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Imported System Na-manzoor

America and the Change in its
Agents in Pakistan

Does Imran Khan Really Embody a
Movement of Legitimate and
Fruitful Sacrifice?

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ،

لَبَّيْكَ لَا شَرِيكَ

لَكَ لَبَّيْكَ، إِنَّ

الْحَمْدَ، وَالنِّعْمَةَ،

لَكَ وَالْمُلْكَ، لَا

شَرِيكَ لَكَ



**For Liberation from Slavery to the US, We
Must Reject Democracy and Establish the
Khilafah (Caliphate) on the Method of
Prophethood**

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Editorial

So what are the new marching orders for Pakistan, that America conveyed through its new messenger, Bilawal Bhutto-Zardari? 'US-Pakistan cooperation' means the complete submission of Pakistan to Biden's regional and global vision. 'Regional peace' means Pakistan abandoning Occupied Kashmir, whilst proceeding with normalization with India. Here, Biden's vision is for Pakistan to make way for Modi to become Biden's regional policeman, countering the region's Muslims and China, on his behalf. 'Counterterrorism' means the crusade against the Islamic movements, whether military, such as the Kashmiri mujahideen, or political, such as Hizb ut Tahrir. 'Afghan stability' means the binding of the Taliban to the political and economic order that the colonialist West created, in order to enslave and impoverish the Muslim World. 'Support for Ukraine' means the Biden plan to provoke Putin into a protracted war, which will burn Europe and Russia in the fires of chaos, whilst reducing options for China to escape Biden's traps for it. 'Democratic principles' means the ruling by other than all that Allah ﷻ has revealed, in order to keep the doors open for legislation that violates Shariah rulings, as well as the security and economy of Pakistan.

As is customary before sending back its messenger, the US media was made open for Bilawal, as confirmation that he has digested the message that he must convey. Not only did Bilawal express the vision of his master accurately, he also understood that Islam is the only obstacle to executing the orders of his master. In his interview with [CNN of 18 May 2022](#), Bilawal stated that he will focus on "spreading the peaceful, progressive message of Islam," whilst committing to oppose 'terrorism' and 'extremism.'

As further confirmation that Bilawal has understood his orders, on 20 May 2022, the official Twitter account of the Secretariat of Chairman Pakistan People's Party, [@MediaCellPPP](#), issued a series of tweets. The tweets included, "We are not only fighting with a militant component but also fighting with an ideological and narrative component," "Pakistan is in favor of peace... ultimately dialogue and diplomacy is the solution," "We convey to the new regime in Afghanistan that they live up to their international commitments" and

“Pakistan is not insecure about its relationship with the US and we believe the world is big enough for both Pakistan and India to exist.”

Like his maternal grandfather, Zulfiqar Ali Bhutto, first as foreign minister and then as prime minister, Bilawal Bhutto-Zardari heard the US and obeyed. Accordingly, Bilawal is now a suitable candidate to determine the security of Pakistan and the direction of its armed forces, for years to come. Under Biden’s vision, Bilawal hopes to oversee the suppression of Islamic sentiments within Pakistan, as well as within its armed forces. Bilawal hopes to oversee the reduction of the capabilities of Pakistan’s armed forces, so that they are not an obstacle to the Indian Army, in its expanded regional role.

The armed forces of Pakistan now face a choice, one which involves sin and insecurity, the other which earns reward in Jannah and ensures security for Islam and Muslims in Dunya. So, the military officers can either remain ‘neutral’ as the US ensures that the Bajwa-Sharif regime implements its destructive regional vision. Or the military officers can perform their Shariah duty, granting Nussrah to Hizb ut Tahrir for the re-establishment of the Khilafah (Caliphate) on the Method of the Prophethood. Indeed, it is the Khilafah alone that will overturn the plots of Biden against Pakistan, Muslims and Islam. It is the Khilafah that will ensure security by unifying the Muslim Lands as a single powerful state. It is the Khilafah that will ensure geo-economic security by combining the resources of the energy-rich Muslim lands under a single Bayt ul Maal. It is the Khilafah that will end the Indian threat to regional security, by liberating Occupied Kashmir as a prelude to the Conquest of India itself. And it is the Khilafah that will relieve the world of the burden of the corrupt Western civilization, by conveying the light of Islam through Dawah and Jihad.

وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ

“And our duty is only to deliver the message clearly.” [TMQ Surah Yasin
36:37]

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Tafseer Al-Baqarah (2: 228-230)

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

﴿وَالْمُطَلَّقاتُ يَتَرَبَّصْنَ بِأَنفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنَنَّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ (228) الطَّلَاقُ مَرَّتَانِ فَإِمْسَاكَ بِمَعْرُوفٍ أَوْ تَسْرِيحٍ بِإِحْسَانٍ وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ (229) فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدِ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ﴿(230)﴾

“Divorced women remain in waiting for three periods, and it is not lawful for them to conceal what Allah has created in their wombs if they believe in Allah and the Last Day. And their husbands have more right to take them back in this [period] if they want reconciliation. And due to the wives is similar to what is expected of them, according to what is reasonable. But the men have a degree over them [in responsibility and authority]. And Allah is Exalted in Might and Wise.(228). Divorce is twice. Then, either keep [her] in an acceptable manner or release [her] with good treatment. And it is not lawful for you to take anything of what you have given them unless both fear that they will not be able to keep [within] the limits of Allah. But if you fear that they will not keep [within] the limits of Allah, then there is no blame upon either of them concerning that by which she ransoms herself. These are the limits of Allah, so do not transgress them. And whoever transgresses the limits of Allah - it is those who are the wrongdoers.(229). And if he has divorced her [for the third time], then she is not lawful to him after until [after] she marries a husband other than him. And if the latter husband divorces her [or dies], there is no blame upon the woman and her former husband for returning to each other if they think that they can keep [within] the limits of Allah. These are the limits of Allah, which He makes clear to a people who know.(230)”

After Allah (swt) has clarified some of the rulings related to marriage and cohabitation between the spouses in the previous verses, He (swt) clarifies in these verses the rulings related to divorce (Talaq):

1- Allah (swt) clarifies that women who menstruate from amongst free women who had sexual intercourse with their husbands, if they are given Talaq, then their waiting period (Iddah) without having another marriage is three menstrual periods. And it is prohibited upon them to hide the reality of their menstruation or their child bearing for any reason as the waiting period depends on their truthfulness of what they mention about their wombs. This is in terms of whether they menstruate or bear a child as interpreted by Ibn Umar (ral).

Then their husbands have the right to take their wives back during the waiting period of revocable Talaq (Talaq Ar-rajā'e) i.e., for one or two times as mentioned in the following verse.

Allah (swt) urges the husbands, when they take back their wives, to intend goodwill and benevolence in the marital life, with good cohabitation, and not to cause harassment for a wife, as her husband may neither want to live with her nor does he want to leave her.

At the end of the verse, Allah (swt) clarifies the obligation of a woman to perform what Allah (swt) obliges her in terms of her rights towards her husband. He (swt) also clarifies the obligation of a man to perform what Allah (swt) obliges him in terms of his rights towards his wife. Thus both men and women are equally requested to perform the Shariah rulings related to them. At the same time, Allah (swt) clarifies that men have a degree (of advantage) over women, which Allah (swt) has clarified that in surah Nisa, **الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ** “Men are in charge of women” [TMQ Surah An-Nisa'a 4:34] i.e. protection and guardianship, which is the responsibility about the house, the right of permission for it, the right of spending on family and other rulings related to men with the exclusion of women in that subject.

Allah (swt) knows the best of what is good for his creations, as well as what rulings are appropriate for men and women. Allah (swt) is All-Mighty and All-Dominant, who is capable of punishing all those who violate the Shariah rulings,

whether it is a man or woman. And Allah (swt) is All-wise, Who knows well the consequences of things, what suits them and what is appropriate for them.

﴿وَالْمُطَلَّاتُ﴾ “**And the divorced women**”: the word (ال) ‘the’ here is ‘Al ul Ahdiyya,’ referring to the particular excluding all else, which is about the particular divorced women who are free, having sexual relations with their husbands before divorce and who menstruate. Thus women who are other than this classification will have waiting periods other than this, i.e. other than three menstrual periods, as Allah (swt) says, ﴿وَاللَّائِي يَيْسَنَ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ إِنْ أَرْبَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَاللَّائِي لَمْ يَحِضْنَ وَأُولَاتُ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ﴾ “**And those who no longer expect menstruation among your women - if you doubt, then their period is three months, and [also for] those who have not menstruated. And for those who are pregnant, their term is until they give birth. And whoever fears Allah - He will make for him of his matter ease.**” [TMQ 65:4]. Similarly, the waiting period for a wife who has lost her husband is four months and ten days, as Allah (swt) says, ﴿وَالَّذِينَ يَتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا﴾ “**And those who are taken in death among you and leave wives behind - they, [the wives, shall] wait four months and ten [days]**” [TMQ 2:234]. Similarly, the waiting period for a slave girl is the duration of two menses as the duration is half that of a free woman, as she has half the due. Darul Qutni and others reported from Aisha (ral) who said: the Prophet (saw) said, “**The divorce of a slave-woman consists in saying it twice, and her ‘iddah period is two menses.**” [Al-Tirmidhi: 1102, Abu Dawud: 1872]. Similarly, the woman who does not have sexual relationship with her husband will have no waiting period as Allah (swt) says, ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُونَهَا فَمَتَّعُوهُنَّ وَسَرَخُوهُنَّ سَرَاحًا جَمِيلًا﴾ “**O You who have believed, when you marry believing women and then divorce them before you have touched them, then there is not for you any waiting period to count concerning them. So provide for them and give them a gracious release.**” [TMQ 33:49]

We have said that the word (ال) ‘the’ in the verse ﴿وَالْمُطَلَّاتُ﴾ ‘**And the divorced women**’ is *Al- ul-Ahdiyya* i.e. for the particular divorced women. They are those who are free, who had sexual relation with their husbands, and who menstruate. We have said that as a preponderance (ترجيح) due to the nature of the verse being general, whilst it is made exceptional, as comes in other verses

and hadith, for the women who are not free, who had no sexual relationships with their husbands, non-menstruating women from amongst the young and old and the child bearing women. This is because the most appropriate for the particularization (Khas) of generality is that the rest (i.e. the generality) should be more after it is particularized. And exceptional things should not be many and it is clear here from what we have outweighed for the 'ال' (*Al- ul Ahdiyya*), as it is general and then it is particularized (in other verses and hadiths).

The preponderance of saying 'ال' as '*Al- ul Ahdiyya*' instead of '*Al- ul Istighraq*' i.e. 'Al' to include everything, or as general, 'Al-ul A'am,' is due to the mentioning of ﴿يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ﴾ '**Waiting period of three menses**'. Thus it refers to the particular women who menstruate.

﴿يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ﴾ "**Remain in waiting for three menses**" they wait for three menses i.e. their *iddah* period is three menses.

What does قُرُوءٍ 'menses' mean? Linguistically it means 'menstruation' or 'purification' i.e. purification after menstruation. The preponderance here is that it means 'menstruation' due to the following reasons:

A- It is reported that Fatima bint Abu Hubaish said: 'O Messenger of Allah, I get persistent menses, i.e. bleeding, without purifying, shall I give up prayers?'. The Prophet (saw) said, «لا، دي الصلاة أيام أقرائك» "**No leave the prayers (only) on the days of your menses (أيام أقرائك)**" [Ahmad: 24500, al-Darami: Chapter 'Tahara' No. 182 where the statement is, «اجتنبى الصلاة أيام محيضك، اجلسى أيام أقرائك» "**Avoid prayer during your days of menstruation, and sit during your menses days.**". This indicates that the word 'القرء' means menstruation and 'أيام أقرائك' means 'the days of your menses.'

B- Aisha (ra) narrated that the Prophet (saw) said, «طلاق الأمة تطليقتان وعدتها» "**The divorce of a slave-woman consists in saying it twice, and her 'idda period is two menses (حيضتان).**" In contrast, 'idda period for a free woman is ثلاثة قروء meaning 'three menstruations' i.e. the word قروء and حيض are synonymously used. And it is the half of the Iddah period of free women, half of the three menses, i.e. two menstruation periods. Thus the word القرء means 'الحيض' menstruation. It is said that one of the narrators of this hadith 'Mudhahir bin Aslem' knows only this hadith, by which some consider him as

‘unknown’. Nevertheless, Ibn Hibban authenticates him and Al-Hakim says, ‘Mudhahir is a scholar from the people of Basra. And none of our classical scholars mentioned defects in him.’ Thus the hadith is hasan.

As for the saying of Allah ﴿إِذَا طَلَقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ﴾ **“When you [Muslims] divorce women, divorce them at [the commencement of] their waiting period...”** [TMQ 65:1], and the saying ﴿لِعِدَّتِهِنَّ﴾ **‘At their waiting period’** i.e. at the commencement of the waiting period. Whereby Talaq, according to the Shariah, is what comes after the purification from the menses i.e. the commencement of the waiting period is the purification (after the menses). Accordingly, the word **القرء** refers to the purification as reported by the two Sheikhs, Imam Bukhari and Muslim, from Ibn Umar (ra) who narrates that he divorced his wife while she was menstruating. ‘Umar (His father) mentioned the matter to the Messenger of Allah (saw). The Messenger of Allah (saw) became angry and said, **«مره فليراجعها ثم ليمسكها حتى تطهر قبل أن تمس، فتلك العدة التي أمر الله «Command him, he must take her back and keep her back till she is purified, This is the waiting period commanded by Allah, the Exalted, to divorce the women on the waiting period”** [Al-Tirmidhi: 4850, 4916, Muslim: 2675, 2676]

This statement, i.e. in the above hadith, is dependent on the meaning of laam **اللام** in the saying, **“يُطَلِّقُ لَهَا النِّسَاءَ”** **“to divorce the woman on the waiting period.”** The word ‘laam’ **اللام** in this condition has shared meanings. It may refer to the beginning of the time, as in the saying **‘I wrote at the onset of so and so’** whereby the action occurs i.e. with the entrance of the time. It may come after the passage of time like the saying **‘I wrote to him at night, until the time passes on to so and so’** i.e. the action is completed after the passage of time. It may come before the passage of time like the saying **‘I wrote to him at night until the time remains so and so’** i.e. the action is completed before the passage of time. So the Qareena (Indication) is what clarifies the intended meaning from these shared meanings.

Here in the verse the word **لِعِدَّتِهِنَّ** **“at their waiting period”** is before the beginning of their Iddah period, due to the indication of occurrence of Talaq. Thus the saying of the hadith, **فَتِلْكَ الْعِدَّةُ الَّتِي أَمَرَ اللَّهُ أَنْ يُطَلِّقَ لَهَا النِّسَاءَ** **“This is the**

waiting period commanded by Allah, the Exalted, for the divorce of women.” [Muslim] i.e. divorcing the women before their Iddahh (waiting period). Accordingly, there is no contradiction in the expression of a **القرء** to mean the word **الحيض**, i.e. menstruation without getting purified, as mentioned in the previous two hadiths and the hadith reported by the two Sheikhs about the subject of Ibn Umar (ra), regarding the meaning of the word **القرء** as **الحيض**. Thus, Iddah starts with the menstruation and when the Messenger of Allah (saw) came to know about Ibn Umar, divorcing his wife during her menstruation, he (saw) commanded him to take her back until she menstruates and then she gets purified and then to divorce her in a purified state, that precedes the beginning of the Iddah of the following menstruation. Thus, Talaq, according to the Shariah, is pronounced in a state of purity without having intercourse with her, before the beginning of the waiting period of the following menstruation. Then two menstrual periods are counted after that such that there are three menstruations, thereby the waiting period (iddah) of a free menstruating woman, who had intercourse with her husband, ends.

It should not be said that the verse, ﴿يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ﴾ **“remain in waiting for three periods”** has the number in the feminine case (ثلاثة) to denote the masculine case of (قرء), so how can the word’s masculine plural form (قروء) be meant as (حيضات) which is a plural form (حيضة), thereby the counting number (for حيضات) to be in a masculine form (ثلاث)? Gender of the counting number is opposite to that of counted thing. It should not be said because the counting number is permitted to be in a feminine form if the counted thing is masculine regardless of its meaning like we say (له ثلاث من البط ذكور) “He has three male ducks”). Here the counting number is masculine based on the femininity of the counted thing (البط (ducks), as a plural of the word بطة which is feminine). Thus the word (قروء) ‘menses’ is the plural of the word ‘قرء’ which is a masculine word and thus it is permissible to use feminine for the counting number. Accordingly, it is permitted to deal with the counting number in terms of the word of the counted thing or the meaning of the counted thing. As for the word of the counted thing, we have mentioned it above. As for the meaning of the counted thing, Allah (swt) says, ﴿وَقَطَّعْنَاهُمْ اثْنَتَيْ عَشْرَةَ أَسْبَاطًا أُمَمًا﴾ **“And We divided them into twelve descendant tribes [as distinct] nations.”** [TMQ Surah Al-Araaf 7:160]. Here, the counting number (اثْنَتَيْ عَشْرَةَ / twelve) is in feminine which agrees to the counted thing (descendant tribes) in terms of its meaning

i.e. the counted thing is not taken in the sense of its word (سبب أسباط), which is in a masculine form. Instead, it is taken in the sense of its meaning, which means 'groups' ((فرقة فرق)/ it is in a feminine form).

Thus we say that preponderance for the meaning of the word (القرء) is menstruation (الحيض), as the hadith of the Prophet (saw) to Fatima bin Abi Hubaish is very clear in the subject, «دعي الصلاة أيام أقرائك» **“Leave the prayers during the days of your menses”**. And it is also because of the hadith of the Aisha (ra) about the waiting period of a slave woman which clearly says (حيضتان) **“Two menses.”** Also this is due to the letter 'lam' (اللام) in the saying of Allah **“عِدَّتِهِنَّ”** “at their Iddah period” [TMQ Surah at-Tahrim 65:1] and in the Hadith reported by the two sheikhs يطلق لها النساء **“to divorce the women on the (commencement of) waiting period.”** Which means before the commencement of their Iddah period, as we have clarified it above. This combined evidence outweighs the meaning of (القرء) to menstruation. Thus, the waiting period is three consecutive menstrual periods.

