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Press Release

Hustler Fund: A Rebrand of Failed Capitalist Financial System

In an effort to provide state-backed concessional loans to small businesses that have struggled to access financing from mainstream banks, the Government has launched the Hustler Fund upon which already poor Kenyans have borrowed an average of sh17 million an hour through the fund on its first day. The repayment period for loans will be capped at 14 days in a plan that looks set to open a window for small businesses to access cheaper credit. The launched fund, will see minimum borrowers get Sh500 while the largest amount advanced will be Sh50, 000 at an interest rate of eight per cent.

Hizb ut Tahrir / Kenya wishes to expound the following:

The fact that there have been in existence financial institutions providing same interest-based loans that indeed has put more pains to common man and eventually benefit the creditors, proves the bankruptcy of political-economic system of Capitalism. We say therefore this rebranded credit facility under the current regime will never fundamentally solve the economic problem that is deeply rooted within the erroneous capitalist financial system.

Under the current Fiat-Monetary system, money is a product sold at a price inform of interest that is being used by the capital elites to exploit and deprive economic emancipation of the ordinary citizens. The ever-changing dynamics of capital economy, Interest (usury) changes its ugly face so often by rebranding slogans such as the current Hustler Fund.

The citizens' economic hardships and suffering will not be solved by the interest based financial economy, rather by implementation of an Islamic economic system which prohibit interest in all its financial transactions. Further, since Islam views the economic problem as that of distribution of wealth, the Khilafah (Caliphate) is mandated to undertake the economic policies that guarantees satisfaction of all human basic needs and facilitates the luxurious needs of each individual citizens.

Finally, we would like to sincerely advice the people to shun away from any interest based financial transaction which the Almighty has emphatically prohibited. Allah Almighty says:

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَن جَاءَهُ مَوْعِظَةٌ مِّن رَّبِّهِ فَاتَّهَىٰ فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

“Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity. That is because they say, “Trade is [just] like interest. ‘But Allah has permitted trade and has forbidden interest. So whoever has received an admonition from his Lord and desists may have what is past, and his affair rests with Allah. But whoever returns [to dealing in interest or usury] – those are the companions of the Fire; they will abide eternally therein”. [TMQ 2.275].

Shabani Mwalimu

Media Representative of Hizb ut Tahrir in Kenya

NEWS & COMMENTS

In Capitalism All Projects are Dens of Corruption and Clutches to Ordinary People



News:

Recently Tanzania Railway Corporation (TRC) proposed fare for Standard Gauge Railway (SGR) train routes from Dar es Salaam-Morogoro which is expected to commence on February, 2023.

Comment:

According to Land Transport Regulatory Authority in Tanzania (LATRA), TRC's proposed fare for the third class would be Tsh 24,794 per adult, and Tsh 12,397 for kids aged between 4 to 12, while for the economy class is Tsh 29,752 per adult and Tsh 14,876 for kids.

In reality, these proposed fares are too high compared to the economic capacity of the majority of the people who live beyond poverty line, but many believed that an introduction of Standard Gauge Railway (SGR) train routes would be for the fast and cheap service.

It is known for sure that the majority of people cannot afford such high prices, and that is why on May 2022, similar authority of the Land Transport Regulatory Authority (LATRA), issued the new fares guidelines for busses shuttle from Dar es Salaam to Morogoro in which Tsh 8,000 was for ordinary busses, while Tsh 11,000 for semi luxury busses. In fact, the current SGR fares neither consider people's needs, reality of poverty and inability to pay such higher prices nor do they care for peoples affairs.

On the other side, it has to be noted that the issue of procurement of the said electric train wagons for SGR that arrived in Dar es Salaam in November 2022 sparked a corruption suspicion and embezzlement of public funds. It was reported that each wagon costs about Tsh 2.2 billion, but it is believed that the real price for each wagon to be around Tsh 800-900 million. Kenya paid the equivalent of Tsh 980 million for the similar SGR wagon. Thus why, the issue of squeezing and victimizing ordinary people for higher fares.

