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**PERFECTING
OURSELVES
MANDATES CARING
FOR THE AFFAIRS
OF THE UMMAH**

**Q&A: LINEAGE
OF THE CHILD
BASED ON
GENETIC (DNA)
TESTING**

**FINALLY, THE
MASKS FELL OF
THE FACES OF
THE AMERICAN
AGENTS,
ERDOGAN,
ROUHANI AND
PUTIN**

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

**TAFSEER AL-BAQARAH
AYAH 177**

**LET US NOT BE STUNG BY
DEMOCRACY AGAIN, LET US
ESTABLISH KHILAFAH ON
THE METHOD OF
PROPHETHOOD SO PAKISTAN
MAY FINALLY THRIVE**

**CAMPAIGN: 28 RAJAB-
FALL OF THE KHILAFAH**

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An Imam for Ramadhan

During Ramadhan, Muslims remember the great victories of Muslims in their history. The Islamic Ummah was victorious over formidable enemies, such as the arrogant Quraysh at Badr, the Tartar hordes at Ein Jaloot and the marauding Crusaders at Hitteen.

Historical victories are a source of pride for the Muslims. However, at the same time, there is regret also, because of our current situation.

Muslims are being slaughtered and oppressed in Palestine, Occupied Kashmir, Burma, Yemen and Syria. Enemies of Muslims, the US, India and the Jewish entity increase their hostilities without being met with a jaw breaking response. There is no appropriate response, despite the Muslims possessing millions of troops and the lion's share of the world's mineral, energy and agricultural resources. Worse, the current rulers strengthen our enemies with alliances, treaties and normalisation with them.

In our time, it is essential to consider that the victories in our past occurred due to the blessings of an Imam, ruling by Islam, earning the Help of Allah (swt). RasulAllah (saaw) described the Imam of the people as a Raa'in (راعٍ Guardian) and a Junnah (جُنَّة Shield). In our past, the blessing of an Imam as a guardian over us is clear and unequivocal and today, the absence of an Imam is a glaring and devastating loss.

RasulAllah (saaw) was the first ruler of the Muslims, a head of state and the commander of the armed forces. Islam exploded onto the world stage during his reign, rapidly positioning itself to challenge the major world powers of the time, the Romans and the Persians. Following in his

footsteps were the best of his Ummah, the Khulafa'a Rashideen. During the Khilafah Rashida, each Imam advanced the opening of the lands. Even after the Khilafah Rashida, the Muslims were blessed in every era by an Imam that ruled by Islam and unified them against enemies. Muslims in every era understood the Bayah to an Imam, ruling by Islam, was obliged upon them, they ensured it and were honoured by it.

Even in the weakest periods of the Khilafah, the Muslims were a force to be reckoned with. We had an Imam who implemented Islam over us, unified us and maintained our status. America was forced to pay transit fees when entering the Mediterranean Sea to the Wali of the Ottoman state in Algeria. France called for the help of the Imam of the Muslims, Suleiman the Magnificent (Al-Qanoni), to save her captured monarch. Britain was compelled to apologize to the Ambassador of the Ottoman state in London for the insults against RasulAllah (saaw) by a playwright.

The aspiration for the Khilafah (Caliphate) is not merely a "nostalgic response", as General Bajwa claimed before the world at the 54th Munich Security Conference. Far from it, it is the need of our time. It is upon all Muslims to work with earnest for the re-establishment of the Khilafah.

Tafseer Al-Baqarah: 177

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

﴿لَيْسَ الْبِرُّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالصَّرَاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ﴾

“Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for [freeing] the necks [of slaves]; [and who] establishes prayer and gives zakah; [those who] fulfill their promise when they promise; and the patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous. (176)” [Surah Al Baqarah 2: 177]

Allah (swt) clarifies in these Ayaat the following:

After Allah (swt) mentioned in the previous verse, the differing of the People of the Book in terms of their Iman (إيمان Belief) in some of the Book and Kufr (كفر Disbelief) in some, and Iman in some of the Revealed

Books of Allah (swt) and Disbelief in some of them, wherein everyone of them decided what he wants according to his desires, Allah (swt) mentioned another difference of theirs which is their dispute over the precedence of the Qiblah to which they face. The Christians say it is their Qiblah and the Jews say that it is their Qiblah. In this verse, Allah (swt) says that ‘Birr’ (Righteousness) - a collective name for all types of good and obedience - is not in the Direction - the Qiblah - to which you turn your faces to, but Righteousness is in Iman, good action and sincere obedience of Allah (swt).

Righteous is that you be among those who are patient and truthful in all circumstances and situations: in poverty and hardship, disease and pain and in Jihad upon meeting the enemies (in adversity)

Righteousness is that you believe in Allah (swt), the Last Day, the Angels, the Books and the Prophets with firm Iman, without misgiving or doubt. Righteousness is that you give Sadaqah (صدقة Preferable Charity) to those in need and contact the kindred [family]. Righteousness is that you establish prayer and pay Zakah

and fulfill what Allah (swt) has covenanted in all kinds of Khair. Righteous is that you be among those who are patient and truthful in all circumstances and situations: in poverty and hardship, disease and pain and in Jihad upon meeting the enemies (in adversity).

This is the Righteousness which ascribes its people with truth and piety **أُولَئِكَ الَّذِينَ صَدَقُوا** “Those are the ones who have been true, and it is those who are the righteous,” amongst which are the following:

1. Islam is two matters:

a. Iman; which is required for at-Tasdeeq al-Jaazim (التصديق الجازم Decisive Belief) in,

i.e. it is the Islamic Aqeedah (عقيدة Doctrine) – Iman is in Allah (swt), His Angels, His Books, His Messengers and the Last Day and the Good and Evil within Qadr (قدر Destiny), as narrated in the Hadith of Umar (ra) about the questioning of RasulAllah (saaw) by Jibril - as clarified in the initial verses of Surah al-Baqarah.

b. The Ahkaam Shariah (لأحكام شرعية) Legal Rulings); which are related to the performance of Practical and Verbal Actions and Provisions, in accordance with Legal Rulings.

Thus, the affair of the Muslim is only established properly with these two matters together - by Iman and Righteous Actions - as is stated in many verses (الَّذِينَ آمَنُوا مِنْكُمْ) "Those who believe from amongst you and undertake Righteous Deeds" i.e. Iman in the Islamic Doctrine and adherence to the Legal Rulings.

2 - Allah (swt) mentioned (وَأَتَى الْمَالَ عَلَى حُبِّهِ) "and gives wealth, in spite of love for it." i.e. he takes out wealth and gives charity from it, whilst the wealth is beloved to him and he covets it, and this is the peak of charity as mentioned in the Hadith, «أفضل الصدقة أن تصدقَ، وأنت صحيحٌ شحيحٌ تأملُ الغنى وتخشى الفقر.» "The best Charity is that you should give charity (in a state when you are) healthy and close-fisted, one haunted by the fear of poverty, hoping to become rich (charity in such a state of health and mind is the best)" [Bukhari and Muslim].

Allah (swt) gave preference, (دُوي القربى) "to kindred" because Charity upon them is from Fadl (فضل Virtue) as stated in the Hadith, «الصدقة على المسكين صدقةٌ وعلى ذوي» "Giving charity to a poor

person is charity, and (giving) to a relative is two things, charity and upholding the ties of kinship" [Nisa'i].

Then Allah (swt) mentioned the people of need:

- " (وَالْيَتَامَى) and the orphans" i.e. the orphan is the one whose father died during his childhood, i.e., before he reached puberty.

- " (وَالْمَسَاكِينَ) and the needy" i.e. those who have no wealth or not enough wealth for their basic needs - food, clothing and shelter.

- " (وَابْنِ السَّبِيلِ) the traveler" i.e. any remote traveler who does not have enough money for his basic needs in his travel. He is called " (ابْنِ السَّبِيلِ) son of the path" metaphorically, as if he is a son of the road, due to his attachment to it in respect to his stopping and moving, for the sake of his travel.

- " (وَالسَّائِلِينَ) those who ask" i.e. those who ask people for fulfilling their need.

- " (وَفِي الرِّقَابِ) for the necks" i.e. in their liberation from slavery, "for" is used for the purpose of circumstantially signifying the immersion into what befell upon their necks, i.e. to exclusively liberate their necks, without spending for other needs. So it is spent to liberate them, as if it is (inside) their necks, and not for the previous categories and it is not for them to spend upon their various other needs.

3. Allah has mentioned Sadaqah (صدقة Preferable Charity) before He (swt) mentioned Zakah (الزكاة) even though the Obligation of Zakah is takes precedes in terms of performance. However, this

Thus, the affair of the Muslim is only established properly with these two matters together - by Iman and Righteous Actions - as is stated in many verses

Taqdeem (تقديم Sending Forward) of Sadaqah is for the sake of highlighting its virtue, so that it is not forgotten by Muslims such that they feel sufficed with the Fard of Zakah alone. So some of the Muslims direct attention only to not neglecting that which is Obligated through the fear of punishment. They do not pay attention to that which leads to Qurbah (قربى Closeness) to Allah (swt) other than that which is Obligated upon them. So this Taqdeem is to draw attention of the Believers to the fact that what is Obligated is insufficient.

So, instead they will add that which pleases Allah (swt) from the Nawafil (نوافل Preferable). So, the Muslims add Sadaqah to the Zakah and in this is a great reward, particularly for the Muslim that gives Sadaqah from the wealth that he loves and fears poverty through spending of it i.e. he gives Sadaqah as Nafilah (نافلة Preferred) whilst he is in need of it. So it is such that, through spending, he would be within the confines poverty, rather than the case wherein if he were to spend from it, he would remain within the confines of being wealthy. Yet, despite that, he gives Sadaqah, when it is not obliged upon him. In such a case, he is of a great degree of righteousness and piety.

It is not to be understood from this Taqdeem in the Ayaah that Sadaqah is better than Zakah. Instead, the verse is a text in the matter of the performance of Zakah and Sadaqah. Allah (swt) brought Sadaqah forwards for encouragement towards it, and for Dalaalah (دلالة Evidencing) upon the Muslim Nafseeyah (نفسية Disposition), which spends more from its wealth, that it loves, than what is Obligated, even though it is in a

state of fearing poverty through such spending.

4. (وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ) “and the patient in poverty and hardship and during battle.” It is in the *Mawqa* (موقع Grammatical State) of Khabar Lakin (خبر لكن

Predicate of But), i.e. it is in the *Marfooa* (مرفوع Nominative (Indicative) Case) like that which preceded it (وَالْمُؤْمِنُونَ) “[those who] fulfill their promise when they promise.” However, here it is in the *Mansoob* (منصوب Accusative (Subjunctive) Case) of *Ikhtisaas* (اختصاص Specification) of “وَالصَّابِرِينَ the patient.” It means that it is the Specification of the patient within the above-mentioned ranks of intensity in great degrees of praise before Allah. Allah (swt) said, (إِنَّمَا يُؤَفِّي الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ) “Indeed, the patient will be given their reward without account.” [Surah Az-Zumar

So it is such that, through spending, he would be within the confines poverty, rather than the case wherein if he were to spend from it, he would remain within the confines of being wealthy. Yet, despite that, he gives Sadaqah, when it is not obliged upon him.

39:10]

In the language of the Arabs, if there is amendment of the Nominative to the Accusative in such subjects, it becomes the Accusative of Specification and here there is Specification for praise and high rank.

Perfecting Ourselves Mandates Caring for the Affairs of the Ummah

Musab Umair

Since the destruction of our Khilafah in Rajab 1342 AH, some claim that we must close our eyes to the ensuing calamities, cover our ears to the cries of the oppressed and remain silent before the flagrant transgression of the current rulers. They claim that it is Taqwa (تقوى Piety) to avoid politics and instead confine ourselves to perfecting ourselves, through memorizing Quran, praying Tahajjud, performing Umrah, spending in Charity and similar acts of individual worship. However, such a stance and behavior is not the way to seek the pleasure of Allah (swt) and salvation on the Day of Judgment. No, by no means, it is the way to earn the anger of Allah (swt) and expose ourselves to punishment in the Hereafter. Perfecting ourselves is not about living as if we were islands, distancing ourselves from what befalls the Ummah.

When we engage in perfecting ourselves, let us consider the advice of the great Companion of RasulAllah (saaw), Abu Bakr As-Siddique (ra), his (saaw) Companion in the Cave, his (saaw) Wazir on the earth, about whom Imam Ali (ra) said, «خَيْرُ النَّاسِ بَعْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ» **“The best of people after the Messenger of Allah is Abu Bakr, and the best of people after Abu Bakr is Umar.”** [Ibn Maajah]. Abu Bakr As-Siddique (ra) said, “O you people! You recite this Verse, يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ (يا أيها الذين آمنوا عليكم أنفسكم لا يضركم) **“O you who believe! Take care of your own selves. If you follow the**

right guidance, no hurt can come to you from those who are in error.” [Surah al-Maidah 5:105] But I have heard Messenger of Allah (saaw) saying, «إِنَّ النَّاسَ إِذَا رَأَوْا الظَّالِمَ فَلَمْ يَأْخُذُوا عَلَى يَدَيْهِ أَوْشَكَ أَنْ يَعْتَمَهُمُ اللَّهُ بِعِقَابٍ مِنْهُ» **“When people see an oppressor but do not prevent him from (doing evil), it is likely that Allah will punish them all.”** [Abu Dawood, Tirmidhi and An-Nisaa'i].”

Thus, Abu Bakr As-Siddique (ra) refuted the misinterpretation of the Ayah which was used to justify isolation and ignoring the crimes of the oppressors. The one who is Mutaqqi (متقي Pious) is the one who enjoins the good and forbids the evil, striving to account the ruler. He is on the right guidance, those who do not listen to him do not harm him in any way and remain in error.

Thus, it is not piety or looking after ourselves, whilst ignoring the absence of the Khilafah or the ruler's alliance with the enemies of Muslims or his neglect in responding to the cries of the oppressed Muslims.

Increasing our Sadaqah or the frequency of our Umrah is not a substitute for accounting the ruler or working for the re-establishment of the Khilafah.

Perfecting ourselves does not mean distancing ourselves from the discussion about our Deen and the affairs of the Ummah, whilst claiming that we do not want to fall into Fitnah. Let us consider the speech of Allah (swt) when

Since the destruction of our Khilafah in Rajab 1342 AH, some claim that we must close our eyes to the ensuing calamities, cover our ears to the cries of the oppressed and remain silent before the flagrant transgression of the current rulers.

He (swt) said, **وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً** “**And fear the Fitnah (affliction and trial) which affects not in particular (only) those of you who do wrong.**” [al-Anfaal 8:25] Certainly, Fitnah is not restricted to the sinners and evildoers, it will reach the others if the sins are not reprimanded and prevented. Imam Ahmad recorded that Mutarrif said, "We asked Az-Zubayr (ra), ‘O Abu `Abdullah! What brought you here (for the Battle of Al-Jamal)? You abandoned the Khalifah who was assassinated (`Uthman (ra)) and then came asking for revenge for his blood'. He said, ‘We recited at the time of the Messenger of Allah, and Abu Bakr (ra), `Umar (ra) and `Uthman (ra), **وَاتَّقُوا فِتْنَةً** “**And fear the Fitnah (affliction and trial) which affects not in particular (only) those of you who do wrong.**” We did not think that this Ayah was about us too, until it reached us as it did.”

