



**The Pursuit of
Martyrdom**

**Kenya-Somalia
Maritime Row**

**Most important
qualities of the
Da'wah Carrier**

**Causes of Family
Breakdown**

**The Prophet's
(saw) Methodology
for Revival - 21st
Halaqah**

**Q&A:
The Truth of the
British Referendum
on the Brexit
Project!**



**The Khilafah
My Guardian! My Shield!**



الإسلام
الدين
الذي
لا
يغتر
بدين
آخر

THE KHILAFAH My Guardian! My Shield!

#Khilafah_MyGuardian_MyShield

f WOMENANDSHARIAH t @WOMENFORKHILAFa @WOMENSHARIA

The month of Rajab marks the anniversary of that fateful day, over 90 years ago, when the glorious state, the Islamic leadership, the System of Allah (swt), the Khilafah was destroyed at the hands of the Western colonialists and their agents in the Muslim world. And with this, the Muslim Ummah lost its Guardian and Shield and was plunged into the darkest chapter of its history.

For decades, if not centuries, Western governments, and secular media and institutions as well as the puppet regimes of the Muslim world have tried to demonize the concept of the Khilafah – portraying it falsely as an oppressive, terrorist, barbaric, backward and anti-women state. But it is nothing of this! Rather it is the system prescribed by Allah (swt) to rule a state. It is the means to deliver justice, security and prosperity for our lands. It is the representative and defender of our Deen. It stands for our interests as Muslims. And it is the guard over our welfare and provider of our needs!

This Rajab, the Women's Section in the Central Media Office of Hizb ut Tahrir will be running a campaign entitled, "The Khilafah: My Guardian! My Shield!", in which we will be presenting the vision of how the Khilafah Rashidah, the Righteous Khilafah which is based upon the Method of the Prophethood, embodies the principles, laws and systems to practically solve our problems as an Ummah and ensure the protection of our lives, property, honour and belief. This is detailed extensively in the literature and draft constitution of Hizb ut Tahrir which provide a comprehensive blueprint of how this glorious state would function and look after the needs and interests of its people and Islam.

We call you to please follow and support this important campaign, and to be part of this great, momentous change of re-establishing this glorious Khilafah State that will resume the magnificence of our Deen within our Muslim lands, and with it return dignity, justice and protection to this Ummah.

#Khilafah_MyGuardian_MyShield

The Pursuit of Martyrdom

The pursuit of martyrdom has always been one of the core concepts within military education during the Islamic era. Alongside study of weaponry, strategy and tactics, the pursuit of martyrdom was regarded as a key concept to study, understand and build as a disposition. The pursuit of martyrdom is what gave vigor to the Islamic armed forces in their battles, allowing them to achieve that which others would consider unachievable to the point that they would not even try. Whilst generals of the armies of kufr were constrained by their troops clinging to this life, restricted to devising military operations that minimized casualties, the generals of the armies of Islam were blessed with troops who saw death on the battlefield as the door to greatest prizes possible for any soul to aspire to.

The pursuit of martyrdom allowed Muslim troops to stand their ground, without so much as flinching, before armies many times their size and ultimately overwhelm them. The officers of the Islamic era did not see serving in the armed forces merely as having a secure job, a means to securing transport, housing and education for their children as has come to prevail over the officers of the armed forces in the Muslim states today. No, their eyes were firmly fixed on rewards far greater than this world could offer, for far longer than this short life.

In our era, after the abolition of the Islamic ruling, the Muslims' desire for martyrdom has both fascinated the Western military strategists and frustrated them. The motivation of achieving martyrdom has come to be regarded as a force multiplier of sorts. It has allowed Muslims, without being a well-prepared military force, to consistently inflict huge losses on occupying forces, as has been seen in Afghanistan and Occupied Kashmir. It has imposed upon the West the need to study closely the subject of asymmetric warfare, in which their awe of a Muslim soldier's desire for martyrdom is evident. And it fills the Western power elite with dread at the thought of one of the Muslims armed forces being mobilized against them, which is inevitable upon the return of the Khilafah (Caliphate) on the Method of Prophethood.

Martyrdom is a key concept in Islam and defines a major characteristic of the Ummah of Islam. Allah (swt) said,

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أحيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ - فَرَجِينِ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

“Think not of those who are slain in Allah’s way as dead. Nay, they live, finding their sustenance in the presence of their Lord; They rejoice in the bounty provided by Allah. And with regard to those left behind, who have not yet joined them (in their bliss), the (Martyrs) glory in the fact that on them is

no fear, nor have they (cause to) grieve.” [Surah Aali Imran 3:169-170]. Here Allah (swt) categorically states that even though the martyrs were killed in this life, their souls are alive and receiving provisions in the Dwelling of Everlasting Life. In his Sahih, Muslim recorded that Masruq said, “We asked `Abdullah about this Ayah,

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أحيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ
“Think not of those as dead who are killed in the way of Allah. Nay, they are alive, with their Lord, and they have provision.” He said, `We asked RasulAllah (saaw) the same question and he (saaw) said,

أَرْوَاحُهُمْ فِي جَوْفِ طَيْرٍ خَضِرٍ، لَهَا قَنَادِيلٌ مُعَلَّقَةٌ بِالْعَرْشِ، تَسْرُحُ مِنَ الْجَنَّةِ حَيْثُ شَاءَتْ، ثُمَّ تَأْوِي إِلَى تِلْكَ الْقَنَادِيلِ، فَاطَّلَعَ إِلَيْهِمْ رَبُّهُمْ إِطْلَاعَةً فَقَالَ: هَلْ تَشْتَهُونَ شَيْئًا؟ فَقَالُوا: أَيُّ شَيْءٍ نَسْتَهِي وَنَحْنُ نَسْرُحُ مِنَ الْجَنَّةِ حَيْثُ شِئْنَا؟ فَقَعَلَ ذَلِكَ بِهِمْ ثَلَاثَ مَرَّاتٍ، فَلَمَّا رَأَوْا أَنَّهُمْ لَنْ يَثْرَكُوا مِنْ أَنْ يُسَأَلُوا، قَالُوا: يَا رَبِّ نُرِيدُ أَنْ تَرُدَّ أَرْوَاحَنَا فِي أَجْسَادِنَا حَتَّى نُقْتَلَ فِي سَبِيلِكَ مَرَّةً أُخْرَى، فَلَمَّا رَأَى أَنْ لَيْسَ لَهُمْ حَاجَةٌ، تُرْكُوا

“Their souls are inside green birds that have lamps, which are hanging below the Throne (of Allah), and they wander about in Paradise wherever they wish. Then they return to those lamps. Allah looks at them and says, `Do you wish for anything?’ They say, `What more could we wish for, while we go wherever we wish in Paradise.’ Allah asked them this question thrice, and when they realize that He will keep asking them until they give an answer, they say, `O Lord! We wish that our souls be returned to our bodies so that we are killed in Your cause again.’ Allah knew that they did not have any other wish, so they were left.)”

