

NUSSRAH

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**LOVE THE
RULING BY ALL
THAT ALLAH
(SWT) HAS
REVEALED AND
HATE THE
RULING BY
KUFR**

**REJECT
WESTERN
INTERVENTION,
THE KHILAFAH
IS OUR SHIELD**

**THE BAHRAIN
CONFERENCE
AND DEAL OF
THE CENTURY**

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

**TAFSEER AL - BAQARAH
AYAH 190-194**

**LET THE LIONS OF
PAKISTAN'S ARMED FORCES
BREAK MODI'S FRAGILE GRIP
OVER THE PURE MUSLIM
LANDS OF OCCUPIED
KASHMIR, RAISING THE FLAG
OF THE KHILAFAH OVER
SRINAGAR!**

**CAMPAIGN:
"MOBILIZE THE LIONS OF
PAKISTAN'S ARMED FORCES
TO LIBERATE OCCUPIED
KASHMIR ..."**

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Reject Western Intervention, The Khilafah Is Our Shield

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Western intervention in the affairs of Muslims, whether after unmet aggression or after limited conflict, never restores the rights of Muslims. The Western response to the Hindu State's emulation of tactics of the Jewish entity to consolidate its occupation is a clear example. The West merely looked on as on 5 August 2019, Modi's regime tore up constitutional provisions for Jammu Kashmir, the only Muslim majority region under Hindu dominance after the partition of the Subcontinent. Appealing to his Hindu fundamentalist electorate, Modi gutted article 370, demoting Jammu Kashmir from a limited autonomous state to that of Indian union territories. The decades' long right for a separate constitution and flag as well as a ban on outsiders buying property were all revoked, paving the way for radical changes in the demography of occupied Kashmir.

The West continued to watch on as Modi arrested political leaders, shut down telecommunications and forbade public assembly, with a threat to use force that was practically realized, with devastating consequences. The head of the Western nations, the US, declared that India's measures were part of its "internal affairs," whilst cautioning against escalation on the Line of Control, as a clear warning to Pakistan, whose population was restless with calls for its armed forces to mobilize against Modi. Thus, the stance of the West towards the Hindu State in Occupied Kashmir was reminiscent of its stance towards the Jewish entity in its changing the ground realities in Occupied Palestine through settlements. Indeed, the Western states, whose crusader

character never left them in the modern era, are natural allies and supporters of the Jewish entity and the Hindu State.

Although Pakistan's leadership maintained the traditional, failed course of appealing to the colonialist tool, the United Nations, Pakistan's population called for an entirely different course. Dismissive of the UN, the demand for military force to be met with military force was prominent in popular expression in Pakistan on the Kashmir issue, with an explicit call for the mobilization of Pakistan's armed forces. This public expression is significant. It is a demand for the affairs of the Muslims to be settled by the strength of the Ummah itself, without dependence upon the Western colonialist institutions. It is thus a significant step towards the only political system which rejects dependence on foreign powers and mobilizes the Ummah's resources, the Khilafah, the shield of the Ummah. It is the Khilafah (Caliphate) alone which will mobilize all our abundant resources for the service of Islam and Muslims. And it alone will work to unify all the current states of Muslims into the single most resourceful state in the world. Allah (swt) said, **﴿الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَبِئْتَهُمْ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا﴾** "Those who take disbelievers for allies instead of believers, do they seek power with them? Verily, then to Allah belongs all power." [Surah an-Nisa'a 4:139] ■

Written for the Central Media Office of
Hizb ut Tahrir by

Musab Umair – Pakistan

Tafseer Al-Baqarah:190-194

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

أعوذ بالله من الشيطان الرجيم
بسم الله الرحمن الرحيم

﴿ وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ (190) وَأَقْتُلُوهُمْ حَيْثُ تَقْفُوهُمْ وَأَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجْتُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا تَقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ فِيهِ فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ (191) فَإِنْ انْتَهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (192) وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ (193) الشَّهْرُ الْحَرَامِ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَاتُ قِصَاصٌ فَمَنْ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ (194)﴾

“Fight in the way of Allah those who fight you but do not transgress. Indeed, Allah does not like transgressors. And kill them wherever you overtake them and expel them from wherever they have expelled you, and fitnah is worse than killing. And do not fight them at al-Masjid al-Haram until they fight you there. But if they fight you, then kill them. Such is the recompense of the disbelievers. And if they cease, then indeed, Allah is Forgiving and Merciful. Fight them until there is no [more] fitnah and [until] religion belongs to Allah. But if they cease, then there is to be no aggression except against the oppressors.”

[Surah al-Baqarah 2:190-194]

Allah (swt) clarified the following in the above verses:

1. After Allah (swt) has mentioned the details of Hajj in the previous verse, He (swt) spoke in these verses the details about Fighting (القتال). He (swt) then again mentions Hajj by saying, “وَاتِمُوا الْحَجَّ وَالْعُمْرَةَ” “And Complete the Hajj and Umrah...” [Surah al-Baqarah 2:196] until the last verses about Hajj

after that. Allah (swt) connected the mentioning of Hajj and Jihad in many verses. After He (swt) mentioned the verses, وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أحيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ (154) وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ (155) الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ (156) أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ (157) “And do not say about those who are killed in the way of Allah, “They are dead.” Rather, they are alive, but you perceive [it] not. And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient, Who, when disaster strikes them, say, “Indeed we belong to Allah, and indeed to Him we will return.” Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the [rightly] guided.” [Surah al-Baqarah 2:154-157], He (swt) followed it by mentioning Hajj and Umrah as Allah (swt) said, إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ (194) “Indeed, as-Safa and al-Marwah are among the symbols of Allah, So whoever makes Hajj to the House or performs Umrah...” [Surah al-Baqarah 2:158]

Similarly, after mentioning the verses of Hajj in Surah Hajj in which He (swt) said, وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ (26) وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ (27) لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَعْلُومَاتٍ عَلَى مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ فَكُلُوا مِنْهَا وَأَطْعَمُوا الْبَانِسَ الْفَقِيرَ (28) ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلِيُوفُوا نُدُورَهُمْ وَلِيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ (29) ذَلِكَ وَمَنْ يُعِظْ حُرُمَاتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ وَأَحَلَّتْ لَكُمْ الْأَنْعَامَ إِلَّا مَا يُثَلَّى عَلَيْكُمْ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ (30) حُنْفَاءَ اللَّهِ غَيْرَ مُشْرِكِينَ بِهِ وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخَطَّفَهُ الطَّيْرُ أَوْ تَهْوَى بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ (31) ذَلِكَ وَمَنْ يُعِظْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ (32) لَكُمْ فِيهَا مَنَافِعُ إِلَى أَجَلٍ مُسَمًّى ثُمَّ مَحَلُّهَا إِلَى الْبَيْتِ الْعَتِيقِ (33) وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنَسَكًا لِيَذْكُرُوا اسْمَ اللَّهِ عَلَى مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ فَإِنَّهُمْ إِلَهُ وَاحِدٌ فَلَهُ أَسْلَمُوا

وَبَشِّرِ الْمُخْبِتِينَ (34) الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَى مَا أَصَابَهُمْ وَالْمُقِيمِي الصَّلَاةِ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ (35) وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافٍ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ (36) لَنْ يَنَالَ اللَّهُ لُحُومَهَا وَلَا دِمَاؤها وَلَكِنْ يَنَالُهُ التَّقْوَى مِنْكُمْ كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَبَشِّرِ الْمُحْسِنِينَ (37)

“And [mention, O Muhammad], when We designated for Abraham the site of the House, [saying], "Do not associate anything with Me and purify My House for those who perform Tawaf and those who stand [in prayer] and those who bow and prostrate. And proclaim to the people the Hajj [pilgrimage]; they will come to you on foot and on every lean camel; they will come from every distant pass- That they may witness benefits for themselves and mention the name of Allah on known days over what He has provided for them of [sacrificial] animals. So eat of them and feed the miserable and poor. Then let them end their untidiness and fulfill their vows and perform Tawaf around the ancient House." That [has been commanded], and whoever honors the sacred ordinances of Allah - it is best for him in the sight of his Lord. And permitted to you are the grazing livestock, except what is recited to you. So avoid the uncleanness of idols and avoid false statement, inclining [only] to Allah, not associating [anything] with Him. And he who associates with Allah - it is as though he had fallen from the sky and was snatched by the birds or the wind carried him down into a remote place. That [is so]. And whoever honors the symbols of Allah - indeed, it is from the piety of hearts. For you the animals marked for sacrifice are benefits for a specified term; then their place of sacrifice is at the ancient House. And for all religion We have appointed a rite [of sacrifice] that they may mention the name of Allah over what He has provided for them of [sacrificial] animals. For your god is one God, so to Him submit. And, [O Muhammad], give good tidings to the

humble [before their Lord]. Who, when Allah is mentioned, their hearts are fearful, and [to] the patient over what has afflicted them, and the establishers of prayer and those who spend from what We have provided them. And the camels and cattle We have appointed for you as among the symbols of Allah ; for you therein is good. So mention the name of Allah upon them when lined up [for sacrifice]; and when they are [lifeless] on their sides, then eat from them and feed the needy and the beggar. Thus have We subjected them to you that you may be grateful. Their meat will not reach Allah, nor will their blood, but what reaches Him is piety from you. Thus have We subjected them to you that you may glorify Allah for that [to] which He has guided you; and give good tidings to the doers of good. ” [Surah al-Hajj 22:27-37]. After this, Allah (swt) mentioned verses of Fighting. إِنَّ اللَّهَ يُدَافِعُ عَنِ الَّذِينَ آمَنُوا إِنَّ اللَّهَ لَا يُحِبُّ كَلَّ خَوَانَ كُفُورٍ (38) أذن للذين يقاتلون بأنهم ظلموا وإن الله على نصرهم لقدير (39) الذين أخرجوا من ديارهم بغير حق إلا أن يقولوا ربنا الله ولولا دفع الله الناس بعضهم ببعض لهدمت صوامع وبيع وصلوات ومساجد يذكر فيها اسم الله كثيرا ولينصرن الله من ينصره إن الله لقوي عزيز (40) الذين إن مكناهم في الأرض أقاموا الصلاة وآتوا الزكاة وأمروا بالمعروف ونهوا عن المنكر ولله عاقبة الأمور (41) “Indeed, Allah defends those who have believed. Indeed, Allah does not like every treacherous and ungrateful. Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allah is competent to give them victory. [They are] those who have been evicted from their homes without right - only because they say, "Our Lord is Allah ." And were it not that Allah checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allah is much mentioned. And Allah will surely support those who support Him. Indeed, Allah is Powerful and Exalted in Might. [And they are] those who, if We give them authority in the land, establish

Allah (swt) said, **وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ الَّذِينَ كَفَرُوا مِنْكُمْ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَجْعَلُ لَهُمُ اللَّهُ وَجْهًا مَقْرَبًا وَمِنْهُمْ أُولَٰئِكَ عَلَىٰ رِجْلِ النَّارِ يَوْمَئِذٍ وَأُولَٰئِكَ هُمُ السَّالِفُونَ وَأُولَٰئِكَ هُمْ شَرُّ الْبَرِّ كَمَا أَنَّ الشُّرَكَاءَ هُمْ شَرُّ الْأَوْلِيَاءِ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ هَٰؤُلَاءِ أُجْرَتُهُمْ عِنْدَ رَبِّكَ كَثِيرَةٌ وَهَٰؤُلَاءِ هُمُ الْمُتَّقُونَ** “And whoever obeys Allah and the Messenger - those will be with the ones upon whom Allah has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions.” [Surah an-Nisa’a 4:69].

2. Allah (swt) commands us to fight in the Path of Allah (swt) against those who fight against us. These are those who have the ability to fight against us amongst the warring disbelievers. They are not those who do not have the ability to fight against us such as women, children, old men, their scholars and monks. However, if they fight against us, we will fight them also. As for the general Hukm (Legal Ruling) is that we are commanded to fight against the enemies who have the ability to fight as we have mentioned before.

Allah (swt) forbids us to transgress in our fighting, such that we do not kill any child or old or woman and we do not surpass commands of Allah (swt) in fighting such as treachery, acting unfaithfully, mutilation or cutting of trees, except what is needed in the war policy according to Shariah.

RasulAllah (saaw) used to say to the armies which he sent for fighting, **اغزوا في سبيل الله، قاتلوا من كفر بالله، اغزوا ولا تغلوا ولا تغدروا ولا تقتلوا الوليد ولا أصحاب الصوامع** “Fight in the path of Allah, fight against those who disbelieve in Allah, Do not act unjustly, do not be treacherous, do not mutilate and do not kill the child and the people of monastery.” [Ahmed 4/240, 5/532]

3. **“Fight in the path of Allah against those who fight you”** i.e. fight in the Path of Allah against the disbelieving fighters. It is not just against those who initiate the fighting. Rather it is also against those who have the ability to fight against you, since Jihad is the initiation of fighting against disbelievers. And it is not the

defensive war, which means that we do not only fight them if they fight against us.

The verses of Allah (swt) and the Sunnah of the RasulAllah (saaw) clarify that Jihad is the initiation of fighting against the disbelievers to spread Islam and to open the lands in order to raise the word of Allah as the highest.

- **قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلْيَجِدُوا فِيكُمْ غِلظَةً** “Fight those adjacent to you of the disbelievers and let them find in you harshness” [Surah at-Tawba 9:123]
- **(وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ لِلَّهِ الدِّينُ بَلَّه)** “Fight them until there is no fitnah and [until] Deen belongs to Allah” [Surah al-Baqarah 2:193]
- **قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ** “Fight those who do not believe in Allah or in the Last Day and who do not consider unlawful what Allah and His Messenger have made unlawful and who do not adopt the religion of truth from those who were given the Scripture - [fight] until they give the Jizyah willingly while they are humbled.” [Surah at-Tawba 9:29]

And many more... all of which indicate the initiation of fighting against disbelievers to spread Islam.

Similarly, from the Sunnah of the RasulAllah (saaw):

- **اغزوا في سبيل الله قاتلوا من كفر في سبيل الله، قاتلوا من كفر بالله، اغزوا ولا تغلوا ولا تغدروا ولا تقتلوا الوليد ولا أصحاب الصوامع** “Fight in the path of Allah, Fight against those who disbelieve.” [Ahmed 4/240, 5/352]
- Hadith of **ادعهم إلى ثلاث خصال فأيهن أجابوك فاقبل منهم** “invite them to three courses of action, which of them they

respond to, accept it from them...”
[Muslim 3261]

The conquests during the period of the RasulAllah (saaw) and during the period of the Khulafa’ a Rashideen are witness to this. All of which is the initiation of fighting against disbelievers to raise the word of Allah (swt) as the highest.

The meaning of the verse “**وَقَاتِلُوا فِي سَبِيلِ اللَّهِ**” **“Fight in the path of Allah against those who fight you”** is as follows: Fight in the Path of Allah against the disbelieving fighters i.e. fighters of the disbelievers and do not transgress. So do not fight against those who do not fight you from amongst women, children, old men, scholars and monks who are in monasteries. If they fight, then they are fought. RasulAllah (saaw) passed by a woman who was killed and said **“This is not one with whom fighting should have taken place”** [Abu Dawud 2295, Ahmed 4/178, 3/488] and he disapproved of her killing. The Understanding (مفهوم Mafhoom) of this hadith is that if she fought, then it is allowed to kill her.

The meaning of **“(وَلَا تَعْتَدُوا) do not transgress”** is ‘do not violate the Legal Rulings in fighting against the enemy, do not commit what is prohibited to do in fighting. And it does not mean that you should not initiate fighting against your enemy in any case.’

As for those who say that the verse means that fighting was allowed only when Muslims were transgressed against during the early days of Islam, then it was Abrogated by another verses to initiate fighting, this statement is Outweighed (مرجوح MarjuH) as the Abrogation should not be considered except when there exists contradiction in every aspect. Here there is no contradiction. The verse does not mean that we must not initiate fighting against the disbelievers. Rather it means that we must not transgress by violating the limits of fighting. Hence, we do

not increase more than what Shariah has permitted in fighting, as we have clarified above. The meaning of the verse **(وَلَا تَعْتَدُوا)** **“Do not transgress”** does not mean non-initiation of Fighting. Rather it means that you should not violate the limits of Shariah in fighting such as mutilation, killing of children and so on. Therefore, there is no contradiction between the verses of fighting and hence there is no Abrogation.

4. Fighting in the Path of Allah is fighting to raise the word of Allah as the highest. And it is not for Benefit or Sam’ah (سمعة To be Known) or Riyaah (رياء Showing Off). RasulAllah (saaw) was asked about the person who fights for the sake of making his valor known or showing off...” It was narrated, **سئل النبي عن الرجل يقاتل شجاعة ويقاقل حمية ويقاقل رياء، أي ذلك في سبيل الله؟ فقال: من قاتل لتكون كلمة الله هي العليا فهو في سبيل الله** **“RasulAllah (saaw) was asked about a man who fights to prove his courage, or out of pride and honor for his close relatives, or to show off. The RasulAllah (saaw) said, ‘Whoever fights so that the Word of Allah may be supreme is the one who (is fighting) in the cause of Allah.”** [Bukhari 120, 2599, Muslim 3525].

Whoever fights to show off or for the sake of patriotism or for worldly benefit, then it is not fighting in the Path of Allah. Accordingly, intention is considered in Jihad, which is like other worships (Ibadah). The intention must be correct. He (swt) said, **أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ**, **“Or do you think that you will enter Paradise while Allah has not yet made evident those of you who fight in His cause and made evident those who are steadfast?”** [Surah Aali-Imran 3:142]

5. Many verses of Allah (swt) and Ahadith of the RasulAllah (saaw) clarify the issues of fighting and war policy. In the following verses, Allah (swt) said, **وَأَقْتُلُوهُمْ حَيْثُ تَقَفْتُمُوهُمْ**, **“And kill them wherever you overtake them and expel them from wherever they have expelled**

you” [Surah al-Baqarah 2:191]. Allah (swt) clarifies two issues amongst the issues of fighting:

a) It is appropriate to fight against the warring disbelievers in every place except one place which is mentioned in the glorious verse as, **عِنْدَ الْمَسْجِدِ الْحَرَامِ “(do not fight them) at al-Masjid al- Haraam.”** Fighting in al-Masjid al-Haraam is not allowed with a condition that they do not fight against us there. If they fight, then we will fight there as it is clarified afterwards. **“And kill them wherever you overtake them”** i.e Kill them in all the places where you find them as the word **“حَيْثُ”** “Wherever” is the Adverb of Place (Zarf lil-Makan ظرف للمكان).

b) It is obligatory to expel the disbelieving fighters from all the places where they have expelled the Muslims. And it is not correct to approve them to stay in it. All the agreements made to approve them are considered as invalid. Allah (swt) said, **“Expel them from wherever they have expelled you.”** Allah (swt) said, **“وَاقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ”** “And kill them wherever you overtake them” i.e. wherever you find them. The word (الثقف) “Thaqaf” means: (الوجود على وجه الأخذ والغلبة) ‘presence (being found) in terms of overtaking and dominance.’

Allah (swt) said, **“وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ”** **“Fight them until there is no Fitnah.”** The word ‘Fitna’ in origin linguistically means the smelting of gold in fire in order to remove impurities. It was then used to mean the trials faced by the believers in terms of torturing, attempting to turn them away from their Deen, prevention from the Path of Allah and spreading Shirk (Polytheism) amongst them. Accordingly, here it is the clarification from Allah (swt) to the believers that they should not hesitate to fight against disbelievers, since they attempt to cause Fitnah in their Deen by using all kinds of tortures. Fitnah is more severe than killing and they have killed the believers repeatedly, as an attempt to cause

Fitnah over them, so let the believers be active in fighting against them, without any leniency.

6. Allah (swt) clarified the believers that they should not fight against the disbelievers in Masjid al-Haram unless they fight against you there. Allah (swt) said, **وَلَا تَقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ فِيهِ فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ “And do not fight them at al-Masjid al- Haraam until they fight you there”** Hamza and Kasaa’ee recited the verse as, **(...ولا تقتلوهم... حتى يقتلوكم... فإن قتلوكم)** i.e **without the letter ‘alif ا’** (i.e they recited as “Do not kill them.. until they kill you... if they kill you...). The remaining seven reciters recited the verse with the letter ‘alif ا’.

