year. Security was increased and many Uighurs detained as suspects. But violence rumbled on as right wing groups increasingly pointed to tight control by Beijing.

On 30 July 2011, two knife-wielding men hijacked a truck and drove it into groups of people at a busy Kashgar night-market before jumping out and stabbing pedestrians. The following day, a group of twelve Uighur men attacked a restaurant in "Gourmet Food Street", a Han Chinese area, throwing explosives into the crowded eatery. One of the men involved had supposedly confessed to receiving explosives and firearms training in ETIM camps in Pakistan. It was sufficiently serious for the ISI Chief, Ahmed Shuja Pasha, to fly to China to discuss the situation and five Uighurs were subsequently arrested in Pakistan and deported to China. The TTP claimed responsibility for the attacks and confirmed that they were operating from a Waziristan training camp.

All of these incidences were attributed to the ETIM, and pressure on the Pakistan to rein in the so-called terrorists operating from the tribal areas. On Friday 24 August 2012, two US Hellfire missiles struck a militant training camp in the Shawal Valley, near the border of North and South Waziristan. The target of the drone strikes was Abdul Shakoor Turkistani, the chief of al Qaeda's forces in FATA, who was killed along with three of his commanders. His predecessor was similarly killed two years ago in 2010.

The signal to the Chinese from the US was clear, if they do not take a vested interest in a wider role in Afghanistan, it would potentially destabilize their Xinjiang region. The US had done enough and China finally committed to a

wider role. The developments took a multi-pronged approach.

In November 2011, the “Heart of Asia – Istanbul Process” had been initiated. The Istanbul Process provided: “Agenda for regional cooperation in the ‘Heart of Asia’ by placing Afghanistan at its center and engaging the ‘Heart of Asia’ countries in sincere and result-oriented cooperation for a peaceful and stable Afghanistan, as well as a secure and prosperous region as a whole.”
<http://www.heartofasia-istanbulprocess.af/>

This region-led dialogue was launched in November 2011 to expand practical coordination between Afghanistan and its neighbors and regional partners in facing common threats, including counter-terrorism, counter-narcotics, poverty, and extremism. The United States and over 20 other nations and organizations serve as “supporting nations” to the process.

The key 2014 and 2015 Heart of Asia ministerial meetings were held in Beijing and Islamabad respectively, indicating the political focus of the process, and making the Heart of Asia meetings a vehicle in the resolution of the Afghan conflict.

The US also dangled the prospect of a potential land route from Gwadar to Xinjiang, providing the Chinese with a deep sea water port and access to the Arabian Sea, and a much shorter land route for transporting goods instead of the long sea route via the south China sea. The Chinese commitment to CPEC was reflected in the fact that they made it as part of their 13th five-year economic and social development plan for the year 2016-2020.

In parallel, the Pakistani leadership, specifically the military leadership had been facilitating talks between the Chinese and pro Pakistan Taliban leadership. Since November

2014, the Chinese and the now pro-Pakistan Taliban leadership met over ten times.

It is also rather interesting that the despicable APS massacre, and its timing became the *raison d'être* for the end of the good Taliban bad Taliban policy, cajoling the Afghan Taliban further towards the peace table. This culminated in the first meeting between the Afghan and pro Pakistan Afghan Taliban leadership in Murree in July 2015. Whilst the second meetings were suspended after the revelation of the death of Mullah Omar two years before, the pressure for the peace process has continued.

Hence, the US used the threat of the ETIM movement in destabilizing Xinjiang to draw the Chinese into playing a wider security role in Afghanistan. The potential of large commercial contracts, coupled with CPEC was enough to suggest to the Chinese that the benefits far outweighed the potential hurdles. And finally, the pressure on the Pakistani leadership to bring the Afghan Taliban to the peace table indicated to the Chinese that this was viable.

From a policy sense, it indicated to the Chinese that for Raheel Sharif, the US interests were Pakistan's interests. Hence it would make no sense for the Chinese to try and align with Pakistan against the US.

This represents the treachery along the Western border where the US desperation for peace in Afghanistan has led them to draw China into the region, and fundamentally using Pakistan. The implications along the Eastern border are far more sinister. In an article entitled “Chinese Pressure sees Pakistan Mull status of Gilgit Baltistan” published in the *Express Tribune* on 7th January 2016, stated: “Pakistan is mulling upgrading the constitutional status of its northern Gilgit-Baltistan region, which is also claimed by India, in a bid to provide legal cover to a multi-billion-dollar Chinese investment plan”....a

third top government official from Gilgit-Baltistan said the move was in response to concerns raised by Beijing about the China Pakistan Economic Corridor ...China cannot afford to invest billions of dollars on a road that passes through a disputed territory claimed both by India and Pakistan," the official, speaking on condition of anonymity, said."

<http://tribune.com.pk/story/1023s23/chinese-pressure-sees-pakistan-mull-constitutional-status-of-gilgit-baltistan/>

So now under Chinese pressure the need to stabilize the CPEC route has led the Pakistani leadership to consider incorporating Gilgit Baltistan into the Pakistani constitution. This will make the line of control the de facto border, which is what the Indians have been wanting for years. The implications are clear, that the Kashmir liberation struggle is over. Any anti-Indian activity across the line of control, that could cause problems for the CPEC, will draw the ire of China.

Hence, the blind commitment to the US has now lead us to influence the Chinese to define a pro Indian Kashmir policy. If the funding for CPEC is part of the Chinese Five Year Plan, how will they take to Pakistani hostilities across the LOC? And as mentioned above, the Chinese have seen the sincerity of Raheel Sharif to the US (who are now aligned with India), so why would the Chinese consider taking a position on Kashmir that is anti-Indian? It raises a more fundamental question. Has Raheel Sharif made the Afghan policy also the Kashmir policy? That is, by supporting the Chinese involvement in Afghanistan and the CPEC development, let Kashmir be "solved" by default? Would this explain why, despite the many provocations of the Indians on the Eastern border, Raheel Sharif has opted not to retaliate. In an article published in the Dawn Newspaper on 24th September 2015, stated: "*Chief of the Army Staff (COAS) General Raheel Sharif on Thursday said the continuous*

ceasefire violations by Indian forces along the Line of Control (LoC) is an "unsuccessful attempt" to distract Pakistan from its own anti-terror war." And this was not the first time that this reasoning has been used, even as late as January 2016, Asim Bajwa, addressing the Royal United Services Institute (RUSI) stated that India is attempting to divert Pakistan's attention from war against terrorism through unabated border violations.

Thus, like Musharraf and Kayani before him, Raheel is acting in betrayal of the Muslims of Kashmir and thus committing treason against the Islamic Ummah. Kashmir is to be left to a fate where according to the American plan, based on the Andorra model, it will be divided and Hindus granted shared autonomy even though Allah (swt) forbade the Kuffar from any authority over Muslims. **ولن يجعل الله للكافرين على المؤمنين سبيلاً** "And never will Allah grant to the disbelievers a way (sabeel) over the believers." [Surah An-Nisaa 4:141]

The correct solution to the Kashmir issue is not to grant India authority, wholly or partially, over any part of it, but to liberate all of it from the rule of the Hindu Kafir; instead of aiding the 'divide and rule policy' of the Kuffar, Muslims should work towards re-unifying all Muslim lands under a single leadership. For Allah (swt) said, **يا أيها الذين ءامنوا قاتلوا الذين يلوونكم من الكفار وليجدوا فيكم غلظة واعلموا ان الله مع المتقين** "O you who believe! Fight the Unbelievers who gird you about, and let them find firmness in you: and know that Allah is with those who fear Him." [Surah at-Tawbah 9:123]

[Continued on Page 12](#)

Lahore Blast Demands Removal of all Hostile Foreign Agency Assets from Pakistan's Soil

Media Office of Hizb ut-Tahrir in the Wilayah Pakistan

Hizb ut Tahrir Wilayah of Pakistan strongly condemns the despicable bomb blast that took place in a public park in Lahore on 27 March 2016, as Christians gathered in commemoration of Easter that resulted in at least seventy dead and two hundred and fifty injured, including women and children. Allah (swt) said, **(مَنْ أَجَلَ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا) “Because of that, We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind.”** [Surah al-Maida 5:32]. RasulAllah saaw said, **«أَلَا مَنْ قَتَلَ نَفْسًا مُعَاهِدًا لَهُ ذِمَّةُ اللَّهِ وَذِمَّةُ رَسُولِهِ فَقَدْ أَخْفَرَ بِذِمَّةِ اللَّهِ، فَلَا يَرُوحَ رَائِحَةَ الْجَنَّةِ، وَإِنَّ رِيحَهَا لِيُوجَدُ مِنْ مَسِيرَةِ سَبْعِينَ خَرِيفًا»** **“He who kills a covenanted person unjustly shall not find the scent of heaven; and indeed its scent is found at a distance of a seventy year march”** (Tirmidhi).