﴿وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ﴾ **“And their husbands have more right to take them back in this [period].”** ﴿بُعُولَتُهُنَّ﴾ **“Their husbands”** i.e. their husbands, عم /وعمومة) which is a plural of the word (بعل / spouse) like the word (عم /وعمومة) meaning paternal uncle).

﴿أَحَقُّ﴾ **“Have the most right,”** here it comes with the meaning of entitlement or right (حقيق) that is expressed in a superlative form.

﴿بِرَدِّهِنَّ﴾ **“To take them back”** i.e. to take them back if the talaq is revocable talaq as comes in the following verse.

﴿فِي ذَلِكَ﴾ **“In that (period)”** i.e. the waiting period - iddah period.

And the meaning is that: their husbands have the right of taking them back during the Iddah period and it is for the revocable Talaq.

﴿إِنْ أَرَادُوا إِصْلَاحًا﴾ **“If they want reconciliation”**. It is an exhortation to the husbands for their intentions to have good reconciliation and co-habitation when they take back their wives during the Iddah period.

This should not be understood as a condition i.e. taking them back is not dependent on the reconciling intention of the husbands. Instead, if a husband takes her back, taking back is valid regardless of his intention. In the Hadith of Ibn Umar, when Ibn Umar (ra) divorced his wife during the menstrual period, the Messenger of Allah (saw) ordered Umar (ra) to convey his son that he must take her back, and after she becomes purified, followed by the menstruation and after her becoming purified, he can either take her back, if he wishes, or he can divorce her. Here it is clear here that taking back is not for the sake of marital cohabitation i.e. not for the sake of reconciliation, despite taking back being valid.

However, as for the husband who takes his wife back for the sake of harming her, such that her Iddah period will not end in order for her to get released from him, when the husband only wants to hold her back in his possession for the sake of harming her and not for the sake of marital cohabitation, it is a sin as Allah (swt) says, ﴿وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ ۖ وَلَا بَمَعْرُوفٍ أَوْ سَرَحوهُنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِيَتَعْتَدُوا وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا ۗ﴾ **“And when you divorce women and they have [nearly] fulfilled their term, either retain them according to acceptable terms or release them according to acceptable terms, and do not keep them, intending harm, to transgress [against them]. And whoever does that has certainly wronged himself.”** [TMQ Surah Al-Baqarah 2:231]. It is a decisive forbidding i.e. haram to hold the wife back for the sake of harming her.

2- Allah (swt) clarifies in the second verse that the pronouncing of Talaq possessed by man and taking back his wife during the waiting period is two times (تطليقتان).

﴿الطَّلَاقِ مَرَّتَانٍ﴾ **“Divorce is twice.”** Here the word ‘divorce/ Talaq’ is mentioned with the meaning of تطليق ‘Giving divorce,’ like the words السلام ‘Peace’ and التسليم ‘saying salam’. If he divorces her for the first time, he can take her back during the Iddah period and there is no condition to have the consent of his wife. However, if she remains without being taken back, until her Iddah period passes, then she becomes foreign to her previous husband. It is not permissible for him to marry her except by a new contract, with a new

mahr i.e. her consent is a condition like any other marriage contract. Such a situation is named in Fiqh as ‘*Al-Buyunath As-sughra*’ ‘Minor breakup.’

It is similar when the husband divorces her for the second time, the man does not possess other than these two revocable talaq in Islam.

Tirmidhi reported from Urwa from Aisha (ra) as a Marfu’ hadith, in which Aisha (ra) said, “The people were such that a man would divorce his wife when he wanted to divorce her, and she remained his wife when he wanted to take her back, while she was in her Iddah, and he could divorce a hundred times, or even more, such that a man could say to his wife, ‘By Allah! I will neither divorce you irrevocably, nor give you residence ever!’ She would say, ‘And how is that?’ He would say, ‘I will divorce you, and whenever your Iddah is just about to end I will take you back. So a woman went to Aishah to inform her about that, and Aishah was silent until the Prophet came. So she told him and the Prophet was silent, until the Qur'an was revealed, ﴿الطَّلَاقُ مَرَّتَانٍ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ﴾ **“Divorce is twice. Then, either keep [her] in an acceptable manner or release [her] with good treatment.”** So the maximum limit of revocable talaq for a man is two”. [Al-Tirmidhi: 1113]

If a wife is with her husband and two divorces have passed from her husband and if he takes her back two times, then his right of revocable Talaq will end. Consequently, he will have one of the following two options.

﴿فَإِمْسَاكٌ بِمَعْرُوفٍ﴾ **“Then, either keep [her] in an acceptable manner”** i.e. either he has to continue the marriage with good companionship, good intimacy and obedience to Allah and His Messenger, with regard to rights and obligations of the spouses.

Or ﴿أَوْ تَسْرِيحٌ بِإِحْسَانٍ﴾ **“release [her] with good treatment”** i.e. he has to divorce her third time as explained in the third verse saying, ﴿فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدِ﴾ **“And if he has divorced her [for the third time], then she is not lawful to him afterward”** [TMQ 2:230].

The mention of the word ﴿بِإِحْسَانٍ﴾ (“**with good treatment**”) has an indication that he must not harm her in Talaq, nor should he eat her rights by choking her in Talaq, as clarified by the upcoming verse, ﴿وَلَا تُمْسِكُوهُنَّ ضِرَارًا﴾

﴿لَتَعْتَدُوا﴾ **“do not hold them back, with the intention of harming them.”** [TMQ Surah al-Baqarah 2:231]

As for why we said this, it is the saying ﴿فَأَمْسَاكَ بِمَعْرُوفٍ أَوْ تَسْرِيحٍ بِإِحْسَانٍ﴾ **“either keep [her] in an acceptable manner or release [her] with good treatment.”** It is after the exhaustion of the right of the two talaqs i.e. it is to the existing wife under the protection of her husband after the two talaqs have passed, and we did not say it for the taking back after the first and second Talaq, because in the first two talaqs, the husband may keep her in an acceptable manner, or he may not revoke her, until the waiting period passes, such that there will be a release with good treatment, so the woman becomes the possession of herself.

The reason is that the Messenger of Allah (saw) was asked about this verse and he (saw) said, third talaq is a release with a good treatment. Accordingly, the meaning becomes what we have said; if the two talaqs pass upon a wife, who is under the protection of her husband, then her husband must either continue with her in an acceptable manner, by having good companionship and cohabitation, or he should divorce her for the third time and release her with a good treatment.

Ibn Mardawiya reported from Anas bin Malik who said: A man came to the Prophet (saw) and said, ‘Oh Messenger of Allah! Allah mentioned Talaq two times, so where is the third one?’ The prophet (saw) replied, ﴿إِمْسَاكَ بِمَعْرُوفٍ أَوْ تَسْرِيحٍ بِإِحْسَانٍ﴾ **“either keep [her] in an acceptable manner or release [her] with good treatment.”** In another narration of Ibn Abi Hatim from Abu Razin al-Asadi: It was asked: Where is the third one? The Messenger of Allah (saw) replied, ﴿التسريح بإحسان﴾ **“Release [her] with good treatment.”** [Al-Durr Al-Manthur: 2/664, Tafsir Ibn Kathir: 1/273, Al-Muhadhd: 2/78]

After that Allah (swt) clarifies that it is not permissible for the husbands to take anything which they gave to their wives as a mahr, in return for divorcing their wives. Instead, if a husband wants to divorce his wife, let him divorce her with a good treatment, without causing harm to her by taking anything he gave to her. Allah (swt) says, ﴿وَلَا يَجِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا﴾ **“And it is not lawful for you to take anything of what you have given them.”** [TMQ Surah Al-Baqarah 2:229]

However, Allah (swt) made an exception for one situation in which a man can take (wealth) from his wife and such a situation is called Khul'. It is the situation in which the wife hates her husband and is reluctant to live with him within marital life. The reason for this situation is from the wife and not from the husband. In such situation, it is permissible for the wife to give compensation (fidya) for her separation (khul') from her husband, by giving the husband the amount of *mahr* without any increase. Thereby, she can get Khul' from her husband with the permission of the Imam (Khalifah) or his delegates, who will nullify her marriage contract with her husband. It becomes clear from the state of Khul' that the husband will not possess the right of taking her back after that. Instead, he can marry her again by having a new marriage contract and new *mahr*.

As for why we have said that the reason for Khul' is from the wife, this is because it is in the Quran and Sunnah. As for what is in the Quran, it says Talaq is in the hands of a man and if he hates his wife or if he does not want to be in a companionship with her, he can divorce her. And Allah (swt) has prohibited him to harm his wife by exempting some of her rights until he divorces her. Instead, if he wishes, he can retain her in a good manner or release her in a good manner, without harming her, by taking back some of what he gave to her. Allah (swt) says, **﴿وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِيَتَّعِدُوا﴾** **"And when you divorce women and they have [nearly] fulfilled their term, either retain them according to acceptable terms or release them according to acceptable terms, and do not keep them, intending harm, to transgress [against them]."** [TMQ Surah Al-Baqarah 2:231] i.e. if you, men, do not want them to be your wives and if you want to divorce them, then divorce them in a good manner, without pretending to hold them back, whilst you do not want them, for the sake of transgressing against their rights, whereby you eat their rights, until the woman absolves some of her rights for you to divorce her.

Thus if the cause is from the man, whilst he does not want her, let him divorce her, without taking anything from her. We will explain this verse after a while insha Allah.

Since Talaq is in the hands of man, and if he doesn't want to divorce his wife in a good manner, consequently there will be Khul' from his wife i.e. compensation of a woman to her husband. This is in a situation when she doesn't want her husband, whilst her husband wants her.

As for what comes in the Sunnah, to indicate that the cause for Khul' is from the wife, it is that the cause (sabab) for the revelation of this verse is a woman who did not want her husband.

Ibn Majah reported with a good chain from Ibn Abbas, **أَنَّ جَمِيلَةَ بِنْتَ سَلْوَانَ، أَتَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ وَاللَّهِ مَا أَعْتَبْتُ عَلَى ثَابِتٍ فِي دِينٍ وَلَا خُلُقٍ . وَلِكِنِّي أَكْرَهُ الْكُفْرَ فِي الْإِسْلَامِ لَا أَطِيفُهُ بَعْضًا . فَقَالَ لَهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «أَتَرَدِّينَ عَلَيَّ حَدِيثَهُ» قَالَتْ نَعَمْ جَمِيلَةُ بِنْتُ سَلْوَانَ، فَآمَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . أَنْ يَأْخُذَ مِنْهَا حَدِيثَهُ وَلَا يَزِدَّادًا** came to the Prophet (saw) and said: "By Allah, I do not find any fault with Thabit regarding his religion nor his behavior, but I hate disbelief after becoming Muslim and I cannot stand him." The Prophet (saw) told her, "Will you give him back his garden?" She said: "Yes." So the Messenger of Allah (saw) told him to take back his garden from her and no more than that." [Ibn Majah]

Ibn Jareer reported from Ibn Abbas (ra), **إن أول خلع كان في الإسلام في أخت عبد الله، بن أبي امرأة ثابت بن قيس، أتت رسول الله فقالت: يا رسول الله لا يجمع رأسي ورأسه شيء أبداً، إني رفعت جانب الخباء فرأيتته قد أقبل في جماعة فإذا هو أشدهم سواداً وأقصرهم قاماً وأقبحهم وجهاً. فقال زوجها: يا رسول الله إني أعطيتها أفضل مالي حديقة لي، فإن ردت عليّ حديقتي. قال: ما تقولين؟ قالت: نعم، وإن شاء زدته. قال: ففرّق بينهما** **The first woman to get Khul' in Islam is the sister of Abdullah bin Ubay, the wife of Thabith bin Qays. She came to the Messenger of Allah (saw) and said, 'Oh Messenger of Allah! My head and his head will never be the same (i.e. I am not fit for him). When I came out of the tent, I saw him coming along with a group and I found him as the darkest, shortest and ugliest man of the group. So her husband said: 'O Messenger of Allah! I gave her a garden which is the best of my wealth. Will she return my garden to me?' So the Messenger of Allah (saw) asked the woman: "What do you say?" She replied: "Yes, if you wish, I can increase more." The narrator (Ibn Abbas) said: 'The Messenger of Allah (saw) separated them' " [Ahmad: 3/4, 15513, al-Durr al-Manthur: 2/617, Tafsir al-Tabari: 2/461]. A similar hadith**

is reported by Imam Ahmed from Abdullah bin Amr and from Sahl bin Abu Husma.

Thus, if a woman does not want her husband because she hates him and because she cannot live with him, whilst her husband wants her, the husband must accept the *mahr*, which he has given her previously, returned by his wife for the woman to get *Khul'* from him.

It may be asked: Allah (swt) says, ﴿إِلَّا أَنْ يَخَافَ أَلَّا يُقِيمَا حُدُودَ اللَّهِ﴾ **“Unless both fear that they will not be able to keep [within] the limits of Allah.”** Why does Allah (swt) attribute fear to both of them for not establishing the limits of Shariah in both of their marital life and why doesn't He (swt) attribute it to the wife alone, since the previous saying of Allah is about *Khul'* and taking her wealth by the husband? The answer is: the anger of a wife against her husband, her aversion away from him and her disobedience of him will affect the husband. Consequently, both of them should fear for the non-establishment of the limits of Allah. And the saying of Allah (swt): ﴿إِلَّا أَنْ يَخَافَا﴾ **“Unless both of them fear”** i.e. ‘unless both of them anticipate’ so the meaning is, ‘Unless the wife hates her husband, and she does not want him. As a result both may anticipate that they cannot establish the limits of Allah in their marital life.’ Thus there is no contradiction between the sayings of Allah, ﴿إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ﴾ **“unless both fear that they will not be able to keep [within] the limits of Allah”** and between the wife's non-willingness to live with her husband.

Despite this permission of the seeking of *Khul'* by the wife from her husband, when there is a reason she hates her husband and turns away from him, it depends on the fear of the spouses that they will not be able to establish the limits of Allah in their marital life.

Nevertheless, it is prohibited for a woman to seek *Khul'* from her husband, without having a reason, as a fear along with her husband that they will not establish the limits of Allah (swt), as Allah (swt) says: ﴿إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ﴾ **“unless both fear that they will not be able to keep [within] the limits of Allah.”** This is clarified by the hadith of the Messenger of Allah (saw), **«إِنْ «المختلعات المنتزعات هن المنافقات» “The women who withdraw themselves from their husbands and the women who seek ‘khul’ are hypocrites.”** [An-Nasa'i:

3407, Al-Durr al-Manthur: 2/676, Tafsir al-Tabari: 2/467]. The hadith is reported by Uqba bin Aamir Al-Juhni. In another narration from Thawban, the Mawla of the Messenger of Allah (saw) from the Messenger of Allah (saw) who said, «المختلعات هن المنافقات» **“The women who seek Khul’ are hypocrites.”** [Al-Tirmidhi: 1107, Tafsir al-Tabari: 2/467]. That is, those who seek Khul’ from their husbands without having any reason, without anticipating, along with their husbands, the non-establishment of the limits of Allah in their marital life. This is derived by combining the evidence for the permissibility of seeking Khul’ in a state we have mentioned above and the evidence for the prohibition of seeking Khul’ by the wife from her husband, as mentioned in the last two hadiths.

As for why we have said: Khul’ is permissible (mubah) for her and him in such a situation; this is because Khul’ is not an obligation. Allah (swt) says, ﴿فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ﴾ **“then there is no blame upon either of them concerning that by which she compensates herself (for the Khul’)”** That is, it is permissible for both of them. If she compensates and returns back the *mahr*, there is no sin upon her. Similarly, if the husband accepts the ‘*mahr*’ and leaves her on her own way, there is no sin upon him.

And the last thing is: As long as a husband performs his rights upon her husband, even if she behaves illicitly without obeying him, without having a desire to live with him, in such situation, Allah (swt) obliges the husband as, ﴿فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ﴾ **“[first] advise them; [then if they persist], forsake them in bed; and [finally], strike them”** [TMQ Surah an-Nisaa’ 4:34]. He is not obliged more than these such as divorcing her or breaking up with her (يخالعها).

As for why we have said: it is not correct for the husband to take more than what he gave her wife as a *mahr*. This is because the Messenger of Allah (saw) said in a hadith of Ibn Abbas reported by Ibn Majah, «فَأَمَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَأْخُذَ مِنْهَا حَدِيقَتَهُ وَلَا يَزِيدَ» **“He (saw) commanded him to take the garden and no more than that”** [Ibn Majah]. In a hadith of Abu Zubair reported by Dar Al-Qutni, قال النبي إلى امرأة ثابت بن قيس: أتريدن عليه حديقته التي أعطاك؟ قالت: نعم وزيادة. فقال النبي أما الزيادة فلا **“So the Messenger of Allah (saw) asked the wife of Thabith bin Qais, “will you return his garden he gave to you?”**. She replied: “Yes, if you wish, I can increase more”. The Prophet (saw) said: **“(Only the garden and) not**

more than that.” [Ibn Majah: 2046, al-Durr al-Manthur: 2/672]. All these indicate that he can take back his ‘*mahr*’ which he paid without increasing more than that.

It should not be said that the verse, ﴿فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ﴾ “**then there is no blame upon either of them concerning that by which she ransoms (compensates) herself**” gives the meaning of generality from the word مَا, in (فِيمَا) to mean whatever she gives as *fidya* and so; consequently, it is permissible for him to take more than that of the *Mahr* he gave her. It should not be said because although the word comes with generality, it is particularized by the hadiths we have mentioned; accordingly, it is not appropriate to take more than the *Mahr* which he gave to her.