As for the recitation of **“ولا تقتلوهم) “Do not kill them,”** (without Alif) it is the prohibition of killing and fighting, as killing does not occur without fighting. As for the other recitation, **“ولا تقاتلوهم) “Do not fight them”**, it is the prohibition of fighting, irrespective of whether killing occurs or not.

Hence, the first recitation has two meanings, Fighting and Killing, and the second recitation has one Precise (محكم Muhkam) meaning, Fighting. Both recitations are Concurrent (Mutawatir). The Precise outweighs the Imprecise and therefore it is the prohibition of fighting, irrespective of whether killing occurs or not i.e. prohibition of mere fighting at Masjid al-Haram, unless the disbelievers initiates fighting against us, in that case we will fight them.

As for what had happened in few incidents of fighting during the conquest of Makkah and the killing of some of those of whom RasulAllah (saaw) abandoned their protection, as they harmed Islam and Muslims, RasulAllah (saaw) did not take them out to kill them outside Makkah. This was due to specific Hukm which allowed the RasulAllah (saaw) to kill for one hour in the day time. It was reported by Bukhari, in which RasulAllah (saaw) said, **إِنَّ هَذَا الْبَلَدَ حَرَمُ اللَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضِ فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ وَإِنَّهُ لَمْ يَحِلَّ الْقِتَالُ فِيهِ لِأَحَدٍ قَبْلِي وَلَمْ يَحِلَّ لِي إِلَّا**

سَاعَةً مِنْ نَهَارٍ فَهُوَ حَرَامٌ بِحُزْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ
“Allah has made this town a sanctuary since the day He created the Heavens and the Earth. So, it is a sanctuary by Allah's Decree till the Day of Resurrection. Fighting in it was not legal for anyone before me, and it was made legal for me only for an hour by daytime. So, it (i.e. Mecca) is a sanctuary by Allah's Decree till the Day of Resurrection” i.e. the prohibition does not include our fighting against disbelievers, if they initiated the fighting of believers in Haram. However, if they leave fighting in Haram and turn in repentance to Islam, Allah (swt) is Most Forgiving and Merciful. Allah (swt) said, **فَإِنْ انْتَهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ** **“And if they cease, then indeed, Allah is Forgiving and Merciful.”**

7. Then Allah (swt) commands the Muslims to fight against disbelievers in order to eliminate what they are causing in terms of Fitnah to Muslims i.e. Shirk, prevention from the Path of Allah, torturing the believers and attempting to turn them away from their Deen. Accordingly, this fighting continues until the Deen belongs to Allah (swt) Alone. If the disbelievers cease from their Shirk, disbelief and preventing from the Deen of Allah (swt), Muslims stop fighting against them, as the fighting is only against the wrongdoers. If they leave their disbelief and enter Islam, then they are not considered as wrongdoers.

Allah (swt) said, **وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِئْتَةً**
“Fight them until there is no [more] Fitnah” i.e. until they cease to do Shirk, prevention from the Path of Allah and torturing the believers to turn them away from their Deen.

Allah (swt) said, **وَيَكُونَ الدِّينُ لِلَّهِ** **“And [until] the Deen belongs to Allah”** i.e. until the Deen becomes belongs to Allah (swt) Alone without having any Shirk in it. This is what sensed by the Laam (اللَّامُ) that precedes (الله) and it gives the meaning of complete

dominion to Allah (swt). Allah (swt) did not mention here as, **وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ** **“And (until) the Deen, all of it, belongs to Allah”** as mentioned in Surah Anfal 8:38. This verse refers to the disbelievers in general. Allah (swt) said, **قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ وَقَاتِلُوهُمْ (38) سَلَفَ وَإِنْ يَعُودُوا فَقَدْ مَضَتْ سُنَّةُ الْأُولَئِينَ حَتَّى لَا تَكُونَ فِئْتَةً وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ فَإِنْ انْتَهَوْا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ (39)** **“Say to those who have disbelieved [that] if they cease, what has previously occurred will be forgiven for them. But if they return [to hostility] - then the precedent of the former [rebellious] peoples has already taken place. And fight them until there is no fitnah and [until] the Deen, all of it, belongs to Allah. And if they cease - then indeed, Allah is Seeing of what they do.”** [Surah al-Anfaal 8: 38,39]

This verse in Surah Baqarah refers to the polytheists (mushrikeen) of the Arabs i.e. a part of the disbelievers, whilst the verse in Surah al-Anfal refers all the disbelievers in general. Hence the word (كُلُّهُ) ‘all of it’ is appropriate in the verse of Surah al-Anfal (الدِّينُ كُلُّهُ لِلَّهِ) **“The Deen, all of it, belongs to Allah”** unlike the verse in Surah al-Baqarah (الدِّينُ لِلَّهِ) **“The Deen belongs to Allah.”**

Allah (swt) said, **فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ**
“then there is to be no aggression except against the oppressors.” Punishing the oppressors (wrongdoers) is not an aggression in reality. However the word aggression is used as a Metaphor as in the saying of Allah, **فَمَنْ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ**
“So whoever has transgressed against you, then transgress against him in the same way that he has transgressed against you” [Surah al-Baqarah 2:194] i.e naming the punishment for evil, as evil and the punishment for transgression, as transgression. ■

Love The Ruling By All That Allah (SwT) Has Revealed And Hate The Ruling By Kufr

Musab Umair, Pakistan

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

It has been narrated on the authority of 'Auf b.

Malik that the Messenger of Allah (saaw) said, خَيْرَ أَمْتِكُمُ الَّذِينَ تَحِبُّونَهُمْ وَيُحِبُّونَكُمْ وَيُصَلُّونَ عَلَيْكُمْ وَتُصَلُّونَ عَلَيْهِمْ وَشِرَارُ أَمْتِكُمُ الَّذِينَ تَبْغِضُونَهُمْ وَيُبْغِضُونَكُمْ وَتَلْعَنُونَهُمْ وَيَلْعَنُونَكُمْ “The best of your rulers are those whom you love and who love you, who invoke God’s blessings upon you and you invoke His blessings upon them. And the worst of your rulers are those whom you hate and who hate you and whom you curse and who curse you.” [Muslim]. Of the essential dispositions of the loyal servant of Allah (swt) is that he or she loves the ruling by all that Allah (swt) has revealed and detests the ruling by kufr (non-Islam). The one blessed with such disposition lives as a sincere guardian over the Ummah and a protector of her attachment to her Deen. He or she will be the guide who will not lie to their people and a beacon of light in the despair that prevails in the Muslim World that is deprived of the ruling by all that Allah (swt) has revealed.

The sincere guardians will not be misled by mere Islamic slogans or lip service to Islam by the ruler, who uses these as a mask of hypocrisy to conceal his ruling by man-made law. They will weigh the rulers on the clear scale of Islam and not on benefit or

The sincere guardians will not be misled by mere Islamic slogans or lip service to Islam by the ruler, who uses these as a mask of hypocrisy to conceal his ruling by man-made law. They will weigh the rulers on the clear scale of Islam and not on benefit or whims or desires. They will evaluate the rulers on their adherence to the Quran and Sunnah in ruling and nothing else.

whims or desires. They will evaluate the rulers on their adherence to the Quran and Sunnah in ruling and nothing else. They will not content themselves by saying Erdogan is better than

Muhammad bin Salman, or Imran Khan is better than Nawaz Sharif. No, they will demand that Islam is implemented completely and comprehensively and anything less is a betrayal of the trust of ruling. Their repulsion of ruling partially or nominally by Islam is like the repulsion they would feel if an Imam led them in Salah for maghrib, but made only one Rakah and insisted that it is sufficient. Their repulsion springs from the command of Allah (swt) to rule by all that Allah (swt) has revealed, not some or little. Ibn `Abbas (ra) commented on Allah's statement, (وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ) (And whosoever does not judge by what Allah has revealed, such are the disbelievers,) [Surah Al-Maida 5:44] “Whoever rejects what Allah has revealed, will have committed Kufr, and whoever accepts what Allah has revealed, but did not rule by it, is a Zalim (unjust) and a Fasiq (rebellious)

and a sinner.” And Allah (swt) said, (وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ) (And whosoever does not judge by what Allah has revealed, such are the rebellious.) [Surah al-Maida 5:47] meaning, the rebellious and disobedient of Allah who prefer falsehood and abandon truth.

So, the guardians of the Ummah are mindful that the Zulm (Oppression) of the ruler is his disobedience of Allah (swt) in his ruling. The guardians of the Ummah are angry when the ruler implements the Capitalist economic system, rather than the Islamic rulings on the economy. They are angered at the sin of the implementation of Riba (interest), non-Shari taxation such as income tax and sales tax and the privatization of that which the Sunnah established as public property, such as minerals. When the ruler makes alliance with the kuffar, ignores the pleas of the oppressed Muslims and accepts the occupation of Muslim Lands, the guardians are agitated and restless. They are consumed with a desire to change the situation for they are aware that it angers Allah (swt).

The faithful will feel restless under ruling by kufr, even if personally they are secure financially. They will not love the ruling by kufr even if the ruler grants them benefit. No, by no means, because they will not love that which Allah (swt) and His Messenger (saaw) have condemned. How can they love the unjust ruler who is disobeying Allah (swt), when Allah (swt) does not love such a person? Abu Huraira (ra) reported: RasulAllah (saaw) said, **أَرْبَعَةٌ يَبْغُضُهُمُ اللَّهُ عَزَّ وَجَلَّ الْبَيَّاعُ الْخَلَّافُ وَالْفَقِيرُ الْمُخْتَالُ وَالشَّيْخُ الرَّانِي وَالْإِمَامُ الْجَائِرُ** "There are four people who are hateful to Allah Almighty: a merchant swearing false oaths, a conceited poor person, an elder who commits adultery, and an unjust ruler." [An-Nisa'a]. Salman (ra) reported: RasulAllah (saaw) said, **ثَلَاثَةٌ لَا يَدْخُلُونَ الْجَنَّةَ الشَّيْخُ وَالزَّانِي وَالْإِمَامُ الْكَذَّابُ وَالْعَائِلُ الْمَرْهُو** "Three people will not enter Paradise: an elderly person

who commits adultery, a dishonest ruler, and a conceited dependent." [Musnad al-Bazzār] Thus, they would hold anything less than the complete ruling by Islam with the same disgust as false oaths, conceit and adultery.

The faithful will feel restless under ruling by kufr, even if personally they are secure financially. They will not love the ruling by kufr even if the ruler grants them benefit. No, by no means, because they will not love that which Allah (swt) and His Messenger (saaw) have condemned. How can they love the unjust ruler who is disobeying Allah (swt), when Allah (swt) does not love such a person?

The sincere guardians are mindful that the Zulm (Oppression) of the rulers must be rejected in clear terms, with no inclination towards it. They will not invent excuses or carry the invented excuses of the rulers. They denounce Zulm and warn others of its sin, tirelessly, so that the day of the removal of the sin comes ever closer. It was narrated that Kab bin Ujrah said: **إِنَّهُ سَتَكُونُ بَعْدِي أُمَرَاءُ مَن صَدَّقَهُمْ بِكَذِبِهِمْ وَأَعَانَهُمْ عَلَى ظُلْمِهِمْ فَلَيْسَ مِنِّي وَلَسْتُ مِنْهُ وَلَيْسَ بُوَارِدٌ عَلَى الْحَوْضِ وَمَنْ لَمْ يُصَدِّقْهُمْ بِكَذِبِهِمْ وَلَمْ يُعِنْهُمْ عَلَى ظُلْمِهِمْ فَهُوَ مِنِّي وَأَنَا مِنْهُ وَهُوَ وَارِدٌ عَلَى الْحَوْضِ** "The Messenger of Allah came out to us, and there were nine of us. He said; 'After me there will be rulers, whoever believes in their lies and helps them in their wrongdoing is not of me, and I am not of him, and he will not come to me at the Cistern. Whoever does not believe their lies and does not help them in their wrongdoing, he is of me, and I am of him, and he will come to me at the

Cistern.'" [An-Nisa'a]. May Allah (swt) prevent our being denied the blessed company of RasulAllah (saaw) at his blessed Hawdh (Cistern)!

The sincere guardian will not flatter or praise or excuse the ruler that does not rule by all that Allah (swt) has revealed. He will regard the Ruwaibadah that burden the Islamic Ummah in our era in the manner that RasulAllah (saaw) warned. It was narrated from Abu Hurairah that the Messenger of

Allah (saaw) said: سَيَأْتِي عَلَى النَّاسِ سَنَوَاتٌ خَدَاعَاتٌ يُصَدَّقُ فِيهَا الْكَاذِبُ وَيُكذَّبُ فِيهَا الصَّادِقُ وَيُؤْتَمَنُ فِيهَا الْخَائِنُ وَيُخَوَّنُ فِيهَا الْأَمِينُ وَيَنْطِقُ فِيهَا الرَّوْبِيضَةُ قَبْلَ وَمَا الرَّوْبِيضَةُ قَالَ الرَّجُلُ النَّافِةُ فِي أَمْرِ الْعَامَّةِ “There will come to the people years of treachery, when the liar will be regarded as honest, and the honest man will be regarded as a liar; the traitor will be regarded as faithful, and the faithful man will be regarded as a traitor; and the Ruwaibidah will decide matters.’ It was said: ‘Who are the Ruwaibidah?’ He said: ‘Vile and base men who control the affairs of the people.’” [Ibn Majah]. So flattery and praise of the Ruwaibadah is far from the lips of the sincere servants of Allah (swt). They do not hope for or seek goodness from the ruling in disobedience of Allah (swt). Their hearts burn with the desire to depose the Ruwaibadah.

Indeed, ruling the people is a worship and we must be inclined to ensure its completion and perfection, just as we strive for such in our Salah, Sawm, Zakah and Hajj. We live in the dark times of kufr rule, it is the love for the ruling by all that Allah (swt) has revealed that will start us on the road to end kufr rule. It is the love for Islam as a way of life that will allow us to bear scorn, blame and sacrifice on the path to restore Islam in ruling. It is the desire for the Shade of Allah (swt) on earth, the desire for the righteous Imam that will not tire us on the path to re-establish the Khilafah (Caliphate) on the Method of Prophethood.

The advocates of the Khilafah are patient in their endeavor, because Allah (swt) extends His Praise and Favor to the just ruler. Narrated Abu Huraira (ra), سَبْعَةٌ يُظِلُّهُمُ اللَّهُ يَوْمَ

الْقِيَامَةِ فِي ظِلِّهِ، يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ إِمَامٌ عَادِلٌ The Prophet (saaw) said, "Seven (people) will be shaded by Allah by His Shade on the Day of Resurrection when there will be no shade except His Shade. (They will be), a just ruler..." [Bukhari]. So, even though the Muslim World is afflicted by an entire coterie of rulers who rule by kufr, the advocates of the Khilafah will be undeterred, as they are driven not how the world is, but how Allah (swt) has ordered for it to be. Even in the darkness of ruling by kufr, the eyes of the advocates of the Khilafah burn with desire to see the light of guidance implemented by a Khaleefah Rashid whose every action in ruling conforms with the Quran and Sunnah.

The sincere guardians aspire to install rulers that will be truly Auliya of Allah (swt), ensuring that their rule is in obedience to Allah (swt) and His Messenger (saaw). Such rulers are the ones to hope for, aspire to bring and to be loved. Indeed, love for the sake of Allah (swt) means that you love the servant for the sake of Allah (swt), i.e. due to his Imaan and obedience to Allah. Allah (swt) has revealed, أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ “No doubt! Verily, the Auliya' of Allah, no fear shall come upon them nor shall they grieve.” [Surah Yunus 10: 62] The sincere

guardians love rulers who believe in the Oneness of Allah and fear Allah much, and abstain from all kinds of sins and evil deeds in their ruling over Muslims. We must desire rulers that love Allah much and perform all kinds of good deeds which He has commanded, such that the cries of the oppressed are responded, the occupied lands are liberated, new lands are opened to Islam

Indeed, ruling the people is a worship and we must be inclined to ensure its completion and perfection, just as we strive for such in our Salah, Sawm, Zakah and Hajj. We live in the dark times of kufr rule, it is the love for the ruling by all that Allah (swt) has revealed that will start us on the road to end kufr rule. It is the love for Islam as a way of life that will allow us to bear scorn, blame and sacrifice on the path to restore Islam in ruling.

and the Deen of Allah (swt) prevails in the entire world.

So let every day of the rule of kufr spur the advocates of the Khilafah and the men of Nussrah. Let them feel the pain at the ruling of kufr and let them be spurred by the love for the ruling by all that pleases Allah (swt). Let them strive until they are honored by giving Bayah to the righteous Imam, who will shield the Ummah from harm through his adherence to the commands of our Lord (swt). Abu Huraira (ra) narrated, RasulAllah (saaw) said, **إِنَّمَا الْإِمَامُ جُنَّةٌ يُقَاتِلُ مِنْ وَرَائِهِ وَيُتَّقِي بِهِ فَإِنْ أَمَرَ بِتَقْوَى اللَّهِ عَزَّ وَجَلَّ وَعَدَلَ كَانَ لَهُ بِذَلِكَ أَجْرٌ وَإِنْ يَأْمُرُ بِغَيْرِهِ كَانَ عَلَيْهِ مِنْهُ** “Verily, the leader is only a shield behind whom they fight and he protects them. If he commands the fear of Allah the Exalted and justice, then he will have a reward. If he commands something else, then it will be against him.” [Muslim] ■

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It was liberated by the heroic commander Salahudin Ayyubi. It was then protected by the Islamic Khilafah over many eras. Palestine was irrigated with the blood of thousands of martyrs and heroes who participated in its opening, liberation and protection. It is a trust upon the neck of Islamic Ummah until the Day of Judgment that must be honored by liberating it and purifying it from the filth of the Jewish occupation.

Hence it is obligatory upon every Muslims in the Islamic world to struggle against normalization with the occupation of Jews and to challenge all the efforts of building relationships with Jewish entity, in all of its forms. It is obligatory upon Muslims to call the armies and motivate them to fight against the Jews to liberate Palestine from their filth, ridding the Islamic world from their evils. It is inconceivable that this will be achieved under the leadership of those who rush to normalize with Jews from amongst the Arab and Muslim rulers. This will only be achieved under the leadership of the re-established second Khilafah Rashidah on the Method of Prophethood. It is for this which Hizb ut Tahrir works and whose establishment

was foretold in the Prophet’s (saaw) glad tidings. It is upon the Muslims to call the sincere officers from all the Islamic armies to give Nusrah (نصرة Material Support) for its establishment, after which the Khilafah state will launch the Muslim armies to liberate Palestine, Kashmir and the rest of occupied Islamic lands as prophesized by RasulAllah (saaw) in his Hadith, **لَا تَقُومُ السَّاعَةُ حَتَّى يُقَاتِلَ الْمُسْلِمُونَ الْيَهُودَ فَيَقْتُلُهُمُ الْمُسْلِمُونَ حَتَّى يَخْتَبِئَ الْيَهُودِيُّ مِنْ وَرَاءِ الْحَجَرِ وَالشَّجَرِ فَيَقُولُ الْحَجَرُ أَوْ الشَّجَرُ يَا مُسْلِمُ يَا عَبْدَ اللَّهِ هَذَا يَهُودِيٌّ خَلْفِي فَتَعَالَ فَاقْتُلْهُ . إِلَّا الْعَرَقَدَ فَإِنَّهُ مِنْ شَجَرِ الْيَهُودِ** “You (i.e. Muslims) will fight with the Jews until some of them will hide behind stones. The stones will (betray them) saying, 'O `Abdullah (i.e. slave of Allah)! There is a Jew hiding behind me; so kill him.’” [Muslim]. ■

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The wording does not include this and it does not mean that in any way.

Others interpreted it as the patience of the individual over the oppression he is afflicted by and not the patience of the Ummah as a whole.