As for ending this recurrent nightmare, Hizb ut Tahrir makes it clear that the closure of Islamic madrassas, closure of commercial areas, registration of mobile SIMS and internet connections, giving weapons and training to teachers and placing snipers on roof tops of schools do not address the root cause. Rather, the root cause is the continuous presence of enemy intelligence and private military assets on our soil, such as those of America and India for they are the head of the snake of terrorism. The Raheel-Nawaz regime can resolve this matter if they want to, but for this, they have to

abandon their masters sitting in Washington and must erase every sign of US and its new favorite ally, India, which are the masterminds and fund-providers for these brutal attacks. It is evident that the closer the Raheel-Nawaz regime gets to the US and India, the greater the wave of bomb blasts and attacks in Pakistan. Our suffering and immense losses, in terms of lives and property, are a direct consequence of the regime making alliance with our enemies, showing affection to them, extending them sanctuary and provisions within our country, providing them an upper hand over us by which to strike us. Allah (swt) said, **(يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْفُونَ إِلَيْهِمْ بِالْمُودَّةِ وَقَدْ كَفَرُوا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْفُونَ إِلَيْهِمْ بِالْمُودَّةِ وَقَدْ كَفَرُوا) “O you who believe! Choose not My enemies who are your enemies as friends showing them affection even when they disbelieve in that truth that has come to you.”** [Surah Mumtahina 60:1]

Hizb ut Tahrir Wilayah Pakistan calls the Ummah to join the struggle of Hizb so that embassies of enemy states of US and India are closed, diplomats and intelligence personal expelled and the Raymond Davis and RAW networks dismantled. The Hizb also calls the sincere in the armed forces to cleanse their own rank and file from traitors who are preventing the steps that need to be taken to provide security to our troubled lands. And this will only happen when Nussrah is provided to Hizb ut Tahrir for the establishment of Khilafah (Caliphate) upon the method of the Prophethood.

(إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ فِي الْأَذَلِّينَ)

“Indeed, the ones who oppose Allah and His Messenger - those will be among the most humbled.” [Surah Al-Mujadilah 58:20]

Hizb ut-Tahrir, Wilayah Pakistan

Naveed Butt, the Official Spokesman for Hizb ut Tahrir in the Wilayah of Pakistan, was abducted on 11 May 2012 by security agency personnel. Until now, almost four years later, Naveed has been kept hidden, denied even a trial before the judiciary, as one of the hundreds of “missing persons.” Naveed Butt was abducted simply because he was a nationally prominent advocate for the return of the Khilafah (Caliphate) on the Method of the Prophethood. And Naveed is being kept hidden because the regime is incapable of refuting the truthful call to Islam, argument for argument, evidence for evidence.

Thus, the regime established its weakness by abandoning justice and resorting instead to the arrogant brutality of Nimrod, Firawn and the Quraysh... And the regime extended in its arrogance, conducting an ongoing campaign against Hizb ut Tahrir with arrests of its Shabab throughout the country, in which it has used severe torture, including merciless beatings and electrical shocks.

This, then, is the brutal response of the regime to the call for the implementation of

...the regime established its weakness by abandoning justice and resorting instead to the arrogant brutality of Nimrod, Firawn and the Quraysh.

Islam, even though Allah (swt) said, (وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ) “And whosoever does not judge by all that Allah has revealed, such are the Zalimun (oppressors)” [Surah Al-Maida 5:45]. This is the response of the regime to the call to re-establish the Khilafah, so that the Muslims can give Bayah to a Khaleefah Rashid, even though RasulAllah (saw) said, «وَمَنْ مَاتَ وَلَيْسَ فِي عُنُقِهِ بَيْعَةُ مَاتَ مِيتَةً جَاهِلِيَّةً» “And whosoever dies without having a Bay'ah upon his neck (i.e. without a system of Bay'ah existing), dies the death of Jahiliyyah” [Muslim]. And this is the response of the regime to the deeply-held yearning of the entire Ummah today for the Khilafah, even though RasulAllah (saaw) said, «ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ خِلَافَةً عَلَىٰ مِنْهَاجِ النَّبُوءَةِ ثُمَّ سَكَتَ» “Then there will be an oppressive rule, and things will be as Allah wishes them to be. Then Allah will end it when He wishes. Then there will be a Khilafah according to the method of Prophethood.” Then he (RasulAllah) (saaw) fell silent. [Ahmed]

And this, then, is the brutal stance of the regime against the sincere and faithful callers

to Islam, even though Allah (swt) said, **إِنَّ الَّذِينَ قَاتَلُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَا يَتُوبُونَ فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ** (In the day of trial, those who put into trial the believing men and believing women, and then do not turn in repentance, then they will have the torment of Hell, and they will have the punishment of the burning Fire.) [Surah Al-Buruj 85:10] And even though RasulAllah (saaw) **«ومن عادى أولياء الله فقد بارز الله بالمحاربة»** “And whosoever shows hostility to the Awliya (ones close to Allah) of Allah will vie with Allah in belligerency” [Hakim narrated as Sahih from Mu'aadh bin Jabal.]!

Moreover, arrogance blinds its possessor, incapacitating reasoning, so the regime still does not see that it is striking a hammer at its own feet by declaring open war against Islam, in a Muslim Land that is irrigated by the blood of generations of martyrs, in a state that was established in the name of Islam! Indeed, its open hostility against Islam has only increased the support of the Hizb ut Tahrir and drawn even more attention and commitment to its truthful call. And the future is for the believers, whilst the tyrants of today only precipitate their humiliation, just as their arrogant predecessors, Nimrod, Firawn and the Quraysh did before them. Allah (swt) said, **إِنَّ الَّذِينَ يُحَادِّثُونَ اللَّهَ (إِنَّ الَّذِينَ يَتَّبِعُونَ) «وَرَسُولَهُ أُولَئِكَ فِي الْأَذَلِّينَ»** “Indeed, the ones who oppose Allah and His Messenger - those will be among the most humbled.” [Surah Al-Mujadilah 58:20]

O Muslims of Pakistan!

Fear not the tyrant for tyranny is always smashed upon the anvil of Imaan, as has been established throughout the ages. Hizb ut Tahrir is amongst us to lead us and calls us all to raise our voices as tirelessly and fearlessly as its Shabab do. Indeed, we will be tested even if we are silent before the brutal oppressor, so we must not fear any sacrifice in the path of removing the oppressor. Allah (swt) says, **أَوَّلًا**

يَرُونَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا (See they not that they are put in trial once or twice every year? Yet, they turn not in repentance, nor do they learn a lesson (from it).” [Surah at-Taubah 9:126]. We must fear no harm from the oppressor, whether it is persecution, arrest, torture or even martyrdom, for we believe Allah (swt) when He says, **قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ** Say: "Nothing shall ever happen to us except what Allah has ordained for us. He is our Maula (Lord, Helper and Protector). And in Allah let the believers put their trust.” [Surah at Taubah 9:51]. And we must know that bravery will neither lessen our lifespan nor our Rizq, just as cowardice will not prolong either. RasulAllah (saaw) said, **«أَلَا لَا يَمْنَعَنَّ أَحَدَكُمْ رَهْبَةُ النَّاسِ أَنْ يَقُولَ بِحَقِّ إِذَا رَأَهُ أَوْ شَهِدَهُ فَإِنَّهُ لَا يَقْرَبُ مِنْ أَجَلٍ وَلَا يُبَاعِدُ مِنْ رِزْقٍ»** “Do not fear the people from speaking the Truth, when it is witnessed or seen, for it will neither shorten the life span nor cause loss in Rizq.” [Ahmad]

O Muslims of Pakistan's Armed Forces!

Men like Naveed are neither a surprise nor an exception for you, for this soil is fertile for acts of bravery fueled by Imaan. You are a Muslim army that knows well that Imaan propels the Muslim to stand against the oppressor, fearing only Allah (swt)'s Wrath and Punishment. Allah (swt) said, **أَتَخَشَّوْنَهُمْ فَإِنَّ اللَّهَ أَحَقُّ** (Do you fear them, Allah is more worthy to be fearful of, if you are Believers.” [Surah At-Tawba 9:13] Allah (swt) says, **وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ** “And fear the Fitnah (affliction and trial) which affects not in particular (only) those of you who oppress (but it will afflict everyone) and know that Allah is Severe in punishment.” [Surah al-Anfaal: 25]. RasulAllah (saw) said, **إِنَّ النَّاسَ إِذَا رَأَوْا الظَّالِمَ فَلَمْ يَأْخُذُوا عَلَى يَدَيْهِ أَوْشَكَ أَنْ يَعْمَهُمُ اللَّهُ بِعِقَابٍ** “If the people witness an oppressor and they

do not take him by his hands (to prevent him) then they are close to Allah covering them all with punishment.” [Abu Dawud, Tirmidhi, ibn Majah].