As for the *Khul’*, that is completed with the permission of Imam (Khalifah) or the one delegated by him such as judge or its equivalent, this is because Allah (swt) says, ﴿إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ﴾ “**Unless both fear that they will not be able to keep [within] the limits of Allah. But if you fear that they will not keep [within] the limits of Allah, then there is no blame upon either of them concerning that by which she ransoms herself.**” i.e. unless the spouses anticipate that they could not establish the limits of Allah in their marital life and that they could not execute the Shariah rulings related to their marital life.

Nevertheless, Allah (swt) did not link the permissibility of *Khul’* with the fear of the spouses about the non-establishment of the limits of Allah (swt). Instead, He (swt) made it as another condition, which is, “if you, referring to all of you other than spouses, fear that they, the spouses, cannot establish the limits of Allah, then there is no sin upon them, the spouses.” i.e. Allah (swt) made *Khul’* dependent on the conviction of another party about the validity of the anticipation of the spouses of their non-establishment of the limits of Allah. It is clear from the change of address of the verse from the pattern of duality, referring to the spouses, to the plural, referring to all of you. This indicates that the other party is other than the two spouses.

One who possesses the authority to end the marital life other than the husband is the Imam, Khalifah, or his delegates such as the judge. This is supported by the incidents of *Khul’* reported during the time of the Messenger

of Allah (saw) and we have mentioned some of them previously. The incidents were raised to the Messenger of Allah (saw) to get clarifications, whilst the Messenger of Allah (saw) was a messenger and a ruler at the same time.

Accordingly, if a woman who does not want her husband because she hates him, whilst if both she and her husband are afraid in such a situation that both could not establish the limits of Allah i.e. fearing that they could not obey Allah and His Messenger in their marital life, in such case, the first condition is achieved, ﴿إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ﴾ **“unless both fear that they will not be able to keep [within] the limits of Allah.”** After that, the woman who wants Khul’ from her husband raises the matter to the ruler or the judge and then the ruler or the judge studies the matter ﴿فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ﴾ **“But if you (other than the spouses) fear that they will not keep [within] the limits of Allah.”** At that time, the ruler or the judge offers her to return the *Mahr* which was given by her husband. Then she gets Khul’ from her husband.

Incidents were reported from the righteous Khalifahs who used styles available to them, with the conviction that the spouses could not establish the limits of Allah, after the wives requested Khul’ from their husbands.

Ibn Jareer narrated that a disobedient woman was brought to Umar (ra) and he ordered to lock her up inside the house, with a lot of dung. He then called her and asked her, ‘How did you find it?’ She replied, ‘I have never found comfort, since I have been with my husband, except this night when you locked me up (inside the dung house).’ So Umar (ra) told her husband, “Give her Khul’, even if it is for earrings.”

Khul’ is the annulment of marriage and not a divorce. The reasons are as follows:

a. The saying of Allah (swt), ﴿الطَّلَاقُ مَرَّتَانٍ فَإِمْسَاكَ بِمَعْرُوفٍ أَوْ تَسْرِيحٍ بِإِحْسَانٍ وَلَا يَجِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ﴾ **“Divorce is twice. Then, either keep [her] in an acceptable manner or release [her] with good treatment. And it is not lawful for you to take anything of what you have given them unless both fear that they will not be able to keep [within] the limits of Allah. But if you fear that they will not keep [within] the limits of Allah, then there is no blame upon**

either of them concerning that by which she ransoms herself.” In this verse, it has: two talaqs which is then followed by the Khul’. However, in the following verse, Allah (swt) says, ﴿فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ﴾ **“And if he has divorced her [for the third time], then she is not lawful to him afterward”** i.e. if he divorces her for the third time, then she is not lawful for him afterward until she is married to another husband.

This means that Khul’ is not a divorce; otherwise, the talaq mentioned in the following verse, ﴿فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ﴾ **“And if he has divorced her, then she is not lawful to him afterward,”** would have been a fourth Talaq, as Khul’ mentioned in the previous verse would be considered as third Talaq, which is not like that.

b- Abu Dawud reported from Amra bint Abdur Rahman bin Sa’ad bin Zurara who narrated that Habiba bint Sahl, the Ansari woman, informed her that, “She had been the wife of Thabit ibn Qays ibn Shammas. The Messenger of Allah (saw) went out for the dawn prayer, and found Habiba bint Sahl at his door in the darkness. The Messenger of Allah (saw) asked her, «مَنْ هَذِهِ» **“Who is this?”** She said, “I am Habiba bint Sahl, Messenger of Allah.” He (saw) said: «مَا شَأْنُكِ» **“What do you want?”** She said, “That Thabit ibn Qays and I separate.” When her husband, Thabit ibn Qays came, the Messenger of Allah (saw) told him, «هَذِهِ حَبِيبَةُ بِنْتُ سَهْلٍ وَذَكَرْتَ مَا شَاءَ اللَّهُ أَنْ تَذْكَرَ» **“This is Habiba bint Sahl. She mentioned what Allah willed that she mention.”** Habiba said, “Messenger of Allah, all that he has given me is with me!” The Messenger of Allah (saw) told Thabit ibn Qays, «خُذْ مِنْهَا» **“Take it from her,”** and he took it from her, and she stayed in the house of her family.” [End Quote] The hadith is reported by Nasa’i and Imam Malik with the same sentences, except some words, without any change in the meaning.

Similarly, Nasa’i reported from Muhammed bin Abdur Rahman that: “Ar-Rubayy’ bint Mu’awwidh bin ‘Afra’ narrated that Thabit bin Qais bin Shammas hit his wife and broke her arm. Her name was Jamilah bint ‘Abdullah bin Ubayy. Her brother came to the Messenger of Allah (saw) to complain about him and the Messenger of Allah sent for Thabit and said, «خُذِ الَّذِي لَهَا عَلَيْكَ وَحَلِّ سَبِيلَهَا» **“Take what she owes you and let her go.”** He said: “Yes.” And the Messenger of

Allah (saw) ordered her to wait for one menstrual cycle and then go to her family.” [End Quote]

It is clear from these hadiths that the Prophet (saw) did not mention Talaq. Instead, he mentioned separation, in his saying, «**خل سبيلها**» “**Let her go**” and «**تلتحق بأهلها**» “**she goes to her family.**”

As for what is narrated by Ibn Abbas (ra) in his hadith reported by Bukhari and Nasa’i: that the Messenger of Allah (saw) told Thabit: «**اقبل الحديقة وطلقها**» “**accept the garden and make one declaration of divorce.**” [Al-Bukhari: 4867, An-Nasa’i: 3409]. This is about the wife of Thabit. The narration of Ibn Abbas (ra) is outweighed (مرجوحة). This is because the reports of Nasa’i, Abu Dawud and Malik in his Muwatta are the reports about the wife of Thabit bin Qays from the statements of the woman herself. Those narrations have the words such as, «**وخلّ سبيلها**» “**Leave her on her own path,**” «**تلتحق بأهلها**» “**to go to her family**” and «**وجلست في أهلها**» “**she stayed in the house of her family.**” Those narrations do not have a word like (وطلقها تطليقة) ‘**divorce her once.**’ The narrations reported by the subject of the narration outweighs the narrations reported by others which is a well-known principle (qaa’idah) in the subject of preponderance (tarjeeh) in Usul. Thus Khul’ is not a divorce.

c- The Messenger of Allah (saw) commanded the woman who got Khul’ to wait for one menstrual period and not three menstrual periods. This means it is not a divorce.

The hadith reported by Nasa’i which we have mentioned previously comes in this regard. Similarly, Tirmidhi reported the narration from Ibn Abbas (ra) that the wife of Thabit bin Qais got Khul’ from her husband and so the Prophet (saw) ordered her, «**أن تعتد بحيضة**» “**Make Iddah for one menstrual period**” [Al-Tirmidhi: 1106, 1105, An-Nasa’i: 3441, Abu Dawud: 1902, Ibn Majah: 2048]. This means Khul’ is not a divorce; otherwise, the Iddah period would have been for three menstrual periods. Khul’ is not a divorce. Instead it is an annulment. So, it is not appropriate for a husband to take her back after the Khul’ whether during the Iddah period or during other times. He can re-marry her by having a new contract and *Mahr* with her consent, in adherence to the Shariah rulings related to that.

Allah (swt) concludes the verse by saying that it is the limits of Allah (swt). So one must stop within the limits and adhere to it without crossing it. Whoever disobeys Allah (swt) and violates His Limits, he is those amongst the wrongdoers who deserve painful punishment. Allah (swt) says, ﴿تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ﴾ **“These are the limits of Allah, so do not transgress them. And whoever transgresses the limits of Allah - it is those who are the wrongdoers.”**

3- Allah (swt) clarifies in this noble verse that: one who divorces his wife for the third time, i.e. exceeds the permitted limit for him as Allah (swt) says ﴿الطَّلَاقُ مَرَّتَانِ﴾ **“Divorce is twice.”** In that case, his wife has attained Baynunah Kubra from him. This means it is not allowed for him to take her back during her *Iddah*. It is also not allowed for him to re-marry her with a new contract and *Mahr*. Instead, it is prohibited for him until she marries another man and then the new husband divorces her after consummation. If the new husband divorces her, then it is permissible for the first person, the previous husband, to propose to her for marriage and marry her with a new contract and *Mahr* like any other foreign woman.

Here, the question arises, does the Baynunah Kubra occur through three separate divorces in succession, or does it occur through the three divorces all at once, in a single instance?

This is the subject which many fuqaha differ over and the differences prolonged. Upon scrutinizing the matter, I say with the favor of Allah,

There is no difference between the declarations of Talaq thrice in separate instances or all at once. The ruling of Baynunah Kubra arises from the declaration of Talaq with the pronouncement of three sentences at once or one after another, followed by another. The evidence for this is as follows:

Allah (swt) says: ﴿الطَّلَاقُ مَرَّتَانٍ فَإِمْسَاكَ بِمَعْرُوفٍ أَوْ تَسْرِيحٍ بِإِحْسَانٍ﴾ **“Divorce is twice. Then, either keep [her] in an acceptable manner or release [her] with good treatment”** until He (swt) says: ﴿فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ﴾ **“And if he has divorced her [for the third time], then she is not lawful to him afterward.”** The aspect of inference is that Allah (swt) says, ﴿مَرَّتَانِ﴾ **“two times”** i.e. the two talaqs without restriction over being combined or separate.

Similarly, the saying ﴿فَإِنْ طَلَّقَهَا﴾ “**And if he has divorced her**” means the third Talaq. And the verb is in the affirmative, which is absolute without having any restriction i.e. “If he has divorced her for the third time.”, it can be combined with the first two talaqs or be separated from them.

Thus the verse gives the meaning of Baynunah Kubra with the pronouncement of the third Talaq, regardless of whether it is pronounced in combination or in separation.

It should not be said that the restriction in the verse comes for the number of times to be in a separated manner, giving rise to Baynunah Kubra, so that if it is pronounced in combination as a single speech, it does not result in Baynunah Kubra and so it is considered as single pronouncement of Talaq, as mentioned in some of the Hadiths of the Messenger of Allah (saw).

It should not be said so, because all of those Hadiths are weak and do not elevate to the level of Hasan or Sahih, except the two Hadiths narrated by Ibn Abbas (ra). Those two hadiths are neither suitable for the restriction, nor should they be applied upon, as we will explain now with the permission of Allah (saw). The two hadiths are:

First: Hadith of Muhammed bin Ishaq in which he says: Dawud bin Husain narrated to me from Ikram from Ibn Abbas (ra): “Abu Rukana divorced his wife with three pronouncements, in one sitting. Then, he was grieved about her and Allah's Messenger (saw) told him: «فإنها واحدة» “**They (the three pronouncements) are reckoned as a single (utterance of divorce).**” The hadith is reported by Ahmed in his musnad [Ahmed: 1/265].

Second: The Hadith of Tawus in which Abu Suhuba’ told Ibn Abbas (ra): “Do you know that three (divorces at once) were treated as one during the lifetime of Allah’s Apostle (saw), and that of Abu Bakr (ra) and were treated as thrice during the Khilafah of Umar (ra)? Ibn Abbas (ra) said: “Yes.” [Muslim: 1472]

No other sahih or hasan hadiths were reported except from Ibn Abbas (ra) which stipulated that the pronouncement of Talaq combined in three times is considered as a single pronouncement. Nevertheless, such consideration is outweighed. This is because the fatwas of Ibn Abbas, that are sahih and

affirmed from him, consider that the pronouncement of Talaq thrice in a single instance, causes the pronouncement to be thrice. It thereby results in Baynunah Kubra. I will mention some of those fatwas in the following:

1. Abdullah bin Kathir from Mujahid who said: I was with Ibn Abbas (ra) and a man came to him and said that he has divorced his wife thrice, all at once. Mujahid said: Ibn Abbas (ra) remained silent until I thought he was repelling it. And then he said: (ينطلق أحدكم فيركب الحموفة) “You have committed a foolish act.” Then he (Ibn Abbas) said: “O Ibn Abbas!! O Ibn Abbas!!...’ Indeed Allah (swt) says: ﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا﴾ “**And whoever fears Allah - He will make for him a way out**” [TMQ Surah at-Talaq 65:2]. Since you have not feared Allah, I could not find a way out for you. You have disobeyed your Lord and thus your wife separated from you (بانك منك امرأتك). And Allah (swt) says: ﴿يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ﴾ “**O Prophet, when you [Muslims] divorce women, divorce them at [the commencement of] their waiting period**” i.e. at their Iddah period” (end Quote). i.e. Ibn Abbas (ra) considered that the pronouncements of Talaq thrice altogether will occur and result in Baynunah Kubrah.

2. A similar fatwa is reported by Hamid Al-A’raj and others from Mujahid from Ibn Abbas (ra).

3. Fatwa reported by Shu’bah from Amr bin Marra, Ayyub and Ibn Juraih altogether from Ikrimah from Khalid from Sa’ed bin Zubair from Ibn Abbas (ra).

4. Fatwa reported by Ibn Juraih from Abdul Hamid bin Raafi from Ata’ from Ibn Abbas (ra).

5. Fatwa reported by Al-A’ mash from Malik bin Haris from Ibn Abbas (ra).

6. Fatwa reported by Ibn Juraih from Amr bin Dinar from Ibn Abbas (ra).

All of them said that Ibn Abbas (ra) considered that the declaration of Talaq thrice altogether makes talaq thrice. Ibn Abbas (ra) said, بانك منك امرأتك “your wife separated from you” [Abu Dawood: 1197].

Since all these fatwas are well-known and valid from Ibn Abbas (ra) about the occurrence of Talaq as in Baynunah Kubra, with the pronouncement of the word thrice, all the reported hadiths from Ibn Abbas (ra) that considers the pronouncement of Talaq thrice, all at once, as a single pronouncement, will be outweighed. This is because actions of the Companions (ra) of the Prophet (saw) outweigh their narrations and thus the narrations from Ibn Abbas (ra) are outweighed. The most preponderant matter in the subject indicated by the noble verse pertaining to the pronouncement of Talaq three times separately or in combination is that both will cause the occurrence of Baynunah Kubra. Many Fuqahas and 'Ulema acted upon this and agreed that pronouncing Talaq thrice causes the occurrence thrice.

Bukhari reports in his Sahih under the Chapter named 'To divorce one's wife thrice,' due to the saying of Allah (الطَّلَاقُ مَرَّتَيْنِ) **"Divorce is twice,"** where he reported the hadith of Li'an, rulings related to the spouses cursing each other for the husband claiming his wife to have committed adultery: Sahl bin Sa'd (ra) narrates the story of the two (husband and wife) who invoked curses (Li'an) regarding one another whereby Sahl said: "When after they (both the husband and wife) finished invoking curses regarding one another, the husband declared Talaq thrice before Allah's Messenger (saw) commanded him to do so. Ibn Sihab (the narrator) says: this was the tradition of the predecessors." [Al-Bukhari: Divorce Chapter 4: no. 5259]

Bayhaqi commented on the hadith of Tawus narrated from Ibn Abbas (ra) that it was reported in Muslim, but not in Bukhari. Bayhaqi says: 'I think Bukhari leaves this hadith without reporting it because of its contradiction to all the other narrations (i.e. Fatwas) of Ibn Abbas (ra)' [Al-Bayhaqi: 7/336], and then Bayhaqi narrates the narrations from Ibn Abbas which we have mentioned previously.

In summary, pronouncing Talaq thrice, both in combination or separately, causes the occurrence of Baynunah Kubra. Nevertheless, there is a difference between the pronouncement of Talaq thrice in combination and the pronouncement of Talaq thrice separately, which is: the pronouncement of talaq thrice in a single instance is prohibited decisively i.e. it is haram. Nevertheless, Talaq occurs with the pronouncements of Talaq thrice in a single

instance. One who divorces it in this manner is sinful, as it is evidenced by the hadith of the Messenger of Allah (saw) narrated by Mahmud bin Lubaid: أخبر رسول الله عن رجل طلق امرأته ثلاث تطليقات جميعاً، فقام غضبان ثم قال: «أيلعب بكتاب الله When Allah's Messenger (saw) was informed about a man who had divorced his wife with all three pronouncements (without any interval between them), he stood up in anger and said, 'Is Allah's Book being played with while I am among you?' As a result a man got up and said, 'O Allah's Messenger, shall I kill him?'" [Nasa'i: 3401].

It is worth noting that those who say that the three divorces with single pronouncement counted as one, they only have uncertain inference. Their saying is outweighed, whilst the consideration that pronouncements of Talaq thrice causes the occurrence of Baynunah Kubra is a preponderant opinion.