In conclusion, the Hadith, **وإن ضرب ظهرك وأخذ مالك** “Even if he flogs your back and takes your wealth” is deniable in terms of both chain and text. It was used by the government scholars to serve the ruler, stabilize his authority and extend his term, to paralyze the citizens so they sit without reviving the Ummah or without thinking to change the current status quo. They made Shari’ah laws from the wrong interpretation of this hadith, arbitrating over the Ummah, and not its rulers. Whereas the Shari’ah of Allah is for arbitration of both the Ummah and the rulers. All this is done by people of desires, in a way that distorts the other clear and explicit divine texts. All matters belong to Allah (swt), before and after. ■

except against the oppressors" [Surah al-Baqarah 2:193]. No agreement with the actively Muhaarabah (محاربة Combatant) state can be concluded before SulH (صلح Truce).

No security can be granted to any of its citizens, unless he comes to listen to the Word of Allah (swt) or comes as a Dhimmi to live in the Muslim Lands. This is contrary to the belligerent state which is not actively Muhaarabah. In that case, trade agreements, good neighborly and other relations, with them are allowed. Security can be granted to citizens in such a case to enter into the Islamic lands for trade, excursion, tourism and other matters.

As for the additional characteristic of the Jewish entity, that occupied the blessed land of Palestine, the Jewish entity named 'Israel' would not even exist without occupying this land. It is not a stand-alone entity, like India, which exists as a state whether it occupies Kashmir or not. Nor is it like China as it also exists as a state whether it occupies East Turkestan or not. Nor is it like Russia which exists as a state whether it occupies Chechnya, Caucasus and Crimea. In contrast, there is no Jewish entity without Palestine. Hence, any co-ordination or relationship with it whatsoever would recognize its existence or its legitimacy and that is Haraam (حرام Forbidden) according to Shariah.

Temporary SulH (صلح Truce) or Hudnah (هدنة Armistice) is allowed with any state which is Fa'alan (فعالاً Actively)

in a state of war, if there is a need or necessity or for the interest of Muslims, temporarily, for reasons related to war policies and balance of power. However, such provisions are not

allowed with the Jewish entity as it means recognizing the legitimacy of its occupation of Palestine, which is Haraam (حرام Forbidden).

If there were to be normalization and building relationships with the Jewish entity, it is the most criminal of acts as it combines both Haraam and dangerous over the issue of Palestine. Normalization is the greatest aspiration of occupying Palestine, as the purpose of creating the Jewish entity in Palestine was to be a poisoned dagger and malignant cancer in the side of the Islamic Ummah that prevents its unity, breaks its support and hinders its liberation from colonialization. The West wants the Jewish entity to be an advance base for it in the middle of the Islamic world, so that the entity becomes its launching point, for when the Ummah marches forth towards the real liberation from the noose of colonialization.

Therefore, the West has continuously exerted great efforts over decades through its plans and its tools of agents such as rulers, thinkers and politicians to push the Islamic World to accept the foreign body and malignant cancer in its side, under various pretexts and justifications, with the latest being to challenge the Iranian bogeyman. The rulers and Western followers tread the path

to push Muslims, institutions and movements toward normalization and acceptance of this

The West wants the Jewish entity to be an advance base for it in the middle of the Islamic world, so that the entity becomes its launching point, for when the Ummah marches forth towards the real liberation from the noose of colonialization. Therefore, the West has continuously exerted great efforts over decades through its plans and its tools of agents such as rulers, thinkers and politicians to push the Islamic World to accept the foreign body and malignant cancer in its side, under various pretexts and justifications, with the latest being to challenge the Iranian bogeyman.

usurping entity in the blessed land of Palestine. They seek to remove all mention of liberation or the eradication of the occupation of the blessed land of Palestine, from awareness, speeches and forums. They instead float the terminology of 'co-existence' and 'accepting the status quo and the current situation,' as if the occupation is the decree of Allah (swt), with no escape from it.

The colonialist schemes pertaining to Palestine were to consolidate the Jewish entity and grant it hegemony over Palestine. This path was paved by creating and manufacturing the Palestinian Liberation Organization (PLO), and its offspring the Palestinian Authority, which the West wanted to bypass the Muslims so that they become the sole representatives in the Palestinian issue, as a prelude to recognize the Jewish entity, consolidating its existence with peace and treacherous illegal agreements. The colonialism felt that the matter will not be complete, unless the regimes and organizations of the Arab and Muslim rulers participate. And so the colonialists made them participate in order to grant legitimacy to the Jewish entity, making treacherous agreements with it, whilst deceiving the Muslims who love Palestine, the place of the Isra'a (Night Journey) of their Prophet (saaw), by deluding them that the manufactured people of the Palestine issue, the PLO and PA, have accepted peace and coexistence with the occupation and that it is now upon the rest of

the Muslims to accept what they have accepted!! This caused the Islamic world to be a place of drama, games, intrigue and the wickedness of the Jews, by corrupting it and appointing rulers over their people in order to continue colonialization and consolidating kufr in the Islamic world.

Such is the importance of normalization in colonialist plans. Normalization opens the gate of new corruption and perversion in the Islamic world. It is one of the pillars of the plan to consolidate occupation of the blessed land of Palestine. It is from here the danger of normalization arises, which can be described as a nail hammered in the coffin of Palestine issue. Normalization is Haraam according to Shariah as it means recognizing the legitimacy of the illegal occupation.

Amongst the lies and misinformation spread by Arab and Muslim rulers amongst their people to justify the normalization with Jewish entity, is the claim that economic interests and political stability will be achieved in the region through normalization. The claim is a lie and misleading from the reality. Normalization with any occupying state is not allowed and which is more severely prohibited in the case of Jewish entity, as we have mentioned above. There is no benefit for Muslims in Haraam, no matter whoever thinks or

assumes that there is some benefit in it. Above all, the reality contradicts this claim. Where is the economic prosperity reaped by Egypt, ever since it has signed the normalization

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agreement with the Jewish entity in Camp David, in the year 1978?! Where is the economic prosperity reaped by Jordan, ever since it has signed Waadi Al-Arabaa agreement in the year 1994?! Where is the economic prosperity reaped by the people of Palestine ever since PLO signed the Oslo Accords under the leadership of the largest traitor, Yaser Arafat, in the year 1993?! Both Egypt and Jordan have transformed ever since the signing of normalization agreements with Jewish entity into guardians for the security of the Jewish entity and as tourist resorts and sites of perversion for the Jews. However, they never achieved any economic benefit. Instead, Egypt and Jordan started spending from their own economies to maintain the security of the Jews and to safeguard the Jewish tourists, who are visiting to commit all manners of sins under the skies.

Moreover, both countries became a bridge for the Jews to cross and whose intelligence is being carrying over this bridge to the rest of Islamic lands. As for the economic condition of the West Bank and the Gaza Strip, ever since the Oslo Accords were signed, its unemployment rate has surged to more than 50%. The cost of living has also increased to the point that the region became the fourth costliest living region in the world! And above all, the harmful rulers are like those who withhold their hands from giving anything to the people, as testified by the Lord of the worlds, Allah (swt), by His Saying, **أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَؤُلَاءِ أَهْدَى مِنَ الَّذِينَ آمَنُوا سَبِيلًا (51) أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ وَمَنْ يَلْعَنِ اللَّهُ فَلَنْ تَجِدَ لَهُ نَصِيرًا (52) أَمْ لَهُمْ نَصِيبٌ مِنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ** النَّاسِ نَصِيرًا **"Have you not seen those who were given a portion of the Scripture, who believe in superstition and false objects of worship and say about the disbelievers, "These are better guided than the believers as to the way"?. Those are the ones whom Allah has cursed; and he whom Allah curses - never will you find for him a helper. Or have they a share of dominion?**

Then [if that were so], they would not give the people [even as much as] the speck on a date seed." [Surah an-Nisa' 4:51-53].

As for the claim that normalization with the Jewish entity would achieve political stability in the region, it is also misguidance because the Jewish entity is just like India, which has all manner of hostility against Islam and Muslims. This is also testified by the Lord of the worlds (swt) in His Saying, **لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا** **"You will surely find the most intense of the people in animosity toward the believers [to be] the Jews and those who associate partners with Allah"** [Surah al-Maaidah 5:82] Whosoever falls within in this case can only cause corruption on the earth and plot against the believers. This is what the Hindu State does by persistently causing corruption in Kashmir and carrying out evil operations in Afghanistan and Pakistan. This is similar to the Jewish state, which does not respect its agreement with Arab rulers who want to normalize with it, by assassinating many sincere people, Ulema and experts in Iraq, Tunisia, the Gulf and other regions. It has performed all these criminal acts, whilst it was not yet capable in the region. So, what would the Jewish entity do with the scientists and experts of the military and nuclear power of Pakistan, if they are made capable by normalization with its rulers?!

The only solution for the issue of Palestine according to Shariah is to liberate Palestine from the occupation entirely, without bargaining, negotiation or peace process. Making peace agreements with the occupiers or dividing the lands between them and Muslims is Haraam. Every inch of land must be returned to the fold of Islam and Muslims. Palestine is the Kharaaj land of Islam, which was opened by the Farooq of the Ummah, Umar bin Khattab (ra).

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Details about the Legitimacy of the Rulers Part 2

Abu Najar As-Shami

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The issue of Obedience to the Wulaath ul-Amr (ولاية الأمر Rulers in Authority) has been most controversial since the fall of the Islamic State. The West came to rule over the Muslim countries and appointed over them tyrant rulers, who filled the earth with injustice and oppression. They laid the foundation of oppressive rule upon our Ummah, which dragged our Ummah back into the first era of Jahiliyah.

What is most strange to see within this miserable situation, is that the Ummah and its Dawah Carriers are confronted by a group of Muslims, who wear the clothes of Ulema and assume their names that rebuke the lashed Ummah and not the ones who lash it. They demand that the Ummah is patient, obedient and accept aggression, ruling by Kufr and lashing of their backs, as long as the one who lashes is the Ruler of the Authority!!! It is as if the oppressive ruling was not complete, until this group came to strengthen its arms and firm its roots.

Here the important matter, worthy of attention, is that we are the Ummah of texts and narrations. Therefore, it is not wise that the primary response to this postulate, is to discredit its proponents, by exposing their suspicious relationships with the rulers, before refuting their Judicially Doubted Opinions in a complete and comprehensive manner. Most of those who follow this aspersion are doing so out of respect to the texts, even though it conflicts with desire and self. Therefore, it is wrong to deal with them, without studying the texts and eliciting their meanings. Otherwise the attack would be in the favor of the Shubha, as it would appear as if it is more consistent to the noble Revelation than we are. It would

then appear as if we are of the abhorred who prefer human reasoning over Daleel (دليل Divine Evidence)!!!!

In the previous article, we have presented some of the divine texts proposed by these people. Consequently we have explained their complete error in understanding the reality upon which these texts are revealed, the TaHqeeq ul ManaaT (تحقيق المناط Investigation of the Objects). In this article, we will see their complete error in combining the divine texts to the subject and in its studies.

Government scholars and ignorant sheikhs have succeeded in creating great confusion amongst the Muslim masses with regards to Shari'ah rules pertaining to the leader i.e. Ameer or Ruler. They have caused the people to think that it is obligatory upon them to obey the Kafir ruler or the ruler who rules by other than all that Allah (swt) has revealed. Some of them even thought that such a terrible criminal obedience may lead one to draw closer to Allah (SwT)!!! Hence, the issue is related to Obedience of Wulathul Amr (Rulers of Authority).

First of all, understanding the Shari'ah pertaining to obedience emerges from deep-rooted belief that obedience is deserved to Allah (swt). Hence, the basis of obedience in this sense is the obedience to Allah (swt). Obedience to Him (swt) is by obeying what was commanded or authorized to obey, however, all the obedience by disobeying him are forbidden sins. Hence, there is no obligation to obey the man, abiding to his command and refraining from his prohibition, except when there exists divine evidence... For example, it is obligatory for a woman to obey her husband, not because of his personality, but because of the description of marriage. It is not obligatory for her to obey him, when this description ceases to exist,

through Khula'a or Talaq (طلاق Divorce). He then becomes just any person, so that he is not obeyed.

Obedience to the leader of Ummah and its rulers in the state is obligatory, with the condition or because of his description and not because of his personality. When the condition is lost or the description is removed, it is not obligatory to obey him. Adherence (موالاة) to him is obligatory, with condition and description. If they are absent, adherence to him is forbidden and his authority is lost. Hence, obedience is for the sake of obedience i.e. our obedience to them is because of their obedience to Allah (swt) and His Messenger (saaw), otherwise, there will be no obedience. In this context, we should understand all the divine texts pertaining to obedience, in the light of this firm and consistent understanding.

RasulAllah (saaw) sent an army and appointed a man from Ansar (Abdullah bin Hudafa bin Qais bin Adiy) as their commander. When they set forth, he found something (hateful) from them and he said to them, "Is it not that Messenger of Allah (saaw) has ordered you to obey me?" They said "Yes." He said "collect me the woods" and then he asked to kindle the fire in it. He then said "I certainly order you to enter it." The people hesitated to enter it. One young man amongst them said to them, "Flee from the fire to the Messenger of Allah (saaw) and do not stop until you meet Messenger of Allah (saaw) and if he commands you to enter it, then enter it." So they returned to Messenger of Allah (saaw) and informed him. The Messenger of Allah (saaw) said to them, **لَوْ دَخَلْتُمُوهَا مَا خَرَجْتُمْ مِنْهَا أَبَدًا إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ** "If they had entered it (the fire) they would never have come out of it, for obedience is only in what is good." [Ahmad]. In another narration, it was reported that RasulAllah (saaw) also said to them, **لَا طَّاعَةَ فِي مَعْصِيَةِ اللَّهِ** "There is no obedience to the creation in Ma'siyyah (معصية Disobedience) of Allah." [Muslim]. It was reported in Ibn Majah and Ahmad with a sound narration as, **مَنْ أَمَرَكَ مِنْهُمْ بِمَعْصِيَةِ اللَّهِ فَلَا**

تَطِيعُوهُ "Whosoever amongst you commands you to Ma'siyyah (معصية Disobedience) of Allah, do not obey him." More than one of the Mufasssireen (Quranic Commentators), including Ibn Kathir and Qurtubi, mentioned this hadith in the Tafsir of the verse, **وَأُولِي الْأَمْرِ مِنْكُمْ** "(obey) rulers in authority from amongst you" [Surah an-Nisa'a 4:59] and they used this hadith as evidence to restrict obedience to that in goodness. It is reported in Sahih Bukhari that RasulAllah (saaw) said, **السَّمْعُ وَالطَّاعَةُ حَقٌّ مَا لَمْ يُؤْمَرْ بِالْمَعْصِيَةِ فَإِذَا أُمِرَ بِمَعْصِيَةٍ** (It is obligatory for one to) listen to and obey (the ruler) as long as he does not command of Ma'siyyah (معصية Disobedience) (of Allah), but if he commands of Ma'siyyah (معصية Disobedience) (of Allah) there is no listening of obedience." It is reported in Sahih Bukhari that Messenger of Allah (saaw) said **عَلَى الْمَرْءِ الْمُسْلِمِ السَّمْعُ وَالطَّاعَةُ فِيمَا أَحَبَّ وَكَرِهَ إِلَّا أَنْ يُؤْمَرَ بِمَعْصِيَةٍ، فَإِنْ أُمِرَ بِمَعْصِيَةٍ فَلَا سَمْعَ وَلَا طَاعَةَ** "It is obligatory upon a Muslim that he must listen (to the ruler) and obey him whether he likes it or not, except if he is ordered in Ma'siyyah (معصية Disobedience). If he is ordered in Ma'siyyah (معصية Disobedience), there is no listening or obedience." In light of this principle, we understand the divine texts relating to obedience and we reject the Mutashabih (متشابه Imprecise, of more than one possible meaning) from it to the firmly established Muhkam (محكم Precise, of only one possible meaning).

Now let us see the principle evidence related to this subject in the Book of Allah. Allah (swt) said, **يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا** "O you who have believed, obey Allah and obey the Messenger and rulers in authority from amongst you. And if you disagree over anything, refer it to Allah and the Messenger, if you believe in Allah and the Last Day. That is the best [way] and best in result." [Surah an-Nisa'a 4:59]. What is to be noted is the verse that mentions

obedience to Allah (swt) without association (مقرونة Maqroonah) and with no restriction (مقيدة Muqayyadah), as Allah (swt) Alone is the One who orders everything. The verse also mentions the obedience to RasulAllah (saaw) without association (مقرونة Maqroonah) and with no restriction (مقيدة Muqayyadah) because RasulAllah (saaw) is the one who delivers from his Lord Allah and it is inconceivable that he (saaw) commands without obeying Allah (swt). As for obedience to those in authority, it is not mentioned as an isolated expression (مفردة Mufardah) but is understood only in conjunction (عطف ATaf). So those in authority are not isolated in terms of commanding to obedience, unlike Allah (swt) and RasulAllah (saaw). This indicates that those in authority who must be obeyed are only those who obey Allah (swt) and RasulAllah (saaw) in the affairs of their authority, particularly in taking care of the worldly affairs according to Islam i.e. ruling by Shari'ah in the life affairs of the people. Otherwise, it is not permissible for them to be obeyed and it is not fit for them to have authority, neither in evil nor in goodness. As Alusi says in his Spirit of Meanings (روح المعاني RuH ul-Ma'aanee), "The Verb (obey) is repeated such that obedience to Rasool is conjugated (مقترنة Muqtarnah) to obedience to Allah, concerning his (saaw) affair. It is absolutely inconceivable that he would not comply with all that is in the noble Quran. This signifies that the obedience to RasulAllah (saaw) is so Independently/Autonomously (استقلالاً Istaqlalan) such that it is not affirmed for any other than him (saaw). And then the verb obey is not repeated in His saying (وأولي) "rulers of authority from amongst you" [Surah an-Nisa'a 4:59] which signifies that obedience to them is not Independent (استقلال Istiqlal), like the Independence of obedience to RasulAllah (saaw). Hence Obedience to the ruler in authority is Dependent (تابعة Taabi'ah) upon obeying Allah and His Messenger (saaw) and it is not independent. As for obedience in Sin, people of knowledge agreed that obedience in sin is

not allowed, as mentioned by Nawawi in Sharh (Explanation of) Sahih Muslim."

This is further clarified by saying that if a higher authority says, "Obey the lower authority unless he orders you to disobey me," then it is the reality of authority (الأمر). However, if you say "obey me by disobeying me," while you are in authority over that matter simultaneously, then this is impossible. When the authority is of the highest authority of all i.e. that of Allah (swt), the impossibility is even greater and more terrible. Then, the verse commands to refer the legislation from the Speech of Allah (swt) and RasulAllah (saaw) when there is disagreement. It does not command to refer legislation from the speech of the rulers of authority, in any case. This is enough to indicate the restriction of obeying the authority only to the two noble revelations, i.e. the Quran and the Sunnah. What is to be noted is the noble verse that does not leave any scope for people of desires and government scholars to interpret the verse in a way that they ascribe sanctity to the rulers of authority, i.e they order the Ummah to obey them in Ma'siyyah (معصية Disobedience) of Allah (swt). This verse is directly followed by the Quranic address, in another verse, that talks about tyrants, prohibition of obeying them and prohibition of referring to their systems. Then the matter in its entirety is referred to Allah (swt) and His Messenger (saaw) such that loyalty and orientation in their entirety are to Allah (swt). Allah (swt) said after this verse, **أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أَنزَلَ إِلَيْكَ وَمَا أَنزَلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهَا وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا ٦٠ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتِ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا ٦١ فَكَيْفَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا ٦٢ أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا ٦٣ وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَأَسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا ٦٤ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا ٦٥** "Have you not seen

those who claim to have believed in what was revealed to you, [O Muhammad], and what was revealed before you? They wish to refer legislation to Taghut, while they were commanded to reject it; and Satan wishes to lead them far astray. (60) And when it is said to them, “Come to what Allah (swt) has revealed and to the Messenger,” you see the hypocrites turning away from you in aversion. (61) So how [will it be] when disaster strikes them because of what their hands have put forth and then they come to you swearing by Allah, ‘We intended nothing but good conduct and accommodation. (62) Those are the ones of whom Allah (swt) knows what is in their hearts, so turn away from them but admonish them and speak to them a far-reaching word. (63) And We did not send any messenger except to be obeyed by permission of Allah (swt). And if, when they wronged themselves, they had come to you, [O Muhammad], and asked forgiveness of Allah and the Messenger had asked forgiveness for them, they would have found Allah Accepting of repentance and Merciful. (64) But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission. (65)” [Surah an-Nisa’a 4:60-65].