However, you above all of us will be questioned by Allah (swt) regarding the oppressors that govern Pakistan today, for you are the people of Nussrah, who have the physical capability to end the oppressors' Kufr rule and secure the implementation of Islam within hours. It is upon you now to secure the return of the Khilafah (Caliphate) on the Method of the Prophethood by granting the Nussrah to Hizb ut Tahrir under its Ameer, the eminent jurist and statesman, Sheikh Ata Bin Khalil Abu Al-Rashtah. Those who have yet to come forwards must do so now, for the work for the Khilafah is near its end and not at its beginning. So come forwards, O brothers, knowing that no harm can befall us without the permission of Allah (swt) and that the Believer fears none but Allah (swt).

Hizb ut Tahrir

Wilayah Pakistan

24 Jumada al-Awwal 1437 AH

4 March 2016 CE

Continued from Page 21

1. Aga Tahir, 39 years old, Textile engineer. Married with four children, Imprisoned in Kot Lakpat Central Jail, Lahore.

2. Arshad Jamal. 38 years old, Information Technology Professional, Married with three children, Imprisoned in Kot Lakpat Central Jail, Lahore

3. Asad Jagranvi, 45 years old, School Teacher, Married with seven children, Imprisoned in Kot Lakpat Central Jail Lahore.

4. Dr. Iftkhar Ahmed, 40 years old, Medical doctor, Married with three children , Imprisoned in Kot Lakpat Central Jail, Lahore.

5. Kamran Sheikh, 39 years old, College Lecturer, Married with three children, , Abducted with location unknown.

6. Manzar Aziz, 57 years old, Businessman, Married with four children, Abducted with location unknown

7. Naveed Butt, 47 years old, Electronic engineer, Married with four children, Abducted with location unknown.

8. Saad Jagranvi, 42 years old, Businessman, Married with nine children, Imprisoned Kot Lakpat Central Jail, Lahore.

9. Saleem Sethi, 38 years old, Masters in Journalism Married with no children, Imprisoned in Kot Lakpat Central Jail, Lahore

10. Shahzad Ahmad Malik, 29 years old, Electronics Engineer, Married with one child, Imprisoned in Kot Lakpat Central Jail, Lahore

11. Shehryar Najam, 33 years old, Masters in Business Administration, Engaged for marriage, Imprisoned in Kot Lakpat Central Jail, Lahore

12. Qamar Abbas, 43 years old, Lecturer in Economics, Married with three children, Imprisoned in Kot Lakpat Central Jail, Lahore

13. Zeeshan Akhter, 38 years old, Textile engineer, Married with four children, Imprisoned Kot Lakpat in Central Jail, Lahore.

Media Office of Hizb ut Tahrir

in Wilayah Pakistan

Let the Just Speak Now in Favor of the Honorable Advocates of the Khilafah

O People of Influence from within the Muslims of Pakistan... Its Judiciary, Legal Fraternity, Security Apparatus and Human Rights Advocates in Particular!

We address you regarding the severe and prolonged persecution of the advocates for Khilafah in Pakistan. Many have suffered severe torture, including sleep deprivation, merciless beatings, forced mind-altering medication and electric shocks at the hands of security agencies. Some have been imprisoned and some have been abducted, their whereabouts unknown until now. The authorities have repeatedly denied essential medical treatment and visitation rights to those in prison. And families, friends and well-wishers of both the imprisoned and abducted have been repeatedly threatened by the security agencies.

As is clear from the list that we present to you at the end of this open letter, this brutal treatment is inflicted upon noble Muslims, dutiful sons and upright fathers, from many walks of life and varied levels of education. Moreover, it is well-known that **Hizb ut Tahrir** is a political party that works exclusively according to the non-violent method clarified by the Messenger of Allah (saaw), throughout the Muslim Lands including Pakistan.

So, we must ask you directly that how, on your watch, did simply calling for the Khilafah become such a grave crime? How, on your watch, did calling for Islam become deserving of such severe punishment in a state that was established in the name of Islam? Indeed, how can the call to implement Islam ever be

regarded anything but a duty, when Allah (swt) said, (وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ) “And whosoever does not judge by all that Allah has revealed, such are the Zalimun (oppressors)” [Surah Al-Maida 5:45]? And how can advocacy of Khilafah ever be regarded as anything but the noblest of pursuits, when RasulAllah (saaw) foretold of its return as being the cause of the end of oppression, «ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعَهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ خِلَافَةً عَلَىٰ مِنْهَاجِ النَّبُوَّةِ ثُمَّ سَكَتَ» “Then there will be an oppressive rule, and things will be as Allah wishes them to be. Then Allah will end it when He wishes. Then there will be a Khilafah according to the method of Prophethood.” Then he (RasulAllah) (saaw) fell silent. [Ahmed]?

However, matters are determined by their conclusions, so, it is not too late for you to raise your voices now to right these injustices. Indeed the atmosphere is favorable for you to do so now, for the crimes against **Hizb ut Tahrir** have become so numerous, that discussion about **Hizb ut Tahrir** has now entered the mainstream of society. Thus, those who raise their voices in favor of the Khilafah will be heard and appreciated, setting themselves apart from those who are silent over, or even applauding, the lowly actions of the brutal regime. Thus, we leave in your care and trust, a list of some of the advocates of the Khilafah that are currently imprisoned or abducted, reminding you of your duty to right the injustice and end the oppression.

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Q&A: Public Property

Question:

Assalaamu Alaikum our honourable Sheikh, I would like to ask you a question regarding public ownership. Can a private ownership transfer to a public ownership in accordance to the Shariah rules, like transferring water springs from a private ownership into public property if that is needed for the public good? And if the public no longer needs it, does it revert as private property? Similar to oil wells when they are depleted, can they become a private property?

Thank you, and May Allah help you and make your foothold strong,

Wa Assalaamu Alaikum Wa Rahmatullah Wa Barakatuhu

Answer:

Wa Alaikum us Salaam Wa Rahmatullah Wa Barakaatuhu,

If any type of public ownership was as a result of a divine reason (‘illah), then the rule will follow this divine reason, whether it exists or in its absence. If the ‘illah is present then that public ownership will remain, but if it was absent, then it will be permitted to privately own that type of property, however on the condition that the ‘illah is Shar’i found in a Shar’i text.

For example, public utilities are considered as public property, which have been explained by the Prophet (saw) in the Hadeeth in terms of its description, and not its quantity: On the authority of Ibn Abbas that the Prophet (saw) said: **المسلمون شركاء في ثلاث في الماء والكلا والنار** “**People are partners in three: Water, Pasture, and fire.**” Narrated by Abu Dawoud and narrated by Anas from the Hadeeth of Ibn

Abbas and he added: **وئمنه حرام “And its price is Haram”**.

Ibn Majah narrated from Abu Huraira that the Prophet (saw) said: **ثلاث لا يمتنع: الماء والكلا والنار** “**Three that must not be prevented: Water, Pasture, and Fire.**”

This is the evidence that #people are partners in water, pasture, and fire; and that they are not permitted for ownership by individuals.

However, the Prophet (saw) permitted individuals to own water in Ta’if and Khaibar, and they did so to irrigate their plants and fields.

Similarly, some Muslims privately owned wells in Medina; Bukhari narrated on the authority of Abdullah (ra) from the Prophet (saw) that he said: **مَنْ حَلَفَ عَلَى يَمِينٍ يَفْتَطِعُ بِهَا مَالَ امْرِئٍ مُسْلِمٍ، هُوَ عَلَيْهَا فَاجِرٌ، لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضَبَانٌ** “**Whosoever gives oaths falsely to take the wealth of a Muslim illegitimately, he is a fajir (wicked), and will meet Allah while He (swt) is angry with him.**”

And Allah (swt) revealed: **إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا “Indeed those who exchange the covenant of Allah and their [own] oaths for a small price.” [Al-i-Imran: 77]**

Al-Ash’ath came and said: An Ayah was revealed about what Abu Abdul Rahman spoke to you about me, I had a well in the land of my cousin, he asked: **شهودك “Your witnesses”**, I said I do not have witnesses, he said: **فِيمِينُهُ “his oath (is required)”**, I said: O Messenger of Allah, then he must give an oath, then the Prophet (saw) mentioned this Hadeeth, and

Q&A: Public Property

Allah (swt) revealed the Ayah to support His truth.” End quote

If partnership in water, in and of itself, and not because of the need for it, it would have not been permitted for individuals to own it. From the saying of the Prophet (saw): **المسلمون شركاء في ثلاث في الماء**.. **“People are partners in three: water...”**

And the permission given by the Prophet (saw) to individuals to own water, this extracts the ‘illah in the partnership in water, pasture and fire, and it is from the public utilities that people cannot live without.

Hence the Hadeeth has mentioned three but they are based on ‘illah because they are public utilities.

Therefore this ‘illah follows what is reasoned in its existence and absence; so anything that is considered as public utility is considered as public property, but if it is not considered as public utility even if it was mentioned in the Hadeeth like water, then it is not public property, but it is considered as property that can be privately owned. Public utilities are decided when all resources are not available for a group of people, whether it is a group living in house made of tents, or living in a village or city or a state, and have disputed to get it, is considered public utility, like water source, pastures or woods, grazing areas for cattle, and the like.