So let the Muslim officer consider the status of his brothers in arms who embraced martyrdom in Uhud. Let him contemplate carefully the message they left for him through the ages. Imam Ahmad recorded that, Ibn `Abbas said that the Messenger of Allah said,

لَمَّا أُصِيبَ إِخْوَانُكُمْ بِأُحُدٍ، جَعَلَ اللَّهُ أَرْوَاحَهُمْ فِي أَجْوَابِ طَيْرٍ خَضِرٍ، تَرُدُّ أَنْهَارَ الْجَنَّةِ، وَتَأْكُلُ مِنْ ثَمَرِهَا، وَتَأْوِي إِلَى قَنَادِيلٍ مِنْ ذَهَبٍ فِي ظِلِّ الْعَرْشِ، فَلَمَّا وَجَدُوا طَيْبَ مَشْرَبِهِمْ وَمَأْكَلِهِمْ، وَحُسْنَ مُتَقَلِّبِهِمْ قَالُوا: يَا لَيْتَ إِخْوَانَنَا يَعْلَمُونَ مَا صَنَعَ اللَّهُ لَنَا، لِنَلَّا يُرْهِدُوا فِي الْجِهَادِ، وَلَا يَنْكَلُوا عَنِ الْحَرْبِ، فَقَالَ اللَّهُ عَزَّ وَجَلَّ: أَنَا أَلْبِغُهُمْ عَنْكُمْ

“When your brothers were killed in Uhud, Allah placed their souls inside green birds that tend to the rivers of Paradise and eat from its fruits. They then return to golden lamps hanging in the shade of the Throne. When they tasted the delight of their food, drink and dwelling, they said, `We wish that our brothers knew what Allah gave us so that they will not abandon Jihad or warfare.’ Allah said, `I will convey the news for you.’ Allah revealed these and the following Ayat,

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أحيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ

Cont... page 4

“Think not of those as dead who are killed in the way of Allah. Nay, they are alive, with their Lord, and they have provision.”

Thus, an officer of the Islamic era would not only long for the reward of Tahajjud and praying in the Masjid, he would have tear-filled eyes and hold his arms aloft in earnest Dua, longing for achieving martyrdom. Indeed, the Dua of the Muslim officer or soldier is not merely for houses, means of transport and good education, it is for martyrdom. Mu'adh bin Jabal (ra), the great military strategist who advised RasulAllah (saaw) in the Battle of Badr, narrated that RasulAllah (saaw) said,

مَنْ سَأَلَ اللَّهَ الْفَتْلَ فِي سَبِيلِهِ صَادِقًا مِنْ قَلْبِهِ أَعْطَاهُ اللَّهُ أَجْرَ الشَّهِيدِ

“Whoever asks Allah to be killed in His cause sincerely from his heart, Allah shall give him the reward of martyrdom.” [Tirmidhi].

The Muslim officer cares not for status and honor in this life but seeks the lofty status of martyr and the honor that it brings. Imam Ahmad recorded that Anas said that RasulAllah (saaw) said,

مَا مِنْ نَفْسٍ تَمُوتُ، لَهَا عِنْدَ اللَّهِ خَيْرٌ، يَسْرُهَا أَنْ تَرْجِعَ إِلَى الدُّنْيَا، إِلَّا الشَّهِيدُ، فَإِنَّهُ يَسْرُهُ أَنْ يَرْجِعَ إِلَى الدُّنْيَا فَيُقْتَلَ مَرَّةً أُخْرَى، لِمَا يَرَى مِنْ فَضْلِ الشَّهَادَةِ

“No soul that has a good standing with Allah and dies would wish to go back to the life of this world, except for the martyr. He would like to be returned to this life so that he could be martyred again, for he tastes the honor achieved from martyrdom.”

Martyrdom is the one act which would induce a person to leave Jannah for the opportunity to die again, when even the whole world's wealth would fail to induce him. It has been narrated on the authority of Anas b. Malik RasulAllah (saaw) said,

مَا مِنْ أَحَدٍ يَدْخُلُ الْجَنَّةَ يُحِبُّ أَنْ يَرْجِعَ إِلَى الدُّنْيَا وَأَنَّ لَهُ مَا عَلَى الْأَرْضِ مِنْ شَيْءٍ غَيْرِ الشَّهِيدِ فَإِنَّهُ يَتَمَنَّى أَنْ يَرْجِعَ فَيُقْتَلَ عَشْرَ مَرَّاتٍ لِمَا يَرَى مِنَ الْكِرَامَةِ

“Nobody who enters Paradise will (ever like to) return to this world even if he were offered everything on the surface of the earth (as an inducement) except the martyr who will desire to return to this world and be killed ten times for the sake of the great honor that has been bestowed upon him.” [Muslim].

The Muslim officer does not set his sights merely on providing financial stability for his family, he aspires to be the means for them to enter the abode of Jannah, with its luxuries that have no end. Narrated by Abu al-Darda', RasulAllah (saaw) said,

يُسْتَفَعُ الشَّهِيدُ فِي سَبْعِينَ مِنْ أَهْلِ بَيْتِهِ

“The intercession of a martyr will be accepted for seventy members of his family.” [Abu Dawud]. The Muslim officer does not fret over amassing huge wealth so that his dependents can thrive after his death, for he knows his martyrdom is of greater benefit for his dependents. Abu Bakr Ibn Marduwyah recorded that

Jabir bin `Abdullah said, “The Messenger of Allah looked at me one day and said, `O Jabir! Why do I see you sad?’ I said, `O Messenger of Allah! My father was martyred and left behind debts and children.’ He said,

أَلَا أُخْبِرُكَ؟ مَا كَلَّمَ اللَّهُ أَحَدًا قَطُّ إِلَّا مِنْ وَرَاءِ حِجَابٍ، وَإِنَّهُ كَلَّمَ أَبَاكَ كِفَاحًا. قَالَ سَلَّنِي أَعْطَكَ. قَالَ أَسَأَلُكَ أَنْ أُرَدَّ إِلَى الدُّنْيَا فَأُقْتَلَ فِيكَ ثَانِيَةً، فَقَالَ الرَّبُّ عَزَّ وَجَلَّ إِنَّهُ قَدْ سَبَقَ مِنِّي الْقَوْلُ إِنَّهُمْ إِلَيْهَا لَا يَرْجِعُونَ. قَالَ أَيُّ رَبِّ فَأَبْلَغُ مِنْ وَرَائِي

“Should I tell you that Allah never spoke to anyone except from behind a veil. However, He spoke to your father directly.” He said, `Ask Me and I will give you.’ He said, `I ask that I am returned to life so that I am killed in Your cause again.’ The Lord, Exalted He be, said, `I have spoken the word that they shall not be returned back to it (this life).’ He said, `O Lord! Then convey the news to those I left behind.”

The Muslim officer is mindful of his final destination, the painful pangs of death, the punishment in the grave and the intense fear of not being forgiven on the Day of Judgment. So, he looks to the great favors of Allah (swt) in this regard should he acquire cherished martyrdom. It was narrated from Abu Hurairah that the Messenger of Allah (saaw) said,

مَا يَجِدُ الشَّهِيدُ مَسَّ الْفَتْلِ إِلَّا كَمَا يَجِدُ أَحَدُكُمْ مَسَّ الْقَرْصَةِ

“The martyr does not feel anything more when he is killed than one of you feels if he is pinched (by a bug).” [Ibn Maajah]. It was narrated from Rashid bin Sa'd, that a man among the Companions of the Prophet said, “O Messenger of Allah, why will the believers be tested in their graves except the martyr?” He (saaw) said,

كَفَى بِبَارِقَةِ السُّيُوفِ عَلَى رَأْسِهِ فِتْنَةً

“The flashing of the swords above his head is trial enough.” [an-Nisai]. RasulAllah (saaw) said,

يُغْفَرُ لِلشَّهِيدِ كُلُّ ذَنْبٍ إِلَّا الدَّيْنَ

“Allah forgives every sin of a martyr, except his debt.” [Muslim].