Referring to Allah (swt) and His Messenger (saaw) is referring to the authority that issues legislation based on these two. This is the only referring that will end the disagreement as indicated by the verse because failure to appoint the authority, whose legislation in their affairs is to be abided by all, will ensure the disagreement between the ruler and the Ummah persists. Everyone relies on Shari’ah evidences that support what he arrives at by understanding those two types of evidences from his point of view. This would undermine the verse that commands to refer

Allah (swt) and His Messenger (saaw) to end the disagreement. Therefore appointing the authority is obligatory, so that the two disputing parties will refer to it and abide by its legislation. It is known that the authority which issues legislation for such a disagreement in the Islamic State is Wilayatul Mudhaalim (ولاية المظالم Authority of Unjust Acts) or Qudaa’ul Mudhaalim (قضاء المظالم Court of Unjust Acts.) This is the situation when the Islamic State is present. When there is no Islamic state, it is then referred to the pure Ulema and wise Fuqaha (Jurists) of the Ummah as mentioned in the Authentic and Explicit Sunnah that confirms the principle (of prohibition of obedience in disobeying Allah), as mentioned by Abdullah bin Masood (ra) who narrated that RasulAllah (saaw) said, سَيَلِي أُمُورَكُمْ بَعْدِي رِجَالٌ يُطْفِنُونَ السُّنَّةَ وَيَعْمَلُونَ بِالْبِدْعَةِ وَيُؤَخِّرُونَ الصَّلَاةَ عَنْ مَوَاقِيتِهَا فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّ أَدْرَكَتْهُمْ كَيْفَ أَفْعَلُ قَالَ تَسْأَلُنِي يَا ابْنَ أُمِّ عَبْدِ كَيْفَ تَفْعَلُ لَا “Among those in charge of you, after I am gone, will be men who extinguish the Sunnah and follow innovation. They will delay the prayer from its proper time.” I said: “O Messenger of Allah, if I live to see them, what should I do?” He said: “You ask me, O Ibn ‘Abd, what you should do? There is no obedience to one who disobeys Allah.” This was reported by Ibn Majah. The words in the above hadith are with a Sound (جيد حسن) chain. Sunnah does not just emphasize the prohibition of Obedience in sin, it also removes the legitimacy of rulers who follow other than the Shari’ah of Allah (swt), as it mentions, without leaving any scope for interpretation, on how to deal legitimately with the likes of them. RasulAllah (saaw) said, سَتَكُونُ عَلَيْكُمْ أُمَرَاءٌ مِنْ بَعْدِي، يَأْمُرُونَكُمْ بِمَا لَا تَعْرِفُونَ، وَيَعْمَلُونَ بِمَا تُنْكِرُونَ، فَلَيْسَ أَوْلَانِكَ عَلَيْكُمْ بِأَنْمَةِ “There will be leaders over you, after I am gone. They will enjoin you what you disapprove (i.e. evil) and they will forbid you what you approve (i.e. goodness), so they will not be leaders over you” (i.e they are illegitimate , which means they are tyrants and there is no obedience to them. Rather they

are applicable to the hadiths on how to deal with tyrants). [Narrated by Ubada bin Samith, reporter of Hadith is Suyuthi, the source is Al-Jamiu as-Sagheer, and the grade of the hadith is Hasan]. RasulAllah (saaw) said, سيلي أموركم من بعدي رجال يعرفونكم ما تنكرون، وينكرون عليكم ما تعرفون، فمن أدرك ذلك منكم فلا طاعة لمن عصى الله عز وجل “Among those in charge of you, after I am gone, will be men who will enjoin what you disapprove (of evil) and they will forbid you what you approve (of goodness). Whoever amongst you live to know them, there is no obedience to those who disobey Allah azza wa jall” [Narrated by Ubada bin Samith, reporter of Hadith is Suyuthi, the source is Al-Jamiu as-Sagheer, and the grade of the hadith is Saheeh]. Jabir bin Abdullah narrated that RasulAllah (saaw) told Ka’b bin Ujra, **أَعَاذَكَ اللَّهُ مِنْ إِمَارَةِ السُّفَهَاءِ قَالَ وَمَا إِمَارَةُ السُّفَهَاءِ قَالَ أَمْرَاءُ يَكُونُونَ بَعْدِي لَا يَقْتَدُونَ بِهَدْيِي وَلَا يَسْتَنْوْنَ بِسُنَّتِي فَمَنْ صَدَّقَهُمْ بِكُذِبِهِمْ وَأَعَانَهُمْ عَلَى ظَلْمِهِمْ فَأُولَئِكَ لَيْسُوا مِنِّي وَلَسْتُ مِنْهُمْ وَلَا يَرُدُّوْا عَلَيَّ حَوْضِي وَمَنْ لَمْ يُصَدِّقْهُمْ بِكُذِبِهِمْ وَلَمْ يُعْنِهِمْ عَلَى ظَلْمِهِمْ فَأُولَئِكَ مِنِّي وَأَنَا مِنْهُمْ وَسِيرِدُوا عَلَيَّ حَوْضِي** “May Allah protect you from foolish Leaders”. He asked “What are foolish leaders?” He (saaw) said **“Leaders who come after me, they will not lead with my guidance, they will not adopt my Sunnah. Whosoever believes in their lies and helps them in their wrongdoing is not of me, and I am not of him, and he will not come to me at my Cistern (Howdh). Whoever does not believe their lies and does not help them in their wrongdoing, he is of me, and I am of him, and he will come to me at my Cistern (Howdh)”** It was reported by Ahmed with the above words, by Darami and Ibn Hibban. It was graded as Sahih by Ibn Hajar, Albani and others. We say that if Muslims were to bow to each leader and ruler who ruled by sin, then what of the Seerah of Mustafa (saaw), who stood up against the sinful influential and tyrants?! How can we be deserving for his (saaw) intercession, whilst following the path contradicting his (saaw) straight path?! Has not misguidance and corruption spread over the earth because of the following by the weak

of the influential and masters?! In the hereafter, these followers will remember the corruption of blind-following. They are those who have gone astray and criminals, Allah (swt) mentioned about their last desperate dialogue, **وَلَوْ تَرَى إِذِ الظَّالِمُونَ مَوْقُوفُونَ عِنْدَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَى بَعْضٍ الْقَوْلَ يَقُولُ الَّذِينَ اسْتَضَعُّوا لِلَّذِينَ اسْتَكْبَرُوا لَوْلَا أَنْتُمْ لَكُنَّا مُؤْمِنِينَ ٣١ قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتَضَعُّوا أَنْحَنُ صَدَدْنَا عَنْ الْهُدَى بَعْدَ إِذْ جَاءَكُمْ بِالْحَقِّ كُنْتُمْ مَجْرِمِينَ ٣٢ وَقَالَ الَّذِينَ اسْتَضَعُّوا لِلَّذِينَ اسْتَكْبَرُوا بَلْ مَكَرَ اللَّيْلِ وَالنَّهَارِ إِذْ تَأْمُرُونَنَا أَنْ نَكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَنْدَادًا وَأَسْرُوا النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ وَجَعَلْنَا الْأَعْتَلَّ فِي أَغْتَابِ ٣٣** “But if you could see when the wrongdoers are made to stand before their Lord, refuting each other's words. Those who were oppressed will say to those who were arrogant, “If not for you, we would have been believers.” (31) Those who were arrogant will say to those who were oppressed, “Did we avert you from guidance after it had come to you? Rather, you were criminals.” (32) Those who were oppressed will say to those who were arrogant, “Rather, [it was your] conspiracy of night and day when you were ordering us to disbelieve in Allah and attribute to Him equals.” But they will [all] confide regret when they see the punishment; and We will put shackles on the necks of those who disbelieved. Will they be recompensed except for what they used to do?” [Surah as-Saba 34: 31-33]. Allah (swt) narrates about them that they will be turned about after that in hell, **يَوْمَ تَقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ لِيَلَيْتَنَا أَطَعْنَا اللَّهَ أَطَعْنَا الرَّسُولَ ٦٦ وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّنَا آلَسَبِيلًا رَبَّنَا ءَاتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَاللَّعْنَةُ لَعْنَا كَبِيرًا ٦٨** “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. (66) And they will say, "Our Lord, indeed we obeyed our masters and our influential, and they led us astray from the [right] way. Our Lord, give them double the punishment and curse them with a great curse.(67)” [Surah al-Ahzab 33:66-67]

In light of these clear evidences, we can refute the Shubha (شبهة Judicially Doubted Opinions) that were raised about the Ahadeeth pertaining to obedience of the ruler Ma'siyyah (معصية Disobedience) of Allah (swt). We can also refute the ambiguity pertaining to Repudiating and Contradicting Ahadeeth, where we must abide to the Usuli Principle which states, **إعمال الدليلين خير من إعمال أحدهما وإهمال الآخر** "Acting upon two evidences is better than acting upon one evidence and neglecting the other." This means that we should combine all the divine texts that are seemingly contradicting, in such a way that negates this contradiction, and all the divine texts are acted upon in terms of their reality and Manat.

Regarding the Shubha (شبهة Judicially Doubted Opinions) pertaining to the Ahadith of listen and obey the rulers: the most prominent of its divine texts is the famous hadith reported in Sahih Muslim that Muawiya alias Ibn Salam narrated from Zaid bin Salam from Abu Salam (Mamthur Al-Habashi) who said that Hudaifa bin Yaman said, "I said "O Messenger of Allah!, no doubt, we had an evil time (i. e. the days of Jahiliyya or ignorance) and God brought us a good time (i. e. Islamic period) through which we are now living Will there be a bad time after this good time? He (the Holy Prophet) said: Yes. I said: Will there be a good time after this bad time? He said: Yes. I said: Will there be a bad time after good time? He said: Yes. I said: How? Whereupon he (saaw) said, **يَكُونُ بَعْدِي أُمَّةٌ لَا يَهْتَدُونَ بِهَدَايَ وَلَا يَسْتَنُونَ بِسُنَّتِي وَسَيَقُومُ فِيهِمْ رِجَالٌ قُلُوبُهُمْ قُلُوبُ الشَّيَاطِينِ فِي جُثْمَانِ إِنْسٍ** "There will be leaders who will not be led by my guidance and who will not adopt my Sunnah. There will be among them men who will have the hearts of devils in the bodies of human beings." I said: What should I do. O Messenger of Allah, if I (happen) to live in that time?" He (saaw) replied, **تَسْمَعُ وَتَطِيعُ لِلْأَمِيرِ وَإِنْ ضُرِبَ ظَهْرُكَ وَأُخِذَ مَالُكَ فَاسْمَعْ وَأَطِعْ** "You will listen to the Amir and carry out his orders; even if your back is

flogged and your wealth is snatched, you should listen and obey." Al-Hakim reported similar to this Hadith from Abu Salam.

The hearts of the government scholars and courtier jurists, may Allah (swt) humiliate them, would rejoice, if this hadith were Sahih (صحيح Authentic). If the hadith were not Sahih, it would then be authenticated by force, by elusion, by deception or fabrication! This is the hadith which they chant sitting and standing. They indicate this hadith as an escape and retreat. Whenever they indulge in discussion, they would unsheathe this hadith as a sword to cut the discussion. Often they use it as a veil to hide themselves behind, so that their ugly actions such as their attachment to the doors of despotic kings, their sitting over the tables of oppressive rulers and their endorsement of the injustice against the citizens, will not be exposed. They even almost make this hadith as half of Islam, if not its whole, so that many would think from their speech that obedience to the ruler is the aim and objective behind revelation and that obedience to Allah (swt) is only after the consent of the oppressive ruler. Is it thus possible that this hadith came from our Prophet (saaw) by whom Allah (swt) smashed the banner of oppression? Did he really say it?! Is it conceivable to interpret that Islam favors the unjust in his injustice? And before that, is this narration valid from the basis?! It is also clear that the wording of this hadith constitutes a clear contradiction with the definiteness of the other divine texts, such as the hadith of Ka'b bin Ujra and the hadith of Ubada bin Samith that was graded as Sahih by Ibn hibban.

Ubada bin Samith (raheemullah) said, the Messenger of Allah (saaw) said: "O Ubada", I replied "At your service (O Messenger of Allah)" He (saaw) said : **اسْمَعْ وَأَطِعْ فِي عَسْرِكَ، وَمَكْرَهِكَ وَأَثَرَةَ عَلَيْكَ، وَإِنْ أَكَلُوا مَالَكَ، وَضَرَبُوا وَيَسْرِكَ، وَظَهْرَكَ، إِلَّا أَنْ تَكُونَ مَعْصِيَةَ اللَّهِ بَوَاحًا** "Listen and obey (the ruler) in prosperity and adversity, whether you are unwilling, or when someone is given undue preference

over you, or when they eat your wealth, or when they lash your back, except when they order you explicitly in Ma'siyyah (معصية) Disobedience) of Allah (swt)." It means there is no obedience in Sin. Before we understand the wording, **تَسْمَعُ وَتَطِيعُ لِلْأَمِيرِ وَإِنْ ضُرِبَ ظَهْرُكَ وَأَخَذَ مَالُكَ** **"You will listen to the Amir and carry out his orders; even if your back is flogged and your wealth is snatched,"** let us look into a little about the authenticity of its chains. We find all the narrators and Jurists (Fuqaha) who have graded this addition of wordings in the hadith as weak. The most prominent scholars of them are Darul Qutni and others. Al-Hafiz Abul Hasan Darul Qutni denied this hadith by saying "According to me this hadith is Mursal (مرسل Interrupted in Chain) because Abu Salam neither heard from Hudaifa nor his peers who landed in Iraq, as Hudaifa bin Yaman died one night after the killing of Uthman (ra). And it was stated in the hadith that **"قال: قال حذيفة"** which means, "Abu salam said: Hudaifa said," which indicates that this hadith is Mursal."

Upon scrutinizing, it is clear that Abu Salam's name is Mamtur Al-Habashi and he was from Damascus in his heritage, whereas, Hudaifa bin Yaman (ra) was in Medina, then Kufa and Iraq. The Ulema have agreed that Abu Salam did not hear from Hudaifa bin Yaman. It seems that Abu Salam had heard this hadith from Shaamy the Weak (Da'eef) from Hudaifa. And this wording "You will listen to the Amir and carry out his orders; even if your back is flogged," which he mentions is Mudraj (مدرج Inserted) into the Hadith.

As for what has mentioned in Albany's "The Authentic Chain (السلسلة الصحيحة)" taken from Tabarani's "Awsat (الأوسط)," as narrated from Umar bin Raashid Al-Yamami from Yahya bin Abi Katheer from Zaid bin Salam from his father, that is Abu Salam Mamtur, from his grandfather and also similarly what was reported by Suyuti with more completeness from the narration of Ibn Asakir, they are not beneficial as the father of

Mamtur is the grandfather of Salam, whose name and status is not known. Hence his presence in the chain is the same as his absence! Sheik Muqbil Alwadi (raheemullah), researcher of the book, "Obligations and Argumentation (الإلزامات والتتبع)" said "This and that in the Hadith of Hudaifa are additional and they are not in the agreed upon over the Hadith of Hudaifa. As for his saying **وَإِنْ ضُرِبَ ظَهْرُكَ وَأَخَذَ مَالُكَ** **"even if your back is flogged and your wealth is snatched,"** this is a Da'eef (ضعيف) addition, since it is Interrupted (منقطعة) in linkage. And Allah knows best." [Al-Hashiya:258]. It is reported by Bukhari that Hudaifa bin Yaman (ra) narrated, "The people used to ask Allah's Messenger about good, but I used to ask him about evil for fear that it might overtake me. Once I said, "O Allah's Messenger! We were in ignorance and in evil and Allah has bestowed upon us the present good; will there be any evil after this good?" He said, **نعم** "Yes." I asked, "Will there be good after that evil?" He (saaw) said, **نعم، وفيه دخن!** **"Yes, but it would be tainted with Dakhan (i.e. some evil)."** I asked, "What will its Dakhan be?" He (saaw) said, **قوم يهدون بغير هديي، تعرف منهم وتكر!** **"There will be some people who will guide (people) according to other than my guidance. You will see their actions and disapprove of them."** I said, "Will there be any evil after that good?" He (saaw) said, **نعم، دعاة على أبواب جهنم، من أجابهم إليها قذفوه فيها** **"Yes, there will be some people who will invite others to the doors of Hell, and whoever accepts their invitation to it will be thrown in it (by them)."** I said, "O Allah's Messenger (saaw)! Describe those people to us." He (saaw) said, **They will belong to us and speak our language."** I asked, "What do you order me to do if such a thing should take place in my life?" He (saaw) said, **Adhere to the group of Muslims and their Imam."** I asked, "If there is neither a group (of Muslims) nor a chief (what shall I do)?" He (saaw) said, **فاعتزل تلك الفرق كلها! ولو أن تعض بأصل شجرة حتى يدركك الموت وأنت على ذلك** **"Keep away from all**

those different sects, even if you had to bite (i.e. eat) the root of a tree, till you meet Allah while you are still in that state.”” This is an authentic hadith whose narrators are trustworthy, confirmatory and authorized in reporting ahadith. It is the strongest hadith in the subject in terms of chain and purity of its texts. Muslim also reported this with the same text and chain. It was also narrated by at-Tabarani in “Musnad As-Shamiyeen” amongst others.

What is to be noted from the wording **يكون بعدي أئمة، لا يهتدون بهادي، ولا يستنون بسنتي** “**There will be leaders after me who will not be led by my guidance and who will not adopt my Sunnah**” as came in the interrupted hadith of Imam Muslim, it was not reported in other narrations of the same hadith that confirm this narration. Instead, all the narrations say **تلتزم جماعة المسلمين وإمامهم** “**Adhere to the group of Muslims and their Imam.**” None has even a single letter describing the absence of leading by the guidance of RasulAllah (saaw) or not adopting his Sunnah or other descriptions, such as oppression and censure. What is apparent is that the Da’eef (ضعيف Weak) narration reported by Mamtur is mixed up between the hadith of Hudaifa and the ahadeeth of Ka’b bin Ujra and others, that were reported with similar wording in Authentic narrations. What is to be noted from the hadith of Ka’b bin Ujra for instance, as reported by Ahmad in his Musnad, Barraaz, Ibn Hibban in his Sahih, Al-Hakim in Mustadrik about knowing the Companions (ra): As narrated by Jabir bin Abdullah (rali) that Messenger of Allah (saaw) told Ka’b bin Ujra that, **أعذك الله يا كعب** “**O Ka’b, may Allah protect you from foolish leaders (Imarathu sufaha).**” He asked, “What are foolish leaders?” He (saaw) said, **أمرء يكونون بعدي لا يهدون بهديي، ولا يستنون بسنتي، فمن صدقهم بكذبهم، أو أعانهم على ظلمهم، فأولئك ليسوا مني ولست منهم، ولا يردون عليّ حوضي، ومن لم يصدقهم على كذبهم، ولم يعنهم على ظلمهم، فأولئك مني وأنا منهم، وسيردون عليّ حوضي.** يا كعب بن عجرة، الصوم جنة، والصدقة تطفئ

الخطيئة، والصلاة قربان- أو قال: برهان- يا كعب بن عجرة إنه لا يدخل الجنة لحم نبت من سحت أبداً، النار أولى به، يا كعب بن عجرة الناس غاديان، فمبتاع نفسه فمعتقها، أو Leaders who come after me, they will not lead with my guidance, they will not adopt my Sunnah. Whosoever believes in their lies and helps them in their wrongdoing is not of me, and I am not of him, and he will not come to me at the Cistern. Whoever does not believe their lies and does not help them in their wrongdoing, he is of me, and I am of him, and he will come to me at my Cistern. O Ka’b bin Ujra! Fasting is a shield, Charity extinguishes the sin, Salah (prayer) is sacrifice (قربان) -or clear evidence. O Ka’b bin Ujra! Flesh raised from the unlawful will never enter paradise and hell-fire is more appropriate for it. O Ka’b bin Ujra! People set forth in the morning and bought themselves to protect themselves (from hell-fire) or sell themselves into the peril.” Its chain is Hasan, graded as Sahih (صحيح Authentic) by Hakim and agreed upon by Dahabi. Al-Arnooth says in his commentary of Sahih Ibn Hibban “it is Sahih based on the condition of Muslim”. Therefore, this additional wording is Da’eef (ضعيف Weak) in terms of Sanad (سند Chain of Narration) and Munkarah (منكرة Denied) in terms of Matan (متن Text). The chain of this addition is interrupted and weak and its texts are contradicting with authentic texts and what was reported by Muslim without this addition. We also find this addition in other hadiths which says “...يستنون بغير سنتي” “who do not adopt my Sunnah”. However, these ahadeeth do not command to obey the rulers, rather they command to disobey them as in the hadith of Ka’b bin Ujra, which says, **فمن صدقهم بكذبهم، أو أعانهم على ظلمهم، فأولئك ليسوا مني** “**Whoever believes in their lies and helps them in their wrongdoing is not of me, and I am not of him, and he will not come to me at my Cistern (Houdh).**” Then, how can we understand all that came in the Sahih hadith of Muslim, besides from the addition? This Chain of Narration was brought by Muslim (rh) pursuant to what was said by an-Nawawi (rh).