﴿فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ﴾ **“And if he has divorced her [for the third time], then she is not lawful to him afterward until [after] she marries a husband other than him.”** This is the interpretation for the saying of Allah (swt) in the previous verse ﴿أَوْ تَسْرِيحٌ بِإِحْسَانٍ﴾ **“or release [her] with good treatment.”** Its meaning is as what we have explained previously i.e. divorcing her for the third time.

﴿حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ﴾ **“Until [after] she marries a husband other than him”** i.e. until she marries someone other than him, followed by his consummation with her i.e. occurrence of consummation with a valid contract.

As for the contract, it is understood from the saying ﴿زَوْجًا﴾ **“(another) husband.”** As for the consummation, it is understood from the saying ﴿تَنْكِحَ﴾ **“she marries”.**

It can be asked that the word (النكاح) nikah comes to mean both ‘the intercourse’ and ‘the contract,’ so here in this verse, why is it restricted to mean ‘intercourse’ i.e. consummation? If it is asked such, there are many hadiths of the Messenger of Allah (saw) that come in this regard, clarifying that what is intended by the verse is the consummation under the valid marriage. If the valid marriage occurs without consummation, when the latter husband divorces her, then she is not permissible for the first husband to contract a marriage without the consummation, with the latter husband before pronouncing Talaq.

Bukhari and Muslim reported from A'isha (ra): "the wife of Rifa'a al-Qurazi came to Allah's Messenger (saw) and said, "I was married to Rifa'a but he divorced me, making my divorce irrevocable. Afterwards I married 'Abd ar-Rahman b. az- Zubair, but all he possesses is like the fringe of a garment." The Prophet (saw) smiled and asked her: «أَتُرِيدِينَ أَنْ تَرْجِعِي إِلَى رِفَاعَةَ لَا حَتَّى تَذُوقِي عُسَيْلَتَهُ» «وَيَذُوقَ عُسَيْلَتِكَ» **"Do you want to return to Rifa'a? No, you cannot not until 'Abd ar-Rahman and you have experienced the sweetness of honey (i.e. intercourse) with one another."** [Al-Bukhari: 2445, 4856, Muslim: 2587]

Ahmed and Nasa'i reported from Ibn Jareer who narrates from Ibn Farr who said, «سُئِلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الرَّجُلِ يُطَلِّقُ امْرَأَتَهُ ثَلَاثًا فَيَتَزَوَّجُهَا آخَرَ فَيُعْلَقُ» «الْبَابُ وَيُرْخَى السُّتْرُ ثُمَّ يُطَلِّقُهَا قَبْلَ أَنْ يَدْخُلَ بِهَا هَلْ تَحِلُّ لِلأَوَّلِ قَالَ لَا حَتَّى يَذُوقَ العُسَيْلَةَ» **"The Prophet (saw) was asked about a man who divorced his wife three times and then she was married to another man. Then the second man closed the door and covered the veil. Then he divorced her before consummating with her. The Prophet (saw) was asked whether she is permissible to the first man. The Prophet (saw) said: "Until she tastes the sweetness of honey (i.e. intercourse) (with the second man)"** [An-Nasa'i: 3361, Ibn Majah: 1923, Al-Muwatta': 975, Ahmad: 2/25, Tafsir al-Tabari: 2/477]

What is intended by the word honey is the pleasure of intercourse i.e. there must be an intercourse as it is reported by Imam Ahmed and Nasa'i from Aisha (ra) that the Messenger of Allah (saw) said, «ألا إن العسيلة الجماع» **"Indeed, What is intended by the honey is intercourse."** [Ahmed: 6/62].

Thus, if a wife is divorced three times, then she is not permissible for that husband unless she marries another person and he has intercourse with her. If the new husband divorces her, then it is permissible for the first husband to propose marriage to her with a new contract and *Mahr* along with consent and choice, if both of them think that they can continue their marital life with good companionship and cohabitation.

﴿فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ﴾ **"There is no blame upon the woman and her former husband for returning to each other if they think that they can keep [within] the limits of Allah"** i.e. It is permissible for both to return to each other again, if both anticipate to establish the marital life in a way Allah has limited and legislated it.

﴿إِنْ ظَنَّا أَنْ يُقِيمَا﴾ “if both of them think that they can establish” i.e. if both of them anticipate because the word (أَنَّ) is a verbal noun المصدرية to denote the meaning ‘for the anticipation.’

Then Allah (swt) concludes the verse by clarifying that these rulings are the limits of Allah, which one must adhere to the limits without crossing the limits. Allah (swt) has specified the people of knowledge because they are those who understand and benefit from such clarification. ﴿وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ﴾
“These are the limits of Allah, which He makes clear to a people who know.”

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Serenity Arises in the Married Life through Obedience of Allah (swt)

Musab Umair, Pakistan

Introduction: Marital Bliss is Secured by Obedience to Allah (swt) and His Messenger (saw)

Allah (swt) said, **وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ** “And of His signs is that He created for you from yourselves mates that you may find serenity in them. He placed between you affection and mercy. Indeed, in that are signs for people who give thought.” [Surah ar-Rum 30: 21]. This noble verse defines the purpose of marriage and clarifies the reality of married life. Serenity means bliss and includes happiness, tranquility, joy and complete surrender to the fate of Allah (swt).

To ensure serenity, Allah (swt) clarified His commands and prohibitions in relation to organizing the family in general, as well as the relation between the husband and wife in particular. Allah (swt) commanded obligations upon both the husband and the wife, such as the mutual cohabitation with goodness. He (swt) commanded obligations upon the husband alone, such as financial maintenance with goodness (bil maroof). He (swt) also commanded obligations upon the wife alone, such as obedience of the husband. Serenity arises when both spouses are obedient to Allah (swt) and His Messenger (saw). Misery, rancor and disputes arise whenever there is disobedience on the part of one of the spouses, or even both.

In the absence of the Islamic education of the Khilafah, married life often becomes a source of pain, instead of serenity, throughout the Muslim World. Instead of benefitting of the divine Revelation from Allah (swt), Al-‘Aleem, the spouses conduct their affairs according to their limited human reasoning and divergent whims and desires. The options readily available for the spouses are to either follow oppressive tradition, which is far removed from Islam, or to follow the Western freedoms, which has wrecked marriage in the Western countries, to the point that marriage is avoided by many. Each party then comes to demand its rights, without fulfilling its duties before Allah (swt).

So, far from serenity, the married life is characterized by combat and rivalry, as if it were a battleground of pain and injury. It is upon the Muslim men and women to study the Islamic legal rulings regarding marital life, carefully considering and applying them, so that their life is full of serenity.

Cohabitation with Goodness is an Obligation upon the Husband

Allah (swt) has commanded the husband specifically by saying, وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ **“And cohabit with them, with goodness.”** [TMQ Surah Nisa 4:19]. The Prophet (saw) said, خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ وَأَنَا خَيْرُكُمْ لِأَهْلِي **“The best of you is the best to his wives, and I am the best of you to my wives.”** [Tirmidhi]. In another Hadith, the Messenger of Allah (saw) said, خَيْرُكُمْ خَيْرُكُمْ لِلنِّسَاءِ **“The best of you is the best to women.”** [Al-Mustadrak].

Cohabitation with goodness is an obligation, even if the husband hates the aging or the sickness or any repulsive habits of his wife. This is excluding the cases of the wife undertaking illicit conduct (nushooz) or committing of indecency (fahisha). Cohabitation with goodness is an obligation, whilst hatred is not the cause for bad cohabitation. Moreover, the husband has to take the initiative to raise the level of cohabitation with his wife, to the level of goodness (i.e. ma’roof), without consideration of the level at which his wife cohabitates with him. Though, good cohabitation is obliged on the wife as well, it is an obligation upon man in origin, first and with precedence. This obligation is not waived from him due to the absence of his wife’s good cohabitation with him in reciprocation. It remains the obligation upon the husband regarding his wife, even if she does not maintain cohabitation with goodness, or descends to the bare minimum, depriving herself of reward from Allah (swt). The pious husband fulfills his duty first and inspires the pious wife to compete with him in good cohabitation, raising the marital life to splendid levels.

Let the husband also consider that what he sometimes hates in a wife may have goodness, which is known by Allah (swt) alone. Allah (swt) has addressed the husband specifically by saying, فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا **“For if you dislike them, perhaps you dislike a thing and Allah makes therein much good.”** [TMQ Surah Nisa 4:19]. Furthermore, let him also look for a goodness in his wife when he finds a dislike. The Prophet (saw) said in a Sahih Hadith reported by Abu Hurairah (ra), لَا يَفْرَكُ مُؤْمِنٌ مُؤْمِنَةً إِنْ سَخِطَ مِنْهَا خُلُقًا رَضِيَ مِنْهَا آخَرَ **“A believing man should not hate a believing woman; if he dislikes one of her characteristics, he will be pleased with another**

(characteristic).” (Narrated in the Tafseer of Ibn Kathir). The meaning is that the husband must not hate his wife completely, driving him to distancing, separation or even divorce, which is hated by Allah (swt) above all the hated matters. Instead, he must overlook her disliked characteristic, because of her many good characteristics. The pious husband must forgo what he hates in his wife for what he loves in her. Above all, regardless of what the husband hates or likes, at all times he maintains cohabitation with goodness, as a dutiful, pious servant of Allah (swt).

Obedience of the Husband is an Obligation upon the Wife

Just as the cohabitation with goodness is an obligation upon the man with precedence, the dutiful obedience to the husband is obliged upon the wife. The mother of the believers, Aisha (ra), reported, I asked the Messenger of Allah (saw), أَيِّ النَّاسِ أَعْظَمَ حَقًّا عَلَى الْمَرْأَةِ, “Which person has the most right upon a woman?” The Messenger of Allah (saw) replied, رُؤُوسَهُمْ “Her husband.” I asked, فَأَيِّ النَّاسِ أَعْظَمَ حَقًّا عَلَى الرَّجُلِ “Which person has the most right upon a man?” The Messenger of Allah (saw) replied: أُمُّهُ “His mother.” (Al-Mustadrak).

Obedience of the husband by the wife is hard, demanding struggle and sacrifice, particularly when the husband is negligent of his obligations. Indeed, Islam has equated the Jihad of a man in the Path of Allah (swt), with its victory or martyrdom in battle, to the obedience of the wife to her husband. Ibn Abbas (ra) narrated: A woman came to the Messenger of Allah (saw) and said, “O Messenger of Allah, I am a delegate [from a group of] women and there is none, whether she knows or does not know that I would come to you, except that she would want me to come to you. Allah (swt) is the Lord of both men and women and their Allah (swt), whilst you are the Messenger of Allah, for both men and women. Allah (swt) has prescribed Jihad for men alone. If they are victorious, their reward is great. If they die as martyrs, they are alive with their Lord (swt), receiving sustenance. [For women], which act of obedience is equal in reward to this?” The Messenger of Allah (saw) said, «أُبْلِغِي مَنْ لَقِيَتْ مِنَ النِّسَاءِ أَنَّ طَاعَةَ الرَّوْجِ وَاعْتِرَافًا بِحَقِّهِ يَعْدِلُ ذَلِكَ وَقَلِيلٌ مِنْكُمْ مَنْ يَفْعَلُهُ» “Convey to those you meet of the women: ‘Indeed, the obedience to the husband and fulfilling his right is equal to that (i.e. Jihad in the Path of Allah). However, few of you do that.’” So the pious wife is obedient to the husband for the sake of Allah (swt), even when her husband is negligent in his obligations towards her. She refuses to

join the sinful husband in sin, inspiring him to return to piety and obedience of Allah (swt).

Al-Husayn ibn Muhsan reported that his aunt came to the Prophet (saw), the Prophet asked her, **أَذَاتُ زَوْجٍ** “Do you have a husband?” She replied, “Yes.” He (saw) said, **فَأَيْنَ أَنْتِ مِنْهُ** “So, how do you treat him?” She replied, **مَا أَلَوْهُ إِلَّا مَا عَجَزْتُ عَنْهُ** “I fulfill his rights except when I am unable to.” He (saw) said, **انظري أين أنت منه فإنه جنتك ونارك** “Look to how you are with respect to him, for he is your Jannah (Heaven) or Fire (Hell).” [Ahmad].

Islam greatly encourages the wife in her obedience of the husband. Islam makes obedience as one of the conditions for Paradise. Abu Hurairah (ra) reported, the Messenger of Allah (saw) was asked, **أَيُّ النِّسَاءِ خَيْرٌ** “Which of the women is best?” He (saw) replied, **الَّتِي تَسْرُهُ إِذَا نَظَرَ وَتَطِيعُهُ إِذَا أَمَرَ وَلَا تُخَالِفُهُ فِي نَفْسِهَا** “The best of women is the one who pleases him when he looks at her, obeys him when he requests her, and does not dispute him in herself and her wealth in a way he dislikes.” [an-Nasa’ee, Abu Dawud, Tirmidhi and Ibn Majah]. The Prophet (saw) said, **أَيُّمَا امْرَأَةٍ مَاتَتْ وَرَزُوجُهَا عَنْهَا رَاضٍ دَخَلَتْ الْجَنَّةَ** “Whichever woman dies while her husband is pleased with her, then she enters Paradise.” [Mishkaat al-Masaabih]. Abu Na’im narrated in **حلية الأولياء** ‘Jewels of the Loyal to Allah (swt),’ **قَالَتْ امْرَأَةٌ سَعِيدِ بْنِ الْمُسَيَّبِ: مَا كُنَّا نَكَلِّمُ أَزْوَاجَنَا إِلَّا كَمَا** “The wife of Saeed bin al-Musayyib said, We did not speak to our husbands except as you speak to your rulers.”

The Pious Husband Strives for Financial Maintenance

In Islamic marriage, financial maintenance for the family is obliged upon the man alone, which is a part of the understanding of the noble verse, **الرِّجَالُ** **قَوَامُونَ عَلَى النِّسَاءِ** “Men are in charge of women” [TMQ Surah an-Nisa’a 4:34] i.e. guardianship, maintenance and protection. The Messenger of Allah (saw) has clarified and stipulated the conditions for maintenance (nafaqah) in the Farewell Hajj. Amr bin Al-Akhwas Al-Jusmi narrated, **أَلَا إِنَّ لَكُمْ عَلَى نِسَائِكُمْ حَقًّا** **وَلَيْسَائِكُمْ عَلَيْكُمْ حَقًّا فَأَمَّا حَقُّكُمْ عَلَى نِسَائِكُمْ فَلَا يُوطِئَنَّ فُرْشَكُمْ مَنْ تَكْرَهُونَ وَلَا يَأْذَنَنَّ فِي بُيُوتِكُمْ لِمَنْ تَكْرَهُونَ أَلَا وَحَقُّهُنَّ عَلَيْكُمْ أَنْ تُحْسِنُوا إِلَيْهِنَّ فِي كِسْوَتِهِنَّ وَطَعَامِهِنَّ** “You have rights over your wives and they have their rights over you. Your right over them is that they must not allow anyone to sit on your bed whom you do not like. Their right is that you should treat them well in the matter of food and clothing” [Ibn Majah and Tirmidhi]. May Allah (swt) bless the men who obey the Prophet (saw) with regards to his saying, **أَنْ تُحْسِنُوا إِلَيْهِنَّ فِي كِسْوَتِهِنَّ وَطَعَامِهِنَّ** “You should

treat them well in the matter of food and clothing.” The pious husband is not miserly. Instead, the husband provides well, bil maroof, with goodness.

The husband strives for providing for the family as a sincere worship to Allah (swt). It is not a personal favor to hold over the head of his wife and children. Jabir (ra) narrated from the Prophet (saw) who said, **أَوَّلُ مَا يُوَضَّعُ فِي مِيزَانِ الْعَبْدِ نَفَقَتُهُ عَلَى أَهْلِهِ** “**The first thing to be placed on the balance for a servant is his spending upon his family.**” [At-Tabarani]. The husband strives hard in earning for the sake of Allah (swt). He spends generously upon his family for the pleasure of Allah (swt). Abu Hurairah (ra) narrated that the Messenger of Allah (saw) said, **دِينَارٌ أَنْفَقْتَهُ فِي سَبِيلِ اللَّهِ وَدِينَارٌ أَنْفَقْتَهُ فِي رَقَبَةٍ وَدِينَارٌ تَصَدَّقْتَ بِهِ عَلَى مَسْكِينٍ وَدِينَارٌ أَهْلِكَ** “**Of a dinar you spend as a contribution in the Path of Allah , or to set free a slave, or as Sadaqah given to a poor man, or in support of your family, the one spent in support of your family produces the greatest reward.**” [Muslim]

The husband does not tire of striving for he yearns for the reward of providing his spouse food and drink. Miqdam bin Ma’d Yakrib narrated: the Messenger of Allah (saw) said, **مَا أَطْعَمْتَ نَفْسَكَ فَهُوَ لَكَ صَدَقَةٌ وَمَا أَطْعَمْتَ وَلَدَكَ فَهُوَ لَكَ صَدَقَةٌ وَمَا أَطْعَمْتَ زَوْجَكَ فَهُوَ لَكَ صَدَقَةٌ وَمَا أَطْعَمْتَ خَادِمَكَ فَهُوَ لَكَ صَدَقَةٌ** “**What you feed yourself is Sadaqah. What you feed your child is Sadaqah (rewarded charity). What you feed your wife is Sadaqah. What you feed your servant is Sadaqah.**” [reported by Ahmed with a sound chain of narration]. Arbal bin Sariya narrated: I heard the Messenger of Allah (saw) saying, **إِنَّ الرَّجُلَ إِذَا سَقَى امْرَأَتَهُ مِنَ الْمَاءِ أُجِرَ** “**When a man provides drink for his wife, it is a reward.**” [Reported by Ahmed and Tabarani in Al-Kabir and Al-Awsath]. Sa’d bin Abi Waqqas (ra) narrated: the Messenger of Allah (saw) said, **إِنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللَّهِ إِلَّا أُجِرْتَ عَلَيْهَا حَتَّىٰ مَا تَجْعَلُ فِي فَمِ امْرَأَتِكَ** “**You will be rewarded for whatever you spend for Allah's sake even if it were a morsel which you put in your wife’s mouth.**” [Bukhari and Muslim].