And it was narrated from Miqdam bin Ma'dikarib that the Messenger of Allah (saaw) said,

لِلشَّهِيدِ عِنْدَ اللَّهِ سِتُّ خِصَالٍ يُغْفَرُ لَهُ فِي أَوَّلِ دَفْعَةٍ مِنْ دَمِهِ وَيُرَى مَقْعَدَهُ مِنَ الْجَنَّةِ وَيَجَارُ مِنْ عَذَابِ الْقَبْرِ وَيَأْمَنُ مِنَ الْفَرْعِ الْأَكْبَرِ وَيُحَلَّى خَلَّةَ الْإِيمَانِ وَيُرَوِّجُ مِنَ الْحُورِ الْعِينِ وَيُسْفَعُ فِي سَبْعِينَ إِنْسَانًا مِنْ أَقَارِبِهِ

“The martyr has six things (in store) with Allah: He is forgiven from the first drop of his blood that is shed; he is shown his place in Paradise; he is spared the torment of the grave; he is kept safe from the Great Fright; he is adorned with a garment of faith; he is married to (wives) from among the wide-eyed houris; and he is permitted to intercede for seventy of his relatives.” [Ibn Majah].

And the outstanding Muslim officer, truly worthy of praise and being envied, is the one whose strong character is built by Islam, with the peak of it being the fervent desire

Cont... page 5

for martyrdom. So, let him consider the powerful words of Umar al-Farooq (ra), who appointed general after general, who achieved victory after victory. Imam Malik narrated from Yahya ibn Saeed that Umar ibn al-Khattab (ra) said, كَرَّمَ الْمُؤْمِنَ تَقْوَاهُ وَدِينُهُ حَسْبُهُ وَمُرُوَعَتُهُ خُلْفُهُ وَالْجُرْأَةُ وَالْجَبِينُ وَالْجَبِينُ غَرَائِزُ يَضَعُهَا اللَّهُ حَيْثُ شَاءَ فَالْجَبَانُ يَفِرُّ عَنْ أَبِيهِ وَأُمِّهِ وَالْجَرِيءُ يُفَاتِلُ عَمَّا لَا يُؤُوبُ بِهِ إِلَى رَحْلِهِ وَالْقَتْلُ حَتْفٌ مِنَ الْحُثُوفِ وَالشَّهِيدُ مِنَ احْتَسَبَ نَفْسَهُ عَلَى اللَّهِ “The nobility of the mu’min (believer) is his taqwa. His Deen is his noble descent. His manliness is his good character. Boldness and cowardice are but instincts which Allah places wherever He wills. The coward shrinks from defending even his father and mother, and the bold one fights for the sake of the combat not for the spoils. Being slain is but one way of meeting death, and the martyr is the one who gives himself, expectant of reward from Allah.” [Muwatta]

What pleasures and favors lie ahead for the Muslim officer who pursues martyrdom! Behind him is the humiliation of his Ummah at the hands of the hateful kuffar in lands both near and far, the Blessed Land - Palestine, Afghanistan, Occupied Kashmir, Myanmar (Burma), Syria, East Turkestan and Iraq. Between him and martyrdom, is the revival of the Islamic era, when the lions will again be unleashed, setting upon the cowardly enemies, who will flee like hyena before them. And immediately in front of him is his Nussrah for the re-establishment of the Khilafah (Caliphate) on the Method of Prophethood (saaw) so that he can seek one of the two Husnain, victory or martyrdom.

Musab Umair – Pakistan

News & Comment

Kenya-Somalia Maritime Row: A Colonial Dispute to Secure Western Masters’ Interests

News

A row over a maritime territorial area in the Indian Ocean between Kenya and Somalia has escalated after Nairobi decided to cut diplomatic relations with Mogadishu over a claim that the latter had auctioned oil blocks located in a disputed border area. At the centre of the dispute is a narrow triangle on the Indian Ocean measuring 62,000 square miles. (standardmedia.co.ke)

Comment

Somalia’s Federal Government based in Mogadishu and led by Mohamed Abdullahi Mohamed “Farmajo” is a pro-US regime. Since Farmajo came to power on 16 February 2017, his regime has been facing hostility from pro-UK regional states of Somalia’s Federal member states led by Ahmed Mohamed Islam “Sheikh Ahmed Madobe” who is the leader/president of Jubaland State of Somalia whose capital is Kismayo. The pro-UK regional leaders organized their first meeting on October 2017 and their second meeting on September 2018 which was attended by presidents — Abdiweli Mohamed Ali Gaas (Puntland), Ahmed Duale Gelle (Galmudug), Mohamed Abdi Ware (Hirshabelle), Sharif Hassan Sheikh Aden (South West State) and Sheikh Ahmed Madobe of Jubaland, who hosted the meeting. The common sentiments in both the meetings the leaders called for the suspension of co-operation between regional states and the centre (Mogadishu) on the pretext that President Farmajo’s inability to fight Al Shabaab and his continued interference in the internal affairs of the federal states. Sheikh Ahmed Madobe was the governor of Kismayo

from 2006 under the Islamic Union Courts (ICU) before the pro-US Ethiopian invasion disbanded ICU.

Kenyan government is a pro-UK regime and went into Somalia to secure her master interests. Hence, Kenya Defence Forces (KDF) on 16 October 2011 under the pretext of “fighting terrorism” invaded Somalia’s territory and fought alongside Sheikh Ahmed Madobe who was leading Ras Kamboni Brigade, a paramilitary group that is the predecessor of the Ras Kamboni Movement. Together they liberated Kismayo and is now under Madobe as the president of Jubaland State of Somalia. The disputed oil-rich area borders Jubaland State of Somalia.

The Federal Government of Somalia that is pro-US when it realize the danger posed by the pro-UK regional states’ presidents led by Sheikh Ahmed Madobe launched an extensive campaign to replace the regional leaders. Therefore, their plots led to the replacement of Sharif Hassan Sheikh Aden (South West State) with Abdiiaziz Hassan Mohamed, a former federal government minister for energy and water resources won the elections on Wednesday, 19 December 2018. Abdiweli Mohamed Ali Gaas (Puntland) replaced with Said Abdullahi Deni, a former federal government minister for planning won the elections on Tuesday, 8 January 2019. The elections’ outcome of the rest of the remaining Federal member states of Hirshabelle, Jubaland and Galmudug are unknown but it seems the regional leadership is worried to an extent on October 2018 Mohamed Abdi Ware (Hirshabelle) announced that he will co-operate with the central (Mogadishu) government and with the upcoming

Cont... page 6

August 2019 elections battle for Jubaland where Sheikh Ahmed Madobe is facing dethronement from the central government!

Due to the above reasons, it is confirmed that the latest Maritime hullabaloo between Kenya-Somalia is nothing but just a political gimmick between colonial states countering each other as per the demands of their western colonial masters which are aimed at securing their interests. Somalia warned Kenya by hosting the Somalia Oil Conference in London on 7 February 2019. Kenya on the other hand, responded harshly to the threat posed to their master's interests in Somalia and especially in Jubaland State. Meaning the upcoming August 2019 elections in Jubaland is a direct threat for Britain.

Both Kenya and Somalia are ruled by invalid secular capitalist ideology and its stinking systems including Democracy. An evil ideology that is only concerned with extensive looting of resources by western multinationals and condemning the people to extreme poverty conditions! Furthermore, Somalia is a Muslim land which most of its modern cities such as Mogadishu were under the Khilafah (Caliphate) of Abdul Malik bin Marwan. In 1875, Muslims captured Kismayo and was put under the Khilafah (Caliphate) Uthmaniyya (Ottoman Caliphate) ruled by Sultan Abdul Aziz bin Mahmud II and joined into the Wilayah (province) of Egypt under Wali (governor) Ismail Pasha.