However, he brought it to explain its reasoning. He stated in his first Sahih that he would mention some Ahadith to explain its reasoning and this hadith is one of those. It is inconceivable to think that Muslim (rh) missed the fact that Abu Salam did not hear from Hudaifa (rh). Imam Muslim stated his method in this in the introduction of his Sahih as: “As for the first category, we aspired to advance the report which is safer from defects than all others... thus when we examined reports of this description from the people, we also came across reports in whose chains were some who are not characterized with memorization and precision, such as those characterized before them...” Qadi Iyad and Imam Nawawi stated that Muslim adhered to this condition in his Sahih. This is regarding the explanation and clarification of the reasoning, as opposed to those who say that this was the intent he aspired to, before completing his purpose for the book. This was clarified by Imam Nawawi in his explanation of Sahih Muslim in the chapter, ‘Duration of Hajj.’ Mu’lami said in Al-Anwar ul-Kaashifa (الأنوار الكاشفة Exposed Illuminations) Page 230, “the approach of Muslim in his Sahih was that when he put forwarded agreed narrations in the sentence, he put forward the most authentic first. Sometimes there may be a summation or mistake in the latter narration, which the former narration clarifies.” Hence, Imam Muslim mentioned this hadith, which has this addition, to explain its repudiation and deviation and not to grade it as Sahih, particularly when the hadith is interrupted in transmission. Other narrations of this hadith were also reported by other people of Sunan and Musnad, with all of its narrations classified as Da’eef (Weak). These narrations are not strengthening one another.

Dr. Khalid Al-Hayyak has explained its defects in his research that was published on a website, under the title “Complete repudiation to the Addition ‘even if your back is flogged and your wealth is snatched, you must listen. (القطع بנקارة زيادة وإن ضرب ظهرك أخذ مالك فاسمع)

” (وَأَطَعُ)” This addition is deniable, since it undermines the principle of rejecting evil. This principle is what makes the Ummah as the best Ummah brought forwards to humankind. This addition also contradicts the Shari’ah of uprooting the oppression upon people. It is the Shari’ah that connects the corruption of nations with the existence of oppression. It is the Shari’ah that places the oppressed one who consent to oppression, in the same rank of the oppressor who practices it. Allah (swt) said, وَإِذْ يَتَحَاوُونَ فِي النَّارِ فَيَقُولُ الضُّعْفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُعْتَدُونَ عَنَّا نَصِيبًا مِنَ النَّارِ ۗ قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ “And [mention] when they will argue within the Fire, and the weak will say to those who had been arrogant, “Indeed, we were [only] your followers, so will you relieve us of a share of the Fire?” (47) Those who had been arrogant will say, “Indeed, all [of us] are in it. Indeed, Allah has judged between the servants.”” [Surah al-Ghafir 40:47-48]

Is it rational to say that Shari’ah has allowed this, whilst RasulAllah (saaw) said, إِنَّ النَّاسَ إِذَا رَأَوْا الظَّالِمَ فَلَمْ يَأْخُذُوا عَلَى يَدَيْهِ أُوَشِّكُ أَنْ يَعْمَهُمُ اللَّهُ بِعِقَابٍ مِنْهُ “When the people see the wrongdoer and they do not take him by the hand, then soon Allah shall envelope you in a punishment from him.” [Tirmidhi]?! There is no wonder that the Ummah has been humiliated for centuries. And where is the understanding of the best Companions and purest family of RasulAllah (saaw) who did not listen and obey the command of usurpers, as had been done by Abdullah bin Zubair and the grandson of the Prophet (saaw), Hussein (ra)?!. Instead, they rebelled and fought against them, an action which they drew as an ideal to defend the Revelation of Allah and his Shari’ah. What about the saying of Abu Bakr (ra) أطيعوني ما أطعت الله فيكم، فإن عصيته فلا طاعة لي “Obey me as long as I obey Allah over you. If I disobey him, then do not obey me” and the saying of Umar (ra) to the people when he was given pledge of allegiance for Khilafah where he ordered the people to

straighten him if they see in him of crookedness? This is because the first generation of Islam understood the Deen in its pure form. Salman al-Farsi (ra) stood up to confront Umar bin al-Khattab (ra), asking about the clothes he wore, “Where did you get those from? Otherwise we will not listen to you and we will not obey you.” Abu Dharr (ra) confronted Uthman (ra) several times. Abdullah bin Amr (ra), as reported in Sahih Muslim, gathered his men, weaponry and battalion from his men to confront the Wali of Muawiya in Taif (his brother, Anbasa bin Abu Sufyan), when he came to know that Muawiya wanted to entrench in his land. Khalid bin Al-Aas came to know of the matter and travelled from Makkah to Taif. He then went to Abdullah bin Amr bin Al-Aas and started advising him to be peaceful and surrender to Anbasa, since he was a man of authority and his brother was the general Sultan, i.e. ruler of authority. Abdullah bin Amr (ra) replied, “Are you not aware that the Messenger of Allah (saaw) said: **“He who died in protecting his property is a martyr.”**”

After all I say that for the sake of imposing the soundness of this controversial addition, they do not understand the intent, which is the obeying of the just Muslim ruler and being patient over him. If we abide by the usuli principles **الجمع أولى من الترجيح** “combining is more appropriate than outweighing” and **إعمال الدليلين أولى من إهمال أحدهما** “Acting upon two evidences is more appropriate than neglecting one of them,” we can interpret this notation as follows, It is not invalid to seize your wealth, if it is lawfully, and flog your back, if it is as a punishment, as stated by Ibn Hazam in his “al-Fasl fe al-Melal wa al-Ahwaa wa al-Nahl.”

As for what is ordered by RasulAllah (saaw) to be patient on seizing the wealth and flogging the back, there is no doubt that this is only when Imam takes it rightfully and there is no doubt that we should be patient in such a case. If he takes it unlawfully, may Allah prehend us from thinking that RasulAllah

(saaw) has ordered patience in that case. This is clear from the saying of Allah (swt) **وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ** **“And cooperate in righteousness and piety, but do not cooperate in sin and aggression.”** [Surah al-Maida 5:2] This meaning was emphasized by the hadith of Ibn Hibban in which RasulAllah (saaw) restricts the command of being silent over flogging the back, only to the lawful and not in Ma’siyyah (معصية Disobedience). As reported by Ibn Hibban, Ubada bin Samit narrated that the Messenger of Allah (saaw) said “O Ubada”, I replied “At your service (O Messenger of Allah) ” He (saaw) said, **اسمع وأطع في عسرك ويسرك، ومكرهك، وأثرة عليك، وإن أكلوا مالك، وضربوا** **“Listen and obey (the ruler) in prosperity and adversity, whether you are unwilling, or when someone is given undue preference over you, or when they eat your wealth, or when they lash your back except when they order you explicitly to disobey Allah.”** This means there is no obedience in sin.

The expression, **لا يستنون بسنتي** **“They will not adopt my Sunnah”** denotes that Fiqh (Evil doing) is restricted to rulers alone and not to the system by which they rule. The wording **تسمع وتطيع للأمر، وإن ضرب ظهرك، وأخذ مالك** **“You will listen and obey the leader even if he flogs your back and takes your wealth”** contradicts explicitly with the understanding “if he rules you with Kufr.” A person would be patient if the ruler forbids him some of his rights and he may forgive when some actions turn out against his interest, such as when the ruler was hasty in judgment, without the person being able to forward his argument and defend himself in a good manner. In this case, we say to him to be patient and obedient. However, it is not acceptable for us to be silent when we see the ruler who suspends the Shari’ah of Allah (swt), allies with His (swt) enemies and rule us by kufr systems.

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Multilateralism is an attack on State Sovereignty and Contradicts Islam

Engineer Moez, Pakistan

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Multilateralism as an idea envisaged coordinating national policies of multiple states in a manner which would at least in theory establish a global governance which would benefit all states. Through multilateral institutions, nations would try to interpret their interests in a way which would align more closely with interests of other states, thus a more consensus based global governance would emerge which would help collectively improve the conditions of all states. This idea was promoted in opposition to the concept of bilateral treaties which was the dominant norm in the world, where states saw more flexibility and benefit in basing their foreign policy in more individualistic and specific context based relations with other individual states rather than basing their foreign policy on a more broader global consensus on how foreign policy should be conducted. Thus for Multilateralism to work consensus is a must. And here is Multilateralism's first conflict with national sovereignty. By its very nature Multilateralism demands that states subscribing to it must give up their flexibility in defining their national interests and increasingly seek to interpret their interests in a manner which conforms to the established global consensus. In other words states choose to give up some

By its very nature Multilateralism demands that states subscribing to it must give up their flexibility in defining their national interests and increasingly seek to interpret their interests in a manner which conforms to the established global consensus. In other words states choose to give up some of their sovereignty in defining their national interests for the sake of keeping the global consensus intact. This has major cultural, social and political consequences for the states involved.

of their sovereignty in defining their national interests for the sake of keeping the global consensus intact. This has major cultural, social and political consequences for the states involved.

A global consensus thus forms the heart of multilateral governance and the obvious question which emerges from this is how such a consensus would be reached on varied issues of global and national importance. It was for this purpose that the great powers established the modern multilateral institutions which were conceived as institutions where global consensus on how to run the world's affairs would be forged. The IMF was conceived as an institution which would help global trade by maintaining monetary stability throughout the globe. The World Bank was conceived as an institution which would pursue a developmental agenda throughout the globe and the United Nations was established as an institution which would help address political disputes around the globe.

However the term consensus here is misleading. It suggests genuine engagement and an inclusive process of participation by all states.

Nothing can be further from the truth. As the decision making structures of these multilateral institutions reveal, the term consensus when it is used in the context of Multilateralism actually means the consensus

which is a function of and which reflects the global power hierarchy. As an example, the voting quota in the IMF reflects the size of the economy of the member state as well as its financial contribution to the Fund which effectively gives the US the sole veto in the IMF decision making process, the US being the largest economy in the world and the Fund's biggest contributor of financial resources. Similarly the UN has its veto wielding members which reflect the political clout and influence of the great powers of our time.

Thus Multilateralism is less a tool for developing global consensus organically and more a tool and a platform for great powers to promote and implement an established consensus of the great powers with regards to global governance and management of the world's affairs. This is aptly reflected in the qualitative nature of the world order which was established after the Second World War. The post-World War II order is often referred to as the liberal world order because its ideals were derived from the Western civilization although at the time of the establishment of this new order alternative and competing ideologies to Western Civilization were present. This furthers our understanding of Multilateralism as a hegemonic cultural project of the Western Civilization where multilateral institutions were used as platforms to promote Western conceptions of politics, economics and how human societies should be organized. This helped the West internationalize its ideals and through Multilateralism states were increasingly

forced to interpret their national interests in accordance with a global consensus which was exclusively shaped by Western culture and ideals and Western conceptions of national interest. This gave Western states, especially America, stupendous power and influence over the actions of other states because now majority of the states across the globe were viewing their national interests interlinked with a global consensus which they dared not violate.

Multilateralism is often viewed as a political phenomenon limited to political actions. While Multilateralism seeks to shape actions of a state according to a certain consensus and hence constitutes political actions it is as much a cultural phenomenon as it is a political phenomenon. This is yet another attack of Multilateralism on sovereignty of states and societies where Multilateralism seeks to reject all interpretations of national interest which are rooted in cultures other than the Western culture. This is most vividly visible in the blasphemy issue which is increasingly seen by religious societies from the prism of religious sanctities while the West tends to see it exclusively as an issue of free speech and through multiple multilateral institutions has tried to push its viewpoint of "free speech" as the standard for dealing with all blasphemy related cases around the globe. Multilateralism thus assaults native or original cultures of different states arguing for their delineation and divorce from the policy making process of the state hence robbing societies from their right and their

Multilateralism seeks to reject all interpretations of national interest which are rooted in cultures other than the Western culture. This is most vividly visible in the blasphemy issue which is increasingly seen by religious societies from the prism of religious sanctities while the West tends to see it exclusively as an issue of free speech and through multiple multilateral institutions has tried to push its viewpoint of "free speech" as the standard for dealing with all blasphemy related cases around the globe.

sovereignty to define their national interests in the light of their own culture.

Consider the case of Pakistan's current program with the IMF. IMF's prescriptions for Pakistan and the developing world generally, are a set of policy instruments which are rooted in the neo-liberal economic viewpoint of free markets being the ultimate tool of development. From debt management to exchange rates and from the power sector to agriculture, this viewpoint holds that market mechanism is the most efficient manner of resource allocation in any sector of the economy and the only developmental path available for emerging economies is to liberalize their economies by introducing market based reforms. This easily qualifies as an ideological position of the capitalist elite on both sides of the Atlantic Ocean, primarily the UK and the US, and is often referred to as the infamous "Washington Consensus". However IMF as a multilateral institution has imposed the policy instruments of the Washington Consensus on Pakistan which is a Muslim majority country and whose Islamic culture strongly opposes much of the policy recommendations imposed by the IMF. Thus IMF insists on managing Pakistan's economy according to a viewpoint which contradicts the beliefs and ideals of the Pakistani masses. Consider the very strong rejection of interest based loans in Islam and the widespread realization in Pakistan that

IMF insists on managing Pakistan's economy according to a viewpoint which contradicts the beliefs and ideals of the Pakistani masses. Consider the very strong rejection of interest based loans in Islam and the widespread realization in Pakistan that domestic and foreign interest based loans have caused Pakistan to enter in to a debt trap and the IMF only seeks to protect Pakistan's creditors. Yet Multilateralism has strongly armed the Pakistani State in to accepting policy recommendations which are in contradiction to the beliefs held by many in the Pakistani society.

domestic and foreign interest based loans have caused Pakistan to enter in to a debt trap and the IMF only seeks to protect Pakistan's creditors. This realization coupled with a strong cultural conviction that Islam prohibits interest based loans for private and public sector financing needs has created a powerful opposition to the IMF program within Pakistan. Yet Multilateralism has strong armed the Pakistani State in to accepting policy recommendations which are in contradiction to the beliefs held by many in the Pakistani society. This is Multilateralism's most vicious attack on sovereignty because here Multilateralism weakens the natural link and bond between the masses and the State where it insists that the State adopts policies based on concepts, convictions and criterions held by the global elite instead of those which are held by the masses, effectively depriving the masses of control over their own affairs.

Pakistan's recent program with the IMF and its troubles with the Financial Action Task Force, the global anti-money laundering watchdog, exposes yet another aspect of Multilateralism. Its coercive nature. Although the IMF was established as an institute which would help promote monetary stability across the globe, it has

now primarily assumed the central role of the gatekeeper of capital markets for most of the developing world. In cahoots with international credit rating agencies and other multilateral institutions like the World Bank

and the Asian Development Bank, a no confidence certificate from the IMF about a country's economic and financial management effectively means reducing this country's access to international capital and major obstacles being created for its international trade. Such a coercive approach in most cases results in the vulnerable country capitulating to Multilateralism which categorically demands abdication of economic sovereignty to multilateral institutions, thereby handing over economic management of the country to these institutions. Over the past few decades Multilateralism has adopted explicitly coercive tools like economic, military and diplomatic sanctions which are often used by the great powers to further their interests but are implemented in the name of the global community. It is this coercive nature of Multilateralism which is often alternatively referred to as neo-colonialism of which Multilateralism is the most potent tool.

Islam explicitly rejects Multilateralism for what it is, an attack on sovereignty. Allah (swt) has not allowed Muslims to submit to an authority other than that of Islam. Allah says in the Quran: ﴿وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا﴾ **“And never will Allah grant to the disbelievers a way (to triumph) over the believers”** [Surah An-Nisa 4:141]. Thus Islam prohibits Muslims from entering institutions and arrangements where others have sovereignty over their

affairs or where Muslims have to share sovereignty with other nations. Moreover Islam has a thoroughly ideological viewpoint towards sovereignty. Islam not only requires

Thus Islam prohibits Muslims from entering institutions and arrangements where others have sovereignty over their affairs or where Muslims have to share sovereignty with other nations. Moreover Islam has a thoroughly ideological viewpoint towards sovereignty. Islam not only requires that the affairs of Muslims are managed exclusively by Muslim rulers, meaning that only Muslims can assume ruling positions in the State, Islam also requires that ruling be done only on the basis of what was revealed by Allah (swt), thus giving authority to Muslims but sovereignty to Shariah.

that the affairs of Muslims are managed exclusively by Muslim rulers, meaning that only Muslims can assume ruling positions in the State, Islam also requires that ruling be done only on the basis of what was revealed by Allah (swt), thus giving authority to Muslims but sovereignty to Shariah. Allah says in the Quran: ﴿أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا﴾ **“Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgment (in their disputes) to the Taghut (false judges, etc.) while they have been ordered to reject them. But Shaitan (Satan) wishes to lead them far astray.”** [Surah An-Nisa 4: 60]. Thus Islam presents a uniquely different concept of sovereignty from that of the West and other nations. While the West places sovereignty in the will of the masses which is practically realized and practiced through representative institutions like the parliament, Islam rests sovereignty with divine law which is practically

realized by the Khaleefah having no choice but to implement only divine law as the law of the State. Such an ideological approach

towards sovereignty has a restrictive effect on the Islamic State's conduct in managing its citizens' affairs. Even without sharing authority with foreign states or institutions or without submitting to foreign authority, the Islamic State's conception of sovereignty is not realized unless it ensures that it rules exclusively by Islam. This makes Islam and Islamic State an even fiercer enemy of Multilateralism for Islam's issue with Multilateralism is not just loss of political control of its affairs to other states or multilateral institutions rather Islam also staunchly rejects any international consensus based on ideals, values or solutions derived from other than Islam. This does not mean that the Islamic State rejects or does not find international consensus useful. Rather it approaches this consensus from a totally different angle. Instead of trying to interpret its interests according to the established international consensus and thus submitting to it, the Islamic State tries to shape it according to Islam. Wary of not establishing an authority over the Islamic State at the global level, the Khilafah therefore seeks to conduct foreign policy and establish relations with other states based on the more flexible approach of bilateral treaties which are specific and do not violate the restrictions which Islam imposes on the Khilafah State in conduct of its relations with other states.