The husband must not be miserly for the woman has a right to financial maintenance, which the Imam (Khaleefah) of Muslims will ensure, either directly or through his judiciary. Aisha (ra) said: Hind, the wife of Abu Sufyan, told the Prophet (saw). Abu Sufyan is a miserly man and does not give me and my children adequate provisions for maintenance unless I take something from his possession without his knowledge. The Prophet (saw) told her, **حُذِي مَا يَكْفِيكَ** “**Take from his possessions on bil maroof, as much as may suffice for you and your children.**” [Bukhari, Muslim, Nas’ae and Abu Dawud]

The Pious Wife Bears any Poverty with Patience, Spending of Her Own Money for Reward

If after the husband strives, Allah (swt), Ar-Razaaq, Al-Wahaab, Al-Ghani, apportions him of little Rizq, leading to hardship and poverty, then it is upon the pious wife to consider the options that Allah (swt) has granted her. If the husband is not able to provide much, whilst she cannot be patient, she can seek Khula (marriage annulment). Indeed, insufficient maintenance corrupts one of the conditions of guardianship and obligations of the husband towards his wife. This is an option for the woman and she can present to the courts of the Khilafah.

However, in periods of poverty in marriage, let the wife consider another option, with greater reward for her in the ever ending Aakhira. Let the pious wife consider the patience in poverty of the best of all women in the Islamic Ummah, the mothers of the believers (ra). Aisha (ra) said, **كَانَ يَأْتِي عَلَيْنَا الشَّهْرُ مَا نُوقِدُ فِيهِ نَارًا إِنَّمَا هُوَ التَّمْرُ وَالْمَاءُ إِلَّا أَنْ نُؤْتَى بِاللَّحِيمِ** “Sometimes a month would come in which we did not kindle a fire, [for cooking] having only dates and water, unless a little meat was brought.” [Bukhari, Muslim and Tirmidhi]. In another narration, **مَا أَكَلَ آلُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكْلَتَيْنِ فِي يَوْمٍ وَاحِدٍ إِلَّا وَاحِدَهُمَا تَمْرٌ** “The family of Muhammad did not eat two meals on one day, but one of the two was of dates.” Anas (ra) said, I walked to the Prophet (saw) with some barley bread that has some rancid oil poured over it, and I used to hear him saying, **“مَا أَهْسَى فِي آلِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَاعُ تَمْرٍ وَلَا صَاعُ حَبِّ** “Not for one evening has the household of Muhammad had a Saa’ of dates or a Saa’ of grain.” At that time, he had nine wives.” [Bukhari, Tirmidhi and Nasa’ee]. Aisha (ra) said the Messenger of Allah (saw) told me, **يَا عَائِشَةُ إِذَا أَرَدْتَ اللَّحُوقَ بِي فَلْيَكْفِكَ مِنَ الدُّنْيَا كَرَادِ الرَّكِبِ وَإِيَّاكَ وَمُجَالَسَةَ الْأَعْنِيَاءِ وَلَا تَسْتَخْلِفِي نَوْبًا حَتَّى تُرْقِعِيهِ** “If you wish to join me (in Jannah), ‘A’isha, be satisfied with worldly things to the extent of a rider’s provision, avoid sitting with the rich and do not consider a garment worn out, until you patch it.” [Tirmidhi]. Zareen (one of the narrators) added that, Urwa said, Aisha (ra) did not replace her dress, until she got patches on her dress.

Whilst taking the reward of patience in poverty, let the pious wife also consider yet another option, which is spending of her own wealth, even though it is not an obligation. The Messenger of Allah (saw) encouraged and urged her to do so and she has two rewards for that, not one. Zainab al-Thaqafia (ra), the

wife of Abdullah bin Masoud, narrates: the Messenger of Allah (saw) said, **تَصَدَّقْنَ يَا مَعْشَرَ النِّسَاءِ وَلَوْ مِنْ حُلِيِّكُنَّ** “**You women should give Sadaqah even if it consists of your jewelry.**” She said, ‘I returned to ‘Abdullah bin Masoud and said, ‘You are a person with empty hands, whereas the Messenger of Allah (saw) has commanded us to give Sadaqah, so better go to him and ask if this (i.e. spending for you) will suffice for me; otherwise I shall give it to someone else.’ ‘Abdullah told me (his wife), ‘You better go yourself.’ So I went and there was another woman of the Ansar at the door of the Messenger of Allah (saw) having the same purpose as I had. Now Allah’s Messenger (saw) was invested with awe so we did not like to knock the door. Then Bilal (ra) came out and we told him, ‘Go to the Messenger of Allah (saw) and inform him that there are two women at the door asking him whether it will serve them to give Sadaqah to their spouses and to orphans who are under their charge, but do not inform him who we are.’ Bilal (ra) went to the Messenger of Allah (saw) and asked him (what these women had instructed him to ask). The Messenger of Allah (saw) asked him who these women were. He (Bilal) said: They are women from Ansar and Zainab (ra). Upon this the Messenger of Allah (saw) said: Which of the Zainabs? He said, The wife of ‘Abdullah. The Messenger of Allah (saw) said, **لَهُمَا** **أَجْرَانِ أَجْرُ الْقَرَابَةِ وَأَجْرُ الصَّدَقَةِ** “**Both has the reward of kinship and the reward of Sadaqah.**” [Bukhari and Muslim]. So, the husband’s spending upon his wife has a reward of Sadaqah alone. However, the wife’s spending upon her husband, in times of difficulty, will have not one, but two rewards, the reward of kinship and the reward of Sadaqah. It is an encouragement for a pious wife to spend her wealth upon her family, instead of seeking Khula, though it is her right to do so.

The Husband Must Accommodate for the Curved Nature of His Wife

The Messenger of Allah (saw) clarified the nature of women, so that man realizes the reality of a woman, learns from it, accommodates for it and refrains from colliding with it. He (saw) said, **فَإِنَّ الْمَرْأَةَ خُلِقَتْ مِنْ ضِلَعٍ، وَإِنَّ أَعْوَجَ شَيْءٍ فِي الصِّلَعِ أَعْلَاهُ، فَإِنَّ ذَهَبْتَ تَقِيمَهُ كَسَرْتَهُ، وَإِنْ تَرَكْتَهُ لَمْ يَزَلْ أَعْوَجَ، فَاسْتَوْصُوا بِالنِّسَاءِ** “**Women were created from a rib and the most curved part of a rib is its uppermost. If you attempt to straighten it; you will break it, whilst if you leave it alone it will remain curved. So act kindly toward them.**” [Agreed upon]. Allah (swt) created woman from the most curved rib of a man and the most curved is its

uppermost. This does not mean the curvedness in physical attributes, that charm the husband and draw him towards her. It is the curvedness that Allah (swt) Himself created in her nature, in her character and in the way she understands matters, as in the manner of raising her concerns and needs.

So, let the unaccommodating husband consider that the woman is the symbol of perfection in creation, the embodiment of beauty in the creation, the peak of adoration in life and the abundant spring of joy, pleasure and happiness. She is the respected mother whom Allah (swt) has bestowed tremendous patience, benevolence and mercy, so that she can bear pregnancy, give birth and fulfill the trials of raising children. She brings up children without boredom or tiredness, despite extreme hardship. So, let the harsh husband remember how the wife readily compromises her right and skillfully reconciles conflicts that arise within the family life. Let the unaccepting husband consider how the hair of his wife becomes white through spending nights without sleep, caring for children. Let the colliding husband remember the countless sacrifices the mother makes so that her children are fed, healthy and happy. Aisha (ra) said, 'A poor woman came to me carrying her two daughters. I gave her three date-fruits. She gave a date to each of them and then she took up one date-fruit and brought that to her mouth to eat, but her daughters asked her that also. She then divided between them the date-fruit that she intended to eat. Her kind treatment impressed me and I mentioned that to Messenger of Allah (saw) who said, **إِنَّ اللَّهَ قَدْ أَوْجَبَ لَهَا بِهَا الْجَنَّةَ** "Verily, Allah has assured Jannah for her, because of (this act) of her," or he said, **أَعْتَقَهَا بِهَا مِنَ النَّارِ** "He (saw) has rescued her from Hell- Fire for this act." [reported by Muslim].

So how is the pious husband not to be patient upon the curvedness that Allah (swt) Himself created? How?! The husband must understand, accept and accommodate. The Messenger of Allah (saw) said, **فَإِنْ اسْتَمْتَعَتْ بِهَا اسْتَمْتَعَتْ بِهَا** **وَبِهَا عَوْجٌ** "So if you enjoy her, you will do so while curvedness remains in her." Thus, the husband enjoys his wife, in all of her curvedness. This ensures the serene marital life with goodness in companionship, cohabitation and intimacy, in all dimensions. This ensures marital bliss in both in health and sickness, in wealth and poverty, in stability and homelessness, and in both success and failure. It prevents the destruction of the good marriage with the pious, treasured wife, by answering the whispering of the accursed Shaytan.

The Pious Wife is Grateful for the Blessings of Allah (swt) and Patient over the Shortcomings of the Husband

Whilst the husband must accommodate the curvedness in the nature of his wife, the wife must remain grateful, despite the shortcomings of her husband. This of course excludes negligence through his disobedience of Allah (swt), whether it is the financial maintenance or cohabitation with goodness, which can become a serious matter, to the point that the Khaleefah or Qadi must account him. The pious wife overlooks shortcomings, bearing the brunt of poverty and trials, so that the family endures and prevails. She is the firm foundation upon which the good family life is built. She is the unwavering pillar around which the family becomes erect and tall in the pleasure of Allah (swt).

The pious grateful wife is the one who energizes her husband and relieves his burdens. She is the wife to whom the husband will rush home to, after fulfilling responsibilities outside of the home, to relax and be at ease with. She is the wife who will welcome the smallest and humblest gifts from her husband, as if she has received the riches of the world. She is the one who accepts the responsibility of marriage with all of its ups and downs. She does so with contentment and satisfaction, accepting the Decree of Allah (swt) without restlessness or impatience. Anas bin Malik (ra) reported that the Messenger of Allah (saw) said, **“May I inform you about your women in paradise?”** We said, “Yes, O Messenger of Allah.” The Prophet (saw) said, **كُلُّ وَدُودٍ وَنُودٍ ، إِذَا غَضِبَتْ أَوْ أَسِيءَ إِلَيْهَا أَوْ غَضِبَ زَوْجُهَا ، قَالَتْ : هَذِهِ يَدِي فِي يَدِكَ ، لَأُكْتَحِلُ بِغَمَضٍ حَتَّى تَرْضَى** **“Every loving and fertile woman. When she is angry or offended or her husband is angry with her, she would say to her husband, ‘This is my hand placing on your hand, I will not even apply eye-liner, unless it is in a manner that you are pleased with.’”** [at-Tabarani]

It is the pious woman who is averse to ingratitude, because ingratitude is something that is reprehensible before Allah (swt) and His Messenger (saw). Abu Raashid Al-Hibrani reported from Abdur Rahman bin Shibl, the Messenger of Allah (saw) said, **إِنَّ الْفَسَّاقَ هُمْ أَهْلُ النَّارِ** **“Indeed, Defiant disobedient (Fusaaq) are the people of hellfire,”** It was asked: “O Messenger of Allah! Who are the defiant disobedient?” The Messenger of Allah (saw) replied, **النِّسَاءُ** **“Women.”** A man asked, “O Messenger of Allah! Aren’t they our mothers, sisters and wives?” He (saw) replied, **بَلَى وَلَكِنَّهِنَّ إِذَا أُعْطِينَ لَمْ يَشْكُرْنَ وَإِذَا ابْتُلِينَ لَمْ يَصْبِرْنَ** **“Yes, but if they were given (blessings), they wouldn’t be grateful and if they were**

tested, they wouldn't be patient" [Ahmad]. 'Abdullah bin 'Amr narrated, the Messenger of Allah (saw) said, لَا يَنْظُرُ اللَّهُ إِلَى امْرَأَةٍ لَا تَشْكُرُ لِرَوْجِهَا وَهِيَ لَا تَسْتَغْنِي عَنْهُ "Allah will not look at a woman who is ungrateful to her husband, whilst she was in no need of him." (Al-Mustadrak). Indeed, the pious wife will remain obedient in all times, even when her passions are cooling with age or she has alternative means of maintenance, through her sons or her own trade. Indeed, the patient wife will remain obedient even when her husband is less able to fulfill her needs through illness, disability or age.

Conclusion: The Islamic Marriage is a Model for Humanity

Allah (swt) uniquely commands obligations upon both the husband and the wife, common to both of them. At the same time, Allah (swt) commands obligations for the husband and not to the wife, such as financial maintenance. He (swt) also commands obligations on the wife, which are not obligations for the husband, such as obedience. Thus, the married couple share in some duties but also complement each other in gender-specific duties, which ensures serenity in married life.

Islam not only provides an alternative to the misery of marriages based on traditions far removed from Islam. It also provides the Western world a unique way out from miserable married lives, that are built on the flawed idea of equality. Equality mandates the precedent of a model, upon which the comparison is made for equalizing. Equating women with men means holding men as a model upon whom comparison is to be made. Effectively Western law has made man the basis and standard upon which equality for the woman is based. It has led to a crisis as the wife is now not only to bear the burden of carrying a pregnancy to term, endure the pangs of birth and strive tirelessly to raise children, she must also share with her husband the burden of financial maintenance. In addition, the husband is negligent in his duty in some cases, whilst the wife is negligent in her duties in other cases and there are cases where both are falling into sin. It is not surprising that marriage is then viewed as a burden, strain and labor, with dissatisfaction, resentment and rivalry.

Allah (swt) says, وَلَيْسَ الذَّكَرُ كَالْأُنثَى "And the male is not like the female." [TMQ Surah Aali Imran 3:36]. Allah (swt) says, وَأَنَّهُ خَلَقَ الرِّجَالَ وَالنِّسَاءَ "And that He creates the two mates, the male and female." [TMQ Surah an-Najm

53:45]. Allah (swt) thus created male and female as two different genders. There is no discrimination against anyone in biological differences between the two genders. In his Wisdom, He (swt) obliged duties which are common, as both men and women are human, whilst He (swt) obliged duties which are specific for each gender, knowing best their biological nature and constitutions. Thus, the believing men and women co-operate both in the married life and the society as whole, ensuring serenity and advancement, whilst securing their good station in the Aakhirah. Allah (swt) said, رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ رَبَّنَا إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ * فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ أَنثَىٰ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ * فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ أَنثَىٰ بَعْضُكُم مِّنْ بَعْضٍ “Our Lord! Grant us what You promised unto us through Your Messengers and do not disgrace us the Day of Resurrection, for You never break (Your) Promise.’ So their Lord answered their Dua, ‘Never will I allow to be lost the work of any of you, be he male or female.’” [TMQ Surah aali Imran 3:194-195]

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The American Plan Regarding Our Entertainment and Media

Hassan Waleed – Wilayah Pakistan

Normalizing False Ideas through Entertainment and Media

American television shows and cinematic movies, at first glance, appear like a harmless way to entertain ourselves. However, Western government institutions use entertainment to influence world intellectual and political opinion, including that of the Muslim World. Entertainment influences minds, justifying erroneous and strange concepts to normalize them. Recently normalized false ideas in society, such as those related to drinking alcohol, taking recreational drugs, fornication, adultery and homosexuality, were normalized with the help of the sizeable entertainment and media industry.

The Normalization of Homosexuality

Hollywood was particularly effective in normalizing homosexuality, whilst giving its movies a touch of comedy or thrill, such as “The Eternals,” “Brokeback Mountain” or “I Now Pronounce You Chuck & Larry.” As for television, the immensely popular Friends sitcom aired a marriage of homosexuals, on 18 January 1996, just five weeks after the sitcom Roseanne did. There was initial widespread condemnation within the US. KJAC-TV in Port Arthur, Texas and WLIO in Lima, Ohio even refused to air the episode. However, over time, the episode contributed to a wave that led to reforms in legislation, media and education. Now the marriage of homosexuals is normalized, whilst there are now efforts to normalize incest.

The Promotion of Hedonism

Intellectually, entertainment promotes a core concept of the Western way of life, which is hedonism. Hedonism is a Western ethical theory that pleasure by any means is the highest good and the proper aim of human life. It arose as a reaction to restrictions by the Church in Western society upon personal conduct. Hedonism’s core lesson is that there must be no restriction to the

personal pursuit of pleasure by religion, as long as you do not harm others. American entertainment increasingly determines forms of entertainment in the Muslim World.

US Pentagon and CIA Role

It is a matter of public record that the US Pentagon has had an entertainment liaison office since 1948. Through the US Freedom of Information Act, files show that between 1911 and 2017, more than 800 feature films received support from the US Government's Department of Defence (DoD). These included blockbuster franchises such as Transformers, Iron Man, and The Terminator. On television, over 1,100 titles received Pentagon backing, 900 of them since 2005, from Flight 93 to Ice Road Truckers to Army Wives. When the CIA established an entertainment liaison office in 1996, it worked vigorously on the Al Pacino film The Recruit and the Osama bin Laden assassination movie Zero Dark Thirty. Documents from the US Department of Defence's entertainment liaison office at the Pentagon reveal military liaison over John Gunn's "The Suicide Squad," a 'heartwarming' vision of established US intelligence practice. The US intelligence has used disposable criminal proxies to carry out black operations, including destabilizing Latin American governments.