-e.g. Minerals are considered as public property if found in abundance, like in mines and the like, these minerals are public property, and it is not permitted to be owned by individuals, due to what Tirmithi narrated from Abyadh Bin Jamal: **أنه وفد إلى رسول الله ، فاستقطع له الملح فقطع له، فلما أن ولى، قال رجل من المجلس: أتدري ما قطعته له؟ إنما قطعته له الماء العذب، قال: فانتزعه منه**

“He came to the Prophet (saw) and asked to assign him a salt (mine), so He (saw) did, when he left, a man from his (saw) council said: Are you aware of what you assigned him? You assigned him a perennial (‘id) spring of water, he said: so he took it back from him.” “Id” water is the continuous source of water, he drew the similarity between salt and water for its unlimited source. This Hadeeth is an evidence that the Prophet (saw) has given a portion of mountain salt for Abyadh Bin Jamal, but when he (saw) found out that the mineral is unlimited, he took it back from him and prevented its private ownership, i.e. it is public property.

Salt here is an example of a mineral, what is intended is the mineral not the salt. From this Hadeeth it is clear that the ‘illah of prevention of giving the portion of the mineral of salt is that it is ‘Id i.e. unlimited.

This ruling, that the unlimited mineral is a public property, which includes all minerals whether they are on the surface and easily accessed that people frequent and use, like salt, coal, emerald and the like, or it was found underground, that needs to be extracted with equipment, like gold, silver, iron, bronze, lead, and the like.

And whether it is solid like crystals or liquid like oil, they are minerals that come under the Hadeeth. Since unlimited minerals are public property for all citizens, the state is not permitted to give its ownership to individuals, companies, or allow individual or companies to extract them for their own use; instead the state must extract them itself on behalf of the Muslims, in looking after their affairs, and all that it extracts from them is public property for all the citizens.

Minerals are considered as public property if found in abundance, like in mines and the like, these minerals are public property, and it is not permitted to be owned by individuals

Therefore, the property mentioned in the question will be considered as public ownership if they are public utilities, e.g. the water well in a village which is the only source of water, it is a public property and not allowed for individual ownership... But if the people in the village have another sufficient source of water, it will be permitted for an individual to dig a well in his land and own it, because it is not from the public utilities in this case, i.e. that the 'illah of its public property is absent. But the well which was a public property does not become a private property but remains as a public property and it will be allowed to sell to individuals if there is sufficient water for the people and then it will be priced for the private ownership.

Hence, the water well is a public property if the people have no other source, but if there was an depletes or the people do not need it any more, i.e. the 'illah is absent of it being a public utility, by the presence of a sufficient source of water, then it will be permitted to sell that well to individuals and it's priced for private ownership. Oil wells for example are public utilities as long as it is unlimited, but if there were depletes, i.e. the 'illah for being a public property is absent, then it is allowed to sell this well for people and its price is put for private ownership.

Your brother,

Ata Bin Khalil Abu Al-Rashtah

15 Jumada I 1437 AH

24/2/2016 CE

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So in the case of theft, for example, in terms of the Islamic criteria, which is used to measure its benefit or harm to the person, and which results in the person taking the action or refraining from it, this is good and evil.

So you will say that theft is evil because it is harmful according to the criteria of Islam and therefore you will refrain from stealing.

D. So you will call theft (Qabih) ugly if the discussion is about issuing the ruling on it i.e. it is forbidden, and in terms of reward and punishment i.e. the cutting off the hand in this life or going to Hellfire in the Afterlife.

And theft is called Shar (evil) if the subject of your discussion is the criteria that you use to measure benefit and harm, so you measure according to the criteria of Islam, not by your benefit or whim, accordingly you find it harmful and you will hate it and refrain from doing it, and you will call it Shar (evil).

E. Conclusion:

If the discussion is in the context of issuing the ruling on the actions and things and what follows in terms of reward or punishment, it will be described as Husn and Qubh.

If the discussion is over the criteria that you use to measure the benefit or harm and therefore love the action and carry it out or hate the action and refrain from it, then this will be described as good and evil.

Your brother,

Ata Bin Khalil Abu Al-Rashtah

29 Jumada I 1437 AH/ 9 March 2016

Q&A: What is the Difference between Khair and Shar, and Husn and Qubh?

Question:

As-Salaam Alaikum Sheikh, may Allah grant you a long life to witness the victory, InshaAllah.

I have a question about the difference between Khair (good) and Shar (evil), and Husn (pretty) and Qubh (ugly)? Because when the topic is raised among the brothers, varying answers are given on the subject, please explain to us the difference between the two subjects, May Allah bless you.

From Abu Qusay

Answer:

Wa Alaikum As-Salaam Wa Rahmatullah Wa Barakatuhu

A. Husn (pretty) and Qubh (ugly), and Khair (good) and Shar (evil) are terminologies used by the scholars of jurisprudence and the understanding of their meanings would be according to how they defined and used them, and not as in their stated meaning in the language. I.e. for you to know the meaning and the difference between them, you must refer to the scholars of Jurisprudence not the scholars of the language, do not open the dictionary and look for the meaning of Husn and Qubh, and Khair and Shar and then say that you obtained the answer, you must look at what the jurisprudence defined and follow that meaning.

B. The scholars of jurisprudence discussed the (legislator) i.e. who has the authority to issue the classification of the actions, whether they are an obligation (fardh), recommended (mandoub), permissible (mubah), detested (makrooh), or forbidden (haram), and on the things being halal or haram? This means that it is in terms of the commands and prohibitions

on them, i.e. in terms of being praised and condemned and the consequent reward or punishment.

Hassan and Qubh are defined from this angle. What is in accordance with the orders of the Shariah is praised and obliged, it is Hassan and it's rewarded, and what is contrary to the rules of Shariah is condemned and forbidden, it is Qubh and it is punishable. Therefore Hassan and Qubh are relevant when defining actions and things in terms of what is their Hukm Shar'i (Islamic ruling), and in terms of what are the consequent praise or condemnation i.e. in terms of the reward and punishment.

Therefore, in the case of theft, for example, in terms of issuing its ruling, it is forbidden, and in terms of praise and condemnation and the consequences (reward and punishment), that the cutting off the hand is applicable or the Hellfire in the Hereafter, here we say that theft is Qabih (ugly).

C. The scholars of jurisprudence also discussed the criteria, which the person refers to when measuring the effect of harm or benefit on him, and if the person should undertake the action or not as a result, so they refer a certain action to the criteria of Islam, which they accepted, and if the result of the measurement is (benefit) according to Islam, then they love this action and carry it out and they call it Khair (good), and if the measurement is (harm) then this action is hated and they decline from undertaking the action and they call it Shar (evil).

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Q&A: Blood Money in the Accidental Killing

To: Hamzeh Shihadeh

Question:

As-Salaam Alaikum, I have a question: in the book, The Punishment System in Islam, it states that the killing is of four types, the fourth type what takes the course of wrongful killing, and it is known as the murder without the will of the perpetrator. If it is carried out without his will then why does he have to pay blood money, knowing that the Hadith says, my Ummah will not be accounted for mistakes?

Answer:

Wa Alaikum us Salaam Wa Rahmatullah Wa Barakatuhu,

What you are asking about is mentioned in the book, The Punishment System in Islam, in the following texts: “And killing is in four forms: intentional, and semi intentional and accidental (mistaken) and what takes the course of wrongful killing. The intentional form of killing is clear from the verse: **ومن يقتل مؤمناً متعمداً** “**But whoever kills a believer intentionally**” [An-Nisa: 93]

The semi-intentional is clear from the narration of Abdullah ibn Amr ibn al-Aas that the Messenger of Allah (saw) said: **ألا إن دية الخطأ شبه العمد ما كان بالسوط مائة من الإبل منها أربعون في بطونها أو أولادها** “**The blood money of the killing by mistake, semi-intentional is what is in place of one hundred camels, including forty in the bellies of her children**”

As for killing by mistake (accidental), it is clear from the verse: **وما كان لمؤمن أن يقتل مؤمناً إلا خطأ** “**And never is it for a believer to kill a believer except by mistake**” [An-Nisa: 92]

As for what takes the course of wrongful killing, it is a form of the killing by mistake but the definition of killing does not fit it, because its reality differs from the killing by mistake,

since the killing by mistake is accompanied by the will of the deed, but the person misses the target that he was aiming for, but what takes the course of wrongful killing is not accompanied by the will to act at all, the action is not by intention at all, its reality is different from the reality of the accidental killing, such as if a sleeping person turns over on someone and kills him, or if a person falls on someone from a height and kills him, or trips over and falls on someone and kills him ... that is why it takes the ruling as the first form of killing by mistake, which its blood money should be a hundred camels, together with Kafara (atonement) which is freeing a slave, if he does not have that then he fasts for two consecutive months.” End.