There is another concern from Islam's perspective to supra national institutions. The

purpose of the Khilafah State's foreign policy is to carry Islam's message to all of mankind. The Khilafah State achieves this objective through inviting foreign societies to the

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message of Islam by annexing these societies to the authority of the State, thereby giving these foreign societies a wholesome experience of living under the authority of Islam and judging the truthfulness of the Islamic message via experience as well as intellectual inquiry. Any supra-national institution thus acts as a hindrance to Islam's core foreign policy objective of inviting mankind to the message of Islam by bringing foreign societies under the authority of Islam. For such an institution would legitimize the existing state structures prevalent in the world today and the Khilafah State's participation in any such supra-national institution would only add to their legitimacy whereas the policy of annexing new areas to the Khilafah State requires that all such state structures and authorities established on non-Islamic basis are robbed off legitimacy not just internationally but also domestically. Here again Islam charts a totally different approach to Multilateralism which although weakens national sovereignty but commits itself to protection of Westphalian sovereignty.

Islam's view of a world order is based on organizing the affairs of mankind by submitting them

to a single authority. The world witnessed the stupendous success of this model for centuries when the authority of the Khilafah State

reached three continents and a diverse and large population was governed by shariah law. This continuity of policy and superiority of Islamic solutions collectively improved the lives of millions of people and imbued a sense of tranquility and fairness amongst vast populations of the globe. As opposed to Multilateralism which seeks to manage global governance across multiple jurisdictions through a complex system of coercion and compromise with increasingly weak outcomes, Islam's model of submitting human affairs to a single authority is more effective and powerful in producing desired outcomes and effective global governance. It is this superior model of domestic and global governance which the Muslims must adhere to, call for and strive to implement to achieve success in the Dunya and the Akhirah.

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

**“Should not He Who has created know?
And He is the Most Kind and Courteous (to
His slaves) All-Aware (of everything).”
[Surah Al-Mulk 67: 14] ■**

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opinion page of Guardian was this: Globalization is dead, white supremacy has won.

Some critics of capitalistic system consider President Trump's trade measures as a failure and retreat of capitalistic ideology. However, because in a capitalistic ideology attaining benefit is the basic scale therefore there is always some room for a compromise in capitalistic ideology and capitalistic ideology increase its life by such compromises and its complete failure does not get established. The capitalistic ideology would be completely destroyed and thrown in the dustbin of history until, a strong state challenges that ideology

on the basis of a strong ideology. China cannot be that state because now it is also a protector of this capitalistic ideology especially its economic concepts. It is only Islam that has this ideology that wants to arrange the whole world in an entirely different order and it has an alternate and comprehensive concepts regarding international politics and laws. ■

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Grant the Nussrah (Material Support) now for the re-establishment of the Khilafah (Caliphate) on the Method of the Prophethood to make all that possible. It's your time to raise the flag of the Khilafah in Srinagar, having sought victory and martyrdom on the way. Allah (swt) said, ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلِيَجِدُوا فِيكُمْ غِلْظَةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ﴾ **“O you who believe! Fight the Unbelievers who gird you about, and let them find firmness in you: and know that Allah is with those who fear Him.”** [Surah at-Tawbah 9: 123] ■

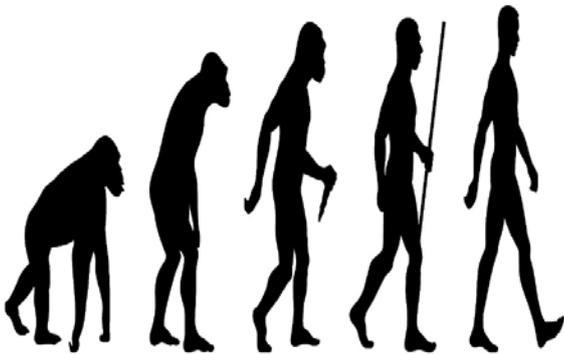
**Media Office of Hizb ut Tahrir
Wilayah Pakistan**

The history of white supremacy and Trump notion of “America first”

Usman Adil

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

On 3rd July there was another white supremacist attack in which 22 people were killed and more than two dozen were injured. This incident occurred at a superstore in Texas state where a large number of Hispanics resides. A week ago, there was one similar incident that occurred in which three people were killed. Whereas, in March 2019, there was an attack in a mosque in New Zealand where 51 people became victim of this white supremacy. These incidences indicate a surge in white supremacist emotions in western countries.



As per white supremacist concept, the white race is superior over all other races because of their skin color and they have the right to overpower all other human races. This is not a new concept in fact this concept is prevalent among European nations since last three centuries. Even the West has tried to justify this concept on the basis of science. When Darwin gave this idea, regarding human evolution, that humans are the evolved form of animals as a result they categorized people of black race as those more similar to animals and hence below the white race in this ladder of human evolution. It is also being said that people of negro race have smaller brain and

narrower blood veins that causes them to be naturally lazy and barbaric tendencies; this is how they tried to prove them less civilized. This view of white race being superior has been exploited by colonialist powers as a reason for slave trade. These slaves were being captured from different areas in Africa and were being sold in America and Europe, where they were forced to do laborious work so that these nations could undertake low cost manufacturing and maximize their profit. When these black Africans tried running away to get rid of this naked injustice then it was labelled as a mental illness, rather than considering it a reaction to cruelty. In 1851 Samuel A. Cartwright, an American doctor, presented a report to Medical Association of Louisiana in which he explained that the black slaves who try to escape take this step as a result of a mental illness and labelled it Drapetomania. In 1937 Britain’s prime minister Winston Churchill said, in front of Palestine’s Royal Commission “I do not admit for instance, that a great wrong has been done to the Red Indians of America or the black people of Australia. I do not admit that a wrong has been done to these people by the fact that a stronger race, a higher-grade race, a more worldly wise race to put it that way, has come in and taken their place”.

Indeed, a Muslim who believes and carries the great viewpoints of Islam will not only find such statements obnoxious but detestable because Islam destroys all the differences and discrimination based on color and race. It was Islam that gave an Abyssinian black slave Hazrat Bilal (RA) the honor to get up on the roof of the world’s most sacred place the Holy Ka’bah to give adhan. At the time of Hajjatul Wida, Holy Prophet (PBUH) said to the largest gathering of His (PBUH) followers:

Usman Adil: The history of white supremacy and Trump notion of “America first”

يا أيها الناس ألا إن ربكم واحد وإن أباكم واحد ألا لا فضل لعربي على أعجمي ولا لعجمي على عربي ولا لأحمر على أسود ولا أسود على أحمر إلا بالتقوى

“O people! Know that your Lord (Allah) is one and you have the same father [Hazrat Adam (AS)]. Know that an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also, a white has no superiority over black nor a black has any superiority over white except by piety (taqwa) and good action.” (Masnad Ahmed)

Fourteen centuries ago, Islam ended all distinctions based on color and race whereas Europe formally band it as late as 19th century. Britain in 1833 while America in 1865 announced a relief for black people by legal restrictions on slavery, but the discrimination on the basis of color and race runs in western society like blood in a body; it exists and has never ended. Anyone living in the west can feel this discrimination clearly.

In the past white supremacy was used for colonization while today Trump is using it to strengthen the policy of “America first”. Trump and his says that China and Russia are exploiting Liberal World Order especially free trade and globalization and hurting the American interest, China is particularly in focus who is the foremost competitor of America. Therefore it is imperative for America to stay as sole super power to change these policies.

Although it was the America in the past who promoted free trade policy and through this

policy pressurized emerging economies to weaken the state control over economy, so that America could benefit from these economies. America also employed free trade policy to transform Chinese economy from socialist model to capitalistic model. However at this time when China has become much stronger than the past, to an extent that its

GDP has crossed that of America, free trade with China is not in the benefit of America, whose balance is badly in favor of China. In 2018 Chinese export to America worth 557 billion dollars while America was able to export good worth 179 billion dollar only to China. The policy of containing the regional influence of China is also failing. While on the other hand the budgetary deficit of America has increased phenomenally due to costly wars of Iraq and Afghanistan. In Feb 2018 the Pentagon published the new National Security Strategy in which it was explained that the competition between great powers is the focus of national security. Important conclusion of the report was: **“The central challenge to US prosperity and security is the re-emergence of long-term, strategic competition by what the National Security Strategy classifies as revisionist powers. It is increasingly clear that China and Russia want to**

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shape a world consistent with their authoritarian model—gaining veto authority over other nations’ economic, diplomatic, and security decisions. Long-term strategic competitions with China and Russia are the principal priorities for the

Department, and require both increased and sustained investment, because of the magnitude of the threats they pose to US security and prosperity today, and the potential for those threats to increase in the future. The National Defence Strategy has indicated that the world is now shifting from the model of alliances between world powers to open struggle and competition between powers, i.e the pre-second world war situation where difference powers used to openly compete with each other. Hence we could see that today Trump is renegotiating contracts and agreements with not only China but also South America and Europe. The free trade agreement with North America (NAFTA) has now become United States-Mexico-Canada Agreement, America is continuously increasing embargoes on Chinese Imports and America view NATO alliance with Europe as an economic burden. All of this is against their free trade, multi-dimensional and globalization policy. However Trump consider these initiative necessary for the national interest of America.

In 1980, America sifted the manufacturing plants outside America on a big scale. American policy makers considered that it was better for the American economy since the cost of manufacturing was markedly high due to strong dollar, which made the products of America less

American companies shifted their manufacturing projects outside America to get cheap labor and reduce production cost. In other words what was accomplished by black African slaves in 18th and 19th century i.e production of cheaper goods by cheap labour, globalization policy accomplished the same purpose in the age of 20th century neo-colonialism. However as a result many (non-critical) jobs shifted to third world. While the policy of free trade and soft visa policy resulted in a rapid rise in the number of immigrants in order to get the services jobs within America.

competitive in the market. American companies shifted their manufacturing projects outside America to get cheap labor and reduce production cost. In other words what was accomplished by black African slaves in 18th and 19th century i.e production of cheaper goods by cheap labour, globalization policy accomplished the same purpose in the age of 20th century neo-colonialism. However as a result many (non-critical) jobs shifted to third world. While the policy of free trade and soft visa policy resulted in a rapid rise in the number of immigrants in order to get the services jobs within America. White supremacist highlight this issue, they think that non-white races are exploiting what was the right of white Americans, and it needs to be corrected. To an extent that the extreme right-wing nationalists see immigrants and refugees as invaders and an existential threat to the white race. On this basis they are against globalization and the current policy of American is also opposite in direction to globalization. In this way the white supremacy and “America first” intermingle with each other and strengthen each other. Just for the sake of reminder on the very next day of American elections in nov 2016, when the majority of Trump had become clear, the heading on the

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Dr Reza Baqir and Dr Abdul Hafeez Shaikh Pakistan's Economic Hit Men

Khalid Salahuddin

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The CV's of Pakistan's Governor of State Bank of Pakistan and Finance Minister speak volumes about their western credentials. Both have degrees from supposedly prestigious institutions, and have worked in many developed countries. And yet, beyond their research publications, one has the right to ask exactly which developing countries have they transformed into developed countries?

Further, which developing countries have they set on the path to developed countries? Their real acumen, or lack of it, can be measured against the policies that they advocate and the context in which they apply.

In simple terms, Pakistan faces a shortage of a single commodity – dollars. Whatever the state of our macroeconomics, we need dollars to pay for the imports that we are consuming, as we cannot print them. These can only come from exporting to earn dollars. It's a very simple equation. Hence, evaluating the success of the policies advocated by these two gentlemen is not difficult.

First, the budget is primarily designed to balance the fiscal deficit, that is, our internal revenues versus expenditures. So how can increasing the tax burden on the rupee paying individuals generate dollars? Or put another way, by collecting more rupees how will the government then generate dollars to pay for the imports?

Second, how do increasing taxes and utility costs help the exporting industry generate more dollars? These policies increase the basic production costs and will make the exports less competitive. So how will the shortage of dollars be met by this policy? This is aside from discussing the domestic implications on unemployment and inflation.

Finally, the exports naturally generate dollars for us. From published data, at least 50% of our exports are to western developed countries. Hence, our growth in exports is dependent on the economies of developed countries.

Early last week, the entire German government bond yield curve turned negative for the first time which means that investors will pay the German government to hold their bonds, effectively losing money on their investment. Reuters reported that factory activity slowed in the United States, Europe and Asia last month as an escalating trade war between Washington and Beijing increased worries of a global economic downturn. The U.S.-China trade war, reduced car sales and Britain's European Union exit took their toll on manufacturing activity last month. The risk of a US growth slowdown has become more acute now that the stimulus from the 2017 tax legislation has run its course. In a statement on August 5, 2019, Larry Summers, who presided over the 2008 financial crash that brought the world economy to its knees stated "We may well be at the most dangerous financial moment since the 2009 Financial Crisis with current developments between the US and China".

So if over 50% of our exports are to developed countries, who are expected to go into recession with an associated contraction in the economy, our costs of production for exports are increased by government policy, how will we earn the dollars our dynamic duo, Reza Baqir and Abdul Hafeez Shaikh, have agreed to pay the IMF over the next three years? Or is the game more sinister where, there is no intention of developing an industrial base to export goods so that we become forever dependent on the IMF? Either our dynamic duo is dumb or devious, but they are economic hit men indeed, but for the IMF, not for Pakistan. ■

The Executive Arm

Engineer Moez

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The State is an executive institution. What this means is that it is supposed to take actions.

The essence of the State is that it takes action on behalf of the society. So the State is an agent of the society. For obvious reasons the society needs agency in collective action. The society is composed of many individuals and there would be chaos if everyone starts acting as a representative of the broader society. Different individuals may see the society's interest in different ways. Different subgroups within the society may see society's interests in different ways. Such a difference can emerge from selfish concerns of individuals and subgroups involved and such a difference may genuinely exist with benevolent intentions. Whatever the case may be, the State solves this problem. It represents the society in action. That is the very nature of the State. Executive. Action. What this means is that the State implements a broader consensus of the society as to how it should be governed. This is where all the debates about narratives, shaping public opinion, developing a consensus and discussions about public good become relevant. Different individuals and subgroups try to convince the whole society as to what are its interests. Eventually a

The State is an executive institution. What this means is that it is supposed to take actions. The essence of the State is that it takes action on behalf of the society. So the State is an agent of the society. For obvious reasons the society needs agency in collective action. The society is composed of many individuals and there would be chaos if everyone starts acting as a representative of the broader society.

consensus emerges. And the State implements it. This is what the State is. Executive. Action. Politics is the taking care of the affairs of the Ummah. It is done verbally and practically (meaning through actions). It is done verbally

by individuals, where they express their opinion about what the interest of the Ummah is and how will it be safeguarded. It is also done verbally by political parties which again express their opinion about what the interest of the Ummah is and how it should be safeguarded. In both cases this verbal mode of doing politics has the same audience. The State. Because it is the agent which acts on behalf of the society. It is the executive. The action arm of the society. The State however does do verbal politics. In certain situations it expresses its opinion and intentions on how it intends to manage the affairs of the Ummah or what is the thinking of rulers on managing the affairs of the Ummah. However these are seen as words which may be translated in to actions in the future because the State is the executive, the action arm of the society. So verbal politics from the State is different from verbal politics of individuals and political parties. The words coming out of officials of the State are seen or interpreted as

being backed by action or to be converted in to action soon. So for all practical purposes the State is the executive and the action arm of the society.

The Pakistani government's policy on

Kashmir after India's annexation of occupied Kashmir is shocking. Condemnations of Indian actions by Pakistani State without any threat of action is the State doing verbal politics when it really should be doing action politics. A verbal condemnation by a State means nothing if that condemnation is not seen as being backed by action. It has zero value. And this is the problem with the Pakistani State. By its nature it is a colonial State. It was not designed by the British colonialists to represent the local society. Therefore it does not take action to protect the interests of Muslims of Pakistan when required. It starts acting like an individual or a political party doing verbal politics when it should be acting like a State, executive, action arm of the society. On the other hand this very State resorts to what it is, an executive, when it comes to protecting the interests of foreign powers. So verbal politics on Kashmir by the State actually means that the State does not want to do anything on Kashmir because the State does not do moral lecturing, it takes actions.

Verbal politics is not done by individuals or political parties for the sake of it. Verbal politics has a goal.

Verbal politics is aimed at the action arm of

the society. The State. So individuals and political parties have an audience, the State. In other words individuals and political parties try to shape the actions of the state and incite it or motivate it in to action. This is how the state society relationship works. Verbal politics done for the sake of shaping the action of the State, the State taking action on behalf of the society.

India has annexed Kashmir by force and nothing other than force would reverse the Indian occupation. What Pakistan's politicians don't tell us is that dialogue or negotiations on Kashmir means leaving claim on some part of Kashmir. As dialogue between states is aimed at compromising on interests. Islam does not permit us, Muslims, to abandon our fellow Muslims in face of tyranny or to negotiate away Muslim land in dialogue with Kuffar.

The only solution to the Kashmir issue is liberating it from Indian occupation by Jihad through Pakistan's Armed Forces. We as individuals or members and supporters of political platforms are therefore duty bound to do verbal politics by urging Pakistan's Armed Forces to mobilize in support of their brothers and sisters in #Kashmir. And let us account and force the State to do what it should do. Actions, nor moral lecturing. ■

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Let the Lions of Pakistan's Armed Forces Break Modi's Fragile Grip over the Pure Muslim Lands of Occupied Kashmir, Raising the Flag of the Khilafah over Srinagar!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

O Muslims of Pakistan, the Pure, the Good!

Like the Jewish entity in the West, the Hindu State undertook steps to strengthen its hold over that which it has no right over, the pure Muslim Lands of Kashmir, that have been irrigated for decades by the blessed blood of martyrs. On 5 August 2019, the Hindu State revoked Kashmir's special autonomy through a rushed presidential decree, whilst deploying additional troops, cutting local communications, targeting areas of strong resistance and opening the doors for Hindu settlements, through revoking Articles 35-A and 370 of the Indian Constitution. Thus, under the watchful eyes and close supervision of the Western colonialist powers, the Hindu State actively changed the ground reality in Occupied Kashmir, to secure Hindu domination by following the lowly tactics of the Jewish entity in Palestine. Indeed, the Hindu State has confirmed that scheming and deception flows in the veins of the Hindu mushrikeen ruling elite, who are foremost in enmity to the Muslims. Allah (swt) said, **﴿لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِّلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا﴾** “You will surely find the most intense of the people in animosity toward the believers [to be] the Jews and the mushrikeen.” [Surah al-Maidah 5:82].

O Muslims of Pakistan, the Pure, the Good!

The Hindu State consolidated its grip over our inviolable sanctity, after the frailty of its grip became evident in recent years, through the huge popular uprising in Occupied Kashmir, which was renewed with vigour

after the martyrdom of the youthful commander, Burhan Wani, may Allah (swt) raise him in al-Firdaus. The Hindu State consolidated its grip, even though its armed forces are demoralized by facing men who do not fear death but readily embrace martyrdom, whilst its own troops are crippled by the Hindu caste system and bigotry, which even drives some of them to suicide or mental illness. And the Hindu State consolidated its grip over Kashmir, even though the fragility of the Hindu State occupation became even more apparent during the small, controlled and restrained strike by the powerful limbs of our armed forces earlier this year, after Modi's miscalculation in mischievous incursion into the sanctity of the air space of Pakistan, the Pure, the Good. Indeed, depending on Allah (swt) Alone for victory, our lions sent the cowardly Hindu forces scurrying into disarray and struck fear within them, which prevails until now.

As for the rulers of Pakistan, like the spineless Arab rulers in the Middle East, rather than healing the heart of the believers by responding to military force with military force immediately, well before the occupier consolidated his grip, they made way for and firmed the path for strengthening that violating grip. And the Bajwa-Imran regime did so because it obeyed the commands of its master, the arrogant tyrant, Trump, whilst flagrantly violating the commands of our Lord and Master of all the Worlds, Allah (swt). Thus, the lowly regime derogatorily denounced the blessed, principled armed resistance in Occupied Kashmir as

“terrorism,” which was music to the ears of the Hindu tyrant, Modi, even though Allah (swt) commanded, **﴿وَأَقْتُلُوهُمْ حَيْثُ تَقَفْتُمُوهُمْ﴾** **“And slay them Wherever you catch them, and turn them out from where they have turned you out”** [Surah al-Baqarah 2:191]. Thus, the despicable regime starved the noble mujahideen in Kashmir of essential financial support for preparations of their armed force, by prostrating before the demands of the Western colonialists to curb “terror funding”, even though Allah (swt) commanded, **﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهَبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ﴾** **“Make ready against them all you can of force including steeds of war, to cast terror into the hearts of your enemy and the enemy of Allah and besides those whom you do not know but Allah knows.”** [Surah Al-Anfal 8:60]. And instead of launching the lions of our armed forces in a jaw-breaking response to Modi's repeated violations of the Line of Control, including relentless mortar fire and horrendous cluster bombs, the treacherous Bajwa-Imran regime ordered their restraint, sent repeated appeals to Modi for peace and even asked the arrogant tyrant, Trump, to mediate, even though Allah (swt) said, **﴿فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلْمِ وَأَنْتُمْ الْأَعْلَوْنَ وَاللَّهُ﴾** **“Be not weary and faint-hearted, crying for peace, when you are the uppermost: for Allah is with you, and will never put you in loss for your (good) deeds.”** [Surah Muhammad 47:35].