Ibn `Abbas said that this Ayah refers to the Companions of the Prophet (ra) in particular and he said, "Allah commanded the believers to stop evil from flourishing among them, so that Allah does not encompass them all in the torment (Fitnah)." Imam Ahmad recorded that Umm Salamah (ra), the Prophet's wife, said, "I heard the Messenger of Allah saying, **إِذَا ظَهَرَتِ الْمَعَاصِي فِي أُمَّتِي، عَمَّهُمُ اللَّهُ عَزَّ وَجَلَّ**، **«If sins become apparent in my Ummah, Allah will surround them with punishment from Him.»** I said, ‘O Allah's Messenger! Will they have righteous people among them then' He said, ‘Yes.’ I asked, ‘What will happen to them' He said, **«يُصِيبُهُمْ مَا أَصَابَ النَّاسَ، ثُمَّ يَصِيرُونَ إِلَى مَغْفِرَةٍ مِنَ اللَّهِ وَرِضْوَانٍ»** **‘They will be stricken as the people, but they will end up with Allah's forgiveness and pleasure.’**” Imam Ahmad recorded that Jarir

said that RasulAllah (saaw) said, **«مَا مِنْ قَوْمٍ يُعْمَلُ فِيهِمْ بِالْمَعَاصِي، هُمْ أَعَزُّ وَأَكْثَرُ مِمَّنْ يَعْمَلُ بِهِ، ثُمَّ لَا يُغَيِّرُونَهُ إِلَّا أَصَابَهُمُ اللَّهُ بِعَذَابٍ»** **«Every people among whom sins are being committed, while they are mightier and more numerous than those who do wrong, yet they did nothing to stop them, then Allah will surround them all with punishment.»**

So how can anyone say he is avoiding Fitnah by being silent before the actions of the Fasiq (Sinful) ruler? How can he scorn at such discussion, considering it beneath him, when it is a duty for him to engage and benefit of it? The righteous are those who stand up for the truth, even if it means being stricken with trial at the hands of the tyrants of today.

How can we confine our actions to help the Ummah to Dua, whilst neglecting the duty to enjoin the good and forbid the evil, when RasulAllah (saaw) warned us that such Dua's will not be accepted? Imam Ahmad narrated from Hudhayfah bin Al-Yaman that the RasulAllah (saaw) said, **«وَالَّذِي نَفْسِي بِيَدِهِ، لَتَأْمُرَنَّ بِالْمَعْرُوفِ وَلَتَنْهَوْنَ عَنِ الْمُنْكَرِ، أَوْ لَيُوشِكَنَّ اللَّهُ أَنْ يَبْعَثَ عَلَيْكُمْ عِقَابًا مِنْهُ، ثُمَّ تَدْعُونَهُ فَلَا يَسْتَجِيبُ لَكُمْ»** **«By He in Whose Hand is my soul! You will enjoin righteousness and forbid evil, or Allah will send a punishment upon you from Him; you will supplicate then to Him, but He will not answer your supplication.»** Imam Ahmad narrated from Abu Ar-Riqad that he said, “I heard Hudhayfah saying, ‘A person used to utter one word during the time of the Messenger of Allah and become a hypocrite on account of it. I now hear such words from one of you four times in the same sitting. Surely, you will enjoin good, forbid evil and encourage each other to do good or Allah will surround you all with torment, or make the wicked

How can we confine our actions to help the Ummah to Dua, whilst neglecting the duty to enjoin the good and forbid the evil, when RasulAllah (saaw) warned us that such Dua's will not be accepted?

among you become your leaders. The righteous among you will then supplicate, but their supplication will not be accepted.”

So how must we be at a time when certainly the most wicked of us are ruling over us and there is not a Khilafah state where Islam is implemented completely and comprehensively?

Certainly we are not keeping ourselves safe, away from trouble, by ignoring the violations of the rulers. Imam Ahmad narrated that An-Nu`man bin Bashir said that the Prophet gave a speech in which he said, while pointing to his ears with two of his fingers, «مَثَلُ الْقَائِمِ عَلَى حُدُودِ اللَّهِ وَالْوَأَقِ فِيهَا؛ كَمَثَلِ قَوْمٍ اسْتَهَمُوا عَلَى سَفِينَةٍ، فَأَصَابَ بَعْضُهُمْ أَعْلَاهَا، وَبَعْضُهُمْ أَسْفَلَهَا، فَكَانَ الَّذِينَ فِي أَسْفَلِهَا إِذَا اسْتَقَوْا مِنَ الْمَاءِ مَرُّوا عَلَى مَنْ فَوْقَهُمْ، فَقَالُوا: لَوْ أَنَّا حَرَفْنَا فِي نَصِيبِنَا حَرْفًا وَلَمْ نُؤْذِ مَنْ فَوْقَنَا، فَإِنْ يَتْرُكُوهُمْ وَمَا أَرَادُوا هَلَكُوا جَمِيعًا، وَإِنْ أَخَذُوا عَلَى أَيْدِيهِمْ نَجَّوْا هَلَكُوا جَمِيعًا» “The parable of the person abiding by Allah's order and restrictions in

comparison to those who violate them, or sit idle while they are being violated, is that of those who drew lots for their seats in a boat. Some of them got seats in the lower part, which is the most rough and worst part, and the others in the upper. When the former needed water, they had to go up to bring water and that troubled the others, so they said, `Let us make a hole in our share of the ship and get water, saving those who are above us from troubling them, so, if the people in the upper part let the others do what they suggested, all the people of the ship would be destroyed, but if they prevented them, both parties would be safe.” So must we not raise our voices against those who have caused the entire Muslim World to sink in humiliation and despair, despite all of

its abundant potential?

Indeed, perfecting ourselves is about us engaging in the collective affairs of the Muslims fully, whilst seeking Qurbah (closeness) to Allah (swt) through our plentiful and sincere actions of individual worship. It is not one or the other, or one before the other, or one after the other, it is both together.

So let the advocate for Khilafah, give Sadaqah in abundance, whilst working faithfully to ensure Khilafah is established so that justice is established amongst the people. Allah (swt) said, «وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَى رَبِّهِمْ رَاجِعُونَ» “And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear (whether their alms and charities, etc., have been accepted or not), because they are sure to return to their Lord (for reckoning).” [Surah al-

Mu'minoon 23:60] Abu Huraira narrated that RasulAllah (saaw) said, «كُلُّ سَلَامَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ: تَعْدِلُ بَيْنَ اثْنَيْنِ صَدَقَةٌ» “There is a Sadaqa to be given for every joint of the human body; and for every day on which the sun rises there is a reward of a Sadaqa (i.e. charitable gift) for the one who establishes justice among people.” [Bukhari].

Let the advocate for Khilafah seek forgiveness for sins through regular Tahajjud, whilst abstaining from the sin of silence before the sins of rulers. Allah (swt) said, «تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا» “Their sides depart from bedding, praying to their Lord with fear and hope” [Surah As-Sajda 32: 16]. And Allah (swt) said, «كَانُوا قَلِيلًا مِّنَ اللَّيْلِ» “Little sleep

So how must we be at a time when certainly the most wicked of us are ruling over us and there is not a Khilafah state where Islam is implemented completely and comprehensively?

at night they used to have and late at night they used to pray for forgiveness” [Az-Dhariyat 51: 17-18]. RasulAllah (saaw) said, «إِنَّ اللَّهَ عَزَّ وَجَلَّ لَا يُعَذِّبُ الْعَامَّةَ بِعَمَلِ الْخَاصَّةِ حَتَّى يَرَوْا الْمُنْكَرَ بَيْنَ ظَهْرَانِيهِمْ وَهُمْ قَادِرُونَ عَلَى أَنْ يُنْكَرُوهُ فَلَا يُنْكَرُوهُ فَإِذَا فَعَلُوا ذَلِكَ عَذَّبَ اللَّهُ الْخَاصَّةَ وَالْعَامَّةَ.» Allah will not punish the common people due to the work of specific people, until they see the munkar amongst themselves and they were able to forbid it but they did not do that. If they did that Allah will punish the specific people and the common people.” [Ahmad]

Let the army officer memorize the Quran to intercede for ten relatives, whilst seeking the prize of interceding for seventy relatives through embracing martyrdom in his effort to liberate Kashmir, Afghanistan, Burma (Myanmar) or Palestine. RasulAllah (saaw) said, «مَنْ قَرَأَ الْقُرْآنَ، وَحَفِظَهُ أَدْخَلَهُ اللَّهُ الْجَنَّةَ، وَشَفَعَهُ فِي عَشْرَةِ مَنْ أَهْلَ بَيْتِهِ كُلُّهُمْ» Whoever reads the Qur'an and memorizes it, Allah will admit him to Paradise and allow him to intercede for ten of his family members who all deserved to enter Hell.” [Ibn Maajah] And RasulAllah (saaw) said, «لِلشَّهِيدِ

عِنْدَ اللَّهِ سِتُّ خِصَالٍ يَغْفَرُ لَهُ فِي أَوَّلِ دَفْعَةٍ مِنْ دَمِهِ وَيُرَى مَقْعَدَهُ مِنَ الْجَنَّةِ وَيُجَارُ مِنْ عَذَابِ الْقَبْرِ وَيَأْمَنُ مِنَ الْفَرَعِ الْأَكْبَرِ وَيُحَلَّى خُلَّةَ الْإِيمَانِ وَيَزُوجُ مِنَ الْخُورِ الْعَيْنِ وَيُشَفَّعُ فِي سَبْعِينَ إِنْسَانًا مِنْ أَقَارِبِهِ» The martyr has six things (in store) with Allah: He is forgiven from the first drop of his blood that is shed; he is shown his place in Paradise; he is spared the torment of the grave; he is kept safe from the Great Fright; he is adorned with a garment of faith; he is married to (wives) from among the wide-eyed houris; and he is permitted to intercede for seventy of his relatives.” [Ibn Maajah]

And let the army officer present himself to the House of Allah (swt) for the Umrah repeatedly and strive for the Hajj that is Mabruur (Accepted). RasulAllah (saaw) said, «الْعُمْرَةُ إِلَى الْعُمْرَةِ تَكْفُرُ مَا بَيْنَهُمَا وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا «Umrah to 'Umrah atones for the sins between them, and for Al-Hajj Al-Mabruur (Accepted) there is no reward except Paradise.” [Tirmidhi]. Zealous for the reward of Paradise, let the army officers remove the rulers that are chains around their necks, so that

they can march in the best of all deeds, Jihad, under the command of a Khaleefah Rashid. It was narrated from Abu Dharr that he asked RasulAllah (saaw) which deed was best. RasulAllah (saaw) said, «إِيمَانٌ بِاللَّهِ وَجِهَادٌ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ» Belief in Allah and Jihad in the cause of Allah, the Mighty and Sublime.” [Nisaa'i]

Let the army officer memorize the Quran to intercede for ten relatives, whilst seeking the prize of interceding for seventy relatives through embracing martyrdom in his effort to liberate Kashmir, Afghanistan, Burma (Myanmar) or Palestine.

Let Us not be Stung by Democracy Again, Let us Establish Khilafah on the Method of the Prophethood so Pakistan may Finally Thrive

The rulers and the opposition are preparing for yet another round of Democracy. Billions of rupees will be spent on a wasteful spectacle which will bring us more ruin and deny Pakistan its huge potential. Indeed, Pakistan has vast lands, diverse agriculture, youthful population, abundant energy and mineral resources, powerful armed forces and formidable nuclear capability that allow Pakistan to rival the current major world powers. However, Democracy has only brought harm to us each and every time. Rasul Allah (saaw) warned us, «لَا يُلْدَغُ الْمُؤْمِنُ مِنْ جُحْرٍ وَاحِدٍ مَرَّتَيْنِ» «The believer is not stung from the same hole twice.» [Bukhari, Muslim] So, why must we be stung by Democracy again? Should we not work for the Khilafah on the Method of the Prophethood instead?

O Muslims of Pakistan!

Why must we be stung by Democracy again, when it has allowed the use of our resources to strengthen our enemies against us? Democracy allowed the political and military leadership to deeply engage with enemy officials, allying with them, revealing our secrets and implementing their instructions. Having granted the US air bases and intelligence, without which it could not have

Why must we be stung by Democracy again, when it has allowed the use of our resources to strengthen our enemies against us?

violated our region, Democracy then allowed rulers to establish a vast support network for the US. The US network includes a fortified embassy, spy-post consulates, uninterrupted military supply lines, by land and air, and lairs for private military and intelligence, using which they arranged "false flag attacks" on our armed forces in order to provide justification for the military and civilian rulers to deploy our armed forces in the tribal areas. Thus, Democracy enabled the political and military leadership to firmly entrench the US occupation, which then cracked Afghanistan wide open for India, so that the US and India are able to work together to seduce the corrupt and light the fires of Fitna in Baluchistan, the tribal regions and beyond.

However, Allah (swt) said, (إِنَّمَا يَنْهَأُكُمْ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِنْ دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوَلَّوْهُمْ وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ) "Allah forbids your alliance with those who fight you because of your Deen, and drive you from your homelands, or aid others to do so: and as for those who turn to them in alliance, they are truly oppressors." [Surah al-Mumtahina 60:9]. It is the Khilafah that will prevent our resources from being exploited by our enemies against us. And it is

the Khilafah that will finally mobilize our armed forces in response to the cries of the Muslims, whether in Occupied Kashmir, Myanmar (Burma), Palestine and Syria. So is it not upon us to work to establish the Khilafah on the Method of the Prophethood?

O Muslims of Pakistan!

Why must we be stung by Democracy again, when it has denied Pakistan's effective use of its immense resources, which would allow us to thrive and release us from dependence on the colonialists? Democracy allowed the private ownership of our immense energy and mineral reserves, which are valued to the order of hundreds of billions of dollars. However, Islam has deemed this vast treasure as public property, whose entire benefit is to be spent on our needs. RasulAllah (saaw) said, «الْمُسْلِمُونَ شُرَكَاءُ فِي ثَلَاثِ الْمَاءِ وَالْكَلْبِ وَالنَّارِ» “The Muslims are partners in three things: waters, feeding pastures and fire (energy)” (Ahmad). Democracy also allowed widespread private ownership of capital intensive enterprises, such as heavy industry, large scale construction, transport and telecommunications, through the capitalist stock share company. However, Islam mandated its own unique company laws, that limit the scale of private ownership of capital intensive enterprises, allowing the state to dominate large scale sectors, so that it is better able to look after the people's affairs and prevent wealth becoming concentrated in the hands of a few. Allah (swt) said, (كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ) “So that the wealth does not

Why must we be stung by Democracy again, when it has denied Pakistan's effective use of its immense resources, which would allow us to thrive and release us from dependence on the colonialists?

circulate solely among the wealthy from amongst you.” [Surah Al-Hashr 59: 7]

And after Democracy deprived us benefit of vast revenues from state and public property, it then choked our needy and destitute with burdensome taxation that Shariah has forbidden. However, RasulAllah (saaw) said, «لَا يَدْخُلُ الْجَنَّةَ صَاحِبُ مَكْسٍ» “The collector of illegitimate taxes will not enter Jannah” [Ahmad] to make matters even worse Democracy allowed the taking of foreign loans upon interest, making Pakistan fall into a ever deepening debt trap and subjecting it to crippling conditions, even though Pakistan has already paid back the principals. Allah (swt) said, (وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا) “They say that Riba is a form of trade. But Allah has permitted trade and forbidden riba.” [Surah Al-Baqarah 2:175] So is it not upon us to work to establish the Khilafah on the Method of the Prophethood instead?

O Muslims of Pakistan!

We must not be stung by Democracy again, as it is a system that rewards rulers for flagrant defiance of Allah (swt) and His Messenger (saaw). However, in Islam, any ruler, including the Khaleefah himself, will be removed by the judiciary for any persistence upon implementation of Clear Kufr, without any chance of escape through pardon, immunity or manipulation of law.