The most radical and genuine solution for the maritime dispute is for the leadership of the said two countries and especially Somalia since it is a Muslim nation to cut off the international ties and embrace the call for the resumption of the Islamic Way of life by establishing a Khilafah (Caliphate) on the method of Prophethood. A Khilafah (Caliphate) not founded upon colonial borders that are aimed at casting aspersions between humanity by fanning nationalism! At the same time resources are justly distributed between the citizens under the Khilafah (Caliphate) to ensure individual basic needs, social needs and luxurious needs for individuals are met adequately within its means. As for Kenya a non-Muslim nation, it must revisit Islam as an ideology, study it and compare its notes devoid of western interpretation of Islam. It is only under the Khilafah (Caliphate) that Kenya, Somalia, Africa and the world at large will enjoy genuine tranquility, development and prosperity due to the comprehensive implementation of the Islamic Shari'ah (Qur'an and Sunnah) under a just Khalifah (Caliph) guided by Islam ONLY.

Ali Nassoro Ali

Member of the Media Office of Hizb ut Tahrir in Kenya

Sacrifice in Self, Money and Time, is one of the most important qualities of the Da'wah Carrier

Carrying the Da'wah is a great work and a path full of hardships and difficulties, a path that was previously taken by our noble Prophet (saw) and his honorable Companions (may Allah be pleased with them all), passing it to those who have believed in this Da'wah after them; to call man away from the worship of creation and invite them to worship only their Creator. No one can carry the hardships and difficulties of this path except a person who acclimatized, rectified and nurtured himself to qualities of goodness that must be possessed by the Da'wah carrier, and the most important of these qualities is 'sacrifice'.

What is intended by sacrifice: it is to give something without seeking anything in return, such as sacrificing one's self, money, work, time, family, knowledge, status, etc., until the person feels that they only have right in their basic needs and nothing else, so they work hard in offering this sacrifice without seeking material reward for their contributions, but rather seek the pleasure of Allah (swt), and supporting His Deen.

Indeed, success is not achieved through hope, and Da'waat (calls to Islam) are built upon different kinds of exertion and sacrifice. If it becomes known that the affliction sent upon the carriers of Da'wah is an on-going norm, then it becomes apparent that the Da'wah of truth will not be established without sacrifice.

Self-sacrifice is an attribute that must be possessed in the Da'wah carrier, and he should acclimatise himself for what will be inflicted on him in this path; of torture, denial, prosecution, cutting of livelihood, imprisoning and restricting him in all aspects of life. He could even be killed. And the stories of the Prophets and Messengers and their companions, including our Prophet Muhammad (peace be upon him) and his companions, set a good examples for us.

Our noble Prophet (saw) was not safe in his path of delivering Islam from the harm of the disbelievers. From the moment he climbed Mount Safa, and warned his tribe of near kindred, he started suffering different forms of harm; they described him as a magician and a mad-man after he was known as the honest and trustworthy. He (saw) and his companions suffered the most grievous harm and were tried in the severest ways. Thereafter, the Prophet (saw) started presenting himself to the tribes during Hajj seeking their protection to proclaim the Deen of Allah. He went to Ta'if seeking his objective but returned with bloody feet and was expelled, and he was boycotted with his companions and supporters in the valleys of Makkah for 3 years that they ate tree-leaves out of hunger.

Many of the companions of the Prophet (saw) marked tremendous amounts of exertion and sacrifice; Bilal, Sumayyah, Yasser and Ammar were tortured severely that Sumayyah and Yasser were killed in the path of the 'Aqeedah and the way of life that they carried, seeking Allah's reward and Jannah that is as wide as the heavens and the earth. Quraysh also beat 'Abdullah bin Mas'oud severely until blood covered his face because he recited to them the verses revealed to the Messenger of Allah (saw). He was pleased and delighted with what he encountered, as he comprehended that what he encounters will be reserved for him with Allah (swt); thus, he said: "Those enemies of Allah have never been more worthless to me than this moment, and if you wish I will go back to them and do the same tomorrow." They said, 'No, it is enough for you. You have made them hear what they hated.' Mus'ab (may Allah be pleased with him) leaves behind the bliss and warmth, and migrates to Madina as a caller to Islam; Ali (may Allah be pleased with him) puts himself in danger of being killed in the bed of Allah's Messenger (saw) on the night of Hijrah; Al-Baraa' threw himself in the Garden of Death in-between the enemies; thus, Allah (swt) grants victory to the Muslims because of him; Abu Dardaa' abandoned trade to devote himself to the company of the Prophet (saw); Khalid bin al-Waleed accepted renouncing his position in obedience to the Ameer of the Believers; Abu 'Ubaydah gave up his position as a leader of army to 'Amr bin Al-'Aas for the sake of uniting the Muslims.

Every Da'wah is spread only by the efforts of its followers, and the Deen of Islam has not spread through the comfort of the hearts and the safety of souls. The religion of Islam would not have reached us without the high spirits of the companions of the Messenger of Allah (saw) and all the Muslims after them who left their homelands, and left their families, children and trade, and sacrificed for this sake their souls and money. They realized that they bear a heavy responsibility and a great duty, and that they are the heirs of the Prophet (saw) in delivering the call of Allah and the application of the laws of Allah in the Caliphate State so that people see the justice and mercy of Islam, and enter the religion of Allah in crowds. Therefore, anything besides this great duty and great call became worthless in their eyes.

As for sacrificing money, the honorable companions are the Da'wah carriers' role models in exerting, giving and generosity of their wealth. The Da'wah needs money and contributions in order to perform its tasks, and who is better or has more right than the Da'wah carrier in spending on his Da'wah and its work, committing to spending money (on it) as he commits to his children and

those under his care, and hastens to do righteousness in response to the words of Allah (swt):

وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ

“And whatever you may expend in Allah’s cause shall be repaid to you in full, and you shall not be wronged.” [8:60]

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّن تَبُورَ * لِيُؤْتِيَهُمُ أَجْرَهُمْ وَيَزِيدَهُم مِّن فَضْلِهِ إِنَّهُ غَفُورٌ شَكُورٌ
“Lo! those who read the Book of Allah, and establish worship, and spend of that which We have bestowed on them secretly and openly, they look forward to imperishable gain, since He will grant them their just rewards, and give them yet more out of His bounty: for, verily, He is much-forgiving, ever-responsive to gratitude.” [35: 29-30]

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

“Those who spend their possessions [for the sake of Allah] by night and by day, secretly and openly, shall have their reward with their Sustainer; and no fear need they have, and neither shall they grieve.” [2:274]

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَتَيْتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سَنَابِلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضْعِفُ لِمَن يَشَاءُ وَاللَّهُ وَسِعَ عَلِيمٌ

“The parable of those who spend their possessions for the sake of Allah is that of a grain out of which grow seven ears, in every ear a hundred grains: for Allah grants manifold increase unto whom He wills; and Allah is infinite, All-Knowing.” [2:261]

There are many other verses in the Qur’an that encourage spending in the way of Allah. The following are also Ahadeeth of the Messenger of Allah (saw) that exhort spending in the way of Allah:

ما من يوم يصبح العباد فيه إلا ملكان ينزلان، يقول أحدهما: اللهم أعط منفقًا خلفًا، ويقول الآخر: اللهم أعط ممسكًا تلفًا

‘Every day two angels come down from Heaven and one of them says: ‘O Allah! Compensate every person who spends in Your cause’, and the other [angel] says: ‘O Allah! Destroy every miser’.” (Bukharī: No. 1374)

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: «قال الله: أنفق يا ابن آدم أنفق عليك، رواه البخاري ومسلم

Abu Hurairah reported that the Messenger of Allah (peace be upon him) said, “Allah has said, ‘Spend (on charity) O son of Adam, and I shall spend on you.’” [Sahih Al-Bukhari and Muslim]