O Lions of Pakistan's Armed Forces!

The One who holds your souls in His Hands and will place the souls of martyrs in the birds of Jannah that circulate His Throne, He (swt), declared, **﴿وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ﴾** **وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانَ الَّذِينَ يَقُولُونَ** **“And what is wrong with you that you fight not in the Cause of Allah, and for those weak and oppressed among men, women, and children, whose cry is: Our Lord! Rescue us from this town whose people are oppressors.”** [Surah An-Nisa'a 4:75]. And the only military commander upon whose

methodology you must now march, RasuAllah (saw) declared, **﴿مَا تَرَكَ قَوْمَ الْجِهَادِ إِلَّا ذُلًّا﴾** **“No people abandon Jihad except that they are humiliated.”** [Ahmad]. So, which of your blessed battalions will be the first to raise the loud Takbeer signalling victory in Srinagar and an end to Modi's plan for Hindu dominance of our valley?

Grant the Nussrah (Material Support) now for the re-establishment of the Khilafah (Caliphate) on the Method of the Prophethood to install rulers that will lead to victory by ruling by all that Allah (swt) has revealed. Our Khilafah alone will seal the Indian High Commission, expelling its staff and mobilize our armed forces for military action over Occupied Kashmir. Our Khilafah alone will inspire the Muslims to sacrifice and strive, emptying their houses and tolerating the cries of hunger of their offspring, to fuel the war effort for the pleasure of Allah (swt). It alone will deploy nuclear weapons to deter any expansion of the war theatre beyond Occupied Kashmir. It alone will actively arm the Muslims of Occupied Kashmir and urgently train the willing, noble youth of Pakistan, so that they are ready to mobilize alongside you. It alone will command you to trample all notions of limited retaliation and staged war under your blessed feet as you mobilize for the decisive liberation of Occupied Kashmir by your steel, fire and blood. Indeed, it's your time to raise the flag of the Khilafah in Srinagar, having sought victory and martyrdom in the Path of Allah (swt), so embrace it. Allah (swt) said, **﴿يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَيَجِدُوا فِيكُمْ غِلْظَةً وَاعْلَمُوا﴾** **“O you who believe! Fight the Unbelievers who gird you about, and let them find firmness in you: and know that Allah is with those who fear Him.”** [Surah at-Tawbah 9: 123] ■

Hizb ut Tahrir

Wilayah Pakistan

6 Dhul Hijjah 1440 AH

7 August 2019 CE

Q&A: The Permissibility to Save Up for a Need Does Not Invalidate the Obligation of Zakat

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“And those who hoard gold and silver and

Question:

Dear brother:

Assalamu Alaikum wa
Rahmatullahi wa Barakatuh,

The savings of gold that for years in which zakat was not paid on it, is it paid for each year or once in a lifetime? And is the material payment permissible that is by its value? Thank you

Answer

Wa Alaikum Assalam wa
Rahmatullahi wa Barakatuh,

1- Before answering your question I would like to draw attention to the fact that saving gold and silver and money for a non-specific need is considered as hoarding even if you pay the zakat on it, and hoarding is haram, and the evidence of its prohibition:

Allah (swt) says:

وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ * يَوْمَ يُحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ هَذَا مَا كَنَزْتُمْ لِأَنفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْنِزُونَ

Saving gold and silver and money for a non-specific need is considered as hoarding even if you pay the zakat on it, and hoarding is haram, and the evidence of its prohibition:

“And those who hoard gold and silver and spend it not in the way of Allah - give them tidings of a painful punishment * The Day when it will be heated in the fire of Hell and seared therewith will be their foreheads, their flanks, and their backs, [it will be said], "This is what you hoarded for yourselves, so taste what you used to hoard.” [At-Tawba: 34-35]

spend it not in the way of Allah - give them tidings of a painful punishment * The Day when it will be heated in the fire of Hell and seared therewith will be their foreheads, their flanks, and their backs, [it will be said], "This is what you hoarded for yourselves, so taste what you used to hoard.” [At-Tawba: 34-35]

-Ahmad narrated through a correct chain of narration from Abu Amamah that he said:

تُوفِّيَ رَجُلٌ مِنْ أَهْلِ الصُّفَّةِ، فَوُجِدَ فِي مَنْزَرِهِ (دِينَارٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ «كَيْتَانِ»، قَالَ: ثُمَّ تُوُفِّيَ آخَرَ فَوُجِدَ فِي مَنْزَرِهِ دِينَارَانِ، فَقَالَ «رَسُولُ اللَّهِ ﷺ: «كَيْتَانِ»

“A man from Ahl Al-Suffah died, and a Dinar was found in his garment (waist-wrap); the Messenger of Allah (saw) said: “he will be burnt”, then another died and two Dinars were found on him, and the Messenger of Allah said: “he will be burnt twice”.

Tabari narrated the same from Abu Amamah Al-Bahili. This means that it is haram to hoard gold and silver at all, even if it is two dinars, even if it is one dinar, as long as it is hoarding; that is saving up of money for no reason. And the Messenger (saw) said that regarding these two men because they were living off charity and yet

they had gold pieces, he (saw) said: «Kayat» and said: «Kayatan» referring to the verse of Allah (swt):

يَوْمَ يُحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَنُكْوَىٰ بِهَا (جِبَاهُهُمْ وَجُنُوبُهُمْ)

“The Day when it will be heated in the fire of Hell and seared therewith will be their foreheads, their flanks,” [At-Tawba: 35]

which is a section of the verse of hoarding, i.e. it refers to the verse of hoarding. This is an evidence of the absolute prohibition of hoarding, whether the nisab zakat is due on it or not, and whether the person paid zakat on it or not, all types of hoarding is haram.

As for saving up for a need, it is permissible and the evidences of hoarding do not apply to it. "The difference between hoarding and saving is that hoarding is the collection of the money for no purpose, it is keeping the money away from the market. As for saving, it is keeping the money for a purpose; like saving to build a house, to marry, to buy a factory, to open a business or otherwise”.

2- If one saves gold for no purpose, then he has committed a sin because it is hoarding of gold, which is haram ...

However, he has to pay zakat on gold that he has saved for no reason, because the forbidden hoarding does not invalidate the obligation of zakat. The same goes to saving for a purpose, it is not haram, but the owner must pay zakat on it if the nisab is reached and the year has passed on it. This is because the permissibility

to save up for a need does not invalidate the obligation of zakat.

If one saves gold for no purpose, then he has committed a sin because it is hoarding of gold, which is haram ... However, he has to pay zakat on gold that he has saved for no reason, because the forbidden hoarding does not invalidate the obligation of zakat. The same goes to saving for a purpose, it is not haram, but the owner must pay zakat on it if the nisab is reached and the year has passed on it. This is because the permissibility to save up for a need does not invalidate the obligation of zakat.

3- The obligation of zakat is due on a (Hijri) yearly basis, if the money reaches "gold, for example," the nisab and a year passes on it, the zakat is due on it, it is one-quarter of the tenth, or 2.5% of it. If one pays zakat on his money after the year, he would have fulfilled the obligation. But if he delays the payment of zakat on that year, it remains obligatory for him to perform it for that year. Its payment for one Hijri year does not take the place for another Hijri year, because zakat as mentioned above is an annual obligation that is renewed each year as long as its causes and conditions are in place.

For example, a person who has saved up gold five Hijri years, and gold has reached the nisab at the beginning of saving. He has to pay zakat of five years at the end of the fifth year if he has not paid zakat on this gold before. Because the zakat of every Hijri year of those five years is an obligation on his neck and must be paid.

He must pay zakat five times for that time (5 years), with the amount 2.5% of the gold he saved ... Note that it is not obligatory for him to pay zakat on the

amount of the first year that he paid, i.e. the 2.5 % rather he must pay zakat on the remaining 97.5% from the first year, so in the second year he will pay 2.5% of the remaining amount. The same goes in the subsequent years, it is noticed that there is a decrease on

money of the person paying zakat after paying off zakat in previous years.

4- As for paying zakat in the value of the wealth rather than in same material is permissible, so instead of giving gold on gold, he can pay the value of the gold in banknotes, silver or the like.

In the Book "Funds in the Khilafah State" page 140 (English) it states the following under the chapters of Treasury's revenues:

(It is also found in the Sunnah that the Messenger of Allah and his companions would oblige a right in money then change it to something else easier for its giver to give than the original money. Of this is the book of the Prophet to Muaz in Yemen on Jizya: "Upon each mature person is a Dinar or its equivalent in clothes (Mu'afir)." So the Prophet took goods instead of taking the specific thing itself i.e. he took clothes instead of gold. Of this also is what he wrote to the people of Najran: "Upon them two thousand garments every year or its equivalent in ounces of gold and silver." 'Umar (RA) used to take camels in Jizya instead of gold and silver, as Ali used to take needles, ropes and large needles in Jizya instead of gold and silver.) End quote.

In the Book "Funds in the Khilafah State"

page 147 (English) it states the following under the chapters of Treasury's revenues:

(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. It has been mentioned in the chapter of Zakat on crops and fruits the evidences for taking the value as a substitute for the property upon which Zakat is obliged.) End quote

It is clear from the above that it is permissible to pay zakat on gold and silver with the banknotes used, according to the market price for gold and silver when paying zakat. ■

I hope this answer is sufficient.

**Your brother,
Ata Bin Khalil Abu Al-
Rashtah**

01 Ramadan 1440 AH
06/05/2019 CE

As for paying zakat in the value of the wealth rather than in same material is permissible, so instead of giving gold on gold, he can pay the value of the gold in banknotes, silver or the like. 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: The Reality of the Tensions between American and Iran in the Region

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Question:

Assalamu Alaikum.

America suddenly announced the dangers to its forces and interests in the Gulf, originating from Iran and its pro-groups; it raised the level of readiness and sent aircraft carrier and military ships, and even sent a naval hospital suggesting a near confrontation in the Gulf. This coincided with the end of America's policy of exemption for countries which import Iranian oil to stop Iran's oil exports. Iran threatened to close the Strait of Hormuz to the oil exports of the Gulf states, and tension continues to prevail in the region! Is this a prelude to a war that will be waged by America in the region? Or there is another objective? May Allah reward you with the Good.

Answer

Wa Alaikum Assalam Wa Rahmatullah Wa Barakatuh

In order to clarify the picture, we will review the following issues:

1- Indeed, there is a significant increase in tension in the region, including what is mentioned of American shipping of its naval vessels, including the Lincoln aircraft carrier, the largest aircraft carrier with 90 military aircraft, and it sent a squadron of B-52s to its bases in the Gulf region, raising the alert among its troops in the region and evacuating non-essential staff from its embassy in Baghdad. What was noticed was the

accompanied quick threats to Iran: [The United States sent an aircraft carrier to the Middle East to send Iran "a clear and an unmistakable message." National Security Adviser John Bolton said his country was acting "in response to a number of troubling and escalatory indications and warnings". "The dispatch of the warship to the Gulf follows reports of a possible attack on US forces, according to Reuters quoting an unnamed US official ... Bolton said in a statement that "The United States is deploying the USS Abraham Lincoln Carrier Strike Group and a bomber task force to the US Central Command region to send a clear and unmistakable message to the Iranian regime that any attack on United States interests or on those of our allies will be met with unrelenting force." (BBC 6/5/2019)]. In fact the aircraft carrier entered the Suez Canal on 9/5/2019, and then arrived at the Arab Sea waters on 14/5/2019. The media reported that America [wants to send 120 thousand troops to the region, which was denied by US President Trump, although Acting Defense Minister Patrick Shanahan has put forward the plan to Trump ... (RT 14/5/2019, quoting the New York Times)], all on the backdrop of possible Iranian threats (CNN was quoted, quoting its sources, on May 7th, that the authorities of the United States got intelligence information indicating that Iran plans to deploy short-range ballistic missiles on its small vessels in the Gulf. (RT 14/5/2019)

2- What made the American tension in the atmosphere more than just statements is what happened to four commercial vessels near the port of Fujairah in the UAE and the attack on

Q&A: The Reality of the Tensions between American and Iran in the Region

the vital Saudi oil facilities, and this was as follows:

A- [Four commercial vessels near the UAE's territorial waters were subject to sabotage without causing any casualties, according to what the UAE Foreign Ministry said on Sunday. These developments come as US pressure mounts on Iran, whose president Hassan Rouhani admitted earlier that his country is actually facing a difficult situation (Middle East Online 12/5/2019)]

B- [The Yemeni group "Ansar Allah" announced, on Tuesday, carrying out of attacks by drones on vital Saudi facilities ... Al Masira channel quoted a military source, confirming that "7 drones carried out attacks on vital Saudi facilities," the source pointed out that "this large scale military operation comes in response to the continued aggression and siege on our people," adding that "Ansar Allah are ready to carry out more special and cruel strikes in the event of continued aggression and unjust siege." (Sputnik Russian Agency 14/5/2019)]. With these two incidents, American statements became of an imminent danger in the Gulf and found good grounds, and the US tension and fueling of the situation in the Gulf is different from similar cases in the past.

3- However, with all this tension in the Gulf, which suggests that the war is at the

door, the statements of both sides, America and Iran, give another picture that the war is excluded! These statements include:

- [Trump said in a press statement on Thursday, at the White House, in response to a question on whether the United States intends to wage war on Iran: "I hope it does not happen." (RT 16/5/2019)]

- [(Reuters 16/5/2019) Speaker of the US House of Representatives Nancy Pelosi said on Thursday that the Trump administration does not have a mandate from Congress to wage war on Iran, amid escalating tensions in the Middle East. Pelosi told reporters that the Republican administration will make a statement in closed session to senior members of the so-called Gang of Eight, on Iran on Thursday)]

- [(Reuters 16/5/2019) *The New York Times* stated on Thursday, quoting unnamed officials in the US administration - President Donald Trump has told acting Defense Secretary Patrick Shanahan that he does not want to go to war with Iran. The

paper said that the president told Shanahan this on Wednesday morning)]

- [Iran's supreme leader Ali Khamenei said there would be no war with the United States, in comments published on state media and on his Twitter account on social media network site, Ayatollah Ali Khamenei said: "We are not seeking war, nor are they seeking it." (BBC 14/5/2019)]

- [US Acting Defense Secretary, Patrick,

Four commercial vessels near the UAE's territorial waters were subject to sabotage without causing any casualties, according to what the UAE Foreign Ministry said on Sunday. These developments come as US pressure mounts on Iran, whose president Hassan Rouhani admitted earlier that his country is actually facing a difficult situation (Middle East Online 12/5/2019)]

told a news conference that the US administration's goal of strengthening its military presence in the Arabian Gulf is "detering acts not going to war ." (France 24, 22/5/2019)] End quotes

These American and Iranian statements indicate that what the media is reporting about a major American-Iranian war is uncertain. What the Iranian leader's statement to his people that Iran is neither seeking war nor America is seeking it, is the strongest. That is according to the statements about war, and the destruction of American warships in the Gulf is excluded. And in the extreme expectations, if the military action takes place, it will be limited to save the face of the parties. The statements of US officials are frequent that they do not want to change the regime. US National Security Adviser, John Bolton, said: ["Our policy is not intended to change the Iranian regime, but we want to put unprecedented pressure on the government of Iran to change its behaviour "... (Ad-Dustoor website 3/10/2018)]

4- So what are the reasons for this escalation and tension in the region? The answer is that by taking a close view, the reasons are three:

The first reason is the world oil markets: America has a different view today on the oil issue than a decade ago, since the technology succeeded in extracting shale oil,

and allowed the export of its oil although it is an importer of oil, and the Chinese exit to reduce the trade deficit with America is to increase its import of US oil. At the same time, America continues to import cheap oil from cheap rulers in the Gulf states, especially Saudi Arabia, whose oil money is accumulating in America without being able to withdraw until the need arises, so it borrows and its sovereign funds are not touched except by America. According to this reality, the US pressure on Iran and the denial of oil exports will raise the price of oil globally and America will benefit from it, as the increase in the price of oil is suitable for the cost of production of shale oil, the International Energy Agency talks about the aggravation of "confusion in the outlook for supply" of oil, and it talks about America's ability to compensate the reduction of Iran's and Venezuela's exports. [The International Energy Agency said on Wednesday that the world would need a very small surplus of oil from OPEC this year, as the recovery of US production will compensate for the drop in exports from Iran and Venezuela. (Reuters, 15/5/2019)] As well as [The

America continues to import cheap oil from cheap rulers in the Gulf states, especially Saudi Arabia, whose oil money is accumulating in America without being able to withdraw until the need arises, so it borrows and its sovereign funds are not touched except by America. According to this reality, the US pressure on Iran and the denial of oil exports will raise the price of oil globally and America will benefit from it, as the increase in the price of oil is suitable for the cost of production of shale oil

International Energy Agency said the US oil production from the seven major rock formations will rise to a new record of 8.49

Q&A: The Reality of the Tensions between American and Iran in the Region

million barrels per day in June. (Reuters, 17/5/2019)], that is, the US oil companies are pumping more oil in the wake of the Gulf tension and is pushing Iran's production back through sanctions.

Most importantly, oil prices are rising as US tension threatens to sabotage oil tankers and oil facilities. [Oil futures rose on Wednesday amid rising tensions in the Middle East, hurting global supplies, overshadowing the unexpected surge in US crude inventories. Brent crude futures were up 53 cents, or 0.7 percent, to settle at \$71.77 a barrel, while US crude futures closed at \$62.02 a barrel, up 24 cents, or 0.4 percent. Oil prices were supported after Saudi said on Tuesday that drones bombed two oil pumping stations two days after the sabotage attacks on oil tankers near the United Arab Emirates. (Reuters 05/15/2019)].

Thus, it is clear that America as a result of the tension in the atmosphere with Iran benefits from the high price of oil, and is able to raise its production of rock oil, and the higher the price of oil, American companies rushed to produce more shale oil in an unimaginable quantities in America. There is no doubt that America sees this tension as a benefit to its oil companies, especially in light of the business thinking that dominates the Trump administration.

The second reason: the signing of a new nuclear agreement with Iran guarantees the lion's share to the American companies in the Iranian market.

It is well known that America is playing an open game with Iran in order to sign a new

The signing of a new nuclear agreement with Iran guarantees the lion's share to the American companies in the Iranian market. The American President said: "What they should be doing is calling me up, sitting down and we can make a deal, a fair deal," Trump said. "We just don't want them to have nuclear weapons. It's not too much to ask. And we would help put them back into great shape." We're not looking to hurt Iran," Trump said in remarks to reporters at the White House.

nuclear agreement with it, including its missile program and its influence in the region. When the US Secretary of State visited Iraq: (what Pompeo told Abdul Mahdi in fact, according to the source familiar with the details of the meeting was quite different, and even the Iraqi prime minister was surprised by the tone in which Pompeo spoke to him. Pompeo asked him to deliver a message to Tehran that the United States was not keen on the war and that all Trump wanted was a new nuclear deal - An agreement that he can attribute to himself ... Noon Post 15/05/2019, quoting the British Middle East Eye). And the American president does not hide this goal: (The US President expressed his desire to contact the leaders of Iran to resolve the crisis, which is becoming increasingly volatile, and his administration left his telephone number with the Swiss so that the Iranians can contact him if they wanted to negotiate. The American President said:

"What they should be doing is calling me up, sitting down and we can make a deal, a fair deal," Trump said. "We just

don't want them to have nuclear weapons. It's not too much to ask. And we would help put them back into great shape." We're not looking to hurt Iran," Trump said in remarks to reporters at the White House. "I want them to be strong and great and have a great economy. But they should call, and if they do, we're open to talk to them."