This is the reality of Capitalism; the authorities do not care for the people, and in every project, there must exist a cloak of corruption and embezzlement, while ordinary people will only pay back.

Capitalism is not concerned with the poverty and the inability of the people even in vital services because what is valued is only benefit.

In Islam, all sorts of development projects and infrastructure are meant to create employment, and vital services will be free or at least for affordable cost.

**Written for the Central Media Office of Hizb ut Tahrir
by**

**Said Bitomwa
Member of the Media Office of Hizb ut Tahrir in Tanzania**

The Transitional Government in its Second Edition is a Functional Government To Implement the Agenda of the Colonial Kaffir West, No Good is Expected from It



Today, Monday 5/12/2022, at the Republican Palace in Khartoum, the framework political agreement was signed between the military and the Central Council of the Forces for the Declaration of Freedom and Change. General Al-Burhan, who is linked to America, forced the political forces associated with Britain to make humiliating concessions in order to return once again to the ruling seats, which were completely emptied of real power.

This agreement was built on the constitution that was hastily produced by the Steering Committee of the Bar Association on 30/8/2022, which international forces flocked to, praising it as a document suitable for bringing together parties. In a joint statement, the embassies of nine Western countries praised it; including America and Britain that approved the draft constitution, and said: "The basic principles contained in the lawyers' document will be crucial to achieving a reliable and effective system of transitional government with civilian leadership" (Sudan Tribune, 11/9/2022)

The poisoned broth has matured with local hands, after the two colonial poles (America and Britain) agreed to produce a transitional government based on the draft constitution of the secular Bar Association, which establishes a life based on the civilization of the kaffir West, destroys the unity of the country, and opens Sudan wide so that its wealth is plundered by capitalist

companies. across continents, after the hands of the people of the country were shackled and they were prevented from their wealth.

O our People of Sudan:

The transitional government that will be formed according to this political agreement and the constitution of the Bar Association, the people of Sudan will not benefit from it, because it is a functional government like its predecessor, which came to implement the colonialist's agenda that was formulated in the political declaration and the constitution, as follows:

First: Devoting life to the civilization of the kaffir West by draining legislation and life systems from any Shariah rule. Contrary to the system of Islam (the Khilafah), this political agreement stipulates in Clause (3) that: [Sudan is a civil, democratic, federal, parliamentary state in which sovereignty belongs to the people...], and it states in Clause (6) that: [Guaranteeing freedoms and adhering to human rights charters, especially women's rights charters]

These are the same meanings stipulated in the constitution, which adopts the kufr democratic system in Article (1/3), and instead of sovereignty being for the true Shar', the constitution stipulates that sovereignty belongs

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to the people (Article 5), and instead of adhering to Shariah rulings, the agreement provides for a document of fundamental rights and freedoms, in Part II in its entirety from Article 7 to Article 33, it is not subject to disposal or prejudice to the text of Article (77/2). This document is intended to corrupt what was not affected by the old corruption with regard to women, children, and men, with international covenants and agreements that contradict the great Islamic creed, such as CEDAW, the Conventions on the Rights of the Child, and others.

Second: Destroying the unity of the state, by adopting the federal system in the political agreement and in Article 35 of the constitution. The Federal system divides the power and establishes entities (regions) that are more like states. The constitution goes further by stipulating that each region shall have its own constitution (Article 36/1), which feeds regionalities and tribes in the struggle for power in these regions. What destroys the unity of the state is making the Juba Agreement part of the constitution (Article 4/2), which is an agreement that was based on dividing the country into five regional or ethnic entities, and tearing the unity of the state by stipulating the Hawakeer system (Article 38/8); the main cause of tribal and regional disputes and conflicts in the various parts of Sudan!

Third: The state's departure from its basic duty, according to the Shariah. Which is taking care of people's affairs by ensuring the satisfaction of all their basic needs, such as food, clothing, housing, providing security, education, and Health care for them.