And now we come to answer your question:

The Hadith narrated by Ibn Hibban from Ibn Abbas that the Messenger of Allah (saw) said: **إِنَّ اللَّهَ تَجَاوَزَ عَنْ أُمَّتِي الْخَطَأَ وَالنَّسْيَانَ وَمَا اسْتَكْرَهُوا عَلَيْهِ** “**Allah forgives my Ummah for mistakes, forgetfulness and what is forced upon them (by duress)**”, is not an evidence for what you explained because the meaning of the hadith is that Allah Almighty does not punish people for mistakes, or when they commit action out of forgetfulness or under duress. I.e. that Allah (swt) will not punish those people because their actions do not carry any sin.

The one who kills another by mistake when aiming a shot at a bird but it hits that person, he is not sinful in Islam, and the same is for the one who kills others in what takes the course of wrongful killing, like falling from a height and killing someone, it is not a sin in Islam, because the action in both cases applies to the hadith, they are not sinful... and it seems that you asked the question because you thought that the payment of blood money is a punishment for an act of murder, the act is not

by the will of the person, but it was outside his sphere of control, and so you asked how is he punished?

And what is correct is that blood money is in case of killing by mistake, and what takes the course of wrongful killing is not a punishment for an act of murder, this is confirmed by the fact that this blood money is due in the money of Al'Aqila, who are the kin group of a man: his brothers, uncles and their children, and downwards... Even though they did not commit anything, and it is not obligatory in the money of the killers who killed by mistake, if he was to be punished then the blood money (Diyah) would have been obliged from his money, as in the case of the obligation from the money of the killer by intention.

And from Shariah evidences is that Blood money of killing by mistake is not taken from the money of the murderer but from the money of the 'Aqila:

Directed by Ibn Majah in his Sunan from Al-Mughira Bin Shu'ba that he said: «قَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالذِّبَةِ عَلَى الْعَاقِلَةِ»
“The Messenger of Allah (saw) decreed that the blood money is on the 'Aqila”.

I will quote to you the opinions of the scholars who have adopted this:

- Abu Yusuf, the companion of Abu Hanifa, says in his book "Al-Athar": “.. and killing by mistake is when you aim at something but strike another by the weapon, the blood money is therefore in this case is upon the 'Aqila ...”

- In As-Sunan Al-Kubra by Bayhaaqi: “Ash-Shafi'i, may Allah have mercy on him, said: I did not know anyone who disputed that the Messenger of Allah (saw) decreed that blood money is on the 'Aqila, and this is more in the Hadith of Al-Khasah, we mentioned it from Hadith of Al-Khasah.” This is also mentioned in “Al-Uum” by Ash-Shafi'i: “There are two

states of the mind, the intentional (killing), in which the blood money is taken from the offender and not his 'Aqila, whether there is a decrease or increase, and the mind of the (killing) by mistake in which the blood money is on the 'Aqila of the offender, whether there is a decrease or increase.”

- Ibn Qudaamah said in al-Mughni: “Ibn al-Mundhir said: It is agreed by all of whom we learned from the scholars, that killing by mistake, is when someone aims to throw something, but hits another, I do not know of anyone who disagreed. This is the view of Omar bin Abdul Aziz, Qatada, Nakha'i, Az-Zahri, Ibn Shubrumah, Ath-Thawry, Malik, Ash-Shafi'i, and people of opinion. This mistake makes it an obligation on the 'Aqila to pay the Diyah and kafara from the money of the killer, and we do not know of any dispute.”

In conclusion, Diyah, the blood money, in the accidental killing is not a punishment to the murderer in the sense that he is sinful because of the accidental killing, otherwise it would have been taken from his money and not from the 'Aqila's money, who did not commit the killing, the accidental killer is not sinful for killing by mistake or what takes the course of wrongful killing, and the noble Hadith applies to it.

As for why the Shar'i obliged the blood money on killing by mistake and what takes the course of wrongful killing upon the 'Aqila, it is for a wisdom not specified for us by the Shar', and Allah is the Most Wise Most Aware.

Your brother,

Ata Bin Khalil Abu Al-Rashtah

22 Jumadal Oola 1437

2 March 2016

Q&A: Political Developments in Respect to the Syrian and Libyan Arenas

Question:

By following the course of events in the latest truce in Syria up until now, it appears that America is serious this time in respect to the truce and convening negotiations to establish a secular government in Syria consisting of the opposition and the regime. So is this correct? And does that mean that America has turned away from the idea of bringing about a replacement agent for its current agent Bashar whilst it has relied upon Bashar continuing in the position of ruling?

And another question if I may and it is: In regards to the circumstances in Libya; every time a solution is brought near, the situation returns to being complicated once again. So they made an agreement in Skhirat and the agreement established the legitimacy of the Tobruk parliament representing an accomplishment for Tobruk... However, it is still postponing giving the vote of confidence to the government whilst Sarraj had responded to them by reducing the number of ministers from 32 to 18, so how can this procrastination be understood? Jazaak Allahu Khairan.

Answer:

We have previously issued an 'Answer to Question' on 19/01/2016 titled: "The Most Recent New Developments in the Libyan Crisis" and we clarified in it the subject of the Libyan problem... Similarly, we issued a leaflet about Syria on 11/12/2015 titled: "Two Prevalent Evils Bound Together..." which was about the Riyadh Conference and the formation of the High Negotiations Committee. We also

issued another leaflet of 24/02/2016 under the heading: "Regime's Security Truce in Munich is the Bloody and Fatal scheming of America..." in which we explained and clarified the subject of the current truce and negotiations. That was detailed and it is possible to understand the answer from it. That is because the map of events remains within the borders of the general outline that we have explained in the publications... Despite that the following represents further explanation and clarification... However, before that, I will clarify a difference between Syria and Libya in respect to the struggle that is taking place in each of them:

The subject of Libya differs from the subject of Syria because the struggle in Syria is between America, its allies and followers and the people of Syria whilst it is not a struggle between America and another major state.

The subject of Libya differs from the subject of Syria because the struggle in Syria is between America, its allies and followers and the people of Syria whilst it is not a struggle between America and another major state. That is because Russia is implementing the American plans as the result of a dirty deal whilst Putin believes that his service to America in Syria will lead to relieving the problems in Russia's southern borders in regards to Ukraine... As for Europe, then it revolves around America, repeating what it says in order to attain something or

even just a part of something from it! That is because both Russia and Europe realise that the influence belongs to America and so they do not covet competing with it in gaining influence in Syria... As such, the struggle is between America and the people of Syria in addition to every sincere and truthful Muslim behind them in support.

As for Libya, the struggle over influence is between America and Europe; particularly Britain, France to an extent and then Italy to a lesser extent... Consequently, America has been astonished and taken aback by what it has seen in terms of the resilience of the people of Syria in the face of the American plans throughout the five years of the Syrian revolution. On the other hand, in Libya it is reassured by its power by which it is combatting Europe and as such takes part in the struggle with Europe with this power whilst feeling a certain level of assurance...

After explaining this difference, we will now mention some further explanation and clarification about what was mentioned in your question:

Firstly: The subject of Syria:

As for America being serious in respect to the subject of the truce and negotiations, then that is correct... As for it turning away from seeking another replacement agent for its current agent Bashar, then that is not correct. That is because, at the time that it finds an alternative, it will end Bashar's role just as it did with its subordinates previously. The explanation for that is as follows:

America has put all of its weight into stopping the revolution and finishing it off under the headings of ceasefire, cessation of fighting and the halt of aggressive acts... It held conferences in Geneva, Vienna and Riyadh and issued resolutions in the Security Council... This is without mentioning its work to abort the revolution by military actions undertaken by its agent Bashar, Iran and its party in Lebanon, and Russia. This is in addition to America itself being involved and its drawing in of other states alongside it under the cover of an international alliance with the pretext of fighting against ISIS and terrorism... And most recently it has found some breathing space as a result of the Munich meeting on 12/02/2016 in an attempt to stop the revolution within a week through a ceasefire. Then, when this did not come to pass, its Secretary of State

Kerry met with his Russian counterpart Lavrov on 22/02/2016. They then announced in a joint statement that the ceasefire will begin to be implemented on Saturday midnight 27/02/2016. All of that was an introduction for establishing its secular plan within the negotiations which it was preparing for within the coming days following that in Geneva... The evidence indicating America's seriousness is the measures that it has undertaken linked to this direction and particularly since the two days 9-10/12/2015 when the Riyadh Conference took place to prepare the formation of opposition committee for holding negotiations with the regime. These measures included:

1 – America's preparation of a supporting base for it within Syria by influencing its followers 'Turkey and Saudi' to generate promising atmospheres for negotiations without objection. The indications of that are as follows:

a - It delegated Saudi to gather the followers and subordinates in Riyadh and particular those from the armed groupings, and to form a negotiating committee using the carrot and stick approach oiled with cash and weapons... It was successful in respect to that and so this body or committee was formed from those who had sold their Akhirah (Hereafter) for the Dunya (life of this world) of others... In this way America was capable, for the first time since the beginning of the Syrian revolution, to insert armed groups into the negotiation committees which accept to negotiate in order to share with the regime within a single rule. "And in a press conference convened Thursday night Abdul Aziz As-Saqr, the Head of the Gulf Centre of for Studies, said that a delegation from the opposition will meet with a delegation from the regime within the first ten days of the coming January... and the agreement stated the formation of a high committee consisting of 32 members; 10 belonging to the (armed) groups, 9 to the alliance, 5 to the coordination body and 8 independents" (Al-Jazeera.net, 11/12/2015).