The companions, may Allah be pleased with them, understood these meanings correctly and worked upon them, causing their stances to be a beacon of light that guides whoever follows their path. Abu Bakr Al-Siddiq, may Allah be pleased with him, gave all his wealth to the Messenger of Allah (saw) upon which the Messenger (saw) asked him: ‘What did you leave for your family?’ He said: ‘I left Allah and His Messenger for them.’ ‘Uthman bin ‘Affan (may Allah be pleased with him) equipped the army of al-‘Usra that the Messenger of Allah said «ما ضر»

«عثمان ما فعل بعد اليوم “Nothing shall harm ‘Uthman after what he did today”, and bought the well in Madinah from the Jewish man and endowed it to the residents of Madinah. Abu Talha gave in charity his most beloved property Beeruha’ (garden) to the Messenger of Allah and told him to spend it wherever he likes after he heard the verse of Allah (swt): لَن تَتَّالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ “But as for you, O believers,] never shall you attain to true piety unless you spend on others out of what you cherish yourselves; and whatever you spend - verily, God has full knowledge thereof”. [3:92]

Suhayb gave up all of his wealth for the sake of following the Messenger of Allah (saw) to Madinah. The companions of the Messenger of Allah (saw) used to race in exertion, generosity and spending in the way of Allah, albeit a little, they were very eager over fulfilling this goodness because they knew and were certain that whatever they spend will be preserved for them with Allah (swt). The strength of their concern over this path of goodness made the poor amongst the Sahaba complain to the Messenger of Allah (saw) that they do not find anything to give (in charity), and that the rich people preceded them with reward. Muslim reported that Abu Hurayrah (may Allah be pleased with him) narrated:

أن فقراء المهاجرين أتوا رسول الله صلى الله عليه وسلم فقالوا: ذهب أهل الدثور بالدرجات العلى والنعم المقيم، فقال: وما ذاك؟ قالوا يصلون كما نصلي، ويصومون كما نصوم، ويتصدقون ولا نتصدق، ويعتقون ولا نعتق، فقال رسول الله صلى الله عليه وسلم أفلا أعلمكم شيئاً تدركون به من سبقكم وتسبقون به من بعدكم؟ ولا يكون أحد أفضل منكم إلا من صنع مثل ما صنعتم، قالوا: بلى يا رسول الله، قال: تسبحون وتكبرون وتحمدون دبر كل صلاة ثلاثاً وثلاثين مرة

“The poor from amongst the Muhajirun came to the Messenger of Allah (saw) and said: The wealthy people have all the rewards; they pray as we pray; they fast as we fast; and they have surplus wealth which they give in charity; but we have no wealth which we may give in charity.

The Messenger of Allah (saw) said: “Should I not teach you phrases by which you acquire the rank of those who excel you? No one can acquire your rank except one who acts like you.”

They said: “Why not, Messenger of Allah?” He said: “Exalt Allah (say: Allah is Most Great) after each prayer thirty-three times; and praise Him (say: Praise be to Allah) thirty-three times; and glorify Him (say: Glory be to Allah) thirty-three times.”

If the Da’wah carrier became accustomed to giving in charity, albeit a little, in times of poverty and need, especially in times of adversity and crisis, during which the Da’wah’s needs increase and demands for more sacrifice, he will elevate his soul and will purify it from being attached to the Dunya. The door of spending on Da’wah that will return glory to the Muslims and return their sovereignty in this life once again is one of the best doors of goodness, and combines all goodness by the will of Allah.

As for sacrificing time, just as it is vital for the Da'wah carrier to allocate some of his time for the Da'wah day and night, and to allocate the best of his time to fulfill this trust (amanah) that he chose to carry, believing in it as the way to the Ummah's salvation from what it has suffered from of narrow life, the distance from Allah and the enemies' dominion over it. The Da'wah carrier's sacrifice with his best time for his Da'wah, and making it on top of his priorities and life's affairs, seeking the pleasure of Allah (swt) in return, sacrificing his rest and sleep, and maybe even sacrificing some of his job's time for carrying the Da'wah of his Lord, believing that Allah (swt) is preserving for him this sacrifice for a Day in which no money nor children will be of benefit, and will bless his time and all his actions and sustenance. His certainty that his sustenance will reach him and will not decrease a size of a mustard seed – whether he worked 20 hours or 8 hours, or more or less, because his sustenance is written for him and he will not die before he possesses it all.

It is this belief that drives the Da'wah carrier in carrying his da'wah during all hours of his day, wherever and whenever he is: in his workplace, at home with his family, children and neighbours, in his town and area, he speaks the truth, enjoins the good and forbids evil, dividing his time between his work, his general and focused studies, visiting contacts, and performing all that the Da'wah requires of him. He is always ready to do what he is asked to do without hesitation or delay. High-spirited and enthusiastic, has a heart full of mercy to people, loves goodness for them, keen on their benefits and interests, and keen on transferring them from a condition that displeases Allah (swt) to a condition that pleases Him (swt). He likes for them what he likes for himself and to pass onto them what Allah has granted him of understanding and clarity in vision.

These hours and minutes that we live in this world are our life-span; we have to fill them in the obedience and pleasure of Allah (swt), not waste it in pleasure, even if it is permissible, and not overlook what Allah has enjoined upon us. Every human being has to set up a daily schedule for his work (and especially the Da'wah carrier) to hold himself accountable for his shortcomings before he is held accountable. Rectifying any shortcomings in this life is possible, but in the Afterlife, there is no work, only regret and agony over delinquency, and indeed, regret then will be too late.

فَعَنْ أَبِي بَرزَةَ نُضْلَةَ بْنِ عُبَيْدِ الْأَسْلَمِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تَزُولُ قَدَمَا عَبْدٌ يَوْمَ الْقِيَامَةِ حَتَّى يَسْأَلَ عَنْ أَرْبَعٍ: عَمْرِهِ فِيْمَ أَفْنَاهُ؟ وَعَنْ عِلْمِهِ فِيْمَ فَعَلَ؟ وَعَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ؟ وَفِيْمَ أَنْفَقَهُ؟ وَعَنْ جِسْمِهِ فِيْمَ أَبْلَاهُ، رَوَاهُ التِّرْمِذِيُّ

Abu Barzah al-Aslami radi Allahu anhu reported that Allah's Messenger salAllahu alayhi wa sallam said, "The two feet of the servant will not cease (from standing before Allah) on the Day of Judgment until he is asked about four things: on his life and how he spent it; on his

knowledge and what he did with it; on his wealth and where he earned it and how he spent it; and on his body and in what way he utilized it." [Saheeh, reported by At-Tirmidhi]

وعن ابن عباس رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم لرجل وهو يعظه: اغتتم خمسًا قبل خمس: شبابك قبل هرمك، وصحتك قبل سقمك، وغناك قبل فقرك، وفراغك قبل شغلك، وحياتك قبل موتك، رواه الحاكم بالمستدرک

Ibn Abbas reported: The Messenger of Allah, peace and blessings be upon him, said, "Take advantage of five before five: your youth before your old age, your health before your illness, your riches before your poverty, your free time before your work, and your life before your death" .[Narrated by Al-Hakim in al-Mustadrak]

It is clear and noticeable that Allah (swt) blessed the times of the truthful scholars; they were able to do what is difficult to imagine in material calculations, and He (swt) blessed their words, deeds and books, so they reached a level of benefit and effect that did not occur to them, and they greatly sacrificed their time. The consequence of sacrifice in all its forms and the efforts made is reward, benefits and guidance that do not occur to the person, and only Allah (swt) knows its extent, as the Messenger (saw) said:

من دعا إلى هدى كان له من الأجر مثل أجور من تبعه، لا ينقص ذلك من أجرهم شيئاً «Whoever calls to guidance will have a reward similar to those who follow him, without detracting from their reward at all.» قال: "قال: «مَنْ دَلَّ عَلَى خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ»» رسول الله صلى الله عليه وسلم: «مَنْ دَلَّ عَلَى خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ» Abu Mas'ud Al-Ansari (May Allah be pleased with him) reported: "Whoever guides someone to virtue will be rewarded equivalent to him who practices that good action" . وقال رسول الله صلى الله عليه وسلم لعلي رضي الله عنه يوم فتح خيبر في حديث طويل: «فوالله، لأن يهدي الله بك رجلاً واحداً خير لك من أن يكون لك حمر النعم» Messenger of Allah(saw) said in a long hadeeth, The Prophet (saw) said to 'Ali (May Allah be pleased with him) on the day of conquering Khaybar: "By Allah, if a single person is guided by Allah through you, it will be better for you than a whole lot of red camels." This is not specific to 'Ali (may Allah be pleased with him), but it is general to the whole Ummah of the Prophet Mohammad (saw).