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Fruits from the Gardens of the Khalifah Rashid, Umar Ibn Khattab RA

Translated from Al-Waie Magazine Issue 377

When Abu Bakr RA passed away, Umar Ibn Khattab RA made a speech on Khilafah and in it he said, “O people, I was the servant of the Messenger SAW, I was his sword, I was his shoulder and at times he was harsh with me when he wanted to be, he passed away and was happy with me and to Allah is a lot of praise for that and I was happier with him. Then affairs were reverted to Abu Bakr RA. I was his servant, I was his sword, I was his shoulder and at times he was harsh with me when he wanted to be, he passed away and was happy with me and to Allah is a lot of praise for that and I was happier with him. Then affairs were reverted over to me. O’ People know that I have been appointed to govern your affairs. So realise now, that my roughness is now weakened. However I will still be rough and harsh on the people of oppression and transgression. And I am not going to see anyone who oppresses others, but I am going to have them put one of their cheeks in the dirt and I will step with my foot on the other cheek until they give the people what is due to them. However, I will put my cheek on the floor to the people of piety and righteousness. And I will promise you a few things which you can hold me accountable to. I promise you that I will take nothing from what your land produces and I will take nothing from the spoils of war that you get, except that which is rightfully taken, that I am allowed to take according to the Book of Allah and that money I will spend it according to the Law of Allah. And I promise you that I will increase your

“I am not the best of you but I am the most burdened of you with responsibilities. If a mule was to stumble upon a road in Iraq, Allah SWT will account me for it, O Umar why haven’t you repaired the road?”

salaries and your provisions and I promise you that I will protect your borders. I promise you not to throw you in destruction and I will not keep the soldiers away from their families for extended periods of time and when I send you out in Jihad, I will be the father of your children until you come back. So fear Allah (swt) O servants of Allah.”

The Khaleefah Omar bin al-Khattab RA appointed a Wali and wanted to test him. So he RA said to him, “What do you do if people came to you with a thief or a looter? He said, “I will cut off his hand.” He said, “If one comes from your guardianship who is hungry or unemployed, I will cut off your hand. O you, Indeed Allah SWT has appointed us over His creation to end their hunger, to cover their nakedness and provide them with a means of earning and if we provide them with that, we will earn their gratitude. These hands have been created to work, and if you do not find a work in obedience, you will be afflicted by actions in

disobedience. So, busy yourself with actions in obedience, so that you are not busied by them in sin.”

The Rightly Guided Khalifah (ra) understood the extent of the responsibility given to him, for Umar (ra) said, *لست خيراً من أحدكم، ولكنني أثقلكم حملاً، والله لو تعثرت بغلة في العراق الحاسبني الله عنها، لم لم تصلح لها الطريق يا عمر* “I am not the best of you but I am the most burdened of you with responsibilities. If a mule was to stumble upon a road in Iraq, Allah SWT will account me for it, O Umar why haven’t you repaired the road?”

Once our master Umar RA and our master Abdur Rahman RA were patrolling the markets of Madinah, when they saw in a caravan completing its journey in the outskirts of Madinah, so Umar RA said to Abdur Rahman RA, “Come let’s guard this caravan.” With that, Umar heard the sound of a baby crying so he approached his mother and said to the mother, “Give him your milk” and so she nursed him. The baby cried a second time and so he said “Give him your milk” and so she nursed him. Then the baby cried a third time and he was shocked at which she was doing, for this is not nursing. So he said to her, “O you bad mother, nurse him” The mother said, “What concerns is it of yours for, indeed, I am weaning him?” Umar RA said, “Why?” She said, “Because Umar gives allowance only to those children that have been weaned [from breast-feeding].” Umar RA struck his forehead and said, “Woe to you Umar, how many Muslim children have your killed.” When he performed Fajr Salah with his companions, his companions could not make out the words of Umar’s recitation through his crying. He was supplicating and saying, *ربي، هل قبلت توبتي فأهني نفسي، أم رددتها فأعزبها؟* “O my Lord have you accepted my repentance so I may congratulate myself or have you rejected it so I must condole myself?” So he issued a new guideline to provide maintenance for every new born.

Umar sent a letter to some governors, and said: *أما بعد، فقد نمي إلي أنه قد صار لك هيئة حسنة في مطعمك ومشربك، وملبسك، ومركبك، ومسكنك، ليست لعامة المسلمين، احذر يا عبد الله، أن تكون كدابة مرت بوادٍ خصبٍ، فجعلت همها في السمن، وفي السمن حنقها* “And thus afterwards, it has come to my notice that it has prevailed upon you to become good in body, through your food and drink, your

“And thus afterwards, it has come to my notice that it has prevailed upon you to become good in body, through your food and drink, your clothing, your mounts and your dwelling, set apart from the Muslim masses.”

clothing, your mounts and your dwelling, set apart from the Muslim masses. Be careful, O Servant of Allah, when being like a bird passing through a fertile valley that made its concern fattening itself, until it perished through fattening.”

Our master Umar RA directed some governors, and said to them: *لا تغلق بابك دون الناس، فيأكل قويهم ضعيفهم* “Do not close your door upon people, whilst the strong of them devour the weak.”

Our master Umar RA said: *أريد أميرًا، إن كان أميرًا بدا وكأنه واحد من الناس من شدة تواضعه، وإن لم يكن أميرًا بدا وكأنه أمير من شدة هيئته، ومن شدة غيرته على مصالح المسلمين* “I want an Amir, who if he was an Amir, he would appear to be one of the people due to the intensity of his humility. And if he was not an Amir, he would appear to be an Amir due to the intensity of his dignity, and the intensity of his passion for the interests of Muslims.”

In a year of famine, Umar RA refused to eat meat for a long time. His stomach rumbled but he said, *أيها البطن قرقر أو لا تقرقر، فوالله لن تذوق اللحم حتى يشبع منه صبية* “O Stomach! Rumble or

do not rumble, you will not eat meat until the stomachs of the Muslim children are full of it.”

Umar RA had some costly food which included a she-camel but gave the best from it away, and he cried and said: *بئس الخليفة أنا إذا أكلت أطيبها، وأكل الناس كراديسها* “How bad upon the Khaleefah, if were to eat of its best, and the people ate of its bones.”

The messenger of an Aamil of Umar ibn al-Khattab RA came from Azerbaijan to Madinah, carrying a message from his master. He arrived in the middle of the night, and hated to knock on the door of Umar at this late time, so he went to the masjid. Then he came upon a man – in great darkness – whispering to his

ربي، هل قبلت توبتي فأهني نفسي، أم Lord saying, “O my Lord have you accepted my repentance so I may congratulate myself or have you rejected it so I must condole myself?” Then he said to the man: Who are you, May God have mercy upon you? He said: “I am Umar. He said: O Ameer ul-M’omeneen, do not you sleep at night?” He said: “إنني إن نمت ليلي كله أضعت نفسي أمام ربي، وإن نمت نهاري أضعت رعيتي” “If I sleep the whole night I have weakened myself in front of my Lord, and if I sleep in the day I would have weakened my guardianship.” Then, they waited until the time of Fajr and Umar RA led the people in Salah. Afterwards Umar RA invited him to his house to feed him, but first gave him a choice of eating with the poor Muslims or with him in his house, and the messenger chose to eat with him. When he entered his house he said: “O Mother of the Believers, what food do you have?” She said: “By Allah (swt) we have nothing except bread and salt.” He said, “Give it to us.” Meanwhile the poor Muslims were eating meat. He RA ate and drank, and after he finished his food said: “Praise be to Allah الذي أطعمنا وسقانا” “He fed us and gave us drink.”

Then Umar said to the messenger, “What is that with you?” He said, “I have a gift from your Aamil from Azerbaijan.” He opened the gift, it was some costly food and dessert. The first question Umar asked him was, “O messenger, do all the people from you eat such food.” He said, “No, it is special food” - the food of the rich’- so, Umar vomited out the morsel of food he had bitten off, from his stomach. Then he (RA) said, “حرام على بطن عمر” “It is haram on the stomach of Umar to eat food that is not eaten by the poor Muslims.” He then directed a harsh message to the Governor in which he RA said to him, “كيف يعنيتك ما يعنيتهم، إن لم تأكل مما يأكلون؟” “How can that which concerns them concern you, if you do not eat from that which they eat.”

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Allah (swt) said, (يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ) “O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result.” So is it not upon us to work with Hizb ut Tahrir to establish the Khilafah on the Method of the Prophethood?

O Muslims of Pakistan’s Armed forces!

Do not allow us to be stung by Democracy again, when you have the ability to end it within hours. These wretched rulers depend on your support for the continuation of Democracy, a system of disobedience and ruin. O Muslims of our armed forces, RasulAllah (saaw) stripped the man-made rule of its physical support from those who had the material power to secure its survival. He (saaw) travelled near and far, in hardship and in ease, to personally meet the men of war, fire and steel, and demanded from them the Nussrah for the Deen, asking “«وهل عند قومك منعة؟»” “Do your people have strength?” Surely, you have the strength, so grant Hizb ut Tahrir the Nussrah for the re-establishment of the Khilafah on the Method of the Prophethood so that Pakistan may finally thrive.

12 Rajab 1439 AH/ 30 March 2018 CE

Hizb ut Tahrir/ Wilayah Pakistan

Finally, the Masks Fell off the Faces of the American Agents, Erdogan, Rouhani and Putin, They are preoccupied by proxy to maintain America's puppet regime in Syria, so that America devotes itself to its Crisis in Korea and China

On Wednesday 04/04/2018, the presidents of Russia, Iran and Turkey met in Ankara, and issued their final statement. It was clear from the statement, whether through the words of the text, or through the concealed... that the three are determined to maintain the rule of the American agent in Syria, and quell the movements of the people of Syria to establish the rule of Islam:

As for Erdogan, he used deception and continues to do so, in the Operation Euphrates Shield, who mobilized the fighters towards his shield, where Aleppo fell and was handed over to the regime. Then came Operation Olive Branch, where he mobilized the fighters also to Afrin, and southern Idlib fell, followed by eastern Ghouta ... He still has "Shields" and "Branches" up his sleeve until he finishes gathering the fighters in Idlib, and then mobilizes them to another area, therefore Idlib will be lost!

As for Rouhani-Khamenei, his militias in Syria roam in the plains and the mountains, from his revolutionary guard and his Lebanese party, to his militias from the horizons. All of them exert every effort to kill people to preserve the tyrant of Ash-Sham.

As for Putin, his crimes in Syria are clear for all to see, and he does not need to use deceit or

justification, as Erdogan or Rouhani-Khamenei do. They use deceit, because they shout aloud that they are Muslims! Putin does not need that; he is a known enemy of Islam and Muslims.

These three are preoccupied with maintaining the secular rule of America's agent in Syria, and executing crimes, massacres and brutality in Syria, that are in their power and even beyond their power!

These three are preoccupied with maintaining the secular rule of America's agent in Syria, and executing crimes, massacres and brutality in Syria, that are in their power and even beyond their power! They know that this regime is influenced by America, and they are maintaining it by proxy to allow America to deal with its crises in East Asia in North Korea and China ... If they were wise they should have followed a different approach than this, but Satan controls his followers!

However, these criminals, whether they were the three or whether America is behind them, would not have stood their ground with their crimes had it not been for the number of factions that followed them, by the carrot and stick policy, coated with dirty money, threats and intimidation, otherwise those criminals would have failed.

Although Hizb ut Tahrir exhausted every effort to raise awareness in these factions, of what is going on and happening, yet they justified rushing in this path because they were supported with money and weapons, and

that the Hizb cannot do that and only supports them with advice... They also added that advice does not help in the war of weapons! They did not realize that their sword is double-edged, it is a shield in the hand of the aware and insightful from the evil of his opponent, and a powerful means to defeat his enemy... But this shield is jagged when it is in the hand of the tricked, running behind the support of criminals; its broken edges kill its supporters before the enemy!

We say to these factions who rejected our advice and awareness; they said that this will not aid us in the war, and they opted for the support from money and weapons that came from the traitors of Muslims, Arabs, Turks and Persians, some of them added that we will take it even from the Russian and American criminals. Thinking that taking their dirty money would not stop them from fighting for Ash-Sham... We say to all of them: Now you see the result of your actions and your words, you have become displaced and evicted from your homes and children!

However this Ummah will not be defeated, Allah willing, the tables will turn. This Ummah has been plagued by such calamities and even more severe ones from the Crusaders and Tatars, and it rose up and uprooted them, and prevailed over the world again. It is true that the rule of Islam was established in those days, and that the Khilafah (Caliphate) existed despite its weakness, yet the Ummah had a leader that united them to fight its enemy, and established the truth and destroyed the falsehood, and then it defeated the enemy and rose up again... Today there is no rule of Islam, there is no Khilafah; therefore, who will unite the Muslims to fight?

Indeed someone may say this, which is a true description of reality, but the work for the restoration of the Khilafah continues strongly, Allah willing. It has become a major demand for Muslims in their countries, and they are yearning for this in word and deed, and work to

change those black days of the 26, 27, and 28 of Rajab 1342 AH, which were the platform for conspiracy and crime in the abolition of the Khilafah (Caliphate). They rush to remove those black days, and replace them with the Khilafah once again, in the day that is decreed by Allah (swt), and it is easy for Allah to accomplish this, and then those who wronged, betrayed and committed crimes will know their fate.

O Muslims: Those three who have committed crimes against Syria, the Kaffir and hypocrites among them will not rejoice in their crimes and massacres against the people of Ash-Sham and its people, but the punishment will come to them from where they did not expect. Ash-Sham has been plagued by their likes but remained standing, and they have perished. And this is what will happen by the permission of Allah (saw), (**إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ**) (**اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا**) “**Indeed, Allah will accomplish His purpose. Allah has already set for everything a [decreed] extent**” [At-Talaq: 3].

In the end, this is a message to the armies of Muslims in their barracks ... Your position is puzzling, if the rulers send you to kill the Muslims you will obey, and if the Muslims cried for your support, you slow down and fail them, even remain silent like the silence of the graves. And your excuse is the obedience to your superiors, yet this is the road to your humiliation in the world and the painful torment in the Hereafter, and they (the rulers) will not help you then, even if you speak and utter in defense of yourselves: (**يَوْمَ تَقَلَّبُ وُجُوهُهُمْ**) **فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ * وَقَالُوا** (**رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبْرَاءَنَا فَأَضَلُّونَا السَّبِيلَا**) “**The Day their faces will be turned about in the Fire, they will say, "How we wish we had obeyed Allah and obeyed the Messenger." And they will say, "Our Lord, indeed we obeyed our masters and our dignitaries, and they led us astray from the [right] way.**” [Al-Ahzab: 66-67] However, you still have time to undo what you have committed, by supporting Allah’s

Deen, to restore the rule of Islam in the land, and by cutting ties with the oppressors and hypocrites, and the Kaffir colonists. May this be an expiation for your sins, and Allah is truthful when He (swt) says: **وَإِنِّي لَغَفَّارٌ لِمَن تَابَ (وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَى** **“But indeed, I am the Perpetual Forgiver of whoever repents and believes and does righteousness and then continues in guidance”** [Ta-Ha: 82].