The negotiators had previously been from those who resided outside of Syria and had no refuge internally... As such, those (armed) groups that joined the body or committee had betrayed the people and particularly those who had been supporting them because they had thought that they had been established to rid them from the tyrannical regime!

B – Erdogan’s visit to Saudi and the discussion about the subject of the truce and negotiations in order to implement the American plan in Syria and to convince their (armed) groups within Syria to agree to the truce and to form a body or committee made up of the opposition to participate in the negotiations. “The Turkish President Erdogan arrived Tuesday in Saudi in a visit in which he will discuss the issues of the region, particularly Syria and Yemen, with officials during the visit. And shortly after his arrival in the King Khalid international airport in Riyadh, Erdogan was transported to the Yamamah Palace where the Saudi King Salman Bin Abdul Aziz received him, as reported by the official Saudi news service” (Al-Quds 29/12/2015).

C – America held preliminary meetings with the negotiators to school them upon that which it intended for them to undertake in terms of solutions. Even when it was expected for the matters to proceed as they had wanted, this wish was sealed by the rapid and random convergence and drawing closer of ties between Turkey and Iran. As such Davutoglu’s visit to Iran came in spite of the heated statements exchanged between the two, and that was to coordinate between them the utilisation of their respective influences over their (armed) factions and followers within Syria, in order to implement the American plan in Syria... “The Turkish Prime Minister, Ahmet Davutoglu arrived on Friday night, the 4th of March, in the Iranian capital Tehran at the head of a delegation that consisted of a number of ministers, in the first visit by a Turkish Prime Minister to Iran since two

years... and the Iranian Persian news agency mentioned that the Turkish Prime Minister will meet with the major Iranian officials to discuss the development and consolidation of economic and trade cooperation between the two countries...” (Russia Today, 04/03/2016). It appears that they covered up the visit in a ridiculous manner that would not convince the average people by making the meeting appear to be for trade purposes!!

2 – Throughout these cunning political actions from its agents to prepare the regional and internal environments for negotiations, it was generating pressuring environments to implement the American plan by actions ranging from fabricating and distorting the reality in order to give the appearance that the plan of negotiations being put forward by America represents the best solution for Syria... to military actions undertaken by it or Russia which is proceeding along with it as part of a dirty deal or by its followers and regional and local tools... These actions include:

a – America has worked to focus upon the idea that the people of Syria only have one of two choices; they either agree to the American secular plan for Syria via negotiations or Syria will be fragmented and divided... Because it grasps that the people of Syria will flee from the division and breakup of the land they thought that the people would accept to negotiate in order to settle its secular plan for Syria by forming a joint rule between the regime and the opposition... In order for America to make this idea believable, America and Russia made statements about the division as a source of pressure upon the negotiations to frighten the negotiators and to generate a severely heated environment upon the people of Syria, in the case where if the people of Syria were to not agree to the American plan to bring about a secular state consisting of the regime and the opposition within Syria, then Syria would never remain whole but would rather be divided. In accordance to that Kerry stated, “It may be too late to keep it as a whole Syria, if

we wait much longer” (Reuters 23/02/2016)... And Russia spoke about a federal state in Syria as the Russian Deputy Foreign Minister Sergei Ryabkov said, “Moscow hopes that the participants in the Syrian negotiations arrive at the idea of establishing a Federal Republic and this is a demand that the Kurds are demanding” (Al Hadath Satellite Channel, 29/02/2016). All of which to apply pressure upon the negotiators from the opposition so that they approve of the political system that America will impose or otherwise there will be division... This is whilst America has forgotten or has been made to forget, alongside its allies, that the people of Syria, just as they reject the division of the land they also reject the American secular plan and that they regard both plans to be two prevalent evils that America has formulated and these will never pass through except by the traitors of the Ummah who are themselves heading to oblivion by Allah’s permission...

b – The intensification of Russian air strikes during the negotiations as a message directed to the negotiators to accept negotiating to settle the America plan and if they don’t then the attacks will further intensify. As such the Russia attacks significantly intensified during the Geneva 3 talks that began on the 1st of February 2016 and the intensifying of the siege of Halab (Aleppo) represented a means to pressurise the negotiators...

c – Alluding to an implicit or even explicit threat to anyone who rejects the negotiations and in this context Kerry stated on 24/02/2016: “There is a significant discussion taking place now about a Plan B in the event that we do not succeed at the [negotiating] table,” (Reuters 24/02/2016). And Al-Jubeir repeated his teacher’s words saying: “...but if the truce did not continue, there would be other options including the U.S. Secretary of State’s statement on the existence of a plan (b) if it turns out that the Syrian regime and its allies are not serious. Then, the other option can be considered and focus will be on it” (CNN

Arabic site 28/02/2016 and Alriyadh.com 29/02/2016).

From the aforementioned, it is clear that America is really serious about the truce and the negotiations in order to accomplish its secular plan for Syria.

It appears that these means have been successful to act as an excuse and justification for the opposition negotiating committee to continue with the negotiations with the regime as: “The special UN envoy to Syria Steffan De Mistura announced that a new round of talks aimed at ending the conflict will be held in Geneva between the 14th and 24th of March under the supervision of the international organisation” (Ar-Riyadh, Thursday 10th March 2016). Then the opposition committee for negotiations began the preparation of the environments to agree to the negotiations. “The High Negotiating Committee that represents the Syrian opposition groups said on Wednesday the 9th of March 2016 that it viewed the action framework put forward by the UN for the peace talks to be positive and that it had noticed a retreat in the violations of the government forces to the truce in the previous day. And Salim al-Muslat, the spokesman for the High Committee for Negotiations said that it will make a final decision soon in respect to participating in the negotiations decided to take place in Geneva” (AFP, DW 09/03/2016). Then the news site ‘Russia Today’ reported on 11/03/2016, “The High Committee for Negotiations Syrian opposition announced that it will participate in the upcoming round of negotiations in Geneva next Monday...” (Russia Today, 11/03/2016).

2 – As for America having turned away from looking for a replacement agent then this is not correct... That is because Bashar has lost the ability to guarantee a stable rule in Syria that is capable of serving the American interests. America only wishes for him to stay in the transitional stage so that it is able during that period to search for a new agent with a face that is less black or marred than the face of

Bashar which is capable of fooling the people so that he can implement its interests whilst smiling at the people! America is therefore keenly concerned to establish a secular agent-rule in Syria that serves its interests just as Bashar and his father had done before. Even the rotten air of division that it has broadcast is far off to being sought in Syria unless it fails to establish a replacement agent for Bashar the current agent... For that reason, what is important to America now is the ceasefire so that it can work within the calm to implement its plans and bring about a secular rule made up of the regime and the opposition, and that will be until it finds the replacement to take Bashar's place... America considers this ceasefire and the commitment of the opposition to it, in particular as it has been able to involve some of the so-called Islamic groups to accept the truce and negotiations, it considers that to represent the greatest success for it since five years in regards to confronting the revolution taking place against its influence and agents in Shaam... In addition, Russia has considered that to be a great success as well and an opportunity to consolidate the regime. For that reason, the Russia's envoy Vitaly Churkin to the UN, said to the Kommersant Newspaper whilst commenting upon the Munich agreement, "Damascus, as I hope, understands this is a unique chance for Syria after five years of unremitting destruction." (AFP 19/02/2016). And following that Bashar Assad announced his readiness to accept the ceasefire.

3 – These are the calculations of America and Russia in addition to the followers and subordinates... As for the calculations of the sincere people of Syria then this is something else that will strike down the plans of the disbelievers and the colonialists, their agents

...the men of Shaam are not those who hover in the Intercontinental Hotel in Riyadh around money and misguidance, and then go on to form a negotiations committee...

and all those who revolve in their orbit whilst their plotting will mean their destruction by the permission of Allah. (وَمَا كَيْدُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ) **"But the plan of the disbelievers is not except in error" [Ghaafir: 40].**

That is because the men of Shaam are not those who hover in the Intercontinental Hotel in Riyadh around money and misguidance, and then go on to form a negotiations committee... And they are not the traitors of the Ummah who incline towards the direction of dirty money... And they are not those who deceive themselves who say that the regime should be negotiated with whilst at the same time say that there is no place for the head of the state, because the one who does not accept a place for him would not negotiate with his regime! And they are not those who are dictated to regarding a secular civil state whilst nodding their heads in approval whilst at the same time they pretend that they are those who represent Islam!