Therefore, there was no discussion of these issues in the political agreement and the draft transitional constitution, so you only find one article on the economy, and one article on Health care, and one article on education, and these same articles do not impose any obligation on the neck of the state! Because the constitution legislates for the tax collection state, not the welfare state.

Fourth: As for the economy, after the champion of the International Monetary Fund and the World Bank (Hamdok) implemented most of the fund's prescriptions; from lifting subsidies on all goods and services, reducing spending on health care and education, making people inherit high prices, poverty, and hardship of living, the Transitional Government comes and threatens people of increasing taxes, and expanding the tax umbrella according to the directives of the budget for the year 2023, to get the people of the country out of the circle of production, so that their hand will be restricted from wealth of their country, to be presented by the vanguards of colonialism in the Transitional Government on a plate of gold to the greedy capitalists. The Chamber of Industry announced the shutdown of 5940 factories out of a total of 7350 due to high production costs, in addition to the increase in fees and customs, according to the Chamber's statement. (AFP) Therefore, the transitional

government will exacerbate poverty, high prices, and hardship of living.

To our People of Sudan:

The Sunnah of Allah has required that change will not happen by itself, rather it must be preceded by thought about the nature of the system that changes our life and turns it upside down, so we are guided to the great ideology of Islam and its Khilafah (Caliphate) system on the method of Prophethood. Then we follow thought and action, so that Islam reaches pure and pristine to the regions of power in the hands of the sincere people of power and protection, relying on Allah, seeking help from Him, and cutting the ropes of the colonial kuffar, and connecting the earth to the sky, so the victory of Allah (swt) descends upon us:

(إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ)

“Indeed, We will support Our messengers and those who believe during the life of this world and on the Day when the witnesses will stand” [Ghafir: 51].

H. 11 Jumada I 1444

M. : Monday, 05 December 2022

Hizb-ut-Tahrir

Wilayah Sudan

ANSWER TO QUESTION

Congratulating Christians and Kuffar on their Feasts



Question:

Assalam Alaikum Wa Rahmatullah Wa Barakatuh, I am your brother in the Deen, Bahaa from Palestine, I pray you are in good health.

My question is about congratulating the Christians on their holidays and to participate in them? What prompted me to ask this question is the Answer to Question by Sheikh Taqiuddin An-Nabhani, may Allah have mercy on him, that permits that, please clarify this matter. Attached is the Answer to Question of Sheikh Taqi.

Answer:

Wa Alaikum Assalam Wa Rahmatullah Wa Barakatuh.

We have previously answered this question, find the answer below:

(Dear brother

Wa Alaikum Assalam Wa Rahmatullah Wa Barakatuh.

With regards to your question about congratulating the Ahl al-Kitaab (People of the Book) on their holidays, before I answer I will mention to you some previous publications that are related:

[1- Previously issued on 30/1/1970: (- What is the ruling on visiting Christians during their joys and holidays, visiting their sick, and following the funeral processions? What should a Muslim do if he visits them? How is this related to the Hadith” Do not give greetings first to the Jews and Christians”

Answer: It has been proven from the Messenger (saw) that he (saw) visited a Jew while he was sick, and it was proven that he (saw) stood up for the funeral procession of a Jew, and it was proven that he (saw) advised good treatment of the dhimmis. All of the above and the like are evidence for the permissibility for visiting Christians during their joys and feasts, visiting their sick, and following the funeral processions, and the like. As for the Hadith “Do not give greetings first to the Jews and Christians” it is specific to greetings; if you meet them on the road, and it is a text of greeting and does not include anything else. 23 Dhul Qi'dah 1389-30/1/1970)

2- Then the issue on 7/17/1976: (- Is it permissible to greet Christians and Jews on their joyous occasions?