The Nexus of Entertainment, Media and Legislators

In the US, six transnational conglomerates own and control the entirety of the mass media, including newspapers, magazines, publishers, TV networks, cable channels, Hollywood studios, music labels and popular websites. They are Time Warner, Walt Disney, Viacom, Rupert Murdoch's News Corp., CBS Corporation and NBC Universal. The world's largest media owner is Google, followed by Walt Disney, Comcast, 21st Century Fox and the CBS Corporation. The media has strong ties with US Congress Representatives and Senators, whom they lobby and in turn are briefed regarding programming of the masses. Media information inspired by US transnational conglomerates has a dominant impact on news coverage within the Muslim World.

The Promotion of Hedonism in the Muslim World

Western entertainment has an agenda throughout the world, but has a particular slant in the Muslim World. The cultural invasion takes place because the West wants to present its way to live life as an attractive alternative to the Islamic way of living. Youth brought up on the right path upon the mother's lap are being invited to follow the Western way of life, through entertainment. The message of Western entertainment is to follow our lusts and desires, rather than the commands of Allah (swt) and His Messenger (saw). It is to impress upon us that as long as we are not harming anyone else, we can pursue any Haraam pleasurable activity.

Displeasure and Obligations

It is true that man does like and dislike things and actions according to how they affect his pleasure. So here man judges upon things from the point of view of their being pleasurable or unpleasant. However, this is separate from the subject of matters being legal or illegal for him. Allah (swt) said, **﴿كُتِبَ عَلَيْكُمُ الْقِتَالُ، وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ﴾** **“Fighting has been made obligatory upon you, though you dislike it. Perhaps you dislike something which is good for you and like something which is bad for you. Allah knows and you do not know.”** [TMQ Surah al-Baqarah 2:216]. So despite man judging that he dislikes fighting, he undertakes Jihad in the Way of Allah (swt) because the Legislator has determined it as good (khair).

Acting According to What Pleases Allah (swt)

Islam is not the way of hedonism, in which man indulges and abstains on the basis of his likes and dislikes. Islam determines the performance and abstinence from things and actions on the basis of what Allah (swt) has decided and not according to our desires. Allah (swt) warned, **﴿وَأَنْ أَحْكَمَ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ، وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ﴾** **“And judge between them by what Allah has revealed, and do not follow their desires. And beware, so they do not lure you away from some of what Allah has revealed to you.”** [Surah al-Maidah 5:49].

Shaping Our Likes and Dislikes by Islam

In addition, Islam builds likes and dislikes according to Islamic rulings. So a man comes to like fighting as it is for the sake of Allah (swt) and pleases Him (swt). Unlike the unguided man, the believer follows the commands of Allah (swt) with pleasure, as his inclinations are shaped by all that the Messenger (saw) has brought. The Messenger of Allah (saw) said, «لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يَكُونَ هَوَاهُ تَبَعًا لِمَا جِئْتُ بِهِ» **“No one of you believes until his desires are in line with all that I brought.”** So, the believers dislike drinking alcohol, taking recreational drugs and fornication, even though they are pleasurable. Similarly, they like marriage, Salah and earning by Halal means.

Media in the Khilafah

In the Khilafah (Caliphate) media will propagate the Truth of Islam, the tranquility and happiness it brings to both individuals and the community, the justice it establishes and the military superiority of the state. Moreover, the Khilafah’s media will expose the falsehood and corruption of man-made systems, as well as the weaknesses of the enemy’s military forces. As such, the media will play a major contribution towards spreading Islam through the world. It is upon Muslims to work for the Khilafah (Caliphate) on the Method of Prophethood, which will ensure the media plays its role to take humanity out of the darkness of hedonism, to the light of Islam.

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Russia Sinks into the Quagmire of the Ukraine

Engineer Moez – Wilayah Pakistan

It appears that Russia underestimated the ability of Ukrainian forces in terms of their will and resilience to fight. Russia was mistaken in believing that Ukrainian forces won't be able to withstand the Russian attack. It was mistaken by seeing the care, caution, patience and restraint shown by Ukrainian President, in the face of Russian provocations. Ukrainian forces didn't even initially respond to Russian military attacks in Eastern Ukraine. So, Russia thought Ukraine doesn't have the ability and the will to fight and hence is not responding to Russian aggression. The Ukrainian President tried his best not to start war with Russia, whilst the shrewd Biden was trying his best to prod the Russian bear into starting a ruinous war within Europe.

Russia underestimated Ukrainian military strength. This underestimation was encouraged by Western military analysts, who began to chime that Russian forces will conquer Kyiv in days. Moreover, Russia was arrogant because of its large numbers and superior military technology. It had support in the ground in Donbas region, whilst Belarus agreed to help Moscow. All this made Putin arrogant, and made him to miscalculate Ukrainian strength, blunting his political thinking.

Russia didn't plan the war well because it expected the war to end in weeks or a few months. Russia's failure in Ukraine is being discussed in military circles, as a lesson and example of massive military logistics failure. In the early stages of the war, Ukrainian forces didn't engage Russian forces directly. Instead, they focused on targeting Russian logistics, which paralyzed Russian military operations.

Russia underestimated the response of NATO, US and Europe. It believed that Europe's energy dependence on Russian oil, and gas, gave Russia leverage over Europe. The Kremlin appears to have miscalculated the extent of NATO's military support for Ukraine. It had anticipated that the US would impose severe economic sanctions. However, it calculated that since it withstood Western sanctions, after it annexed Crimea in 2014, Russia will now be able to

withstand similar sanctions. Perhaps, Russia believed it may be able to use German dependence on Russian energy, on the one hand, and French anti-Americanism, on the other hand, to drive a wedge between the US and Europe.

It seems that Putin underestimated US policy and the strength of its political thinking. Russia believed that war will give it leverage against US, which will try to save the American international order and will be forced to negotiate with Russia. Russia will then sign a new comprehensive security arrangement with the US and NATO, which will end up protecting Russian interests in Eastern Europe. It misread that Biden actually wanted to provoke and draw Russia into a quagmire in the Ukraine, whilst the US would not concede anything to Russia. The Kremlin misread that the US saw this as an opportunity to separate Russia from China, by holding down Russia in Ukraine, on the one day, and then using Russian weakness to ask for Russian cooperation against China, on the other hand. It misread that Biden wanted to burn its rivals in the Old World in a protracted war within Europe, whilst using the Russian threat to force Europe under America's wing.

Of note, the Syrian campaign gave Russia a false sense of grandeur. It thought it is back to where Soviet Union once was, before it was caught in the bear-trap of Afghanistan. Putin aspired to both Russia and US jointly managing world affairs. So Putin thought of Russia as a major power, equal in status to the US. The US humiliation in Afghanistan, the US focus on rivalry with China, US domestic polarization and Russia's role in manipulating the 2016 US elections and Russian cyber-attacks against US private and government infrastructure, all gave Russia false confidence that it is America's equal. It perceived that the US is in decline and perhaps this is the time to exploit US weakness for Russian advantage. However, Russia was greatly overestimating its own strength, as it became stuck in the quagmire in the Ukraine.

It is clear to the Islamic Ummah that the affairs of the world are at the mercy of brutal major powers, who pursue material interests at great cost to humanity. It is the Islamic Ummah alone that will relieve the world of colonialist major powers that roam the world as beasts in the jungle, devouring the weak. The struggle of the major powers today repeats the conflict between the Persians and the Romans before Allah (swt) graced the world with the

emergence of Islam as a state, governance and power. Let the Ummah return to its original situation, ruling by all that Allah (swt) has revealed and removing oppression through Jihad in the cause of Allah (swt). It is Islam alone that protects the weak and grants justice to the oppressed, whilst establishing its dominance is an obligation upon the Muslims. So let the Muslims strive to re-establish the Khilafah (Caliphate) on the method of Prophethood, of whose return the Messenger of Allah (swt) gave glad tidings, «نُتَمَّ تَكُونُ خِلَافَةً عَلَىٰ مِنْهَا جِ»
«النُّبُوَّةِ» **“Then there will be Khilafah on the method of Prophethood.”** [Narrated by Ahmed].

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Let us Abandon Fatalism and Passiveness

Throughout the Muslim World, the Muslims are living under an era of persecution because of their Deen. They witness those who are calling to Islam facing immense persecution. The persecution is to the extent that the regimes do not shy from persecuting the elderly, the ill or the women. Matters have come to a point where the regimes are exposed in their deviation from the Deen of Islam. Indeed, it is the time to strive upon truth in order to end the Fitnah unleashed by the rulers.

However, instead, some Muslims keep distance from the struggle for the Deen, saying that, “This time of Fitna is in the Knowledge of Allah (swt), so let us leave it to Him.” They then become paralyzed by fatalism, remaining passive before all the tyranny they witness. They become spectators to the struggle between the advocates of Khilafah and the tyrants, rather than active participants, giving their full share to end the rule of tyranny. So the journalist who can write regarding the oppression, does not lift his pen. The *alim* (scholar) who can give Khutbah in support of the call for the Khilafah, does not speak. The human rights activists who can raise the case of the oppressed, turn away. And the army officer who can grant Nussrah to stop the tyrants at the height of their tyranny, declines to do so. However, they have fallen into error and exposed themselves to sin, because the Knowledge of Allah (swt) is not an excuse for inaction.

Indeed, all that has happened, is happening and will happen to the Ummah is already in the Knowledge of Allah (swt). Allah (swt) said, **﴿وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يُعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَظَبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ﴾** “With Him are the keys of the Unseen, the treasures that none knows but He. He knows whatever there is on the earth and in the sea. Not a leaf falls but with His knowledge: There is not a grain in the darkness (or depths) of the earth, nor any thing fresh or dry (green or withered), but is (Written) in a Clear Book (to those who can read).” [Al-An’aaam 6:59] The Clear Book (كتاب مبين Kitaabun Mubeen) mentioned in the Aayah is the Protected Tablet (اللوح المحفوظ al-Lauh ul-MaHfooDH). It comes as

confirmation to His saying, ﴿إِلَّا يَعْلَمُهَا﴾ 'that none knows but He'. Thus, it is a Metonymy (كناية Kinaayah) about the 'Ilm of Allah (swt).

The Messenger of Allah (saw) ensured that the first generation, the best of all generations, never used the Knowledge of Allah swt as an excuse for inaction. The Messenger of Allah (saw) ordered the Muslims to undertake good actions at all times and forbade them from using the Knowledge of Allah (swt) as an excuse for inaction. Bukhari narrated that `Ali (ra) said: We were in the company of the Prophet (saw) and he said, «مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ كُتِبَ مَقْعَدُهُ مِنْ الْجَنَّةِ وَمَقْعَدُهُ مِنَ النَّارِ» "There is none among you but has his place Written for him, either in Paradise or in the Hell-Fire." We said, "O Allah's Messenger (saw)! Shall we depend (on this fact and give up work)?" He replied, «لَا، اَعْمَلُوا» "No! Carry on doing good deeds, for everybody will find easy (to do) such deeds as will lead him to his Known place." Then the Prophet (swt) recited, ﴿فَأَمَّا مَنْ أَعْطَى وَاتَّقَى * وَصَدَّقَ بِالْحُسْنَى * فَسَنُيَسِّرُهُ لِلْيُسْرَى﴾ إِلَى قَوْلِهِ ﴿فَسَنُيَسِّرُهُ﴾ لِّلْعُسْرَى "As for him who gives (in charity) and keeps his duty to Allah, and believes in the Best reward. We will ease him towards ease.... and we will ease him towards hardship." [Surah al-Layl 92:5-10]."

Thus, Iman (belief) in the Knowledge of Allah (swt) does not mean depending on it, because al-Qadar and Kitaabah, i.e. the Knowledge of Allah, are not known to any creature without His grant, so on what does man have to depend to decide whether he acts or does not act? The Messenger of Allah (saw) said to the one who asked him, should not we depend? No, i.e. he (saw) forbade him from depending. Moreover, he (saw) was not satisfied with that alone and insisted as well: ﴿اَعْمَلُوا﴾ 'Work', i.e. he ordered him to action. Thus his Forbiddance (نهى Nahee) from depending (on the Knowledge of Allah (swt)) and his Command (أمر Amr) of working is Explicit Evidence (دليل صريح Daleel Sareeh) for not linking the action with the Knowledge of Allah (swt).

So, when Allah (swt) granted the Messenger of Allah (saw) glad tidings of the time of security in Yemen, after the time of great hardship in Makkah, the Messenger of Allah (saw) did not allow the Muslims to depend on that knowledge and stop acting to ensure the dominance of the Deen. It is narrated by Khabab bin al-Arat, who was persecuted severely, "We complained to Allah's Messenger (saw) (of the persecution inflicted on us by the infidels) while he

was sitting in the shade of the Ka'ba, leaning over his Burd (i.e. covering sheet). We said to him, "Would you seek help for us? Would you pray to Allah for us? He (saw) said, «كَانَ الرَّجُلُ فِيْمَنْ قَبْلَكُمْ يُحْفَرُ لَهُ فِي الْأَرْضِ فَيُجْعَلُ فِيهِ، فَيَجَاءُ بِالْمِنْشَارِ، فَيُوضَعُ عَلَى رَأْسِهِ فَيُشَقُّ بِأَثْنَتَيْنِ، وَمَا يَصُدُّهُ ذَلِكَ عَنْ دِينِهِ، وَيُمَشِّطُ بِأَمْشَاطِ الْحَدِيدِ، مَا دُونَ لَحْمِهِ مِنْ عَظْمٍ أَوْ عَصَبٍ، وَمَا يَصُدُّهُ ذَلِكَ عَنْ دِينِهِ، وَاللَّهِ لَيَتِمَّنَّ هَذَا الْأَمْرَ حَتَّى يَسِيرَ الرَّكِبُ مِنْ صَنْعَاءَ إِلَى «Among the nations before you a (believing) man would be put in a ditch that was dug for him, and a saw would be put over his head and he would be cut into two pieces; yet that (torture) would not make him give up his religion. His body would be combed with iron combs that would remove his flesh from the bones and nerves, yet that would not make him abandon his religion. By Allah, this religion (i.e. Islam) will prevail till a traveler from Sana (in Yemen) to Hadrarmaut will fear none but Allah, or a wolf as regards his sheep, but you (people) are hasty.» So, this Knowledge of Allah (swt) granted to The Messenger of Allah (saw) about a time of security in Yemen, was not used in as an excuse for the Companions to abandoning striving to establish Islam in the face of persecution. No, they were patient, they strove and they were victorious. Thus, they raised their voices for Islam, they granted the Nussrah to establish Islam and they waged Jihad in the Way of Allah swt to ensure the dominance of Islam.

Similarly, regarding our time of persecution, The Messenger of Allah (saw) was granted glad tidings of the return of the Khilafah before the return of the Mehdi. It was narrated by Umm Salamah (r.a) who said: I heard the Messenger of Allah (saw) said, «يَكُونُ اخْتِلَافٌ عِنْدَ مَوْتِ خَلِيفَةٍ فَيَخْرُجُ رَجُلٌ مِنْ بَنِي هَاشِمٍ، فَيَأْتِي مَكَّةَ، فَيَسْتَخْرِجُهُ النَّاسُ مِنْ بَيْتِهِ وَهُوَ كَارِهِ فَيَبَايَعُونَهُ بَيْنَ الرُّكْنِ وَالْمَقَامِ، فَيَجْهَرُ إِلَيْهِ جَيْشٌ مِنَ الشَّامِ، حَتَّى إِذَا كَانُوا بِالْبَيْدَاءِ خُسِفَ بِهِمْ، فَيَأْتِيهِ عَصَائِبُ الْعِرَاقِ وَأَنْدَالُ الشَّامِ، وَيَنْشَأُ رَجُلٌ بِالشَّامِ، وَأَحْوَالُهُ كَلْبٌ فَيَجْهَرُ إِلَيْهِ جَيْشٌ، فَيَهْزِمُهُمُ اللَّهُ، فَتَكُونُ الدَّبْرَةُ عَلَيْهِمْ، فَذَلِكَ يَوْمُ كَلْبٍ، الْخَائِبُ: مَنْ خَابَ مِنْ غَنِيمَةِ كَلْبٍ، فَيَسْتَفْتَحُ الْكُنُوزَ، وَيُقَسِّمُ الْأَمْوَالَ، وَيُلْقِي الْإِسْلَامَ بِجِرَانِهِ إِلَى الْأَرْضِ، فَيَعِيشُ بِذَلِكَ «Disagreement will occur at the death of a Khaleefah, and a man of Bani Hashim will flee to Makkah and some of the people of Makkah will come to him and will bring him out against his will, and they will pledge allegiance to him between the corner (Black Stone) and the Maqam. An army will be sent against him from Ash-Shaam, which will be swallowed up by the earth in Al-Baida. When the people see that, the devoted worshippers (Abdaal) from Ash-Shaam and the best people (Asaa'ib)

from Al-Iraq will come to him and pledge allegiance to him. Then there will arise a man in Ash-Sham whose maternal uncles belong to Kalb and send against them an expeditionary force which will be overcome by them, and that is the expedition of Kalb. The real loser will be the one who does not receive the booty of Kalb. He will divide the wealth and Islam will become established on earth and he will remain for seven years, or he (saw) said nine years.” (Reported by al-Tabarani in al-Awsat, and al-Haythami mentioned it in Majma’ al-Zawaid, and said, “the transmitters are sound and authentic.”) The narrators of the hadeeth and its commentary agree that the Khaleefah mentioned in this hadeeth is al-Mahdi. For at the beginning of the hadeeth, he (saw) said: «اِخْتِلَافٌ عِنْدَ مَوْتِ خَلِيفَةٍ» **“Disagreement will occur at the death of a Khaleefah”**, meaning that the Khilafah exists before the appearance of Imam Mahdi.