They are not those who talk about democracy and the making of Halaal and Haraam by men instead of the ruling of the Lord of all men whilst Allah the Most Wise of judges says: **إِنَّ الْحُكْمَ إِلَّا لِلَّهِ "Verily the Hukm is for none but Allah" [Yusuf: 40].**

They are not those... Rather they are the lions of Shaam whom the Ummah recognises by their truthfulness and sincerity whilst they recognise it and that the goodness will never cease until the Day of Judgement... They are those who proclaim and proclaim with their hearts and mouths "It if for Allah, it is for Allah"... They are those who desire for ash-Shaam that which Allah Almighty loves for it and His Messenger to be: **«عَفْرُ دَارِ الْإِسْلَامِ بِالشَّامِ» "The Abode [centre homeland] of Islam is in ash-Shaam."** (Extracted by At-Tabarani in 'Al-Kabeer' on the authority of Salamah Bin

Nufail). They are those who reject the division with the same force as they reject the secular plans of America in addition to all of the plans of the disbelievers and hypocrites... They are the sincere and truthful within the land of Shaam, steadfast upon the truth that they are upon, those who comprehend that the Baatil (falsehood) wins a round whilst the Haqq (truth) wins rounds, and so they do not bargain with their Deen and their Ummah... They are those who saw with complete clarity that their revolution is in truth a source that reveals and exposes as the conspirators have been revealed and the traitors exposed. All of those have been laid bare equally and so none are fooled by them, apart from the one who is not mindful and none apart from the ignorant gives weight to their plotting... They (the sincere people of Syria) are tranquil and assured that the plans of the disbelievers will be brought to failure from where they don't suspect.

(وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ)

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

Secondly: The subject of Libya:

As we have mentioned above the subject of Libya differs from the subject of Syria because the struggle in Syria is between America, its allies and followers on one side and the people of Syria on the other. It is not a struggle between America and another major state like the situation in Libya where the struggle is between America and Europe; particularly Britain, France to an extent and Italy to a lesser extent. It is therefore fundamentally an international struggle even if local tools have been made use of within it...

After explaining this difference, we will add further explanation and clarification in regards to what came in the question about Libya:

1 – It is observed that America is not focused upon the political solution and its

success in Libya which is the opposite to what it is doing in Syria. Rather, it is signalling towards military intervention and requested it within the Security Council whilst it has worked to obstruct and hamper the political solution. Indeed, it even began to launch sporadic attacks since November last year, when it stated that it had killed someone from its wanted list. This was then followed by around 20 of its soldiers entering a Libyan base before leaving it, and thereafter came the last operation that the American planes undertook on 19/02/2016 when they killed 49 people claiming that they were affiliated to the Islamic State organisation (ISIS) the majority of whom were from Tunisia. This is regarded to represent the biggest of its operations that killed the largest number... and it appears that it will continue with strikes similar to these: “Obama will be chairing Thursday 28/01/2016 a meeting of the National Security Council that has been specially set up to look into the situation in Libya in the case where the major western states fear that a constitutional vacuum in Libya will represent a fertile ground for the growth of the terrorist organisation... And the White House said in a statement: “The president directed his national security team to continue efforts to strengthen governance and support ongoing counterterrorism efforts in Libya and other countries...” (nst.com 30/01/2016 and Middle East Online 29/01/2016).

2 – This decision indicates the extent of the gravity of the situation in regards to America in Libya. Its cause is not the threats posed by ISIS as is being made to stand out since it is only an excuse to intervene, but rather there are major states preventing America from expanding its influence in Libya. It is for that reason that we see America acting freely whilst not paying regard to the final agreement signed in Skhirat, Morocco on 17/12/2015 and is not focused upon its implementation. That is whilst its talk about military intervention in Libya has been predominant against what it has called

‘terrorism’. Had this agreement been in its favour it would have been eager to apply it with all that it has of power... This has all happened after it was unable through its agent Haftar since 2014 to gain control and spread its influence within Libya by making the regime fall into its hands. It therefore began to intervene in a direct manner without obtaining an international resolution from the Security Council when Britain obstructed the issuing of a resolution permitting military intervention inside Libya. For this reason, the application of the political solution will remain obstructed.

3 – America is giving the appearance that it accepts the political agreement made in Skhirat at the same time that it works to delay its implementation and we are able to confirm that through the statement of CIA Director John Brennan on 25/02/2016 acknowledged that the United States in practice was pursuing a two-track policy in Libya, in which it was engaged both in a diplomatic effort to knit together two competing, regionally based self-proclaimed Libyan governments while also conducting "counter terrorism" operations against a growing contingent of Islamic State militants." (AFP 25/02/2016). And the Secretary of State John Kerry said, "We have been working really hard for the last months, particularly, to bring together a government in Tripoli. If they cannot get themselves together, yes it will be a failed state." (Reuters, 24/02/2016). It is therefore making the claim that it has worked diligently for the formation of the government! Which means in accordance to the measures of America or otherwise it will cause it to fail and because the government agreed in Skhirat will not come to pass. In addition, it has worked to obstruct its formation by a flimsy excuse through its agent in the Tobruk parliament when they said that they reject its formation from 32 ministers. The head of the Government Fayez Sarraj went to Egypt on 22/01/2016 and met with its ruler Abdul Fattah As-Sisi in a visit that lasted for 6 days. Sarraj attempted to please the American agents and so he announced at

the end of his visit his readiness to reduce the number of ministers. Then when Sarraj left Cairo Haftar landed there to find out the conclusions and to receive instructions in respect to what he should do and to ensure increased support for him. That means that America is not content about the formation of the government because its formation has not occurred in accordance to what it desires... Sarraj then reduced the number of members of the government and formed it from 18 ministers and presented it to the Tobruk parliament on 23/02/2016 which they then rejected. Even an armed gang, which they said were unknown assailants, attacked the parliament members who had come to vote and acted to prevent them from entering. The required amount was then not met in the case where 86 deputies from the 200 members of parliament in total. As a result, the parliament chair dispersed the session and so America through its gangs and its loyal parliament members are working to obstruct it....

4 – As for the reason for this obstruction, then that is because the greater portion of the political medium in Libya are from the remains of Gaddafi's era, i.e. they are loyal to Europe... This means that any ministerial formation will be in accordance to this measure just as it is within the new ministry. This is whilst America is reliant upon Haftar and a band from amongst the military around him and it hoped that bases would be established for him alongside a new political medium which would have the greatest share within the rule and have control over it. However, until now, he has been unable and not all of his military actions have been successful, indeed they have been failing. For that reason, America is obstructing the political solution to the best of its ability by way of military intervention, by Haftar and its subordinates until it can guarantee a rule in which it has the lion share within it... Consequently, the military intervention represents a means to focus its political interests within Libya and it appears that it will

never stop until it has accomplished what it desires.

5 – This is contrary to what Europe is doing as it is working to make the agreement succeed, the government to be formed and approved. Since it still has control or dominance over the political medium and the indications for that are numerous. So, the French president Hollande met with the British agent Muhammad the 6th, the King of Morocco, in France in 17/02/2016 and they discussed the situation in Libya. They then declared that they are urging the Libyan parliament to give its vote of confidence to the government of national reconciliation under the leadership of Sarraj. British Foreign Minister Phillip Hammond undertook a visit to Algeria and met with its Foreign Minister Ramtane Lamamra on 19/02/2016 and reiterated there that military intervention in Libya is not representative of the most appropriate solution to solving the crisis that the land has witnessed and he called for a political solution. The Algerian Foreign Minister supported his British counterpart and said Libya and Algeria do not believe that a military intervention to be regarded as the solution for solving the crisis in Libya. All of the efforts expended aim at enabling Libya to appoint a government of national unity that will be effective in the struggle against terrorism... (Algerian News, 19/02/2016). Therefore, Britain, supported by France, is utilising its regional forces as well to make the political process succeed and to obstruct the military intervention that America is promoting...

As for what is being heard from statements about military actions from some of the European nations then this comes from the angle of precaution so that the arena is not left open to America if no room remains for anything other than intervention. The news media reported that Britain sent a military force to Libya. The African portal reported on 12/01/2016 from the British site 'Socialist Worker' that, "The Tories have sent 1,000 British troops to Libya to defend oil fields

threatened by the advance of Isis-supporting forces. A Royal Navy destroyer has been directed to the North African coast and the RAF has been asked to prepare for air-strikes against targets in Libya. This is a major escalation." The French Le Monde Newspaper published on 24/02/2016 that: "elite special forces unit are participating in a secret war against the extremists of ISIS in Libya." This means that France is preparing to intervene when that is necessary albeit in a secret manner whilst it sends special-forces alongside Britain to prevent America being militarily alone there. France does not wish to expose that but rather does it covertly because it does not want to make military intervention a natural and legitimate matter in regards to Libya at this time. This is as it works with Britain to implement the political solution, the formation of the government and to provide support to it... Even when America attempted to embarrass Europe with the military intervention by making statements about interventions from Europe here and there, Europe was quick to deny those statements... "The Italian President Matteo Renzi denied Sunday that it was Italy's intention to send approximately 5000 troops to Libya saying that the conditions were not favourable for a military intervention in the former Italian colony. And Renzi said during a television discussion programme (Canale 5 television),

"As long as I am prime minister, Italy will not go to Libya for an invasion with 5,000 men." "If there is a need to intervene, Italy will not back down. But this is not the situation today. The idea of sending 5,000 men is not on the table," Renzi said. He had been responding to the American ambassador in Italy, John Phillips who expressed to the Corriere della Sera newspaper, on Friday, that Rome could send up to 5000 troops" (Source: News Agencies, Russia Today 07/03/2016) ... "And Italy stated that it specifies, before the dispatching of those troops, the receipt of an official request from the Libyan government

after it has attained the confidence of the parliament” (Al Arabiya 08/03/2016). In this it is exposing an American intervention without waiting for a Security Council resolution or the decision of a legitimate government in Libya.