In addition, we want to say to the Muslims in general, do not despair in Allah’s mercy, Ash-Sham will remain Ash-Sham, it is the abode of Islam. Ahmad in his Musnad narrated from Jubair Bin Nafir, that Salma bin Nufail, told them that he came to the Prophet (saw), the Prophet (saw) said to him: **«أَلَا إِنَّ عَفْرَ»** **“Verily the abode of the believers is Ash-Sham”**. In the narration of Na’im Bin Hammad regarding the sedition, from Katheer Bin Murrah, he said: The Messenger of Allah (saw) said: **«عَفْرُ دَارِ الْإِسْلَامِ»** **“Ash-Sham is the abode of Islam”**.

In conclusion, Hizb ut Tahrir, the guide that does not lie to its people, continues its work with and through the Ummah, and is steadfast on the truth, by Allah’s grace. It did not change and will not change its idea and method, because they are the truth. **فَمَاذَا بَعْدَ (الْحَقُّ إِلَّا الضَّلَالُ** **“And what can be beyond truth except error?”** [Yunus: 32] The party is strong by the help of its Lord and Deen, it is beseeching Allah the Exalted, the Wise, that Allah’s promise will be fulfilled by its hands **وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ (فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ** **“Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them”** [An-Nur: 55]. And the Bushra (glad-tiding) of the Messenger of Allah (saw) will be fulfilled for the party and its people, and all Muslims, Abu Daoud At-Tialsi narrated from Hudhayfah that he said: The Messenger of Allah (saw) said: **«... فَتَكُونُ جَبْرِيَّةً، فَتَكُونُ مَا ...»** **شَاءَ اللَّهُ أَنْ تَكُونَ، ثُمَّ يَرْفَعَهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا، ثُمَّ تَكُونُ**

then it will be oppressive for as long as Allah wills, then he will remove it when He wills, and then there will be Khilafah upon the Prophetic method” and then he remained silent.” And Ahmad extracted in this version: The Messenger of Allah (saw) said: **«... ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً، فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ، ثُمَّ يَرْفَعَهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا، ثُمَّ تَكُونُ خِلَافَةً عَلَى مِنْهَاجِ نُبُوَّةٍ»** **“then there will be oppressive kingship for as long as Allah wills, then he will remove it when He wills, and then there will be Khilafah upon the Prophetic method” and then he remained silent.”** The Hizb is assured of the victory of Allah (swt), not only for prophets and messengers, but also for true believers, not only in the Hereafter, but also in this world, **(إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ** **“Indeed, We will support Our messengers and those who believe during the life of this world and on the Day when the witnesses will stand”** [Ghafir: 51]. On that day, the believers will rejoice in the victory of Allah, and the criminals will be afflicted with humiliation in this world, and a painful punishment in the Hereafter. Allah is mighty in revenge [Al-Muntaqim], He is Powerful and Wise.

18 Rajab 1439

Thursday, 05 April 2018

Hizb-ut-Tahrir

No, General Bajwa, Khilafah is not Nostalgia! It is an Obligation about Whose Return the Final Prophet (saaw) Gave Glad Tidings

Media Office of Hizb ut Tahrir/ Wilayah of Pakistan

At the 54th Munich Security Conference, on 17 February 2018, General Bajwa said, “The concept of caliphate which is more of a nostalgic response,” whilst adding that, “In Pakistan, the notion of caliphate has not found any traction.” Thus, at a conference of the major colonialist powers that have waged war on the Ummah for decades, the commander of the world’s largest Muslim army undermined the concept of the Khilafah (Caliphate).

Certainly, the Khilafah is not mere nostalgia; it is an Obligation upon the Muslims, the neglect of which is tied to the worst of all deaths, dying upon other than Islam. RasulAllah (saaw) said, «مَنْ مَاتَ وَلَيْسَ فِي عُنُقِهِ «Whosoever dies without the bay’ah on his neck dies the death of Jahilliyah.» (Muslim). The Khilafah is an obligation upon us in every age about which the Final Prophet (saaw) said «وَأِنَّهُ لَا نَبِيَّ بَعْدِي وَسَتَكُونُ خُلَفَاءُ فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ، ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا. ثُمَّ تَكُونُ خِلَافَةً عَلَىٰ مِنْهَاجِ النَّبِيِّ، ثُمَّ سَكَتَ» “There is no Prophet after me, but there will be Khulaf’aa. They asked, “What do you order us to do?” He replied, “Give them bay’ah one after another, for Allah will ask them about what He entrusted them with.”

And certainly the call for the Khilafah has not only found traction in Pakistan, it is now the popular demand of the Muslims, including those in the armed forces.

(Bukhari) And the Imam of the Prophets (saaw) gave glad tidings of its return after the rule of oppression, for he (saaw) said, «ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً، فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ، ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا. ثُمَّ تَكُونُ خِلَافَةً عَلَىٰ مِنْهَاجِ النَّبِيِّ، ثُمَّ سَكَتَ»

“Afterwards there will be an oppressive rule, and it will last as long as Allah wishes it to last, and then Allah will raise it up if He wished. Afterwards there will be a Khilafah on the Method of the Prophethood.” [Reported by Ahmad]

And certainly the call for the Khilafah has not only found traction in Pakistan, it is now the popular demand of the Muslims, including those in the armed forces. That is why Pakistan’s rulers are forced to address it by name, whilst assuring their crusaders masters that it will not return to haunt them again, as it did for centuries before. That is also why the rulers of Pakistan wage a campaign of slander, persecution, arrest, torture and abduction against the advocates of the Khilafah. Hizb ut Tahrir/ Wilayah Pakistan invites all the Muslims to work with it to fulfill the Obligation of the Khilafah, for the good pleasure of Allah (swt). And it calls upon the officers of the armed forces to grant Nussrah (Material Support) now, so that the Deen of Truth is again implemented in the Muslim Lands.

Overcoming the Military Balance Mind Set

Abdul Majeed Bhatti

In our contemporary world, power politics dominates international relations and this has given undue prominence to the concept of military balance in determining relations between states. Both peace and war is decided as a function of military balance amongst states. Equitable distribution of military power amongst state actors produces peace, while any imbalance leads to war. Subsequently, excessive attention is directed towards understanding the conventional and non-conventional (Weapons of Mass Destruction (WMD)) military capabilities of allies and adversaries. Even political outcomes driven by diplomacy is rooted in judiciously calibrating the military power of state actors - in case of inter-state relations -and non-state actors, where intra-state conflicts exists. This mindset underpins much of the thinking on international affairs. American efforts to force North Korea to renounce nuclear weapons and Russian endeavors to resume talks between Assad's regime and the Syrian opposition epitomize this mentality.

Predictably, great powers possess enormous weight in shaping military balance between states and defining the overall power distribution in different regions to preserve peace. This is accomplished through arms deals, military pacts and military actions via deterrence (threaten punishment to change an actor's behaviour) and compellence (actor changes negative behaviour after receiving punishment). Since 1945, great powers—America, Russia, Britain, France and China to some degree— have imposed the military

balance on developing states, as a means to safeguard their interests.

Direct interference of great powers in developing states has meant that military institutions have become enamored with reliance on foreigners to redress military superiority of adversarial states. In the Middle East, Arab states find it inconceivable to confront the Jewish entity's military superiority without military assistance from the US. Likewise, the Pakistani military does not believe it could win a full-scale conventional war against India's superior conventional forces unless America or China offer military and financial support to even the odds.

In the Islamic world, military institutions find it extremely problematic to think outside the confines of the military balance paradigm. This renders them easy pray for great powers to expand their sphere of influence.

In the Islamic world, military institutions find it extremely problematic to think outside the confines of the military balance paradigm. This renders them easy pray for great powers to expand their sphere of influence. The defeat of the Arabs during the Arab-Israeli wars and the loss of East Pakistan (Bangladesh) in war with India extended America's influence in the Middle East and the Sub-continent. Even when Islamic countries fought each other like the Iran-Iraq war in the eighties, it was hard to break free from this equation. Under western auspices, Iran and Iraq acquired weapons from great powers and

fought each other to exhaustion. When Britain and America realized they could no longer outwit each other on the battlefield—military power parity of their surrogates restored—only then did Iran and Iraq stop the war.

Unfortunately, such wars have permanently institutionalized the concept of military balance in the mindset of the Muslim

armed forces, which continues to fuel a vicious arms race today, and in doing so cements Western hegemony. Consider Saudi Arabia and the UAE spending billions of dollars to purchase Western arms and bolster their military assets to stymie Iranian meddling in the region. Unless, the militaries in Islamic countries shift perspective away from the concept of military balance, their people will continue to suffer needless wars and increasingly the public will view their militaries as instruments of great power politics.

If the Islamic world wants to break free from great power domination, its military institutions must embark on a radical de-culturing programme, which reconnects Muslim military officers with the military culture of the past Islamic state. The purpose of this article is to demonstrate why military balance is not immutable and how the Islamic world can upend the hegemony of great powers.

The origins of military balance

The concept of military balance originates from the balance of power theory, which in turn derives its identity from the Westphalian nation state model conceived in 1648. Realism, a well-known school of Western political thought has popularized balance of power theory and its adherents today are called neorealists. According to realism, whenever the balance of power between states is disturbed, inter-state wars occur to minimise insecurity. The number of great power participants determines the scale and magnitude of the conflict. Neorealists have sought to widen the scope of this theory from its European context to cover great powers of the past.

Neorealists believe that the world is in a permanent state of chaos, and nation-states are responsible for their own security. Naturally, some states are stronger than other states, and this produces security vulnerabilities for weaker states. Such states can overcome their insecurity either by “internal balancing” or through “external balancing”.

Internal balancing requires states’ to exploit the resources at their disposal, and establish strong economies and militaries capable of thwarting belligerent states. Initially, America and the Soviets applied internal balancing to reinforce their military power (conventional and nuclear) to offset each other. This is likely to prove difficult for states that are not endowed with natural resources and do not know how to build strong militaries. Such states rely on external balancing to meet their security needs and form alliances with powerful states. Countries like Japan, Australia, and South Korea depend on security alliances with America to compensate for the security imbalance with China.

Under the balance of power system, peace or equilibrium only exists if the distribution of power among states—through the combination of internal and external balancing—is equal. In other words, the chances of peace rise only when the costs of war rise in relation to possible gains. The true custodians of the balance of power system are great powers that use their influence to maintain equilibrium in different parts of the world. Russia maintains the balance of power in Central Asia, while the US keeps the equilibrium in the Americas and elsewhere like Europe and the Middle East, where it is known as the external balancer (outside power to the region).

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The balance of power system is disturbed when one state or a group of states act to increase their power relative to the power of other states. The remaining states will act to restore equilibrium by engaging the hostile state or states. As competition between great powers never ceases, the propensity for large-scale interstate conflict is expected. It took several coalitions of great European powers to defeat France under the leadership of Napoleon from 1799 to 1815. Likewise, an alliance of great powers acted to restrain Germany, when it sought to upend Europe's balance of power during WWI and WWII.

Two strands of realism dominate thinking on balance of power. Defensive realism maintains that the state should possess enough power to defend its security and ward off aggressive states. This line of thinking eschews global domination by a single power and favors a bipolar world in which two powers of roughly equal power magnitude keep world peace. Its adherents often cite the bipolar order of the cold war that existed between the US and the Soviets as the ideal example. Offensive realism on the other hand, maintains that a state can never become secure until it governs the whole world, thereby minimizing the ability of other great powers to contest its position. Proponents of offensive realism place great emphasis on a unipolar world, as the best way to preserve peace and security. The present power trajectory of America in world politics carefully follows this path.

Another theory that seeks to describe the probability of war and peace between great powers is the power transition theory. Unlike the balance of power theory, this theory argues that imbalance in power amongst great powers, especially the leading state and the dissatisfied

state (challenger) produces stability. Whereas equal distribution of power or near parity in power between the leading state and the dissatisfied state is likely to produce conflict. The probability of conflict increases, when the power of the dissatisfied state approximates the power of the leading state. Advocates of this theory predict that war between America and China is inevitable, as China grows in strength and reaches parity in power with the US.

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Both of these theories stress the importance of studying the military might of states to detect changes in the power distribution that may affect the viability of the balance of power system or an increase in strength of the challenger state that may result in displacement of the leading state. Hence, tremendous scrutiny is paid towards studying military expenditure, military hardware and weapons, military pacts, military exercises and the acquisition of weapons through purchases either from great powers or through indigenous military inventions.

How the Islamic State defied the military balance logic

Two great powers and their proxies surrounded Arabia at the time of the Messenger of Allah (saw). Romans (Eastern Roman Empire commonly known as Byzantine) played the role of the leading state and the Persian Empire was its rival. Both powers had Arab tribes as surrogates along the gulf coast and in parts of Levant. Abyssinia was a vassal state of Byzantine and Yemen was under Persia's sphere of influence.

Two important trade routes crossed the Arabian Peninsula. The first trade route called the Eastern route ran alongside the Persian Gulf, traversed Iraq then Syria and ended in Palestine. The second trade route known as the

Western route loped along the shoreline of the red sea. The Romans and the Persians empires often vied with each other to control these routes. Furthermore, the trade routes made the people of Makkah powerful, especially the tribe of Quraysh, which profited handsomely from the caravans and the pilgrims paying homage to idols housed in the Kaba. Other than the trade routes, neither the Romans nor Persians showed any interest in establishing a firm foothold in the Arabian Peninsula. To these great powers, Arabia was simply an inhospitable backwater territory not worthy of conquest.

The spectacular rise of Islam in Arabia not only gave birth to a new civilization, it also produced astonishing military victories. The Islamic state emerged victorious in its first military engagement against the mighty Quraysh at Badr. The triumph was even more surprising because the Muslim forces were poorly equipped, outnumbered 3:1, and only had two horses compared to Quraysh's 175. The superiority of Quraysh did not overwhelm the Messenger of Allah (saw) and nor did he (saw) seek an alliance with other tribes in the Arabian Peninsula to balance the terms of the engagement.

Another great victory was in the Battle of the Trench fought in the year 627 CE. This time, Quraysh and her allies consisting of several Arab and Jewish tribes besieged Madina with 10,000 men. The Islamic state with its sole Arab ally bani Qas could only muster 3000 fighters. In spite of the disparity in military power, the Islamic state successfully defeated the confederates without needing to enter into military pacts with domestic or foreign powers.

On the domestic front, the greatest triumph by Muslims over Quraysh did not result from

another military encounter. On the contrary, it was diplomatic conquest accomplished through the Treaty of Hudaibiya signed between Quraysh and the Islamic state in 628 CE. Though the Battle of the Trench damaged Quraysh's prestige, it did not upend the power base of Quraysh in Arabia. The Jewish tribes in Khayber situated north of Madina and Quraysh in the South were allies as well as committed foes of the Islamic state. The probability of sandwiching the nascent Islamic state was a real threat, which had to be neutralized. Within this political context, Muhammad the Messenger of Allah (saw) contemplated splitting the Quraysh's power base in Arabia by making it impossible for them to come to the aid of Jews in Khayber's, and the treaty provided the perfect platform to achieve this goal.

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Regarding foreign powers, the Messenger of Allah (saw) marched with 30,000 men in the campaign of Tabook to confront the Roman Empire in 630 CE. The imbalance in power between the two states was enormous to say the least. In comparison to the might of the Roman Empire, the emergent Islamic state scored poorly in every conceivable area. Byzantine's expansive territories and nations under its dominion dwarfed the boundaries of the Islamic state. The nascent Islamic state of Madina was only able to impose order on the

Arabian Peninsula. While the superior military of the Roman Empire not only fought battles but also imposed order on different parts of the world. The Islamic state's ability to finance wars paled into insignificance when measured against wealth of the Roman Empire and her capacity to raise taxes from multiple nations to wage wars.