So, how are we to take this glad tidings in our time? Does this mean that the Dawah Carrier can abandon the call and become silent? Or the Alim, human rights activist and journalist decline their support for the Khilafah project? Or the army officer turn away from his duty to grant Nussrah (Material Support)? No, by no means, no! O Muslims, The Messenger of Allah warned us of a time when corruption will spread in a time of Fitna. However, he (saw) also pointed to those who will be blessed with the pleasure of Allah (swt) even in that time. This is proven by the hadith of Sahl b. Sa’d as-Saa’idi (ra) who said that the Messenger of Allah (saw) said, «بَدَأَ الْإِسْلَامَ غَرِيبًا وَسَيَعُودُ غَرِيبًا كَمَا بَدَأَ فَطُوبَى لِلْغُرَبَاءِ قَالُوا يَا رَسُولَ اللَّهِ وَمَنْ الْغُرَبَاءُ؟ قَالَ الَّذِينَ يَصِلِحُونَ عِنْدَ فُسَادِ النَّاسِ» **“Islam began as something strange, and it shall return to being something strange, so give glad tidings to the strangers.”** It was asked, "Who are those strangers, O Messenger of Allah?" He replied, "Those that correct the sunnah when the people become corrupt." This is the narration of at-Tabaraani in his al-Kabeer. And in the narration in al-Awsat as-Sagheer we have: «يَصِلِحُونَ إِذَا فَسَدَ النَّاسُ» **“They correct the people when (izaa) they become corrupt.”** The word ‘إِذَا’ (when) is used for that which comes in the future. This indicates that the corruption will occur after the time of the Companions (ra). So let us abandon fatalism and passiveness. Let us perform our duties so that we may be of those who witness the glad tidings and earn the good pleasure of Allah (swt).

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Imported System Na-manzoor (Unacceptable)

Dr. Abdul Baseer – Wilayah Pakistan

It is not the imported government in Pakistan alone that is na-manzoor, unacceptable, it is the imported system that enslaves Pakistan to the colonialists. Regardless of whether the government was removed due to a foreign conspiracy or an internal power struggle, some are trapped into discussing foreign interference superficially. They are more concerned about whether the right word to choose is interference or conspiracy, whether it was a letter by the US government or minutes taken by our own Ambassador, whether it was a formal meeting or informal, whether it was the opinion of Donald Lu or US State policy? They are debating all this as if US interference, or even better intervention in Pakistan's politics is some kind of secret! Are they oblivious to the fact that not just Imran Khan's government, but all previous governments, including that of NS, Zardari and Musharraf were directly taking orders from the US Government, be it for handing over Raymond Davis, Air Bases, or allowing night-time raids, drone attacks, supply lines, or air corridors. From hunting down Afghan Taliban fighters to stifling the Kashmir Jihad, all has been done on clear US directives without a shadow of doubt.

So why this debate then? Is there really anyone who sincerely believes that Imran Khan was any different? If so, have they forgotten that it was him who invited Trump to intervene on the Kashmir issue¹? Or are they unaware of the op-ed that he wrote for the Washington Post in which he after claiming credit for bringing the Taliban to the negotiating table for the US lists the different modes in which he wants the US to get involved in Afghanistan²? What about the implementation of FATF's 34 action points and 27 items in letter and spirit for which Imran Khan tasked Energy Minister Hammad Azhar³? Didn't we reach new lows during Imran Khan's period when the sovereignty of our State Bank

¹ <https://www.hindustantimes.com/india-news/pakistan-pm-imran-khan-again-seeks-us-intervention-on-kashmir-101624274376335.html>

² <https://www.washingtonpost.com/opinions/2021/06/21/afghanistan-pakistan-imran-khan-peace-security-cooperation-us/>

³ <https://www.dawn.com/news/1678411>

was surrendered on the directives of the IMF by passing a law through the parliament after having appointed their employee as its Governor⁴? Wasn't the US still controlling Afghanistan during Khan's government through the same framework of cooperation in terms of Air Lines of Communication (ALOC) and Ground Lines of Communication (GLOC) in place since 2001⁵? Wasn't Hafiz Saeed sentenced to 31 years during his premiership⁶? And what to talk about the current government, who proudly announce being beggars and asking for Chinese loans, Russian-funded pipelines and access to European markets at any cost. Current Finance Minister Miftah Ismail's recent trip of the US should be enough to assure the IMF of complete and continued subservience of their policies⁷.

Now as both the opposition and government are no different in their subservience to the US, dictates and blatant interference has become the norm, what is the way forward for becoming truly independent? How can we truly tell them 'No More' in reply to 'Do More'? What would an actual 'Absolutely Not' be like?

For this we will need to understand that the US interference in our countries goes far beyond the conversations of their Donald Lus with our Asad Majeeds. It is much more than Ilhan Omars meeting Imran Khans and Javed Bajwas. What is it then? It is a very sophisticated and intricate system of institutions which ensures our enslavement since many decades and continues to control us through these institutions.

There are four primary mechanisms of this sophisticated system which we need to understand if we are truly interested in becoming free from foreign interference and conspiracies. These four mechanisms are as follows:

1. International institutions and International Laws:

⁴ <https://www.centralbanking.com/central-banks/governance/organisation/7925336/pakistan-passes-central-bank-autonomy-law>

⁵ <https://www.thenews.com.pk/print/839802-fo-says-no-us-military-or-air-base-in-pakistan>

⁶ <https://www.aljazeera.com/news/2022/4/9/pakistan-hafiz-saeed-gets-31-years-in-jail-for-terror-financing>

⁷ <https://www.bloomberg.com/news/articles/2022-04-20/pakistan-finance-minister-vows-discipline-needed-for-imf-loan>

Let's start with international institutions, such as the United Nations (UN), International Monetary Fund (IMF), World Bank (World Bank), Financial Action Task Force (FATF), International Atomic Energy Agency (IAEA), Sustainable Development Goals (SDG), various Human Rights and Freedom rankings and indices and the judicial bodies like the International Court of Justice (ICJ). As a case in point, let's consider IMF. How come are we a free country when the top bureaucrats from the Federal Board of Revenue, Finance Ministry, Energy Ministry, Petroleum Ministry, Power Ministry, Commerce Ministry take all our data and accounts to Washington so that they prescribe us where to give subsidies and where to withdraw them, fix the price of petrol, gas and electricity, decide the rate of income tax, import duties, export targets, fiscal deficit, primary balance, current account deficit and the list is unending! Similarly, our Kashmir policy is in the hands of United Nations. The World Bank decides which projects we are allowed to invest in and which we are not. IAEA controls and keeps check and balance of our nuclear assets, which are one of the world's largest. ICJ prohibits us from dispensing justice by punishing the convicted Indian spy, Kulbhushan Jadhav, making a mockery of our judiciary and intelligence agencies.

2. The adopted Western Systems:

The second mechanism used by the West is through the various systems and institutions which we have, over the years, voluntarily or involuntarily, adopted. Be it democracy, capitalist economic practices, common law, the education system, the penal code or many other such systems; they all strengthen the grip of the West on our countries. Even the Constitution, touted by some as a sacred document is written in a way to preclude the implementation of Islam and grant the rulers backdoors through which they can escape accountability. Take for instance democracy; it ensures that whatever wrongdoing is committed by the rulers lies within the ambit of law by legalizing it through the parliament. So pick-pockets, street criminals, swindlers and the like are not tolerated in this system, but the white-collar criminals sitting in the parliament, wearing Western dresses and putting on English accents can never be proven guilty because the whole system is actually designed to safeguard them. They legally collect and siphon out our country's wealth into the coffers of the IMF and Western countries. Let's take the much-hyped Sehat Card

scheme as another case in point, which is nothing but a way to privatize healthcare benefiting insurance companies and private hospitals resulting in steep cuts in funding to public hospitals.⁸ Or take power generation which has been taken from WAPDA and given to private companies, who have such lucrative (legal) agreements that they receive ‘capacity payments’ meaning they get paid regardless of whether they produce or sit idle.⁹ The parliament was used to grant State Bank autonomy from the very same parliament on the dictates from the IMF.¹⁰ The capitalist economic practices have marred our economy for decades now. Interest (*riba*) is a cornerstone of the capitalist economic system and it is as much an integral part of our economy as it is theirs, despite the clear injunctions of Allah (swt) denouncing it as an open war with Him and His Messenger in Surah Al-Baqarah 275. Convicted killers and gangsters walk freely because of presidential pardons which is a right of the President enshrined in Article 45 of the Constitution.^{11,12} As for the Education system, though it is alright to adopt in matters of science, which is based on facts and the study of reality but it is absolutely impermissible to take in matters which are a result of a specific worldview. Social Sciences, including Economics are a good example to understand this. The Western worldview deems resources as scarce and suggests more and more production as a solution whereas Islam views resources as enough and ensures that wealth doesn’t circulate among a few rich people, which is exactly what happens under capitalism.¹³ Similarly Sociology, Anthropology, Policy etc. are all subjects which when taught from a Western worldview take us further away from Islam. Unfortunately our top institutions today are those which have mastered these very subjects, be it LUMS or IBA.

3. Western Agents

⁸ <https://www.pakistantoday.com.pk/2022/02/21/is-sehat-card-the-best-solution/>

⁹ <https://www.dawn.com/news/1561545>

¹⁰ <https://www.centralbanking.com/central-banks/governance/organisation/7925336/pakistan-passes-central-bank-autonomy-law>

¹¹ <https://www.pakistani.org/pakistan/constitution/part3.ch1.html>

¹² <https://tribune.com.pk/story/1602679/rangers-men-get-presidential-pardon-youths-killing>

¹³ <https://www.nytimes.com/2019/09/10/us/politics/gao-income-gap-rich-poor.html>

The third mechanism is through their agents. It is important for us to understand what it means to be a Western agent. It is the ruling elite which is in awe of the above-mentioned Western institutions, systems, thoughts, ideas, ideals and solutions. They whole-heartedly believe in the intellectual superiority of the West and deem Islam and its solutions as something of the past. They see Westerners as their saviors and their systems as the only way forward. Their love for these Western systems manifests itself from the adjectives they use to describe them, such as progressive, modern, practical, evolutionary etc., whereas when it comes to Shariah law, the adjectives most frequently used are backward, old-fashioned, barbaric, regressive etc. Miftah Ismail's recent mocking of the divine orders of *Amr bil Maroof* and *Nahi anil Munkar* in front of his US Masters is not one fringe incident rather the norm¹⁴. This extreme reverence for everything Western and extreme hatred for everything Islamic is evident from all their actions and any aberration from this should be seen as a political stunt to exploit people's love for Islam. Be it their dress, education, training, residence, investments, references, solutions, thinking, everything is 'imported'. They look at our problems through Western glasses. As if this was not enough of a crime, they are feeding the people with these insecurities as well. Unfortunately, our military leadership is not lagging behind compared to their civil counterparts in their infatuation with the West, which can be seen from Bajwa's recent statements during the Islamabad Security Dialogue¹⁵. Even the sincere ones among this ruling elite are so intellectually enslaved by Western ideology that they are even more dangerous than the insincere ones. They are unknowingly undermining Islam by strengthening Western institutions and thereby harming the generations to come. Their foreign degrees are actually harmful because what they advocate has no foundation in Islam.

4. Physical presence in our Lands

The fourth mechanism employed by the West to ensure full control of our countries is their physical presence. When the above three mechanisms are well in place and working fine, this physical presence is limited to their embassies and consulates but when their control is shaky, they don't hesitate to send boots on ground. Western troops in Afghanistan, US troops in Iraq,

¹⁴ <https://emeatribune.com/miftah-ismail-quranic-verse-in-atlantic-council/>

¹⁵ <https://www.arabnews.pk/node/2055481/pakistan>

Russian jets in Syria and Indian troops, by the permission of the US, in Kashmir are just a few recent examples to mention. This interference needs to end, and embassies of belligerent countries should be completely ousted while those who are allowed to remain should be cut to size by clearly defined roles limited to visa issuance and other related matters. What else than housing mercenaries and marines like Raymond Davis does the US need a 37-acre compound in the heart of Pakistan's capital Islamabad¹⁶?

The way forwards:

We are living in unprecedented times where the challenges are enormous but so are the opportunities. The World is as divided and polarized as perhaps never before. We are on the brink of a third World War where an embattled Russia is weighing its options of a nuclear war. The sanctions imposed by the US and its allies are harming Europe as much as Russia. Relations between India and China have been worsening in recent months. The two world powers are facing off against each other along their disputed border in the Himalayan region. After Brexit and a far-right take-over in many European countries, Europe's unity is an illusion. The world stage is set for another global order which would free the Muslim lands from this institutional colonialism and put us on the road to progress. What better time would be there for saying no to the West and establishing a global Caliphate which would unify the Muslim countries under a single leadership, free Kashmir from the clutches of India and liberate Al-Quds from the Zionist state? So let us reject the current system and work for the re-establishment of the Khilafah (Caliphate) on the Method of Prophethood.

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¹⁶ <https://www.blharbert.com/projects/u-s-embassy-compound-islamabad-pakistan/>

The Third Khaleefah Rashid, Uthman bin Affan (ra)

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Usman (ra) is one of the ten who was given glad-tidings of Paradise, one of the first five predecessors and one of the six whom the Prophet (saw) died whilst he (saw) was pleased with them. And he was the third Khaleefah Rashid, Ameer ul-Mu'mineen, Uthman bin Affan (ra).

This Companion of the Prophet (saw) was born six years before the Year of the Elephant, according to sound narration. He became Muslim during the early days of Islam before the Messenger of Allah (saw) entered Darul Arqam. When he was above thirty, Abu Bakr (ra) invited him to Islam by saying: "Oh come on Uthman! By Allah, you are a resolute man and truth is not hidden from you, by falsehood. These idols worshipped by your people, aren't they solid stones that do not hear and see, nor can they harm or benefit?" Uthman (ra) replied: "Indeed, By Allah! They are as you said." Abu Bakr (ra) said: "This is Muhammed bin Abdullah. Allah (swt) has sent him with a Message to all of His creations. Will you not come and listen to it?" Uthman (ra) said: "Yes." At that time, the Messenger of Allah (saw) passed by and said: **يا عثمان، أجب الله إلى جنته، فإني رسول الله إليك وإلى جميع خلقه "O Uthman! Respond to Allah for His Paradise. Indeed, I am the Messenger of Allah sent to you and to all His creations"**. Uthman (ra) said, "By Allah! I did not own when I listened to his invitation to accept Islam. And I testified that there is no god but Allah and that Muhammed is a slave and Messenger of Allah."

Ibn Affan (ra) was soft in nature and easy to deal with. Hearts would be reconciled with him and souls would get comfort with him. He was strongly obedient, consciously sound and fearing Allah (swt) the most and always returning to his Lord. Uthman was combined with leniency, generosity, modesty, and chastity and hearts would melt for him. His generosity reached to the level that it was reported that Talha bin Ubaidullah (ra) indebted 50 thousand dirham from Uthman (may Allah be pleased with him). Talha told Uthman "What you are owed from me is ready, so take it." Uthman replied to him, "It is for you O Abu Muhammed! As aid for your chivalry." His modesty reached to the level such that it is reported from the Messenger of Allah (saw)

who said, **“The most sincere amongst my Ummah in shyness (modesty) is Uthman bin Affan.”** It is reported by Sahih Muslim from Aisha (ra) who said, “Allah's Messenger (saw) was lying in the bed in my apartment with his thigh uncovered and Abu Bakr (ra) sought permission to enter. It was given to him and he conversed in the same very state (the Prophet's thigh or shank uncovered). Then `Umar (ra) sought permission for entering and it was given to him and he conversed in that very state. Then `Uthman sought permission to enter; Allah's Messenger (saw) sat down and he set right his clothes. Muhammad (one of the narrators) said: I do not say that it happened on the same day. He (`Uthman) then entered and conversed and as he went out, `Aisha said, Abu Bakr entered and you did not stir and did not observe much care (in arranging your clothes), then `Umar entered and you did not stir and did not arrange your clothes, then `Uthman entered and you got up and set your clothes right, so he (ﷺ) said, **“Should I not show modesty to one whom even the Angels show modesty.”** People loved him so much that even a woman from Quraish would lull her child by saying: “By Allah! I love you as the Quraish love Uthman.”

This Companion of the Prophet had great attributes to indicate his virtue and support for this Deen. When Uthman became a believer, he was harmed and tortured in the path of Allah (swt) by his uncle Al-Hakm bin Abul A'as bin Umayyah who seized and tied him up and said: “Do you wish to change the religion of your forefathers into a new Deen? By Allah, I will never permit you until you leave this religion.” Uthman (ra) replied, “By Allah, I will never leave it, nor will I depart from it.” Al-Hakm saw his steadfast refusal to leave his Deen... Uthman then migrated two times: First to Abyssinia and the second to Madinah... When the Army of Hardship was prepared (for the expedition of Tabuk), as reported from Abdur Rahman bin Khabbab Silmi who said, “the Prophet (saw) was exhorting support for the Army of hardship. 'Uthman bin 'Affan said: ‘O Messenger of Allah! I will take the responsibility of one-hundred camels, including their saddles and water-skins, in the path of Allah.’ Then he (saw) urged support for the army. So Uthman [bin 'Affan] said: ‘O Messenger of Allah! I will take the responsibility of another hundred camels, including their saddles and water-skins, in the path of Allah.’ Then the Messenger of Allah (saw) descended from the Minbar and again urged support for the army. So 'Uthman bin 'Affan said: '[O Messenger of Allah] I will take the responsibility of

another hundred camels, including their saddles and water-skins, in the path of Allah.”