Finally, since the Da'wah is based only on sacrifices, then each Da'wah carrier is aware of what he must do.

Oh Allah, we ask you to grant us consciousness of what is right, rectitude, elegance in speech and action, and make us of those who listen [closely] to all that is said, and follow the best of it, make us keys to goodness and locks to evil, and bestow on us by Your Favor, Goodness and Generosity a Righteous Khilafah on the method of the Prophet, Oh Lord of Might and Glory. Our final prayer is Alhamdulillah Rabbil 'Aalamin, and may the Peace and Blessings of Allah be upon our Prophet Mohammad, and upon all his family and companions.

Source: Al-Waie Magazine, Issue 387, Rabi'ul Akhir 1440 AH – December 2018 CE

Causes of Family Breakdown amongst Muslim Communities in the West

Marriage is one of the most important relationships we will ever commit to in our life. It is a bond which influences and lies at the basis of many other significant relationships, for example the one we will have with our children and having grandchildren. Islam teaches us that marriage is also the only valid institution through which a man and a woman can enter an intimate relationship. When committing to such a relationship we have hopes of building a comforting relationship based on companionship, which will not only function as a building block to create a stable and righteous environment for the upbringing of children but also as a means to strengthen our relationship with our Creator (swt).

إِذَا تَزَوَّجَ الْعَبْدُ فَقَدْ اسْتَكْمَلَ نِصْفَ الدِّينِ فَلْيَتَّقِ اللَّهَ فِي النِّصْفِ الْبَاقِي

“Prophet Muhammad (SAW) has told us that when a person marries, he has completed half of his religion and so he should fear Allah regarding the remaining half.” [Al-Tirmidhi Hadith 3096 Narrated by Anas ibn Malik]

Sadly, the reality today in the West is that a lot of marriages within the Islamic community are breaking up and ending in divorce, and marriages that do survive are actually a far cry from the hopes stated above. A study in 2000, conducted within the Muslim community in the US, placed divorce rates at 30 percent. New studies seem to show that this percentage is rising and that problems related to the breakdown of family life are increasing within the Muslim community living in the West.

For this reason, it is imperative that we understand the dangers that lie within liberal Western societies especially those that lead to divorce. This way we can guard ourselves as much as possible against these factors and hopefully reduce the number of marriages breaking down within the Muslim community.

The concept of marriage varies significantly when comparing the Western liberal perspective to the Islamic view on marriage. In the West, marriage is something that is optional with regards to a man and woman entering into a relationship with each other because liberalism makes no reference to morality with regards to intimacy. It's left up to the individual whether one wishes to marry before entering an intimate relationship or to have a pre-marital relationship, a one-night stand or even an extra-marital relationship. These open doors to all kinds of relationships are making the institution of marriage vulnerable and actually undesirable. This idea of following one's whims and doing as one pleases in order to seek happiness is also influencing the Muslim community. We therefore see an array of reasons why and when Muslims actually do enter a marriage (e.g. pressure from the family and community, after having a

long term pre-marital relationship or when one has their life in “order”). These reasons don't always find their origin within Islam and could also affect the success of a marriage, especially when both partners have different reasons for getting married.

When the concept of Marriage becomes infected with non-Islamic concepts, naturally this will lead to many problems. For instance, Marriage in the West has become a commercialized business, around which an enormous industry has bloomed. The huge focus on the “big day” itself has also had its influence on the Muslim community. When an extravagant venue, overflowing food, latest bridal clothing, gold jewellery and expensive vehicles become “necessities” of the big day, many young couples are forced to put their marriage on hold or to take out haram loans. Consequently, this turns the wedding day into an obstacle to adhere to the Islamic rulings. Additionally, great emphasis put on high dowries are making it even more difficult for young couples to start married life. Putting so much emphasis on the day itself and giving into materialism, is making us forget the words of our Prophet (saw) when he said:

«أَعْظَمُ النِّسَاءِ بَرَكَةً أَيْسَرُهُنَّ صَدَاقًا»

“The one (amongst you, women) who receives the least amount of mahr is the most blessed (barakah).”
[Reported by al-Haakim on the authority of Aisha]

The sad thing is that young couples in the West are starting their married life with a huge debt, straining the marriage with financial problems before it has even started. The seeds of materialism often continue on into the marriage, where Muslim couples also need to keep up with the “Joneses” or in this case the “Ahmed's”. Being brought up in Western societies we also can get caught up in the rat race of consumerism often putting unnecessary strain on family life to uphold insignificant wants and to live up to expectations of a standard of living defined by others!

Furthermore, when couples aren't advised from an Islamic point of view on marriage, aspects linked to Western liberal values will creep into the minds of these couples. For example, we see that the sexualisation of women in Western society are influencing marriages negatively. When women are presented as objects of desire and distorted sexualized images are spread through the entertainment business and the pornography industry, we not only create a highly sexualized society, we also create non-realistic expectations about what a relationship between a man and woman looks like and entails and what constitutes a beautiful woman and desirable man. Both men and women are affected

by these images and ideas, often searching for these unrealistic expectations in a spouse, and turning away from them when they don't measure up to these shallow standards. Furthermore, a study presented by the American Sociological Association in 2016 suggests that divorce rates actually doubles when people start watching pornography. Sex and pornography addiction is a real problem in Western societies and just like drugs and alcohol this pandemic has unfortunately secretly infiltrated the Muslim community too, making Muslim couples vulnerable for divorce. Sadly, there is a rise within the Muslim community in premarital relationships and also an increase in divorce due to extramarital relationships.

There is also confusion on the roles and rights of both husband and wife due to different ideas related to the different cultures they are living in - the Western culture to which many youngsters are attracted and the Eastern culture (which is often seen as Islamic) that many of our elders are influenced by. Muslims will often have a mix of ideas influenced by both non-Islamic cultures. This mixing of ideas is also the cause of friction between couples. For example if one of the partners prefers the western way of thinking where freedom and so-called gender equality of women is promoted, it becomes a problem when the spouse upholds more Eastern cultural ideas on women, who are perceived to be slaves to their husband, where her sole duty is fulfilling her husband's every need. In reality, we see a mixture of ideas where the role of the breadwinner and housemaker are both given to women. So she ends up suffering the strains of financially maintaining the family and continues to shoulder the household responsibilities. This subsequently has led to a devaluation of motherhood, the woman's prime role in Islam. We need to educate ourselves that there is a third option: Islam - which has clearly outlined the role and the rights of both partners in a marriage. The man is seen as the head of the household and therefore he is responsible for providing the financial maintenance and residence for his family. Whereas the main role of the wife is to be a homemaker and mother to her children. She may work outside the home but she should never see this as a must for her to do. Clearness on the rights and responsibilities of both men and women, as Islam provides, will actually be the key to creating harmony within the marriage.