In all of these examples, the Islamic state under the leadership of messenger of Allah

(saw) defied the balance of power logic, engaged its adversaries on unequal terms and prevailed. The disregard for the balance of power concept continued under the Rashidun Caliphate. The Islamic State under the leadership of Abu Bakr and later Omar bin Al Khattab engaged both the Romans and Persian Empires simultaneously—making mockery of the external balancing logic that mandates the Islamic state to ally with either the Romans or the Persian in order to confront either one of them. Nor did the Islamic state pay heed to the concept of military balance. In the Battle of Yarmouk in the year 636 CE, 46,000 Muslims faced 200,000 Romans, and triumphed. Furthermore, the Islamic state also undermined the precepts of the power transition theory by conducting wars against Romans and Persians without attaining near parity in power.

Blind adherence to these ideas also shields military officers from understanding the international situation as well as the minutest political details, which can give weight to specific diplomatic and military tactics and snatch victory from the jaws of defeat. For instance, the Messenger of Allah (saw) was fully aware that the Romans were seeking allies in Madina to counter the growing power of the Islamic state. Hence, neutralizing banu Khayber carried the added dimension of foiling the Romans to establish a permanent foothold in Arabia. Subsequently, within fifteen days of signing the Treaty of Hudaibiya, banu Khayber was under siege by Muslim forces. Similarly, the Messenger of Allah (saw) and his companions had been following diligently the protracted war between the Romans and Persians (602-628 CE), which lasted for a period of 26 years. Hence, despite military superiority of both great powers, the Muslims

understood that the armies of their adversaries were worn out, morale for warfare was poor, and the crumbling international order was ready for change.

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Muslim armies under the Umayyids, Abbasids and the Ottomans did not abandon this Islamic culture of military warfare until the dissolution of the Ottoman Caliphate and the creation of nation states by the European colonialist powers. Today, it is incumbent upon the Muslim armies of the Islamic lands to break their bonds to the concept of military balance and pledge their allegiance to the Sunnah of the Messenger of Allah (saw) in fighting the enemies of Islam. Allah says, **يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ** (O you who have Iman! If you will aid (the cause of) Allah, He will aid you, and plant your feet firmly.) [TMQ: 47:7]

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The Khaleefah Rashid will seal its fortress embassy in our capital and its spy-post consulates in our cities, expel its Raymond Davis private military and intelligence, sever the air and land supply routes that supply weapons, pork and wine for the crusaders and mobilize our powerful armed forces in support of the noble tribal Muslims who have brought the US to its knees.

Mobilize Pak Army for the Liberation of Afghanistan! Pakistan's Rulers Remain Idle as a Madrassah is Bombed on our Doorstep, with Children and Copies of Quran Burning

«مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ، وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهْرِ وَالْحُمَى»
RasulAllah (saaw), «The similitude of believers in regard to mutual love, affection, fellow-feeling is that of one body; when any limb of it aches, the whole body aches, because of sleeplessness and fever.» (Muslim). Pakistan's social media and public debate have erupted in anger over the bombing by the US puppet government in Afghanistan of a Madrassah (مدرسة Islamic School), in which dozens of civilians were martyred, including children as young as seven years of age. Terrified of the reaction from the Muslims, the colonialists first suppressed initial reports that they themselves were involved in the bombing, dumping the blame on their puppet regime, which is nothing but a fig-leaf to hide the occupation, and then quickly assuring the enraged Muslims of an investigation into the slaughter by their tool, the United Nations.

O Muslims of Pakistan! We commend your anger and advise you to direct it at its right place. It is expected that a puppet regime that the US occupation has founded and directed will slaughter Muslims as readily as the crusaders themselves. It is expected that a puppet which fights those who seek to end the US occupation and embraces the Hindu State, would act as a brutal warden for the prison that the US has established. So what of Pakistan's rulers, who have the physical means to end the US occupation? Are they absolved from responsibility because of a colonialist border, the Durand Line? Are they absolved of ending

the US occupation, which hides behind its puppet, when Allah (swt) said, (وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ) “And what is wrong with you that you fight not in the Cause of Allah, and for those weak, ill-treated and oppressed among men, women, and children.” [Surah An-Nisa: 4:75.]? Rather than acting to end the US occupation, in loyal service to Trump, Pakistan's rulers are applying immense pressure on the Afghan mujahideen for negotiations through which the US seeks legal and moral cover, both for its brutal occupation and its tyrannical puppet regime. Are the rulers of Pakistan not deserving of our anger and the punishment of Allah (swt) when He (swt) said, (إِلَّا تَتَفَرُّوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا) “If you march not forth, He will punish you with a painful torment.” [Surah At-Tauba 8:39].

O Muslims of Pakistan! RasulAllah (saaw) said, «الْمُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ، وَلَا يَخْدُلُهُ» “A Muslim is a Muslim's brother. He does not wrong and does not abandon him” (Muslim). Abandon these rulers as they have abandoned us. Strive for the re-establishment of the Khilafah on the Method of the Prophethood, which will dismantle the support structure for the US occupation on our doorstep, which is the real terrorist network.

[Continued on Page 22](#)

Public Property in Islam: Its Nature and the Responsibilities of the State to it

Public Property:

Public property is the permission of the Legislator for the community collectively to share in the use of materials. It has been stipulated by the Shar' that the community are partners in its ownership. Thus, individuals and the State are prohibited from possessing them individually. It is the property of the public altogether. It is secured for the public, those who are alive today will benefit from it, as will those who follow them, until the Day of Judgment.

If such community utilities are not made available, the demand for them is such that people will disperse to seek them, such as water and energy. These include abundant minerals. These include materials whose composition prevents people from acquiring them. These include those minerals that are visible, which people can benefit from without spending much, such as salt. They also include those that are not visible, such as gold, silver, iron or bronze, whether they are solids like crystal or liquids like oil.

The Nature of Public Property:

Property in Islam is divided into three types: private property, public property, and state ownership. Public ownership is related to financial policy, in terms of expenditure, and the collection of revenues, through the utilization of the State, for the benefit of the Ummah. Public ownership is characterized by the following:

First: It is one of the Communities' Utilities:

If such community utilities are not made available, the demand for them is such that people will disperse to seek them, such as water and energy. These include abundant minerals. These include materials whose composition prevents people from acquiring them.

Public ownership is of the utilities that people need. If they do not exist or are not shared, people disperse in search of them in order to obtain them. The Prophet SAW said «المسلمون شركاء في ثلاث: في الماء، والكلاء، والنار» "The Muslims are partners in three, water, pastures and fire". (Sunan Abi Dawud)

He SAW mentioned these three things in the hadeeth, not in terms of restriction, rather in terms of examples. These three things are governed by the rule of materials that are used to facilitate access to them. Many assets take the rule of water, pastures and fire, such as oil, gas, minerals, salt, sulfur, bitumen, rivers, seas, lakes, trees in forests, firewood, coal, fish in the seas, wild birds, pastures, and solar energy. [Al-Khawli Al-Bahi Wealth under Islam, pp. 92-92. Rafik Younis: The Origins of the Islamic Economy, pp. 117-118. Muhammad Rawas: A Study in the Islamic Economy, p. 104].

Second: Some are of the Creation of Allah, Whilst Others are of the Manufacture of People

Examples of public property created by Allah SWT are examples mentioned in the previous paragraph. Examples of public property created by human beings are assets to take benefit from the property created by Allah. This includes machinery by which water is pumped, desalination machines, traction pipes, power generators, columns, cables, oil extraction machines, filling, unloading, refineries, coal mines, mining machines, quarries or mines, nuclear power, atomic

furnaces, solar power plants, dams, bridges, tunnels, artificial canals, artificial lakes, streets, international roads, public squares, parks, playgrounds, schools, mosques, hospitals, railways, seaports, airports and shelters. These are human undertakings and so they are more deserving for ownership by the people and so are also public property.

Third: It is Characterized by Abundance:

Water, pastures and fire are counted as common materials, characterized by abundance. They are suitable for the benefit of all people and they are necessities of life. The state therefore should regulate the utilization by the individual. This is so that no one is wronged, whilst participating in using these resources. Thus, the regulation ensures that the strong do not dominate the weak in possessing these resources.

Fourth: It is not Permissible for Individuals to own an Unlimited Amount of the Resources:

The community's utilities mentioned in the Hadith: "المسلمون شركاء في ثلاث: في الماء، والكأ، والنار" "Muslims are partners in three: Water, pastures and fire." It is not permissible for individuals to own such utilities. The evidence for that was narrated by al-Tirmidhi: It is mentioned that "عن أبيض بن حمال، أنه وفد إلى رسول الله صلى الله عليه وسلم، فاستقطعه الملح، فقطعه له، فلما أن ولى، قال رجل من المجلس: أتدري ما قطعت له؟ إنما قطعت له الماء العذ، أي: جبل ملح، أي الثروة الكبيرة التي لا تقطع. قال: فانتزعه منه" Abyad asked Rasulallah (saw) permission so that he could manage a salt mine. Rasulallah generously responded to the request. But soon he was reminded by another companion. "O Messenger of Allah, do you know what you have given him? Look, what you have given is (like) running water (ma'u al-

'idda)" Then (the narrator) said, "He revoked permit for the salt mine from him."

Salt was compared to running water, with respect to it being abundant. When the Prophet SAW knew that it was an abundant mineral, meaning it was plentiful, like any salt mine, he took it back and prohibited the ownership by the individual. This is because it is a collective communal property. This applies to all minerals and is not just limited to salt.

As for minerals that are abundant, one can consider some of the examples discovered by man in this age, such as: oil, gas, gold, silver, copper, salt, iron, tin, coal, lead and uranium. These minerals are strategic materials that all members of the community have the right to use, because they are the riches created by Allah SWT for mankind, treasures for humans that are hidden in the earth. These materials complement the ability of the state to exercise its

sovereignty over sensitive resources, such as finance, civil industry, military industry, space exploration, as well as over the acquisition of wealth.

Therefore, Islam has covered these resources with legislation that determines the right to seek benefit from them. It enables all members of the community to benefit from them in all manners of use that are determined by the state for the community. This is one of the matters that has been subject to study in the books of jurisprudence.

Fifth: It is not Permissible for Individuals to Own some of the Types, Even in Limited Amount

There are limited amounts of minerals that can be individually owned and they are dealt with as Rikaz i.e. treasure buried in the land that is not known to the owner, minerals or money.

Therefore, Islam has covered these resources with legislation that determines the right to seek benefit from them. It enables all members of the community to benefit from them in all manners of use that are determined by the state for the community.

The Khums (fifth) is due upon it. RasulAllah SAAW was asked about Al-Luqath (Found) and He SAAW said: « ما كان في طريق مأتَيٍّ، أو في قرية عامرة، فعرَّفها سنة، فإن جاء صاحبها، وإلا فلك، وما لم يكن في طريق مأتَيٍّ، ولا في قرية عامرة، ففيه وفي الركاز الخمس » [An-Nisa'i] **“That which is found on a much-travelled road or in an inhabited village, announce it for a year. If its owner comes (and takes it, well and good), otherwise it is yours. That which was not found on a much-travelled road or in an inhabited village is subject to the Khums, as is Rikaz.”**

Similarly, an individual may possess a spring, if the community does not need it. However it is not permissible for him to own the road, the sidewalk, the beach, or similar community utilities or that which the community benefits from. However, an individual can participate in using these utilities, but not for individual ownership. Examples are sitting on the road, or in the mosque, fishing at sea, river, or sitting in the garden ... As soon as he leaves these places, he no longer has the advantage of using them. He may not occupy the place he uses permanently. Any other person may benefit from these places and the state may organize the use.

The State's Responsibility Regarding Public Property:

The Khilafah State is directly responsible for caring for the people, and it is within their care to preserve private wealth and public wealth. The preservation of this wealth prevents usurping of public property. Amongst other matters, there are legal provisions that are based upon the Islamic laws governing the use of public property that ensure they are preserved for the benefit of the community. The following is a breakdown of the responsibility of the Khilafah State towards the wealth of public property.

First: The Responsibility to Prevent Infringement and Damage:

The State does not permit the usurping of public property by any party. It is legally

mandated to protect this property and to prevent the greedy or mischievous from destroying any wealth, facility, machine, road, yard, beach or similar property of the community. It is not permissible for the guardian to own some parts of the public property, or to grant it to his relatives. The Council of the Ummah, the Court of Grievances and the Ummah generally shall hold account for that. The Ummah must formulate a system of accountability for the rulers. In this regard, Al-Mawardi said: والذي يختص بنظر المظالم يشتمل على عشرة أقسام: فالقسم الأول: النظر في تعديّ الولاية على الرعية... والقسم الخامس: رد العُصوب (أخذ مال متقوّم محترّم بلا إذن مالكة دون خفية)، وهي ضربان: أحدهما: غصوب سلطانية، قد تغلب عليها ولاية الجور، كالأملك المقبوضة عن أربابها، إما لرغبة فيها، وإما لتعدّ على أهلها. فهذا إن علم به والي المظالم عند تصفح الأمور أمر برده قبل التظلم إليه، وإن لم يعلم به فهو موقوف على تظلم "أربابه" "The one that deals with the consideration of Grievances includes ten sections: the first section: consideration of the violation of governors against the people... and the fifth section: repelling al-Ghusub (Usurping) (taking a preserved wealth without the owner's permission without secrecy) and they are of two types, the first is: the government's Usurping in which the governors took it because they liked it, or they just want to harm the original owner. If the Wali of Grievances knew about it he must order its return, before the Grievance falls upon him. And if he did not know about it, it is not due upon him." [Al-Mawardi says: Page 101-103 Al-Ahkam As-Sultania].

Second: Intervention to Regulate the Use of Utilities:

Interventions are such as those reserving places on the streets or squares for parking of vehicles, pedestrian crossings, market seating and specifying certain places for sea fishing, or swimming, or extraction of salt from reservoirs. This is an intervention to ensure a suitable share for each member of society, within the limits of need. This is so as not to dominate the weak in the utilization of these

utilities. It is also to prevent quarrels or disputes during utilization.

Third: Resolution between Contenders in the Use of Public Property:

It is the nature of human beings to compete for worldly goods, including competing for the use of public property. This is because it is common and not in the form of quotas, known to its owner. This leads to conflict and disputes in the community. The state intervenes to secure the right and for resolution of the dispute. This is its right and duty. Imam Ahmad said about the one who sits upon public ownership. " وإن قعد وأطال منع من ذلك لأنه يصير كالممتلك... وإن استبق إليه اثنان احتمل أن يقرع بينهما، واحتمل أن يقدم الإمام من يرى منهما. وإن كان الجالس يضيق على المارة؛ لم يحل له الجلوس فيه، ولا يحل للإمام تمكينه على المارة... And if sitting prevents from it, then it becomes like possession... if two hold on to it, he can draw lots between them, or it is possible that the Imam will give it to the one he thinks he is the owner. If the sitting is restricting and narrowing for passers-by, it is not permissible for him to sit in it and it is not permissible for the Imam to grant him compensation or anything else." [Ibn Qudaamah mentioned in al-Mughni, 6/63]

Fourth: Reservation of Public Shelter:

The Khaleefah, the State, has the right to reserve a part of the public property or of the private property of the people for certain public purposes, as is the case nowadays. From Ibn Abbas RA narrated from As-Sa'b bin Jaththama that Allah's Messenger SAW said, « لا «**No Hima except for Allah and His Apostle.**» (Sharh Fath ul Bari Sharh Saheeh Bukhari). Abu Ubayd al-Qasim ibn Salam said: في الحديث الذي يحدثه الصعب بن جثامة عن النبي صلى الله عليه وسلم يذهب إلى أن للإمام أن يحمي ما كان لله، مثل جمى النبي صلى الله عليه وسلم، ومثل ما حمى عمر، يقول هذا كله داخل في الجمى "In the hadeeth narrated by as-Sa'b bin Jathamah from the Prophet SAAW, he goes to the imam to protect what was for Allah, like the Hima of the Prophet SAAW and like the Hima of Umar, all this included in the Hima." [Funds, p# 299 –

And al-Mawardi: Al-Ahkam As-Sultania, p# 233-234]. Abu Ubayd al-Qasim ibn Salam said that the Hima is for Allah and His Messenger in two ways. **The first** is that the lands are for the horses for the sake of Allah and the Messenger of Allah SAAW did so. **The second** is that the lands should be protected for the sake of charity and this is what Umar RA did. This is a reference to what was narrated by al-Bukhaari and Abu Dawood about the RasulAllah SAAW regarding reserving the "Naqi". [al-Mawardi: Al-Ahkam As-Sultania p. 233].