Answer: It is permissible to greet Christians because it is righteousness (bir), and it is permissible. 17/7/1976)

3- Also issued on 16/1/2010:

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It is permissible to congratulate the People of the Book on their holidays, but if we say “and to you (Wa lakum)” it is as if you measured it according to what was mentioned in the Hadith by saying to them “and upon you (Alaikum)” when they say Assalam Alaikum.

But this is not that, for what was mentioned in the Hadith is the response to their saying “As-saam Alaikum,” and “Saam” is death. The text of the Hadith in Bukhari and Muslim through the path of the Mother of the Believers Aisha, may Allah be pleased with her, that she said: ‘A group of Jews asked permission to visit the Prophet (and when they were admitted) they said, "As- Samu 'Alaika (Death be upon you)." I said (to them), but death and the curse of Allah be upon you!’ The Prophet (saw) said, مَهْلًا يَا عَائِشَةُ إِنَّ اللَّهَ يُحِبُّ الرَّفْقَ فِي الْأَمْرِ كُلِّهِ **O `Aisha! Allah is kind and lenient and likes that one should be kind and lenient in all matters.**” I said, ‘Haven't you heard what they said?’ He (saw) said, قَدْ قُلْتِ وَعَلَيْكُمْ **I said (to them), 'Wa 'Alaikum (and upon you).**

And in another narration by Muslim through Ibn Omar, may Allah be pleased with them both, he said: The Messenger of Allah (saw) said: إِنَّ الْيَهُودَ إِذَا سَلَّمُوا عَلَيْكُمْ يَقُولُ **When the Jews greet you, one of them says, As-sam is upon you, then say upon you (Alaik).**” So, you see this is because they said: “Death is upon you.”

But if they say a good word in congratulating/greeting us, then we accept it from them. If they say, “Eid Mubarak” we say to them a good and kind answer, as if we say thank you for the congratulations, and welcome, or similar answers that do not contradict the Islamic Shariah. 16/1/2010 **End of Quote.**

From this we can conclude the following:

1- It is permissible to congratulate the dhimmis on their festive occasion with good words that do not go against the Shariah, so we do not praise their festival, i.e., we do not say, your Eid is blessed or the like.

2- But this is only for those who meet the following conditions:

a- That they be dhimmis who live among Muslims in Muslim countries, and the dhimma contract applies to them, that they do not betray Muslims.

b- That they should not have fought us on the basis of the Deen or supported our expulsion as stated in the noble verse.

- As for the evidence that they must be dhimmis; the first answer on 30/1/1970 states that: (It is proven from the Messenger of Allah (saw) that he (saw) visited a Jew while he was sick, and it was proven that he (saw) rose

for the funeral procession of a Jew, and it was proven that he (saw) instructed good treatment of dhimmis, so all this and the like are evidences for the permissibility of visiting Christians during their joys and feasts/holidays, and visiting their patients, walking in their funerals processions, giving condolences and the like...)

This is likely that what is meant by this are the people of dhimma (Ahl Adh-Dhimma) where they lived among Muslims and under their protection and the Messenger (saw) instructed good treatments of the dhimmis, and the funeral of the Jew was passing among them, also the Jew who was visited by the Messenger (saw) in his illness was serving the Messenger (saw), as it was narrated in the Hadith of Bukhari 1356 on the authority of Anas, may Allah be pleased with him:

أَنَّ غَلَامًا مِنَ الْيَهُودِ كَانَ يَخْدُمُ النَّبِيَّ ﷺ فَمَرَضَ، فَأَتَاهُ النَّبِيُّ ﷺ يَعُودُهُ، فَقَعَدَ عِنْدَ رَأْسِهِ، فَقَالَ: أَسْلِمَ. فَنَظَرَ إِلَى أَبِيهِ وَهُوَ عِنْدَ رَأْسِهِ، فَقَالَ لَهُ: أَطْعَ أَبَا الْقَاسِمِ ﷺ فَأَسْلَمَ، فَخَرَجَ النَّبِيُّ ﷺ وَهُوَ يَقُولُ: الْحَمْدُ لِلَّهِ الَّذِي أَنْقَذَهُ مِنَ النَّارِ