In addition, when Muslim couples do encounter problems in marriage, we see that divorce is becoming much too easy an option to resolve their differences as is the case in the general societies of the West. In liberal societies, the view is often that marriages aren't necessarily meant to last; they should enhance our happiness and when this ceases to be the case, why should one stay in such a relationship? This is the way of thinking that results from the western liberal way of life where the individual's happiness is what should be prioritised over commitment or loyalty.

Finally, we must not forget that in Islam a wife is not a partner of her husband; rather, she is seen as his companion. Their living together is therefore not based on partnership but rather on companionship and they become complete companions of each other in all respects. Companionship is where one finds repose and tranquillity in the other. Allah has made marriage a source of tranquillity for both spouses.

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا
“It is He who created you from one soul and created from it its mate that he might dwell in comfort with her.” [Al-A'raf: 189]

Yasmin Malik

Member of the Central Media Office of Hizb ut Tahrir



The Prophet's (saw) Methodology for Revival

21th Halaqa: The Prophet's (saw) Taking Charge of the Shari'ah, After the Establishment of the State

In this circle we will talk about the Prophet's (saw) administration of the Shari'ah, after the establishment of the state. From the first day the Messenger (saw) arrived in Medina, already was an administrator and a ruler who loved to look after the affairs of his citizenry in accordance with the system of Allah (swt).

Among the things that were practically executed by the Messenger (saw) and which clearly demonstrated that indeed was a ruler of the State and total custodian of citizens' affairs were:

- Building of mosques
- Building brotherhood between Muhajireen and Ansar
- Signing agreements with Jews
- Enacting constitution for the people of Medina
- Administering economic and social systems
- Sending expeditions/delegations to different parts; to carry the message of Islam across the world

Then followed the revelation of verses that aimed to legislate/solve every problem, and give ruling to everything.

Q&A

The Truth of the British Referendum on the Brexit Project!



Question

The British Parliament voted on 16/1/2019 on the motion of no confidence on May's government, but she won: (British Prime Minister Theresa May escaped defeat on Wednesday in the House of Commons following a motion of no confidence on her government tabled by the Labour opposition. She won confidence by a majority of 325 votes to 306 votes. .. the result of the vote on Wednesday shows that almost 100 member of the Conservatives Party who voted against the agreement on Tuesday on Brexit, returned on Wednesday and voted against the no-confidence on the government ... AFP 16/1/2019) How do we understand this? About 100 of the May's Party voted against her Brexit project allowing the opposition to win, leading to the failure of the May project by 432 votes to 202. Then the 100 MP's come back and voted against May's opponents, allowing May to win. As if it is distribution of roles! And what is the explanation of the previous approval of Brexit on 2016, but now before its implementation by about two months, it is rejected?! May Allah reward you with the good.

Answer

Britain is skilled in malice and savvy, and in maneuvering and procrastination to achieve its objectives. To get the answer, we review the following things:

First, we will state some of what we mentioned in our publication of 5/7/2016 after the referendum of 23/6/2016, i.e. about two and a half years ago, when we expected what took place in the current British referendum 15/1/2019:

1- A referendum was held in Britain on 23/6/2016 on staying in or leaving the European Union. The result was about 52% to leave, after which Prime Minister Cameron announced his resignation and that the government remains for three months. In his election campaign, Cameron promised that he would conduct a referendum according to Britain's habit of waving a referendum to achieve special privileges, by scaring the European Union and other member states of the political and economic chaos of the referendum resolution, if Britain leaves the Union.

2- The British policy of threatening a referendum to secure gains from the EU is not a new matter but rather it has done this since the early years of Britain's entry into the European structure. Britain had become a member of the European Economic Community (EEC) since January 1973. Its keeping of the "Pound Sterling" currency unit and its remaining outside of the Schengen zone represented two prominent signs of the special status that Britain enjoyed in spite of its membership of the EU. It had used the idea of the "referendum" about remaining in the EU as a means to blackmail the European states in order to achieve more privileges for Britain inside of the EU. It held a referendum in 1975 to improve the conditions of its remaining in the Union which the British people went on to vote in favour of remaining within the EEC, and so the British referendums to achieve the purposes of the policy followed in such cases, even if they are malicious purposes! The Tory Party proceeded cunningly in the 2016 referendum, and the party men ran the campaign to stay in the union and get out of it at the same time!

3- By scrutinising the policy of the ruling conservative party that Cameron leads in respect to the issue of the mentioned referendum, then it indicates that Cameron had expected the results to be inconclusive, like if it would be tied, so that it would be a matter of accepting or rejecting so that there would be room for a repeat (re-run) or to take such inconclusive results as room for new negotiations with the EU. It is for this reason that the conservative party itself was managing the campaign to remain in the Union in addition to the campaign to exit from it. Neither of the campaigns were actually serious about staying or leaving, as much as they were both serious about the referendum representing a path to achieve extra concessions from the EU. For that reason, it is expected that Britain stalls leaving in the short-term and indeed it could be extended to a number of years. That's if it leaves whilst it skilful in the use of dirty tricks and deception. And in respect to what is apparent and evident from the comments, and what the media outlets have carried in terms of statements; all of that makes stalling in respect to implementing the referendum most likely, but even further like twisting and turning moves in respect to the referendum itself (30 of Ramadan 1437 AH - 05/07/2016 CE)] End quote.

Second: What is happening now almost speaks of what we have already said in terms of "the referendum game" and delay and spin to achieve British interests, even if they are evil. This is confirmed by understanding the following:

1- May has received a major defeat in the House of Commons after "the exit agreement reached with the European Union by a large majority was rejected, in the biggest parliamentary defeat received by a government in the history of the country ... On Wednesday 432

MP's voted with rejection on the agreement," (BBC, 16/1/2019). This means that the agreement, which was designed to bring Britain out of the European bloc on March 29th, will not be implemented. The exit discussions did not follow the lines of the traditional ruling Conservative Party instead 118 Conservatives party members voted in parliament against the prime minister's agreement, and joined the opposition parties. (This is the biggest loss in the British Parliament since 1924 ... the result is the worst parliamentary defeat of the British government in the modern era ... (CNN Arabic 15/1/2019)".

2- The leader of Britain's opposition Labour Party, Corbyn, announced after the parliament's rejection of the kingdom's exit from the European Union that he had tabled the no-confidence motion on the government of Theresa May for discussion. He said: "This government has lost the confidence of the Council ... I want to inform you, Mr. Speaker, that I tabled the motion of the vote of no confidence for discussion... I am pleased that this proposal will be discussed tomorrow" (RT Arabic, 15/1/2019), but the result of the vote was in favour of May because the 118 members of the Conservative Party returned to vote with the Conservative Party against the opposition, and they prevented the vote of no confidence on May, and so "the British Prime Minister Theresa May on Wednesday, 16/1/2019 escaped a defeat in the House of Commons following the failure of a no-confidence motion on her government submitted by the Labour Opposition, after her defeat on the Brexit agreement . But her government won the confidence by 325 votes to 306 votes, which halted the holding of new general elections. This is the first time to have a vote of confidence on a government in the House of Commons for 26 years. The opposition leaders called for a meeting with her for talks on Brexit immediately and starting on Wednesday.