The White House left a telephone number with the Swiss, who represent Iran in its diplomatic relationship With America, to be the link of communication if Tehran wants to negotiate with Washington (CNN, 11/5/2019). As well as what RT reported on 15/5/2019 that US President Trump said he is sure that Iran will want to negotiate soon). In the same context, the "Intikhab", the Iranian site close to the reformers, revealed on Tuesday the objectives of the visit of Omani Foreign Minister Yousef bin Alawi to the capital Tehran. The site said in a report on 21/5/2019 that (the purpose of that visit is mediation between the United States and Iran, and to discuss the subject of targeting the US embassy in Baghdad, and other developments in the region ...) The site added that (the Omani minister, Yusuf bin Alawi, carried with him on his surprise visit to Tehran a message from

The most important reason, is the process of forming a US-Arab coalition that would include a Jewish entity against Iran. America today to escalate tension with Iran is to build this alliance and bring it out officially, that is, to transfer the issue of the conflict in the region from the (Israeli) aggression and occupation of the blessed land of Palestine which must be fought to remove it and return Palestine to the land of Islam, to a sectarian conflict in the region with Iran! Today it hopes to achieve it through the treacherous rulers, especially in the Gulf, who are rushing to normalize with the Jewish entity under the American pretext itself "fear of Iran"

US President Donald Trump) without giving details.

Third, and the most important reason, is the process of forming a US-Arab coalition that would include a Jewish entity against Iran.

Looking at a number of American policy objectives in the region and the regional positions. it shows that the most important reason for America today to escalate tension with Iran is to build this alliance and bring it out officially, that is, to transfer the issue of the conflict in the region from the (Israeli) aggression and occupation of the blessed land of Palestine which must be fought to remove it and return Palestine to the land of Islam, to a sectarian conflict in the region with Iran! In other words, the integration of a Jewish entity in the region. This goal, which America and Britain have failed to achieve for decades. Today it hopes to achieve it through the treacherous rulers, especially in the Gulf, who are rushing to normalize with the Jewish entity under the American pretext itself "fear of Iran"

This is clearly manifested in the position of the Jewish entity: "On the backdrop of tension in the Gulf, the prime minister of the Jewish entity, with the presence of US Ambassador Friedman, said, "There is a new

efflorescence, a new renaissance of relations between us and many of our Arab neighbours, and many non-Arab Muslim countries. We are united in our desire to stop Iranian aggression. Israel and all the countries of the region and all the countries who seek peace in the world should stand together with the United States against Iranian aggression. We have to keep on strengthening the State of Israel and keep on strengthening the indispensable alliance with America." (RT 14/5/2019). For the Jewish entity to stand with Arab and maybe Islamic countries, with America to stop the Iranian aggression indicates that the talk of the American tension plan is about building a regional coalition against Iran, led by the United States, in which a Jewish entity is involved, and that tension, inflammatory statements and some military actions as in Fujairah and Aramco's facilities are a process to produce this regional NATO, and the process of production is still taking place. Its prelude is the hosting of Riyadh on Monday, 6/4/2019 to the Arab-American meeting in which Qatar participated in preparation for the launch of the Middle East Strategic Alliance, known as the "Arab NATO" in the media. "Saudi Press Agency reported: [The meeting was held "with the high participation of Saudi Arabia, the United States of America, the United Arab Emirates, the Kingdom of Bahrain, the State of Kuwait, the Sultanate of Oman, the State of Qatar and the Hashemite Kingdom of Jordan." The meeting, it explained: "is an important step in the process of launching this alliance, which aims to enhance security and stability in the region and the world." (RT 10/4/2019)]. Therefore, the process of building this military alliance is in full swing. The joy of the Jewish entity of

the security coordination with Arab and (Islamic) countries against Iran means that the Jewish entity is involved in those American deliberations with these rulers, but without a declaration. Its announcement may be delayed till after America's plan for peace, with the most important article being the normalization of the Gulf traitor rulers with the Jewish entity.

In Conclusion:

1- The escalation of events and tensions in the atmosphere is not a prelude to a comprehensive war between America and Iran, but is likely to achieve the three reasons mentioned above, but this does not prevent limited short strikes from taking place to save the face of the parties to lift the embarrassment because of their inflammatory movements and their statements of threat, intimidation, deterrence and behaviour change!!

2- It is painful that although America does not conceal its objectives in its statements and threats, the rulers in our countries, especially the Gulf region, justify America's arrogance and domination over the region as if they are deaf, dumb and blind and do not understand, and then they lose this world and the last. Allah (swt) says the Truth:

﴿وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا﴾

"And whoever is blind in this [life] will be blind in the Hereafter and more astray in way" [Al-Isra': 72]. ■

19 Ramadan 1440 AH
24/5/2019 CE

Q&A: The Bahrain Conference And Deal Of The Century

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Question:

The Bahrain Economic Conference concluded today under Kushner's management. He said in his inaugural speech in Manama: "The Bahrain workshop is not the deal of the century, but the opportunity of the century ..." (Sputnik Arabic site, 25/6/2019). Is this conference part of the deal of the century? Or is it a separate project as stated by Kushner? And why didn't he disclose the content of the deal? Are there leaks regarding it? What is the possibility of its success? May Allah reward you with the good.

Answer:

In order to clarify the answer, it is necessary to state the following matters:

First: Bahrain Conference:

1- (The White House announced yesterday that it will hold an economic workshop in Manama, capital of Bahrain, late next month, which announces the economic aspect of President Donald Trump's Middle East peace plan.) (Middle East website, 20/05/2019)

2- (Before the Bahrain workshop, in 22/6/2019, Kushner disclosed the economic aspect of the peace plan. The plan includes the establishment of an international investment fund worth \$50 billion to revive the Palestinian economy and the economies of neighbouring Arab countries, as well as to build a transport corridor linking the West Bank with the Gaza Strip worth five billion dollars.) (France 24 on 24/6/2019) **End**

3- (On 25/6/2019, the Bahrain Conference convened which Manama and Washington called for. It is known as the Peace to Prosperity workshop for the encouragement of investment in the Palestinian Territory.) (BBC Arabic website on 25/6/2019) **End**

4- (Jared Kushner, advisor and son-in-law of US President Donald Trump, opened in Manama the Bahrain Workshop, a development economic forum for Palestine. Kushner revealed some details of the \$50 billion US development plan in the West Bank and Gaza Strip, pointing out that there is a possibility to double the Palestinian GDP and provide jobs.) (RT agencies on 25/6/2019) **End**

5- [Jared Kushner, the adviser to US President Donald Trump, said: "Washington will announce a plan for a political solution when it is ready."

Kushner said in a statement on Wednesday: "The Bahrain conference shows that the Middle East problem can be solved economically," as he claims... He made these statement following the completion of the Bahrain Economic Workshop, which began on Tuesday, and resumed today, in the Bahraini capital Manama ... (Al-Alam TV website, 26/6/2019)] **End**

6- The final statement stated: (Participants in the Peace to Prosperity workshop on Wednesday evening called for promoting development and investment for the benefit of the Palestinian people to achieve economic prosperity... The statement said that the workshop concluded with "great optimism

about the economic development and investment for the benefit of the Palestinian people.” The final day’s discussions focused on the development of the labour force through the empowerment of women and the importance of effective communication with the young people who face high unemployment rates. The economic plan, which was proposed by Kushner on Tuesday, aims at injecting \$28 billion in investments in the Palestinian territories, and allocating \$22 billion in additional investments (grants and subsidized loans) in Jordan, Egypt and Lebanon, which host Palestinian refugees.) (Anadolu Agency on 27/6/2019) **End**

Thus, the conference is an entrance to create the atmosphere to pass the deal of the century when it is announced, in other words it is a financial bribe, Trump’s way, to the traitors of the region, Arabs and non-Arabs to take up Trump’s deadly deal to their countries ... Don’t they comprehend?!

Second: Deal of the Century and what was leaked regarding it:

1- America has adopted the two-state solution since 1959 under Eisenhower, who launched this project. And it moved Abdel Nasser to implement it. America founded through him the PLO under the leadership of Ahmed Al-Shukeiri in 1964 ... After Shukeiri left the organization after the defeat in 1967, Britain through its agent King Hussein and with the support of the Gulf States in 1968 managed to put Yasser Arafat at the head of the PLO, who advocated the British solution, the secular Palestinian state project when he founded Fatah in 1965 with the support of these agents. But he gave up calling for the British solution under the pressure of

America's agents Anwar Sadat in Egypt and Hafez Assad in Syria, and adopted the American solution, and thus the Arab League recognised in 1974 the organization is the sole and legitimate representative of the Palestinian people, and it was also recognized by the United Nations and entered as an observer member. In 1988 Arafat officially declared his recognition of the existence of the Jewish entity and his acceptance of the usurping of about 80% of Palestine, when he declared the establishment of the State of Palestine and formally accepted the American project by saying "two states for two peoples in Palestine".

The Oslo Accords were signed in 1993 and a PLO-led Palestinian Authority was established with the goal of establishing a Palestinian state by 1999. Yet throughout the Clinton era, America was unable to implement it. When George W. Bush Jr. came, the Arab League adopted in 2002 the so-called Saudi Initiative, which was called the Arab Initiative. It states that the Arab states are prepared to recognize a Jewish entity if they accept a Palestinian state next to them. Subsequently, in 2003, the United States issued the road map, which stipulates the establishment of a Palestinian state by 2005, and founded the Quartet for the Middle East, yet was unable to establish this state. And it put all its weight on President Obama to implement the two-state solution by resuming negotiations twice in 2009 and 2013 but this failed. All American presidents worked to implement the two-state solution but failed. Until Trump came, America saw its inability to implement its two-state solution and wanted to change or amend it. Congress passed a resolution in 1995 to recognize Jerusalem as

the capital of the Jewish entity, but made its decision non-binding on the president, leaving any future US president to have the authority to implement the decision whenever he wishes.

2- Trump began to walk in this line after he was sworn in. He said in a speech that the two-state solution is not the only way to end the "Israeli"-Palestinian conflict, saying he is ready for alternative options if they lead to peace. Trump said: "**I am looking at two states and one state, and I like the one that both parties like,**"... "*If the Israelis and the Palestinians want one state, that's okay with me,*" he said. "*If they want two states, that's okay with me. I'm happy if they're happy.*" (Al-Jazeera 16/2/2017). Then signs followed showing Trump's line, he transferred the American Embassy from Tel Aviv to Jerusalem, in September 2017, which means that Trump announced his agreement that Jerusalem be part of the Zionist entity in the Trump plan... Trump then talked about pushing the conflict between Palestine and the Zionist entity forward through a final deal or deal of the century... then Jared Kushner, the son-in-law of US President Donald Trump and the Senior Advisor and Jason Greenblatt, the president's special envoy to the Middle East, started promoting the deal of the century... Kushner travelled to many countries in February 2019 to gain support for the plan, meeting Saudi Crown Prince Mohammed bin Salman. He met Erdogan also in Ankara on 27/4/2019; then met with the leaders of the United Arab Emirates, Bahrain, and Oman.

These visits focused on winning the support of the rulers in the region... Trump's administration then promised that the plan

would be handed over to the United Nations General Assembly in New York in September 2018... but was postponed until early 2019, due to the delay of elections in the Zionist entity to May 2019... Then by the month of Ramadan, Trump announced that it would be announced after the month of Ramadan in June 2019... Now it has been postponed to November 2019 after the Jewish elections. Trump was "disturbed" by Netanyahu not at being able to win the elections from the first time, and had to repeat it for the second time and he postpones the announcement of his deal... [Trump described, in a press statement in front of the White House when leaving to Britain, the political situation in "Israel", which is heading for new elections in upcoming September, after Netanyahu failed to form a government before the expiration of the deadline on Wednesday, as "messy" ... *He said: "Bibi was elected, and now suddenly they will repeat the whole elections again by September... It's ridiculous, and we're not happy with it."* (Russia Today 03/06/2019)]

Thus Trump prepared his plan, which he rejoiced in, wandering and roaming in promoting it, believing that where his predecessor failed to solve; thinking the two-states solution, will succeed in it by the deal of the century ... And it will fail, Allah willing, as the two-state solution failed.

Third: The non-disclosure of the deal and the leaks:

1- Trump forgets or pretends to forget that Palestine has a great place in the hearts and minds of Muslims, and they will not accept that deal, but will respond by rejecting and slamming it... However Trump thought that his billions in his economic project will be a carrot to seduce the people of Palestine and they will agree, this is why he did not disclose its details and made the Bahrain conference ahead of the deal of his century to create the atmosphere of its acceptance!

2- As for leaks about the deal of the century, there are leaks, and it appears that leaking them are intended, and they are close to what is being prepared in the deal of the century. Most of these leaks were quoted by the Jewish newspaper, *Israel Hayom* on 7/5/2019. The newspaper is owned by Sheldon Adelson, leading financial supporter of the Trump election campaign who is also close to Netanyahu... These leaks include:

[- “The Agreement: a tripartite agreement between "Israel", the PLO and Hamas takes place and a Palestinian state called the New Palestine will be established on the territory of the West Bank and Gaza Strip excluding existing Jewish settlements.

- Evacuation of the land: The settlement blocs remain as they are and will be joined by the isolated settlement blocs and will extend and continue with each other and remain in the hands of the Jewish entity.

- Jerusalem: will not be divided and will be shared between “Israel” and Palestine and the Arab population will be transferred to

become the inhabitants of new Palestine and not the “Israelis”. The Jerusalem municipality will be comprehensive and responsible for all the lands of Jerusalem except for the education, which will be the responsibility of the new Palestine. New Palestine will pay the UNRWA tax to the Jewish Jerusalem municipality (tax levies imposed on users of buildings, land and water).

- Gaza: Egypt will grant new land to the Palestinians for the establishment of an airport and factories and for commercial and agriculture exchange without allowing the Palestinians to live there.

- Army: New Palestine is forbidden to have an army, and the only weapon is that of the police force ... Hamas dismantles all its weapons and armaments, including the individual ones, and is handed over to the Egyptians. Hamas men instead take monthly salaries from Arab countries ... A year after the agreement, elections are to be held for a Palestinian government ... A year after the elections, all the prisoners are released gradually over a period of three years.

Within five years, a Palestinian seaport and a Palestinian airport will be built and until then the Palestinians will use the airports and ports of "Israel" ... The border between Palestine and “Israel” remains open as friendly countries ... A suspended bridge will be built, that rises 30 meters above the ground, connecting Gaza and the West Bank. The task is entrusted to a Chinese company involving China 50%, Japan 10%, South Korea 10%, Australia 10%, Canada 10%, America and EU together 10%...

The Jordan Valley remains in the hands of "Israel" as it is today, and Route 90 becomes a road of four tracks, and "Israel" oversees its division, and two of the roads are for the Palestinians who will supervise it, if they will connect Palestine with Jordan ... etc.]

Although these leaks are informal, but the reality of their leakage is by a Jewish newspaper owned by Sheldon Adelson, a major financial supporter of Trump election campaign is also close to Netanyahu. All this means that many of these leaks reflect the view of Trump and his henchmen ... It is clear that the level of treason is great to the blessed land, that even the traitors of Arabs and non-Arabs are burdened buy it, and find it difficult to accept. They accept the two-state solution, which is also a betrayal, because Palestine, all of Palestine, is an Islamic land that must return to its people without sacrificing a hand span or a fraction of it, otherwise it would be treachery. So how then to accept the two-state solution which sacrifices most of Palestine?! But the traitors of the Arabs and non-Arabs accepted this solution and justified it by that it leaves them something of a state and a flag that they are proud of! The Trump deal leaves them with nothing of significance. Trump's adviser, Kushner said: "The deal of the century may be devoid of a two-state solution and Jerusalem will be the eternal capital of "Israel"" (BBC 2/5/2019). Even the "settlements" in the West Bank continue to erode what remains of the West Bank, which does not exceeds 12%, and this part is under the military power of the Jewish state! ...

Fourth: As for the expected success of Trump's deal, it will not succeed... even its promoter, despite his clamour, he expects it to

be a failure: [Trump also said that his foreign minister, Mike Pompeo, might be right in his assessment that the expected American administration's plan for peace in the Middle East could fail. The *Washington Post* quoted Pompeo as saying to a group of Jewish leaders in New York that the plan, which has been postponed many times may not gain momentum. (*Times of Israel*, 03/06/2019)]

Trump's stupidity made him not realize that Palestine is not sold or bought, it is the Muslims' first Qibla, and its Masjid is the third sacred mosques Muslims can travel to, and it is the Masra (land of Isra') of the Messenger (saw), which will be liberated by the armies of Muslims, by Allah's permission, they will be accompanied by Takbeers of the soldiers and shaded by Al-U'qab banners. And if Trump can find today ignorant (ruwaybidha) rulers and their followers who desire filthy money, tomorrow he will only find the Khilafah's swords ready for fighting the Jews and their supporters, the colonial Kuffar, by Allah's permission. They will liberate Palestine from the Jews and their supporters as it was liberated from the Crusaders, and tomorrow is near for those awaiting it ... This will materialize, Allah willing. Muslim said in his Sahih from Abu Hurayrah (ra) that he said: The Prophet (saw) said: «لَا تَقُومُ السَّاعَةُ حَتَّى يُقَاتِلَ الْمُسْلِمُونَ الْيَهُودَ فَيَقْتُلُهُمْ...» «The Hour will not come until the Muslims fight the Jews, and the Muslims kill them...». (And heed the news after a while). ■

﴿وَلَتَعْلَمَنَّ نَبَأَهُ بَعْدَ حِينٍ﴾

“And you will surely know [the truth of] its information after a time.” [Sad: 88]

24 Shawwal 1440 AH

27/6/2019 CE

Mobilize the Lions of Pakistan's Armed Forces to Liberate Occupied Kashmir, Trampling Modi's Plans for Hindu Domination of the Valley under their Blessed Feet

Press Release

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Hindu State has undertaken concrete steps to establish Hindu domination in Occupied Kashmir. The Hindu State on 5 August revoked Kashmir's special autonomy through a rushed presidential decree, whilst deploying additional troops, cutting local communications, targeting areas of strong resistance to its occupation and opening the doors of Hindu settlements through revoking Provision 35-A under Article 370. The Hindu State actively seeks to change the ground reality in Occupied Kashmir, similar to the infamous tactics of the Jewish entity in Palestine. It has undertaken such fraudulent measures as it has been unable to suppress the decades long struggle for "Kashmir Banayga Pakistan" (Kashmir will be Pakistan), as its demoralized armed forces, which are crippled by the caste system to the point of inciting suicide within its troops, are no match for any armed forces, large or small, that fights with a desire for martyrdom. As for Pakistan's rulers, instead of seizing the initiative to dislodge the faltering occupation of the Hindu State in Kashmir, they first clamped down on those who support the armed Kashmiri resistance from within Pakistan, denouncing it as "terrorism" and now appeal loudly for mediation by the Western colonialists, even

though the West will always side with those who are strongest in enmity against the Muslims, whether it is the Jewish entity or the Hindu State, and will use their tools, the United Nations and International Court of Justice, to deprive the Islamic Ummah of its right.

O Lions of Pakistan's Armed Forces!

Reject the spineless Bajwa-Imran regime's policy of restraint which has only emboldened Modi in his mischief. The Hindu State has no right over a single cubit of the pure Muslim Land of Kashmir which have been irrigated by the pure blood of tens of thousands of martyrs. With a small strike of your powerful limbs, you threw the Hindu forces into disarray after Modi's incursion earlier this year and fear of you still prevails within the enemy. Trample all notions of limited retaliation under your feet as you mobilize for the liberation of Occupied Kashmir by your steel, fire and blood. Seal the Indian High Commission, expelling its staff and mobilize for military action over Occupied Kashmir. Deploy nuclear weapons to deter any expansion of the war theater beyond Occupied Kashmir. Actively arm the Muslims of Occupied Kashmir, so that they mobilize alongside you in a decisive war of liberation.

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