This all means that the situation will not be stable in the near future for Libya and that it is unexpected for a government with standing to emerge in Libya that is capable of preserving security or bring about stability. The most that can happen is for there to be a third government that has no power attached to it and that is particularly because America has been belittling its status whatever new government emerges: “... Experts warned that the signing of the members in the Tripoli and Tobruk parliaments, the agreement upon the formation of a national unity government will never lead to anything other than a third government in the country which will only exacerbate the fragmentation and chaos... “If a government of national unity is formed, there are likely to be factions from both (existing) governments that refuse to accept its legitimacy,” warned The Soufan Group, a US-based think-tank. “The fledgling government will likely have a fight on its hands before the ink is dry...” (Soufan Group) according to the British Guardian Newspaper,” (16/12/2015). So even if its formation takes place then it will never be more than a break from the warring which will then resume thereafter. What is apparent, is that America will never stop, on this occasion, from working until it has the main role within Libya. That is because, for the first time, it actually has agents in this way whilst it has the opportunity to intervene under the pretext and justification of fighting against ISIS.

In conclusion, there will never be stability within Libya until the hand of the colonial states is severed from interference. The most important matter is bringing down its cheap local tools who are in positions of authority in this state or that one, whilst they are traded with to prepare for their intervention. Indeed, they serve them in it and fight on their behalf by way of delegation! It is therefore a duty upon the sincere and aware to undertake diligent work to make all forms of foreign intervention fail and to cast out the colonialists from the land, whether they are Europeans or Americans. They must also reject all of their solutions and plans and cause them to collapse in addition to bringing down their agents whilst working to take over the reins of the affairs and to establish the rule of Allah upon His earth... Verily, we do not depreciate the goodness that exists amongst the people of Libya, the land of the memorisers of the Qur’an, as there are within it truthful and sincere men who are capable by the permission of Allah to cause the plans of those who harbour hatred against Islam and its adherents to fail and Allah is Al-Qawwiyy Al-‘Azeez who grants victory to whom He wishes.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ * وَالَّذِينَ كَفَرُوا فَتَعَسَا لَهُمْ وَأَصْلٌ أَعْمَالُهُمْ

“O you who have believed, if you support Allah, He will support you and plant firmly your feet. But those who disbelieve - for them is misery, and He will waste their deeds” [Muhammad: 7-8].

**3rd Jumada ath-Thani 1437 AH
Corresponding to 12/03/2016 CE**

Expose the Western Conspiracy to Prevent the Return of the Khilafah (Caliphate) on the Method of the Prophethood in Syria

The Media Office of Hizb ut-Tahrir in the Wilayah of Pakistan calls upon the Muslims of Pakistan's print and electronic media to expose the horrendous American conspiracy against our brothers and sisters in Syria. It is a Western conspiracy to prevent the fall of America's agent in Syria, Bashar al-Assad, and the rise of the Khilafah (Caliphate) on the Method of the Prophethood in the place of his evil, Kufr rule. We call upon you whilst fully aware of the immense pressure upon you from the criminal regime regarding proper, balanced coverage over Syria. This policy is firmly in place today and was instituted by the predecessors of the current rulers in slavery to America, after the Kayani-Zardari regime sent Pakistan's Ambassador to Syria on 29 July 2012, to meet the Syrian Information Minister to focus on media coverage of the blessed revolution. Yet, we must call upon you because it is your duty as the media of Muslims, to protect the Ummah from the harm of the American plans.

Thus, we call upon the media of Pakistan to expose the American and Russian-imposed ceasefire which established the adherence to the full implementation of UN Security Council Resolution 2254, providing for a UN-facilitated political solution. According to the colonialist plan, the tyrant Bashar, who has waged open devastating war against the Muslims of Syria since their Islamic uprising began in March 2011, whose hands are soaked in the pure blood of Muslims, is to stay on as the ruler. We add here that the fact America failed to establish an alternative agent to

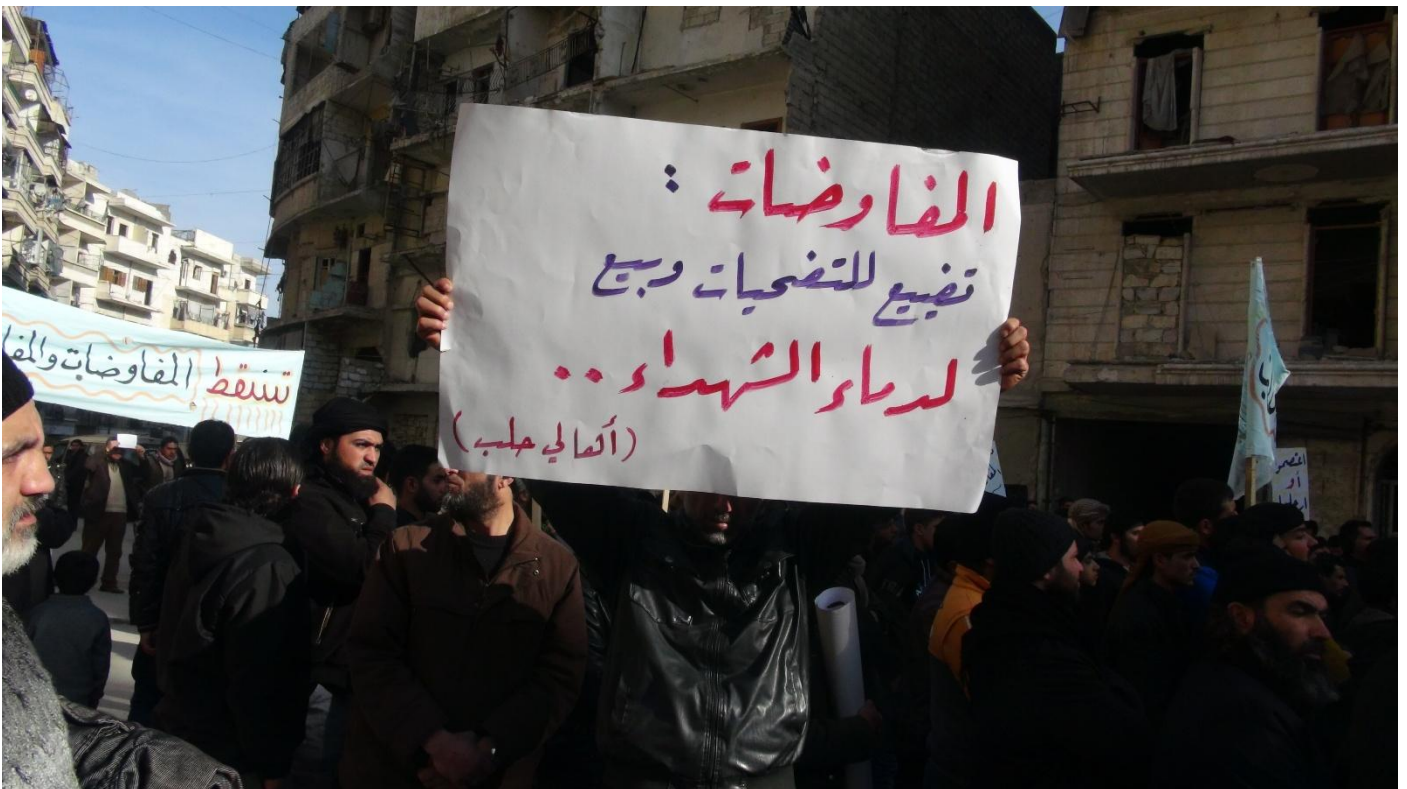
Bashar in all this time, is credit to the awareness of the Muslims of Syria, who reject any change in faces and demand real change, which is the abolition of man-made law and the return of the Khilafah (Caliphate) on the Method of the Prophethood.

Matters have come to a head now and the future direction of the Ummah is to be decided. So we call upon you to resist the Raheel-Nawaz regime and grant balanced coverage regarding the blessed revolution of Syria. We attach to this press release some images of the encouraging political activities rejecting any solution other than Islam that are being held throughout Syria. And we further direct you to the official website of the Central Media Office of Hizb ut-Tahrir (www.hizb-ut-tahrir.info), which has regular updates regarding the struggle for the Muslims of Syria for the return of the Khilafah (Caliphate) on the Method of the Prophethood. Let us all perform our duty, for in its performance lies our benefit and in its neglect, we are the only losers.

(وَإِنْ تَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ)

“And if you turn away (from Islam and the obedience of Allah), He will exchange you for some other people, and they will not be your likes” [Muhammad: 38]

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





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