The Hima: The allocation of free land for public interest, which is an exception to the public utilities. However this does not make the Hima a private property, nor a state property, but it remains a public property. Public property includes public permits and everything that is preserved for the public interest. [Dr. Rafik Younis: The Origins of the Islamic Economy, p# 44-45].

In the era of RasulAllah SAAW and the Khilafah Rashidah onward, the Hima was for grazing by the horses of jihad and the camels of charity. These days, it can be for similar purposes, such as military utilities preparing for jihad, barracks, training camps, archery, or the like.

Fifth: Organizing Land Reclamation (Revival of the Dead (Barren) Land):

Islam encourages revival of the Dead (Barren) Land, and in this regards, the Messenger of Allah (SAW) said: «من أحيا أرضًا ميتة فهي له» **"If anyone revives Dead Land, it belongs to him."** [Al-Bari narrated it in Saheeh al-Bukhaari, 5/23]. He also said in another narration: «من أعمار أرضًا ليست لأحد، فهو أحق بها» **"He who cultivates land that does not belong to anybody is more rightful (to own it)."** [Al-Bayhaqi: al-Sunan al-Kubra, 6/146].

The Shafee opinion about the Hima is: كل ما لم يكن عامرًا (معمورًا)، ولا حريمًا لعامر فهو موات وإن كان

متصلاً بعامر. وقال أبو حنيفة الموات ما بُعد من العامر، ولم يبلغه الماء. وقال أبو يوسف: الموات كل أرض إذا وقف على العامر منادٍ بأعلى صوته، لم يسمع أقرب الناس إليها في العامر "All that is not inhabited, nor one of its utilities, it is Barren Lands even its connected to it. Abu Hanifah said; the Dead Lands are the lands far from the inhabited lands and the water does not reach. Abu Yusuf said: "the Dead Lands is if a man stood at the top them and shouted, he would not be heard by the nearest people in the inhabited lands." [Mawardi: Al-Ahkam As-Sultania, p. 223] Al-Maawardi viewed that the neighbours and those further away are equal in reviving land. As for Imam Malik, he sees that the neighbours in the inhabited lands have priority in the reviving of land, over those further away. [Mawardi: Al-Ahkam As-Sultania p. 223].

Revival of land is now being called land reclamation and the states are undertaking great efforts in this regard. They may encourage revival by enacting laws that encourage people to reclaim, through tax and duty exemptions. They also provide support through constructing infrastructure and providing them with affordable electricity.

The Khalifah may cut off in order to reserve from Dead (Barren) Land. In this, Abu Yusuf says addressing Ameer AlMumeneen Haroun Al-Raheed: وسألت يا أمير المؤمنين عن الأرضين التي افتتحت عنوة، أو صولح عليها أهلها... وليست بملك لأحد، ولا في يد أحد، فهي موات، فمن أحيها، أو أحيها شيئاً، فهي له. ولك أن تقطع ذلك من أحببت ورأيت، وتؤجره، وتعمل فيه بما ترى أنه صلاح. وكل من أحيها أرضاً مواتاً فهي له. وقد كان أبو حنيفة رحمه الله يقول: من أحيها أرضاً مواتاً فهي له إذا أجازها الإمام. ومن أحيها أرضاً مواتاً بغير إذن الإمام فليست له، وللإمام أن يخرجها من يده، ويصنع فيها ما رأى من الإجارة والإقطاع وغير ذلك "I asked Ameer AlMumeneen about the lands that were opened by force, or by truce, and it's not owned by anyone, nor in the hand of anyone. If anyone revives dead land or part of it, it belongs to him, and you are permitted to cut off from it to anyone and rent to him if you wish. Abu Hanifah said that whoever revives a land, it is his if the imam permitted, but if he didn't permitted then it is

not for him, and the Imam may take it out of his hand, And so on." [Abu Yusuf: Al-Kharaj, pp. 63-64].

Abu Yusuf said that Abu Haneefah stipulates the permission of the Imam, because the Imam takes care of the people's affairs. It seems that the opinion of Imam Abu Hanifa is more compatible or acceptable, because people are governed by ambitions, passions, and selfishness. With steady growth and the shortage of Barren Lands, followed by the increase in construction, the likelihood of conflict is more severe, under the so-called population explosion. Therefore, there is no way other than state intervention to organize and control the revival of land so as not to create chaos.

Regarding the one who revives land and then neglects it for more than three years, the state is able to take this land from him and give it to others. The evidence for that are the words of the Prophet (saaw): «من أحيأ أرضاً ميتة فهي له»، «He who revives the Dead Land, it is for him. There is right for the objector after three years» [al-zaylaee; Al-Raya Monument, 4/290]. It was narrated in Musnad al-Shafi'i: Omar ibn al-Khattab (RA) said: ليس لأحد إلا ما أحاطت عليه جدرانها، إن إحياء الموات ما يكون زرعاً، أو حفراً، أو يحاط بالجدران، وهو مثل إبطاله التحجير، يعني ما يعمر به مثل ما يحجر "No one has the right of a land other than what his walls surrounded. The revival of the Dead Land is for cultivation, or wells, or surrounded by the walls." [Musnad al-Shaafa'i, p. 382]. Herein lies the importance of the state's control of matters. It must include the knowledge of those who cultivated the land and those who suspended cultivation, so as to take the right measures.

It was narrated that 'Abd-Allaah ibn Abi Bakr said: جاء بلال بن الحارث المزني إلى رسول الله صلى الله عليه وسلم فاستقطعه أرضاً، فقطعها له طويلة عريضة، فلما وُلِّي عمر قال له: "يا بلال، إنك استقطعت رسول الله أرضاً طويلة عريضة قطعها لك، وإن رسول الله لم يكن ليمنع شيئاً يُسأله، وإنك لا تطبق ما في يدك. فقال: أجل. قال فانظر ما قويت عليه منها فأمسكه، وما لم تطق فادفعه إلينا نقسمه بين

المسلمين. فقال: لا أفعل والله شيئاً أقطعنيه رسول الله صلى الله عليه وسلم. فقال عمر: والله لتفعلن. فأخذ منه ما عجز عن Bilal ibn al-Harith al-Muzni RA came to the Messenger of Allah SAAW and cut off some land for him. It was very wide. In the era of Umar's rule, he RA said to Bilal RA 'The Messenger of Allah did not have to forbid anything asked for and you cannot manage what is in your hand.' Bilal RA said, 'Yes.' So Umar RA said, 'Look to what you can manage and keep it, and give us back the rest, so we can divide it among the Muslims.' Bilal RA said, 'by Allah, I will not give you what I was given by RasulAllah (saaw).' Umar RA said, 'By Allah you must do, then he took from him and divided among the Muslims'" [Bayhaqi: Sunan al-Kabir, 6/246]. This intervention of Omar (RA) is an intervention because he is the head of the state. He did this because he considered that as his right as a guardian and not as an infringement upon the property of others.

With regard to the possibility of the State acquiring new land, it may do so if it is in the interest of the community on the one hand. And it can pay compensation to its owner, if it is from individual property on the other hand.

It is also the duty of the Khilafah State to reclaim the land by itself and to encourage individuals to revive land. It can give some people certain lands for their revival and use, after irrigating with water through pipes and providing electricity, hospitals, and transportation routes to these areas that are targeted for revival. This will speed up the work in these deserted areas. This may help to reduce desertification, a problem that has become a concern for economists.

Sixth: Supervision and Control of the Waqf (Trust):

The Linguistic Meaning of Waqf: Al-Habus (Confinement الحبس). It said that the court stopped the Confinement. It is only said as an anomaly in the language. It is said: حبستُ وأحبستُ I was confined and confined. In this regard, Umar RA said to the Prophet (SAAW): "O

Messenger of Allaah, I have come upon a land in Khaiber where I have never had any wealth for myself. So what is the ruling?" He said, « إن شئت حبست أصلها وتصدقت بها، غير أن لا يباع أصلها، ولا «يبتاع، ولا يوهب، ولا يورث» "If you want you can confine its origin and give from it as Sadaqah, but the original is not for sale, nor granting, nor inheritance." So Umar give it to the poor as Sadaqa, to the relatives, to free slaves, and to the guest." [Al-Bayhaqi: Al-Sunan al-Kabirah, 6/263 - Sunan al-Nasa'i, al-Ahbaas, p. 612]

The Technical Meaning of Waqf: It is Confinement of the origin of ownership with access to the benefit of it. It is said of the person who is Confined, that he is Waqf. The Confined Wealth is called the Waqf. The Waqf Wealth is of different types. The Civil Waqf, Charity Waqf and the Waqf of Access.

It is narrated in al-Mughni for Ibn Qudaamah: وأكثر أهل العلم من السلف ومن بعدهم على القول بصحة الوقف. قال جابر: لم يكن أحد من أصحاب رسول الله صلى الله عليه وسلم ذو مقدرة إلا وقف "Most of the scholars of the pious predecessors and others who came after them say that the Waqf is valid. Jaber said: There was not one of the Companions of the RasulAllah SAAW with ability, that did not make Waqf" [Ibn Qudaamah: Mughni, 6/185].

If a Muslim makes it as Waqf for the Muslims, i.e. in absolute terms, he may use it because he is one of the Muslims. The examples are a mosque wherein he can pray, or a well that he can take water from. This is part of Public Property. However, if he restricts Waqf to certain people, such as his children or his offspring, the Waqf remains Confined only to them.

As for who will be responsible over the Waqf, it is the one who established the Waqf initially, or whoever was appointed by the one who gave the Waqf. If the Waqf is not absolute, i.e. for the children, relatives or offspring, the person who looks after the Waqf shall determine the possibility of the ownership after the death to the original owner. Ibn Qudamah said, « إلى الموقوف عليه، أو إلى الله تعالى، فإن قلنا للموقوف عليه،

فالنظر فيه إليه لأنه مَلَّكَه عينه ونفعه. وإن قلنا هو الله، فالحاكم يَنوب فيه، ويصرفه إلى مصارفه؛ لأنه مال الله؛ فكان النظر فيه إلى حاكم المسلمين، كالوقف على المساكين. وأما الوقف على المساكين، والمساجد، ونحوها، أو على من لا يمكن حصرهم واستيعابهم، فالنظر فيه إلى الحاكم؛ لأنه ليس له مالك “Regarding the one to whom it is made Waqf, or for Allah: if we speak of those for whom it is Waqf, then it is examined regarding its ownership and its benefit. If we say it is for Allah, then the ruler will be appointed over it, and he will spend of it in expenditures, because it is the wealth of Allah (swt). It is considered for the ruler of the Muslims as if it were Waqf for the poor. As for the Waqf for the poor, the mosques and so on, or on that which cannot be owned exclusively and assimilated, then the ruler has to look after it, because it does not have a specific owner who can be considered such that he can take care of it.” [Ibn Qudaamah: / 243].

From this it appears that Ibn Qudaamah believes that the ruler (the Khaleefah) is responsible for the Waqf of the poor, the mosques, and that which cannot be owned exclusively and assimilated by the people, because it has no specific owner to look after it. The State is responsible for the public right and the public wealth. Public property falls within this framework. It was narrated from 'Umar ibn al-Khattab (RA) who said: من أراد أن يسأل عن المال فليأتني، فإن الله تبارك وتعالى جعلني له خازناً وقاسماً “Whoever wants to ask about wealth, let him come to me, Allah SWT trusted me over that.” [Ibn al-Jawzi: History of Omar Ibn al-Khattab, p.87]

The Khilafah state is the deputy of the community, or a representative of them. It is the treasurer, the spender and the shepherd. It

is also a protector of the various kinds of property and segregates each type of property from others. The state does not allow the individual to own that which is the community's, or the state to own that which is for the individuals, except after fulfilling conditions and except after paying the price, such as the need to build a road, or to build any facility for the community. In other words, the maintenance of individual (private) property, public property and state property is the duty of the Khilafah State, except in exceptional cases permitted by Shari'a, after paying compensation to the owner, in case of the transfer of ownership from one to another.

The State establishes some of the large projects that individuals cannot afford or refrain from them. It is natural for individuals to refrain from some projects that require large amounts of capital. In this case, the Khilafah State is required to establish, spend or manage these projects because it is responsible for the comprehensive care of people and the provision of vital utilities. The Khilafah State leads development, corrects the path of

economic activity, and facilitates the use of public utilities, by making them more user friendly and more compliant with sanitary conditions, such as: water purification, seawater desalination, pollution control of the environment and the like.

The most important works that individuals refrain from are heavy industries, railways, road construction, airport construction, bridges, huge tunnels ... The role of the Khilafah State here is to fill a vacuum and take responsibility.

The Khilafah State leads development, corrects the path of economic activity, and facilitates the use of public utilities, by making them more user friendly and more compliant with sanitary conditions, such as: water purification, seawater desalination, pollution control of the environment and the like.

Q&A: Lineage of the Child based on Genetic (DNA) Test

To: Najmeddine Khcharem

Question

Assalamu Alaikum Wa Rahmatullah Wa Barakatuh

Our honourable Sheikh, can a man deny the lineage with his son if it is based on genetic (DNA) test? Barak Allah Feek

Answer

Wa Alaikum Assalam Wa Rahmatullah Wa Barakatuh

First, in the case of disagreement in proving any matter, it is permissible to use all the correct means of proof and ensure they are accurate ... These methods include DNA, and scientific means of investigation, and any means of proof that realises the correct opinion in any matter, unless there is a presence of a Shariah text specific to a particular matter, then that text becomes completely binding.

DNA has one composition in humans and in all living organisms. It is composed of two bands glued and wrapped around each other like the spiral emergency ladder. Its sides consist of particles of sugar (deoxyribose) and phosphate, and the steps of this ladder consist of a set of nitrogenous bases. This means that each band consists of units of sugar, phosphate and a nitrogenous base. Each unit is called a nucleotide.

These nucleotides are precisely arranged. This compact band of nucleotides is divided into parts and units called genes. Each gene has a specific characteristic that gives the instructions needed to make a certain type of protein; the raw material that makes up the tissues of the body.

These genes or "genetic fingerprints" carry hereditary traits in parents and children. They are similar characteristics created by Allah

(swt) to link genealogies together, if we theoretically assume the accuracy of the examination and accuracy of the results of the DNA between the father and his son, that is, we obtained the genetic facts from this genetic fingerprint as deposited by the Creator (swt), it shows the lineage of the child to his father. However, experts and specialists say that there is probability of error in the results of the examination due to what happens during the analysis, of human or laboratory errors, or any contamination of the sample, as well as 'doubt' in the genuineness of the examiner and his dedication to the examination profession without falling under other factors. All this affects the results.

Therefore, the results of the DNA test are not necessarily definitive because of the possibility of error in the result due to the factors mentioned above.