A Jewish boy used to serve the Prophet (saw). The boy became ill and the Prophet (saw) went to visit him. He (saw) sat by his head and said, **"Become a Muslim."** The boy looked at his father who was also sitting by his head. His father said to him, "Obey Abu Al-Qasim (saw)." So, the boy became a Muslim. The Prophet (saw) left saying, **"Praise be to Allah who has saved him from the Fire!"**

All of this indicates that what was mentioned in the first answer is specific to the dhimmis.

As for the evidence that they must not fight us on the basis of Deen and do not support our expulsion...etc., it is the noble verse:

لَا يَنْهَاكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ * إِنَّمَا يَنْهَاكُمْ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِنْ دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوَلَّوهُمْ وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

“Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly * Allah only forbids you from those who fight you because of religion and expel you from your homes and aid in your expulsion - [forbids] that you make allies of them. And whoever makes allies of them, then it is those who are the wrongdoers” [Al-Mumtahina: 8-9].

Ibn Katheer explained the asbab an-Nuzool (causes of Revelation) of this noble verse: (Regarding Allah's saying:

لَا يَنْهَاكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ

“Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes -” [Al-Mumtahina: 8] That is, He (swt) does not forbid you to be kind to the disbelievers who do not fight you on the basis of the Deen, like women and the vulnerable of them, that you:

وَتَقْسَطُوا إِلَيْهِمْ, “being righteous toward them”, أَنْ تَبْرُوهُمْ
“and act justly toward them”, إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ, “Indeed, Allah loves those who act justly.”

Imam Ahmad said: A’rim said, Abdullah bin Al-Mubarak said, Musab bin Thabet told us, Amer bin Abdullah bin Al-Zubayr told us, on the authority of his father, he said: ‘Qateela came to visit her daughter, Asmaa bint Abi Bakr, with gifts: pine nuts, pickles, and ghee, and she was a polytheist. Asma’ refused her gift and did not allow her to enter her house. A’isha (ra) asked the Prophet (saw), then Allah (swt) revealed

“Allah does not forbid you from those who do not fight you because of religion” [Al-Mumtahina: 8]. To the end of the verse, then he (saw) ordered her to accept her gift, and to allow her to enter her home. And His (swt) saying:

إِنَّمَا يَنْهَاكُمْ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِنْ دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوَلَّوهُمْ

“Allah only forbids you from those who fight you because of religion and expel you from your homes and aid in your expulsion - [forbids] that you make allies of them” [Al-Mumtahina: 9].

Meaning: He (swt) only forbids you from allying with those who take you as an enemy, so they fought you and expelled you, and helped to expel you. Allah (swt) forbids you from allying with them and commands you to have enmity with them. Then the threat affirmed not to ally with them, in the verse:

وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

“And whoever makes allies of them, then it is those who are the wrongdoers” [Al-Mumtahina: 9]. And the verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَاِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

“O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you - then indeed, he is [one] of them. Indeed, Allah guides not the wrongdoing people” [Al-Ma’ida: 51].

So, it is permissible to congratulate the dhimmis on their holidays with words that do not contradict the Shariah law, and it is also permissible to congratulate the non-dhimmis among the kuffar with words that do not contradict Shariah law. Greeting is an act of righteousness, but this is conditional to the terms

mentioned in the noble verse that they should not be from those fighting us on the basis of the Deen, or expelled us from our homes, or helped to expel us.

لَا يَنْهَاكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبْرُوهُمْ وَتَقْسَطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

“Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly” [Al-Mumtahina: 8].

And they are few in numbers now. I pray that this is sufficient, and Allah is All Knowing and Most Wise.

Your Brother,

Ata Bin Khalil Abu Al-Rashtah

**10 Jumada II 1443 AH
13/1/2022 CE**