The result of Wednesday's vote showed that the nearly 100 MP's of the Conservative Party who voted Tuesday against the agreement on the Brexit returned on Wednesday and voted against a no-confidence motion against the government." (Agence France-Presse, on 16/1/2019). Thus having an opportunity until Monday, 21/1/2019) to present an "alternative plan", and she has a number of options, such as a pledge to return to negotiations in Brussels, or to ask to postpone the Brexit date, Scheduled for March 29th, 2019, or exit without agreement! The President of the European Commission said: "I call on Britain to clarify its intentions as soon as possible. There is not much time" (News site on 17/1/2019)

3- Thus, the British referees' game seems clear; instead of a no-confidence vote for May on 16/1/2019, because her Brexit project failed on the 15/1/2019 referendum, May won the confidence vote although the fall of her project and her confidence win are contradictory issues! But if you know why, it adds more mystery!! 118 of the

May's Party voted against the May project, so added voices to the opposition that led to the failure of May's project! But those 118 members of the May's party returned and voted against the opposition, i.e. against the no-confidence vote for May, and so May won the confidence vote and did not fall by the fall of her project!

4- Understanding the above, it is clear that the 2016 referendum was intended to create a justification for Britain to improve the terms of the new relationship with the European Union. This is why May allowed 118 members of her party to vote against her with the opposition in order to sway the opposition and strengthen it so that her Brexit project fails! If she wanted the 2016 referendum to remain solid, she would have not allowed these numbers of her party to vote against it, but when the no confidence vote was made, those numbers were made to vote against the opposition so that May is saved! This was in order for May to continue to blackmail the European Union to obtain privileges and interests and set the conditions for a new relationship with Europe. Britain cannot have a final departure from Europe neither remain with the current laws of the Union. The final exit has a great impact on the cohesion of the peoples of Britain itself, especially Scotland as well as Northern Ireland, and therefore it wants to remain but on its terms, or if there is no choice but to exit, then it should be able to have privileges at the expense of the Union!

5- On its part, the EU urged the UK to "clarify its intentions" on Britain's exit plans from the EU "as soon as possible ..." He warned of the risk of a chaotic exit with this vote." (CNN Arabic 15/1/2019) End. We have already mentioned in our publication after the 2016 referendum.

"It appears that Europe has comprehended and realised Britain's games and so it wishes to make an unofficial deal to protect its interests upon the basis of the Norwegian and Swedish model before resorting to working with Article 50 of the Lisbon Treaty to begin the separation procedures. However, unlike Norway and Sweden, Britain wants to enter the European market but is against the free movement of people, which represented the main issue for the British electorate. Merkel excluded that possibility categorically as the free-movement of people is one of the freedoms that the EU sanctifies alongside the freedom of exchanging goods, services and capital.

The EU perceives the British cunning. As such, the President of the European Commission, Jean Claude Juncker, said: "Let me be very clear; we can't have secret attempts to take the British Government aside, to become secret, informal negotiations" and he said: "I have made a very clear command to all Commissioners and Commission staff; there can be no secret negotiations, no secret negotiations" (Evening Standard, 28/06/2016).

Merkel, the German Chancellor, directed a strong

message to London when she said: "Whoever wants to leave this family cannot expect to shed all its responsibilities but keep the privileges" (DPA 28/06/2016)] End quote.

6- However, Britain does not take the European Union's knowledge of Britain's intentions seriously but continues in the last referendum game on 15-16/1/2019 which cancels the 2016 referendum on the Brexit project. It does not remove confidence on May, the engineer of the project, but it renews confidence for her to start a new project and an alternative plan! Especially to address the issue of Ireland, whether remaining or leaving, and so it was, the media reported the plans of May on this:

a- British Prime Minister, Theresa May, told parliament on Monday, 21/1/ 2019, (her "alternative" plan, after MPs rejected her agreement with the European Union, on "Brexit". Britain will leave the European Union on March 29th, without agreement, if MP's cannot postpone the date of withdrawal, or to reach an alternative plan that satisfies the European Commission as well ... After May's plans are set on how to move forward, the MP's will introduce a series of amendments, to be voted on, on 29/1/2019. One of the most controversial points in the agreement rejected by parliament is the "back stop" clause, a security guarantee of free movement in the Ireland borders. If Britain cannot agree with the European Union on a long-term free-trade treaty, the Sunday Times reported that May would propose separate arrangements with Dublin. AFP on 21/1/2019) end

b- The Telegraph newspaper quoted unnamed EU diplomatic sources as saying that (May's demands continue to range from setting a legally binding time frame to the Irish border, giving Britain the right to unilaterally withdraw or to commit to a trade agreement before 2021, which prevents the implementation of special arrangements for the issue of the Ireland borders ... News of Libya on 21/1/2019) end.

c- (May announced on 21/1/2019 that she intends to return to Brussels to discuss amendments to its agreement with European leaders last month on the issue of the "back stop", which is supposed to avoid a return to the establishment of effective borders between the 2 Irelands after Brexit. May said: "I will continue to meet with my colleagues this week - including the officials of the Democratic Unionist Party of Northern Ireland - to see how we can abide by our duties," including avoiding the return of borders, "in a way that would secure the widest possible support" in the House of Commons. She continued: I will show the conclusion of these talks to the European Union." The 27 other European Union countries are monitoring closely the next step to be taken by May ... (France 24 / AFP in 21/1/2019) End

d- May revealed some changes in her position on Brexit.

Cont... page 16

The prime minister pledged to “show more flexibility” in talks with the parliament and to meet the demands of the opposition Labour Party to ensure the rights of British workers and remove all fears about the return of strict customs procedures on the border between Northern Ireland and the Republic of Ireland. It is planned that Theresa May submitted to the British Parliament a new plan on the conditions for the UK’s withdrawal from the European Union, after Parliament rejected on 15/1/2019 the first plan agreed between the government of May and Brussels. The British Parliament is due to vote on the new plan on 29/1/2019. (RT Arabic 21/1/2019).

7- The conclusion is that Britain has no commitment to any agreement, but changes and changes through the referendum game, and it is skillful, clever and cunning in this matter to achieve its evil interests. Yesterday, the British referendum approved the Brexit project and today the British referendum approved to drop the Brexit project! This was in order to blackmail the European Union to bring about amendments to the project at the expense of the Union. Although the capitalist West has no fixed values, but Britain through its history of colonialism has earned more cunningness and evilness than others. Britain does not want the final break up from the Union but wants another formula neither to exit nor to stay! That is to leave the Union and at the same time remain in it! So it continues to benefit from the federal relations without complying with the laws of the Union, but only with what is in its favour. And as mentioned earlier, the German Chancellor Angela Merkel, after the first referendum and the emergence of the British procrastination, sent a clear message to London: “Whoever wants to leave this family cannot expect to shed all its responsibilities but keep the privileges” (DPA 28/06/2016). The European Union can make Britain suffer the consequences if it insists on the First Brexit project without modifying any of its clauses. It is either to be accepted and implemented by Britain or Britain exits the Union. If the EU does this, Britain would have fallen in the evil of its work; if it accepts Britain’s conditions then Britain will dictate to it until it brings it to its end without it being aware!

This is the case of the nations that adopt secularism of the state and the capitalist ideology. They dig deep holes for each other that a group of them or all the parties will fall in. They have no values that deter them or ethics to forbid them, but the fight among them is severe as other nations who do not abide by the law of Allah.

بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ تَحْسَبُهُمْ جَمِيعًا وَقَلُوبُهُمْ شَتَّىٰ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ
“Their violence among themselves is severe. You think they are together, but their hearts are diverse. That is because they are a people who do not reason” [Al-Hashr: 14].

This world will not be a better place and the misery that engulfs it will not depart unless Allah’s law is established

in ruling by the establishment of the Khilafah Rashida (guided Caliphate). It will not only spread justice and good in its own lands, but it will propagate this justice and good to the world by Allah’s permission.

وَلَتَعْلَمَنَّ نَبَأَهُ بَعْدَ حِينٍ

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

19 Jumada Al-Awwal 1440 AH
25/1/2019 CE