If the above errors are dealt with, it can be used as means of proof for any issue that has no Shariah text to substantiate it, however if there is a Shariah text it must be completely adhered to.

For example, during the identification of an unknown body... or to confirm the birth of a mother, or when there is disagreement in the hospitals ... it may be verified and investigated by any correct means of verification, and any proper method of identification and verification ... such as a DNA test, in addition to the serious investigation with those in the area where the body was found, with the staff of the maternity ward in the hospital, and by any means of proper verification, so that the correctness of the result obtained can be assured ... All this is permissible because there is no specific Shariah text to prove them, and they fall under the general rules. However, if a

Shariah text is given regarding the matter then it is adhered to alone.

Second: Now we come to your question about the denial of the child's lineage (paternity)... There is a Shariah text regarding this issue, therefore it should be adhered to alone, as follows:

1- The DNA test results do not serve as evidence for this issue, because the proof or denial of the lineage of child to the husband has its own evidence in Islam, that the lineage is not proven or denied without it, and the fatwas issued after the spread of DNA research do not affect this. The fatwas from fatwa houses, especially in Egypt and of the Waqf committees, and especially in Kuwait, with the various opinions on the subject. Some of them permit the use of DNA test in proof and denial of the lineage, and some permit its use only in denial but not the proof. Some of them permit it to prove the lineage if there is a marital relationship, but do not permit in cases of Zina (fornication), and some who are smitten by the Western culture have allowed it even in proving the lineage in cases of Zina (fornication)!!

2- The correct ruling on this matter is what Shariah specifically defined regarding the subject of lineage, and we explained this in The Social System, it has been mentioned in the subject of lineage:

“Regarding the husband, when his wife gives birth to a child, it is possible that it is from him if she gave birth to it after more than six months from the date of marriage. The child is his due to the saying of the Prophet: «الْوَالِدُ لِلْفِرَاشِ» “**The child belongs to the one on whose bed it is born (al-walad lil-firaash)**” [Agreed upon. Narrated on the authority of Aisha (ra)]. In short, as long as the woman is married to the husband and she gives birth to a child after six months from marriage, it is definitely the child of the husband.

However, when his wife gives birth to a child after six months and he is sure that this child is

not his, then it is allowed for him to disown it according to certain conditions which he must fulfil. If these conditions are not confirmed, then there is no point in him disowning it. Rather, the child remains his, whether he wants it or not. These conditions are:

First: The child that he disowns as his must be born alive. He cannot disown the lineage of the child if it is born dead because there is no divine rule pertaining to the disowning of a still born child.

Second: He has not already acknowledged, either explicitly or implicitly, that it is his child. If he has acknowledged explicitly or implicitly by indication that the child is his, then after that it will not be valid for him to disown its lineage to him.

Third: That the disowning of the child should be at particular times and in particular situations. These are the time of delivery or time of buying the necessary things for it, or the time when he knew that his wife had given birth if he was absent. The lineage of the child cannot be disowned at other than these times and situations. When his wife gives birth to a child and he remains silent, not disowning it even though he had the opportunity to do so, then its lineage is related to him and he will not have the right to disown it after that. The choice is determined according to the place at which he came to know of and his ability to disown it. If he had known about the child and it was possible for him to disown it but he did not disown it then its lineage is established because the Messenger of Allah (saw) said: «الْوَالِدُ لِلْفِرَاشِ» “**The child belongs to the one on whose bed it is born (al-walad lil-firaash).**” [Agreed upon. Narrated on the authority of Aisha (ra)]

Fourth: The disowning of the child should be followed by imprecation (li‘aan) or he should disclaim it through imprecation. The child will not be disowned from him unless he disclaims it through complete imprecation. When these four conditions have been fulfilled, then the child is disowned and given to the wife. Ibn

Umar reported that: « أَنْ رَجُلًا لَاعَنَ امْرَأَتَهُ فِي زَمَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَتَنَفَى مِنْ وَلَدِهَا، فَفَرَّقَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَهُمَا، وَأَلْحَقَ الْوَلَدَ بِالْمَرْأَةِ ” **“A man imprecated his wife in the time of the Messenger of Allah (saw) and her child was disowned so the Messenger of Allah (saw) separated them and gave the child to the wife.”** [Reported by al-Bukhari]

Li'aan (oath of condemnation) is derived from li'aan (curse) because each one of the spouses curses him/herself (in the fifth time) if s/he is lying. The origin of it is in His (swt)'s saying: وَالَّذِينَ يَزْمُونَ أَرْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ * وَالْخَامِسَةُ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ * وَيَذْرَأُ عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ * (وَالْخَامِسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ) **“And those who accuse their wives [of adultery] and have no witnesses except themselves - then the witness of one of them [shall be] four testimonies [swearing] by Allah that indeed, he is of the truthful * And the fifth [oath will be] that the curse of Allah be upon him if he should be among the liars * But it will prevent punishment from her if she gives four testimonies [swearing] by Allah that indeed, he is of the liars * And the fifth [oath will be] that the wrath of Allah be upon her if he was of the truthful”** [An-Nur: 6-9]

If the conditions of the disownment of the child are not fulfilled then it is not disclaimed and its paternity is ascribed to the husband and all the rules of fatherhood will be binding on him.

These are the Shar'i rulings regarding the lineage and its disownment, and only this evidence is used for that.” End quote

Therefore, the child's lineage is not denied using DNA test, but only according to the conditions stipulated by the Sharia above

Third: It is worth mentioning that Islam has taken great care of lineage, and from the extensive texts on this matter are:

Bukhari narrated from Sa'ad (ra) that he said, I heard the Prophet (saw) say: « مَنْ ادَّعَى إِلَى غَيْرِ أَبِيهِ، وَهُوَ يَعْلَمُ أَنَّهُ غَيْرُ أَبِيهِ، فَالْجَنَّةُ عَلَيْهِ حَرَامٌ ” **“Whoever ascribes himself to someone other than his (real) father, knowing that he is not his (real) father, Paradise is forbidden for him!”**

Ibn Maja narrated from Abdullah ibn Amr that he said, the Prophet (saw) said: « مَنْ ادَّعَى إِلَى غَيْرِ أَبِيهِ لَمْ يَرِحْ رِيحَ الْجَنَّةِ، وَإِنْ رِيحَهَا لِيُوجَدَ مِنْ مَسِيرَةِ خَمْسِمِائَةِ عَامٍ ” **“Whoever ascribes himself to someone other than his (real) father, will not smell the scent of Paradise; its scent is smelt from a distance of five hundred years.”**

Narrated from An-Nassa'i in As-Sunan Al-Kubra from Abu Huraia, that he heard the Prophet (saw) say: « حِينَ نَزَلَتْ آيَةُ الْمَلَاعِنَةِ: أَيُّمَا امْرَأَةٍ أَدْخَلْتُ عَلَى قَوْمٍ مِنْ لَيْسَ مِنْهُمْ، فَلَيْسَتْ مِنَ اللَّهِ فِي شَيْءٍ، وَلَنْ يَدْخُلَهَا اللَّهُ جَنَّتهُ، وَأَيُّمَا رَجُلٍ جَحَدَ وَلَدَهُ، وَهُوَ يَنْظُرُ إِلَيْهِ » **“When the verse of Mula'ana (Imprecation) was revealed: Any woman who give her child a lineage that is not his, she is not from Allah in any thing, and she will not enter Jannah, And any man who denies his paternity to a child, while he knows it is his son, Allah will remove him from His mercy, and Allah will humiliate him in front of the people.”**

Your brother,

Ata Bin Khalil Abu Al-Rashtah

7 Rabi' al-Akhir 1439 AH/ 25 December 2017

25/12/2017 CE

Q&A: Does Riba Only Takes Place in the Six Categories?

To: Alaa Al-Maqtari

Question:

Assalamu Alaikum,

A question received from one of the brothers named Mohsen al-Jadabi - Sana'a.

The Prophet (saw) said: « أي قرض جر منفعة فهو ربا » “Every loan which entails a benefit is usury”. The Ahadith defined that Riba takes place in gold and silver and some varieties (dates, raisins, wheat and barley). So, does Riba not occur in the compulsory papers because they are not covered with gold or silver? Is it permissible for someone to lend another person a ton of iron and request returning to him iron, but more than one ton, for example, a ton and a half?

May Allah reward you with good.

Answer:

Wa Alaikum Assalam wa Rahmatullahi wa Barakatuh,

Yes, Riba (usury) does not take place except in the six categories only: dates, wheat, barley, salt, gold, and silver, but this is in Baya' (trade) and Al-Salam (advance sale). As for the Qardh (loan), usury can take place in all its types i.e. in everything; it is forbidden for a person to lend something to another, and to expect more or less for it, or to receive something different in return. The settlement of the loan or anything borrowed should be by the same amount and the same type of goods borrowed.

As for the fact that Riba can only take place in the six mentioned items, the evidence of this is

derived from the general consensus of the Sahaba and because the Prophet (saw) said: الذهب بالذهب والفضة بالفضة والبر بالبر والشعير بالشعير، والتمر بالتمر والملح بالملح، مثلاً بمثل، سواء بسواء، يداً بيد، فإذا اختلفت هذه الأصناف فبيعوا كيف شئتم «إذا كان يداً بيد» “The gold for gold, the silver for silver, the wheat for wheat, the barley for barley, the dates for dates and the salt for salt; like for like, measure for measure and hand to hand (i.e. immediately) and if they differed sell as you wish if it was hand to

hand.” [Narrated by Muslim on the authority of Ubada ibn as-Samit] The general consensus of the Sahaba and the Hadith have mentioned that specific things are subject to Riba; thus, it cannot occur except within these things.

Evidence has not been established regarding any other things except these six that are mentioned, therefore, Riba only occurs in them. Things which are from the same origin and things which fit the description, as the six mentioned, are included and they follow the same rule, but nothing else. Therefore, usury in the trading and the Salam occurs only in the six types: dates, wheat, barley, salt, gold, and silver, for they are generic nouns/names that no Qiyas (analogy) can be established

upon them.

However, there are Ahadith about zakat that mention gold and silver as currency, that is, not only as generic nouns but as currency which is taken as prices for goods and wages for labor. From these texts, the Illah (reason) is deduced; which is the currency characteristic. So, an analogy is established upon it for the

compulsory (Ilzamiyya) paper currency, since the Illah (reason) is fulfilled in it. Therefore, the rulings of the zakat are applied to it by calculating its equivalent of gold or silver in the market. Ali ibn Abi Talib narrated that the Prophet (saw) said: « إذا كانت لك منّا درهم، وحال »
عليها الحول، ففيها خمسة دراهم، وليس عليك شيء - يعني في الذهب - حتى يكون ذلك عشرون ديناراً، فإذا كانت لك عشرون ديناراً، وحال عليها «If you have two hundred dirhams and one full year has passed, then five dirhams are due on them. You do not have to pay anything – i.e. on gold — unless you have twenty dinars; if you have twenty dinars and one full year has passed, then half a dinar is due on them.»
[Narrated by Abu Dawood]

And as reported by Ali (ra) saying: « في كل عشرين ديناراً نصف »
«دينار، وفي كل أربعين ديناراً دينار»
“One half Dinar (i.e., zakah) is in every twenty, and from forty Dinars is one Dinar.” Also, it was narrated that Ali (ra) said: The Messenger of Allah (saw) said: « فهاتوا صدقة الرقّة، في كل .. »
أربعين درهماً، درهماً وليس في تسعين ومائة شيء، فإذا «Bring the Sadaqah of the Riqqa as a Dirham for every forty, and there is nothing due on one hundred and ninety. Once it reaches two hundred Dirhams then five Dirhams are taken from it”, reported by Al-Bukhari and Ahmad. And as narrated from Abdur Rahman al-Ansari who said that in the book of the Messenger of Allah (saw) and the book of Umar on Sadaqah, there is the following: « والورق لا يؤخذ منه شيء حتى ... »
«يبلغ منّي درهم» “Nothing is taken from silver until it reaches two hundred Dirhams.”
[Reported by Abu Ubaid]

All these Ahadith indicate the currency and price characteristics because the terms Riqqa with the Qreenah of « في كل أربعين درهماً » a

Dirham for every forty”, and the words Wariq, Dirhams and Dinars; all of which are used to mean minted and coined gold and silver i.e., currency and price.

The use of these terms indicates that it is the currency and the price that are meant in the Ahadith. Thus, the rules of Zakat, blood-monies, atonements (Kaffarat), cutting for theft and other rules are linked to these two characteristics.

The use of these terms indicates that it is the currency and the price that are meant in the Ahadith. Thus, the rules of Zakat, blood-monies, atonements (Kaffarat), cutting for theft and other rules are linked to these two characteristics.

And since the compulsory currency has been adopted as money, payments for benefits and services and gold and silver as well as all other merchandise and goods are bought by it. Therefore, it has fulfilled the currency and price descriptions verified in gold and silver, then it is included by the Ahadith obliging Zakat in the two currencies, gold and silver. So, Zakat is obliged on it as it is obliged on gold and silver and it is valued in gold and silver. Whoever owns compulsory currency equivalent to the value of 20 Dinars of gold- i.e. 85

grams of gold-which is the Nisab of gold, or 200 Dirhams of silver-i.e. 595 grams of silver-over which a year passes, then Zakat is obliged upon it and he must give quarter-tithe.

Zakat on gold is paid in gold, representative currency and reliable currency. Zakat on silver is paid in silver, representative currency and reliable currency. Similarly, Zakat on gold can be paid in silver and compulsory currency while Zakat on silver can be paid in gold and compulsory currency, as they are all currencies and prices. So, some of them can take the place of others and some of them can be paid in the place of others for the objective is verified in this.

Q&A: Does Riba Only Takes Place in the Six Categories?

And since Zakat is obligatory on them, the provisions of Riba, blood-monies, atonements (kaffarat), cutting for theft and other rules are applied on them. Thus the rule of usury in gold and silver as currency, and not as items, applies to the compulsory papers as a currency because the Illah of the currency characteristic is fulfilled in them.

As for lending and borrowing (Qardh), this is permitted in the six types mentioned and in other types and in any other thing that can be subject to ownership and whose ownership is lawfully transferable. Usury in this case can only occur if there is a benefit due to what was narrated by al-Harith bin Abi Usamah from the Hadith of Ali (ra) with the words: « أن النبي صلى الله عليه وسلم نهى عن «قرض جر منفعة» **“The Prophet prohibited any loan that entailed a benefit”** and in a report «كل قرض جر منفعة فهو ربا» **“Every loan which entails a benefit is usury”**. The exception to that is when it occurs from the angle of settling the debt in a good manner without anything extra due to what is reported by

Abu Dawud from Abi Rafi' who said: «استسلف رسول الله بكرة فجاءته إبل الصدقة فأمرني أن أقضي الرجل بكرة فقلت لم أجد في الإبل إلا جملاً خياراً رباعياً فقال: أعطه

As for lending and borrowing (Qardh), this is permitted in the six types mentioned and in other types and in any other thing that can be subject to ownership and whose ownership is lawfully transferable.

«إياه فإن خيار الناس أحسنهم قضاءً» **“The Prophet borrowed a young camel, and then Sadaqa of camels arrived to him and so he ordered me to repay the man his young camel, and so I said that I couldn't find anything except for a good four year camel, and so he – peace be upon him – said, 'Give it to him, truly the best of men are the best of those in repayment”**”.

Accordingly, any loan of the six categories or others must be returned to the owner without increasing the "benefit"; otherwise, it will become Riba. Thus, it is not permissible to borrow a ton of iron and return it a ton and a half, then this will be Riba.

I hope the answer is clear to you, Allah willing.

Your brother,

Ata Bin Khalil Abu Al-Rashtah,

14th Rabii' II 1439 AH,

01/01/2018 CE

Q&A: What is behind the Turkish Operation "Olive Branch" in the North of Syria?

Question:

It has been noted that Erdogan's movements in Syria have calmed down relatively after Operation Shield of the Euphrates and Erdogan's abandonment of Aleppo, and allowing the regime to take control over Aleppo, but he resumed the operation in the name of Olive Branch heading towards Afrin since Saturday, 20/01/2018, through artillery and air shelling. According to the statement issued by the Turkish Chief of Staff on Sunday 21/01/2018: The Olive Branch Operation, which started on Saturday according to the plan drawn for it, and the ground operation began on Sunday morning. (Turk Press, 21/01/2018) and it is ongoing, so what is behind this operation "Olive Branch"? May Allah reward you with the good.

Answer:

1- Before starting to analyze what took place, we must draw attention to a very important matter that forms the basis of the current Turkish policy, that will shed light on the movements of Erdogan and his actions and statements, as Turkey's Erdogan is clearly pro-American, he does so in exchange for America's support to stay in power as it brought him into power. The evidence for this is what the pro-Turkish government As-Sabah Newspaper stated on 18/4/2017: "The US president telephoned the Turkish President Erdogan last night to congratulate him on the outcome of the April 16 referendum on constitutional reforms and the presidential system". Erdogan mentioned to him that "he launched a good campaign for it and that he observed it personally". He said to Erdogan: "I give attention to our friendship and there are very important things that we will do together."

Hence Erdogan's policy in Syria was in fact assisting America's plans to install the regime and pressure the factions to withdraw from vital areas of the regime. The example for that is the recent order to surrender Aleppo, and the empowerment of the regime, he made up issues and pulled out factions to fight instead of fighting in their areas to prevent the regime from entering them under the pretext of the battle of the Euphrates Shield. At a time when the regime went to Aleppo and focused its attack there, knowing that the battle of the Euphrates Shield was originally given the American blessing, Turkey has entered Jarabulus region in 2016 with America's encouragement when former US Vice President Joseph Biden came to Ankara and announced from there his open support for the entry of the Turkish army on 24/8/2016 and asked the forces of the units of protection of the Kurdish people to withdraw from the Turkish forces under the name of the Euphrates Shield. We mentioned in the Answer to Question on 25/9/2016 that: *"In order to make the American plans work, that focused on Aleppo, the Turkish troops had to be re-imposed blockade, and here America worked on two axes to restore the siege on Aleppo: **First:** the introduction of the Turkish army to in northern Syria, starting with the area of Jarabulus meanwhile Turkey announced operation "Euphrates Shield" and calling the pro-Turkish rebels from southern Aleppo to fight ISIS, that is, weakening the real points of clashes in Aleppo! And creating new infighting points and pushing away as many opposition from fighting in Aleppo! etc."* This is how Erdogan withdrew the factions loyal to him to fight in the areas of Al-Bab and leave Aleppo almost empty of resistance, except for a few believers who stood firm. Meanwhile

most factions responded to Erdogan's call to the Euphrates Shield and he is repeating this betrayal again.

2- These movements are still in place and the latest is not the last to enable the Syrian regime to control the important areas in Idlib and to remove the loyal fighting factions to the orders of Turkey to focus on Afrin and forget its homeland Idlib; that the criminal regime is advancing towards in coordination with America, but under a guise of tensions between Turkey and America to prevent the preparation of new forces linked to America! Note that America is advancing from Turkey towards Syria and arming its puppet organizations, including the protection units of the Kurdish people, which have a majority within the Syrian Democratic Forces linked to America, where Erdogan opened Incirlik Base ... Thus Erdogan repeats the scenario of the Euphrates Shield to facilitate the entry of the regime in Idlib. Operation Olive Branch was devised to facilitate the entry of the regime in Idlib. The Syrian regime while moving towards Idlib and surrounding Abu al-Duhur Airport, Erdogan pushed the fight towards Afrin!

About 25 thousand of the opposition are participating in this operation as confirmed by the military commander in the Sham Legion, Yasser Abdul Rahim, that about 25 thousand armed men from the Free Syrian Army are participating in the Turkish military operation in Afrin (Russia Today, 23/1/2018), known to America along with its approval. The Turkish Minister of Foreign Affairs Mevlüt Çavuşoğlu stated that he discussed the Syrian crisis and the issue of border security units with US Secretary of Defense James Mattis on Monday evening (15/1/2018) in Canada. He stated that he met with US Secretary of State Tillerson also on Tuesday evening (16/1/2018) on the sidelines of the Foreign Ministers' Meeting on Security and Stability on the Korean Peninsula in Vancouver, Canada. Çavuşoğlu said that Mattis said: "We have been asked not to believe

the news that is being published about (the formation of a new army in northern Syria)," adding that he was "following up the matter himself and would remain in contact with us." (Anadolu news agency 17/1/2018)

3- This confirms the American statements in the past two days. They confirm that Olive Branch, the issue of Afrin and the movements of the Turkish army and the Free Syrian Army is with the full approval of America and Russia, which entered Syria in coordination with America, here are some of these statements:

- The Turkish military campaign in Afrin began yesterday on Friday, with the first stages of the bombing of certain areas of Afrin at a high rate since Thursday/Friday night, with the start of the withdrawal of the Russian military police from Afrin and its environs. Nurettin Canikli considered it "the beginning of the attack on the ground," according to Al Jazeera Channel ... Al-Araby Al-Jadeed learned from a Turkish source that:

"Another offer was made, to control of the city in exchange for the consensus between Ankara and Moscow on the way of its management. The Turkish government is ensuring by a large proportion the reconstruction similar to the Euphrates Shield, and by pressuring the Syrian opposition to attend the Sochi conference, while the Russians insisted on handing over the city after its control by the Syrian regime and the absence of any opposition forces in it and also allowing the regime to make further progress in the province of Idlib. Meanwhile, Turkish Defense Minister Nurettin Canikli in a television interview yesterday confirmed, "We know that Russia supports the regime greatly" ... " As for the Turkish expectations of the operation, the Turkish source said to Al-Araby Al-Jadeed "The operation is expected to continue for a maximum of five to six months .. The source pointed out "the diplomatic channels did not break with Washington." (Al-Araby Al-Jadeed, 20/01/2018)

Q&A: What is behind the Turkish Operation "Olive Branch" in the North of Syria?

"On 20 January, Turkey resorted to its armed forces near Afrin in north-west Syria ... Moscow is concerned about this information," the Russian Foreign Ministry said in a statement, noting that it was "closely following the development of the situation." "Russia remains committed to its position regarding the search for solutions to the conflict in Syria, based on the preservation of the territorial integrity of this country and respect for its sovereignty," the ministry said. (Rudaw, 20/01/2018)

The United States wants the Turkish military operation to remain limited in time and scope, and it urged "self-restraint" and to ensure that the rest of the military operations are limited in scope and duration, to minimise the damages to civilian lives." State Department spokeswoman Heather Nauert said, "We urge Turkey to exercise restraint and ensure that its military operations remain limited in scope and duration and scrupulous to avoid civilian casualties." US Defense Secretary Jim Mattis said on Sunday that Turkey informed the United States before the move, noting that Washington is communicating with Ankara on developments in the situation. She said that Foreign Minister Sergey Lavrov and his US counterpart, Rex Tillerson, have discussed "measures in order to ensure the preservation of stability north of the country". The Turkish foreign minister discussed the military operation with his US counterpart, but did not yet reveal what took place between the two parties. (BBC Arabic, 22/01/2018)

US Secretary of State Rex Tillerson said his country hopes to work with Turkey to establish a safe area in northwestern Syria to meet Ankara's security needs... The head of the US Central Command, General Joseph Votel, confirmed that Turkey briefed his country on its military operation in Afrin, pointing out that the city does not fall within the scope of

American military operations. The Department of Defense calls for "not to escalate tension," noting that it understands Turkey's security concerns in the region. (Russia Today, 23/01/2018)

- The Central Command of the US army said Turkey briefed them on the military operation in the Syrian city, Afrin, stressing at the same time that the city does not fall within the scope of US military operations. General Joseph Votel, Commander of the Central Command, in a press statement on Sunday said that his country does not pay particular attention to the Turkish operations area. (Quds Press, 21/01/2018)

- US Secretary of State Rex Tillerson said that his country hopes to work with Turkey to establish a safe area in north-west Syria to meet Turkey's security needs; this was on the third day of Operation Olive Branch launched by the Turkish armed forces and the Free Syrian Army. The region of the Syrian city of Afrin, the US Secretary of State, "let us see if we can work with you to create the kind of security zone you might need... So we're in discussions with the Turks and some of the forces on the ground as well as to how we can stabilize this situation and meet Turkey's legitimate concerns for their security." (Turk Press, 23/01/2018)

- And the statements of US Secretary of State Rex Tillerson on the announcement of his country's intention to form an army of 30 thousand fighters, whose task is "guarding the border," which angered Ankara and made Tillerson comment to reporters on board a US government plane, "The country does not intend to establish any border force in Syria". Adding that according to Anatolia, his country is clarifying to Turkey the news agencies' reports of the United States' intention to establish a border security force in Syria, on this, Nauert said, "You take the fight off of ISIS, and that is exactly why we are there, and that's one of the things that the Secretary and

Q&A: What is behind the Turkish Operation "Olive Branch" in the North of Syria?

others with the State Department have highlighted to Turkish officials.” (Orient, 19/01/2018)

- Last Tuesday, US Defense Department spokesman Eric Bahon said his country understood Turkey's concerns about the border security force it plans to build in Syria, citing the issue with Turkish officials.

Bahon pointed out that his country is in regular and close contact with Turkey; its partner in NATO. Bahon used the phrase "**supposed border security force**" in his answer ... Today, Thursday, US Secretary of State Rex Tillerson came out to announce that the United States had no plans to establish any border force in Syria, commenting on news reports on this issue. He added in a press statement: "This issue is perceived and defined in the wrong way, and some people spoke in the wrong way, we are not creating any border force". (Yenisafak Arabic, 17/01/2018)

It is clear from previous statements that Olive Branch is a branch carried by Turkey in coordination with America and Russia ... and that America's statements at the beginning of establishing a 30 thousand border force are only to give the justification for the Afrin operation, America then changed the statement to a kind of an open denial after its goal has been achieved!

4- Therefore, the Turkish moves in Syria are to serve American projects by instilling the secular system in Syria. The loud statements from Erdogan are just to deceive the naive of the people with fiery words and statements that do not translate into actions, like the time when he said, we will not allow another Hama; but the regime committed in every city and town more than what took place in Hama ... as well as artificial movements that do not produce honest deeds. He deceives people with misleading statements that fool the naive as he said about Trump's decision to recognize al-Quds (Jerusalem) as the capital of the Jewish entity. Erdogan threatened that he could sever

his relationship with the Jewish entity if Jerusalem was recognized as a capital of this entity. But he didn't cut his ties with America that took this decision, but rather it supports the Jewish entity and provides it with all means to maintain its survival. He also called for a two-state American solution, which includes the transfer of 80% of Palestine to the Jews, and he called for East Jerusalem as the capital of Palestine, surrendering the west of Jerusalem to the Jews. This is in addition to what he did and still is carrying out in Syria, and even his betrayals, which have reinforced the presence of the Russian and American enemies and the Syrian regime, whether by handing over Aleppo or opening American bases to intervene in Syria or to open the Turkish airspace for Russian aviation or the meetings of Astana, in which he pressured the leaders of the armed factions to accept their decisions and bring calm to the battle fronts and deescalate and withdraw from areas and surrender them to the regime and then surrounded Idlib and many more areas. Then comes this new chapter the "Olive Branch" to facilitate the entry of the regime to Idlib!

Finally, we address all factions and say do not be fooled by Erdogan's actions, and not to surrender Idlib to the regime ... and not to forget what happened to them in Aleppo, but to remember the Hadith narrated by Bukhari from Abu Hurayrah (may Allah be pleased with him) from the Prophet (saw) who said: «لَا يُلْدَغُ الْمُؤْمِنُ مِنْ جُحْرٍ وَاحِدٍ مَرَّتَيْنِ» "A believer is not bitten from the same whole twice". So how then if he is bitten many times?

(إِنَّ فِي ذَلِكَ لَذِكْرَى لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ)

“Indeed in that is a reminder for whoever has a heart or who listens while he is present [in mind].” [Qaf: 37]

7 Jumada I 1439 AH

24/1/2018 CE

Hizb ut Tahrir Wilayah Pakistan's Rajab Campaign: "Fall of the Khilafah"

"#ReturntheKhilafah: Work with Hizb ut Tahrir for the Re-Establishment of the Khilafah on the Method of the Prophethood": Media Office of Hizb ut Tahrir in Wilayah Pakistan

As part of a global campaign on the occasion of 28 Rajab, the Day of the Fall of the Khilafah, Hizb ut Tahrir Wilayah Pakistan undertook a country wide campaign of protests and addresses, urging the Muslims to work with Hizb ut Tahrir for the re-establishment of the Khilafah on the Method of the Prophethood.

At a time when Muslims are suffering all over the world, it is essential to consider that the Khilafah shielded the Ummah for centuries, unifying them as a single state and implementing Islam over them. The Khilafah state was the leading state in the world for over a thousand years, its armies defending Muslims when they were attacked and opening new lands for the deen of Islam, including the lands of the Indian Subcontinent. For hundreds of years of Islamic rule, before the British occupation, the Indian Subcontinent flourished in a manner unrivalled before or since by any kufr rule. The Khilafah provided peace and security for the Muslims, allowing them to live in harmony together as a single state, regardless of their language or race. The Khilafah even provided sanctuary for those who were persecuted because of their beliefs in other lands, such as the Jews under Christian rule. The Khilafah's economy was a shining example for the entire world and there were even instances when there was none needy of Zakah. The Khilafah's universities were the favored destination in the world for the princes and princesses of Europe. The Khilafah's judiciary judged by all that Allah (SWT) has revealed upon all of its citizens, regardless of

their position or status.

The Khilafah is not only the source of peace and security for Muslims, it is an obligation about which we will be held to account on the Day of all Days. Allah (SWT) ordered the Muslims decisively to rule by Islam and Islam alone, **فَأَحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ** "And rule between them by all that which Allah revealed to you, and do not follow their vain desires away from the truth which came to you." [Surah Al-Mai'dah 5:48] RasulAllah (SAAW) established the obligation of the Bayah to a Khaleefah by tying it to the worst of all deaths, dying upon Jahilliyah, dying upon other than Islam, **مَنْ مَاتَ وَلَيْسَ فِي غُنْقِهِ بَيْعَةٌ مَاتَ مِيتَةً جَاهِلِيَّةً** "Whosoever dies without the bay'ah on his neck dies the death of Jahilliyah." (Muslim)

Not only is the Khilafah an obligation, Allah (SWT) promised the Believers' succession to the current rulers. Allah (SWT) says: **وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ** "Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them." [Surah an-Noor 24:55] And RasulAllah (SAAW) gave glad tidings of the end of the oppressive rule at the hands of the Khilafah. RasulAllah (saaw) said, **«ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ خِلَافَةً عَلَىٰ مِنْهَا جِ النَّبُوَّةُ 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 (Caliphate) on the Method of Prophethood." [Ahmed].

So let the believers strive for the return of the Khilafah on the Method of the Prophethood!

Wilayah Pakistan's Rajab Campaign: "Fall of the Khilafah"



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