In another narration reported by Tirmidhi from Abdur-Rahman bin Samurah who said: Uthman went to the Prophet (saw) with one-thousand Dinar in his garment and poured them into his lap.” - Abdur-Rahman said: "So I saw the Prophet (saw) turning them over in his lap, saying, ما ضرَّ عثمانَ ما عمل بعد اليوم، ما **Whatever Uthman does after today will not harm him, whatever Uthma does after today will not harm him.**" In the narration of Bukhari in his Sahih, the Prophet (saw) said, مَنْ جَهَّزَ جَيْشَ الْعُسْرَةِ فَلَهُ الْجَنَّةُ **“Whoever equip the army of 'Usra will be granted Paradise.”** So Uthman equipped the army. When the Prophet (saw) was preparing the army of hardship, he (saw) said, اللَّهُمَّ ارْضَ عَنِ عُثْمَانَ ، فَإِنِّي رَاضٍ **“O Allah! Be pleased with Uthman, for I am pleased with him.”** Similarly, Uthman (ra) purchased the well of Rumah and gave it as charity to Muslims. In a Sahih narration of Bukhari, the Messenger of Allah (saw) said, مَنْ يَشْتَرِي بئرَ رومةَ وله الجنة؟ **“Whoever purchases the well of Rumah will be granted paradise.”** So Uthman bought it for thirty-five thousand Dirham and gave it as charity to Muslims. Similarly, when al-Masjid an-Nabawi was congested with the crowd of Muslims, Uthman bought the surrounding areas and expanded the Masjid through that... During his reign, he compiled the Noble Quran, expanded the victories of Muslims that reached from the east to the west of the earth.

His Worship:

Uthman (ra) used to hear Quran softly and tenderly from the mouth of the Prophet (ra) and he was one of the few Companions who memorized Quran completely during the life of the Prophet (ra). He was the one who narrated the Hadith, خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ **“The best of you is the one who learnt Quran and taught it.”** Muhammed bin Sireen (rah) narrated: “Uthman bin Affan used to be awake the whole night reciting the whole Quran in a single Raka.” Abdullah bin Umar narrated about the saying of Allah (swt), اَمَّنْ هُوَ قَانِتٌ اَنَاءَ اللَّيْلِ ، سَاجِدًا وَقَائِمًا يَحْذَرُ الْاٰخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ **“Is one who is devoutly obedient during periods of the night, prostrating and standing [in prayer], fearing the Hereafter and hoping for the mercy of his Lord, [like one who does not]?”** [TMQ 39:9]. He said: “(What is mentioned in the verse) is Uthman Bin Affan

(ra).” It was narrated that when they stormed into Uthman’s house to kill him, his wife said, “No matter whether you kill him or not, By Allah, indeed he is the one who is awake the whole night with a single Raka.” Trade and his Khilafah would not distract Ibn Affan from reciting the words of his Lord. Amongst his famous sayings is, “Even if your hearts get purified, they will never be overfilled by the Words of Allah Azza Wa Jall.” Uthman (ra) also said: “I hate for the day to come to me when I could not recite Mushaf (manuscript of Quran).” Also he (ra) said, “Love has been poured on me over three things of this world: Feeding the hungry, covering the naked, and reciting the Qur’an.” Ibn Majah reported that: “when Uthman (ra) stood over a grave, he would weep so much that the tears moistened his beard. And when he was asked: ‘When you remember Paradise and Hell, you are not weeping. Yet you are weeping over this?’ Uthman (ra) said, “The grave is the first stage of the Hereafter. If one escapes from it what follows is easier than it, but if one does not escape from it, what follows is more severe than it.” It is also reported by Ahmed. Uthman (ra) used to fast frequently, he was upright and more fearful of Allah (swt) and he was fond of reciting Quran. Some of his sayings indicate his piety and Taqwa as he used to say, “I never committed Zina, I never stole, neither in the days of ignorance nor in Islam”

His Compilation of Quran into Single Mus’haf (manuscript):

Islam spread over many regions under his reign and the Companions of the Prophet (saw) became scattered. This led to the appearance of multiple recitations and the spread of various dialects. There was a fear over the difference in the writings of the Quran and its changing dialects. So Uthman ordered to copy the Quran and its writings. He compiled the Mushafs into a single dialect with the tongue of the Quraish. During the period of the Messenger of Allah (saw), the Quran was scattered in scrapes and stones of different origins. Abu Bakr (ra) collected them and Uthman compiled them into a single Mus’haf. The Mus’haf was named as the ‘Uthmani Mus’haf’, then multiple Mus’hafs were copied from this single Mus’haf. Then he sent each Mus’haf to each of the Muslim lands. It is reported in Sahih Bukhari, narrated by Anas bin Malik (ral): “Hudhaifa bin Al-Yaman came to `Uthman at the time when the people of Sham and the people of Iraq were waging war to conquer Armenia and Azerbaijan. Hudhaifa was afraid of their (the people of Sham and

Iraq) differences in the recitation of the Qur'an, so he said to `Uthman, "O Ameer of the Believers! Save this nation before they differ about the Book (Qur'an) as Jews and the Christians did before." So `Uthman sent a message to Hafsa (ra) saying, "Send us the manuscripts of the Qur'an so that we may compile the Qur'anic materials in perfect copies and return the manuscripts to you." Hafsa sent them to `Uthman. `Uthman (ra) then ordered Zaid bin Thabit, `Abdullah bin AzZubair, Sa'id bin Al-As and `AbdurRahman bin Harith bin Hisham to rewrite the manuscripts in perfect copies. `Uthman said to the three Quraishi men, "In case you disagree with Zaid bin Thabit on any point in the Qur'an, then write it in the dialect of Quraish, the Qur'an was revealed in their tongue." They did so, and when they had written many copies, `Uthman returned the original manuscripts to Hafsa. `Uthman sent to every Muslim Wilayah one copy of what they had copied, and ordered that all the other Qur'anic materials, whether written in fragmentary manuscripts or whole copies, be burnt." That is why it is called as "Mus'haf Al Imam (Manuscript of the Imam)."

Conquests During His Reign:

When Uthman (ra) the Ameer ul Mu'mineen assumed the Khilafah, Jihad in the Path of Allah was continuous just as it was before under the two previous Rightly Guided Khaleefahs. The biographers mentioned that the lands of Persia that were conquered during his reign were: Tabaristan, Turkey, Khorasan, and Nishapur. Those lands were conquered during the period of Umar (ra) himself. However, the people of those regions revolted, desiring to recover what was taken from them and to liberate their properties. So Uthman ordered the army of Basra and Kufa to penetrate into the lands of Persia and wage war against those who revolted. Thus the Jihad continued in the lands of Persia. Amoriah, Tartus, Antioch and North Africa were opened. Uthman (ra) ordered Amr bin Al-Aas (ra) to direct his army into Tripoli and Tangiers until they reached Algeria. Uthman had established the first Islamic naval fleet to protect Islamic coastal regions from the attacks of the Byzantines. Cyprus was opened which followed the penetration into the lands of Rome.

Status of Uthman before the Messenger of Allah (saw) and the Muslims after him:

Uthman (ra) witnessed all the expeditions except the battle of Badr. As his wife Ruqaiyah (ra) was sick, the Messenger of Allah compensated his reward and share of Badr. The Prophet (ra) married his daughter Ruqaiyah to him. She passed away a while after the great Battle of Badr. Then Uthman married her daughter Ummu Kulthum who passed away after a while. Thus Uthman was titled 'Dhun Nurain' (the one with two lights). The 'Ulema say that no one is known to have married two daughters of a Prophet except him. It is reported from the Prophet (saw) who said, **لو كانت لي ثالثة لزوجته إياها** **“Even if I had a third daughter, I would have married her to him.”** Uthman was the first to migrate to Abyssinia along with his wife Ruqaiyah. He lagged behind from taking the Oath of Loyalty (Bayath Ridwan) because the Prophet (saw) sent him to Mecca and the rumour spread that the Quraish had martyred him. This was the reason for the Oath of Loyalty. The Prophet (saw) placed one of his hands over another and said: This (hand) is for Uthman. That oath was called oath of Loyalty (Bayathul Ridwan). In details, it was during the Hudaibiya agreement, when the prophet (ra) sent Uthman bin Affan to Abu Sufyan and to other nobles of Quraish, to inform them that Muslims did not come for war and that they only came as visitors to the house (Mecca) venerating its sanctity. Thus Uthman went to Mecca and met Aban bin Saeed bin Al-Aas. He welcomed Uthman and gave him the necessary protection to convey the message of the Messenger of Allah (saw). Then Uthman went to Abu Sufyan and nobles of Quraish, and conveyed the message sent by the Messenger of Allah (saw). After Uthman finished the message of the Prophet, they told Uthman: 'If you wish, you can make Tawaf around the Ka'ba'. Uthman (ra) said: "I would not do so until the Messenger of Allah makes tawaf." And the Quraish detained him there. The message reached the Messenger of Allah and Muslims that Uthman was martyred. Since the martyrdom of Uthman was not verified, rather it was a hearsay, the Messenger of Allah (saw) took an oath upon the fate of Uthman's life. This was the indication that Uthman was not killed and so the Messenger of Allah (saw) placed his right hand over the left hand and said, **اللهم هذه عن عثمان في حاجتك وحاجة رسولك** **“O Allah, this is on the authority of Uthman who is in your need and the need of your Messenger.”**

In a Sahih narration of Bukhari, Qatada reported from Anas who said: The Prophet (saw) ascended the mountain of Uhud and Abu Bakr, Umar and Uthman were accompanying him. The mountain gave a shake (i.e. trembled

underneath them). The Prophet (saw) said, **إلا فليس عليك إلا**, **أسكن أحد، أظنه ضربته برجله، فليس عليك إلا**, **“O Uhud! Be still.”** I think that the Prophet (ﷺ) hit it with his foot, adding, **“For upon you there are none but a Prophet, a Siddiq and two martyrs.”** Tirmidhi reported from Hars bin Abdur Rahman from Talha: The Messenger of Allah (saw) said, **“Every Prophet will have a friend in Paradise, and my friend there will be 'Uthman bin 'Affan.”** The Prophet (saw) was in one of the gardens of Madinah, reclining against a pillow and fixing a stick in mud, when a person came asking for the gate to be opened, whereupon he (saw) said, **“افتح له وبشره بالجنة”** **“Open it for him and give him glad tidings of Paradise”** and, lo, it was Abu Bakr. I opened (the gate) for him and gave him the glad tidings of Paradise. Then another person asked for the door to be opened, whereupon he said, **“افتح له وبشره بالجنة”** **“Open it and give him the glad tidings of Paradise.”** He said: I went away and, lo, it was 'Umar. I opened it for him and gave him the glad tidings of Paradise. Then still another man asked for the door to be opened, and thereupon Allah's Prophet (saw) said, **“افتح وبشره بالجنة على بلوى”** **“Open it and give him the glad tidings of Paradise after a trial would afflict him.** I went and, lo, it was 'Uthman b. 'Affan. I opened the door and gave him the glad tidings of Paradise and informed him (what the Prophet had said). Thereupon he said: **اللَّهُ الْمُسْتَعَانُ وَعَلَيْهِ (التَّكْلَانُ)** **“O Allah, grant me steadfastness. Allah is one Whose help is to be sought.”**

Ibn Umar narrated that, “During the time of the Prophet (saw), we did not treat anyone like Abu Bakr, and then Umar, and then Uthman. And then we did not differentiate between any of the Companions of the Prophet”

Ali (ra) said, “Uthman is our closest kindred.” Similarly, Aisha (ral) said when the news of his martyrdom reached her, “They killed him, indeed, he is our closest relative and the most pious before the Lord.” Abu Khuzaima reported from Dhuhak, from Nizal bin Sabra who said: “We told Ali bin Abu Talib: tell us about Uthman! Ali (ra) said, “He is the man who is called amongst the highest chiefs, possessing the two lights. When Uthman prepared the Army of Hardship, the Prophet (saw) said: **“ما ضرَّ عثمانَ ما عمل بعد اليوم”** **“Whatever Uthman does after today will not harm him”**

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For Liberation from Slavery to the US, We Must Reject Democracy and Establish the Khilafah (Caliphate) on the Method of Prophethood

Hizb ut Tahrir - Wilayah Pakistan

We will never see liberation from slavery to the US, that we so strongly desire, as long as we are ruled by Democracy. It is Democracy that allows its assemblies to pass the dictates, demands, policies and laws that the Western colonialists make to subjugate us. Thus, Pakistan's economy is subjugated to the dictates of the IMF and FATF, its military to the demands of US CENTCOM and the UN, its education to the policies of USAID and UNESCO and its judiciary to the laws of the ICJ and the British colonialist Raj. Indeed, it is Democracy that ensures our slavery to the US, regardless of who the rulers may be.

Indeed, it is Democracy that destroys our economy by slavery to the policies of the IMF. It is Democracy that converted Pakistan into a cash cow for the local and international creditors, who invest in Pakistan's national debt, at our expense. It is Democracy that ensures Pakistan's rulers spend over three trillion rupees, over half of Pakistan's taxation revenues, on interest payments on loans. It is Democracy that ensures interest payments are always made, without ever defaulting, by bleeding us dry for taxes, whilst taking on even more loans on interest, so our future generations face even worse than what we face now. Thus, no matter who the rulers are, Democracy will always destroy our economy. Indeed, it is Democracy that ruins our economy, regardless of who the rulers may be.

It is Democracy that undermines our security through slavery to the demands and dictates of the US State Department, USCENTCOM and the colonialist tool of the US, the UN. It is Democracy that allows Pakistan's rulers now to pursue appeasement towards India. They maintain strong contact with the Indians through back channels, even whilst Modi brutally oppresses the Muslims of India and Occupied Kashmir and his RAW intelligence strives to create chaos within Pakistan. It is Democracy that is allowing the Bajwa-Sharif regime to remove Pakistan as an obstacle to India's rise, so that Modi becomes

the American policeman against China and the region's Muslims. It is Democracy that allows the US to continuously use the "the Boulevard" air corridor above our heads, allowing UCAV combat drones based at the USCENTCOM base in the Gulf to ignite fires of Fitnah along the Durand Line. Indeed, it is Democracy that undermines our security, regardless of who the rulers may be.

O Muslims of Pakistan!

It is the Khilafah (Caliphate) on the Method of Prophethood alone that will liberate us from slavery to the US. It is the Khilafah alone that firmly closes the doors to all influence of the colonialists because it will govern us by all that Allah (swt) has revealed. In the Khilafah every law and article of the constitution is derived from the Noble Quran and the Prophetic Sunnah. Allah (swt) revealed in the Noble Quran, the Book, in which there is no doubt, ﴿أَفَعَيِّرَ اللَّهُ أَتَّبِعِي حَكْمًا وَهُوَ﴾ **"Shall I seek law from other than Allah, when He has revealed to you this Book which is fully detailed?"** [TMQ Surah Al-Anam 6:114].

It is the Khilafah alone that will liberate us from economic slavery to the IMF, reviving our economy. It is the Khilafah alone that will abolish interest and refuse all interest payments because *riba* (interest) invites war from Allah (swt) and His Messenger (saw). It is the Khilafah alone that will relieve the poor and indebted of all taxation, providing for their needs from *Zakah*. It is the Khilafah that will tax according to financial capability, whether it is the agricultural land owner who pays *Kharaaj* or the industrialist who pays *Zakah* on trading merchandise above *Nisaab*. It is the Khilafah that will ensure the abundant energy and mineral resources of the Muslim World are public property, whose entire revenue is to be spent on the needs of the Muslims, rather than lining the pockets of private owners, after privatization. It is the Khilafah that will ensure our currency is based on gold and silver, smashing the global dollar hegemony, stabilizing prices and abolishing crushing inflation.

It is the Khilafah alone that will unify the Muslim World as the world's largest state, striking fear in the hearts of the colonialist powers, even before it mobilizes its armies. It is the Khilafah alone that will mobilize the Ummah's armed forces for the liberation of Al-Masjid Al-Aqsa and Occupied Kashmir, as

well as the Conquest of Hind. It is the Khilafah that will spread the light and guidance of Islam through Dawah and Jihad, as it did for centuries before, liberating entire countries from slavery to man-made law, such that legions of people can embrace Islam. It is the Khilafah that will pledge the souls of its military troops in defence of the honour of the Messenger of Allah (saw), such that the evil tongues will fall silent and the evil hands will fall still, whether in France, Sweden or the United States.

Enough of Democracy and its slavery to the US, O Muslims! Strive now with the Shabab of Hizb ut Tahrir for the re-establishment of the Khilafah (Caliphate) on the Method of Prophethood.

O Muslims of Pakistan's Armed Forces!

Your frustration with slavery to the US is not enough because it is time for action and men of action. Frustration was not enough when General Musharraf burnt Pakistan in the fire of the American crusade against Islam. Frustration was not enough when General Kayani allowed the American crusaders to defile our territory, drowning us in humiliation. Frustration was not enough when General Raheel ignited a war of Fitnah in the tribal regions, whilst granting relief to India on the Line of Control. And frustration is not enough now, as General Bajwa surrenders Occupied Kashmir to India, becomes an intimate of Modi, acts as a hired facilitator to maintain US influence in Afghanistan and hoists the oppressors, looters and plunderers over our heads to govern us.

Frustration is not enough, when it is time for action and men of action. Act now to seize the hands of the oppressors, by granting your Nussrah to Hizb ut Tahrir under its Ameer, Sheikh Ata Bin Khalil Abu Al-Rashtah, for the immediate re-establishment of the Khilafah on the Method of Prophethood. Grant your Nussrah now for the pleasure of Allah (swt), averting His (swt) Wrath, which ambushes the rebellious, whilst restoring security, authority, ruling, dignity and honor for the Ummah of our Master Muhammad Mustafa (saw). Allah (swt) said, ﴿وَلَا تَزْكُنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ﴾ **“And do not be inclined to the oppressors or you will be touched by the Fire. For then you would have no protectors other than Allah, nor would you be helped.”** [TMQ Surah Hud 11:113].

28 Ramadhan 1443 AH

Hizb ut Tahrir

29 April 2022

Wilayah Pakistan

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Does Imran Khan Really Embody a Movement of Legitimate and Fruitful Sacrifice?!

Bilal Al-Muhajir, Pakistan

Whoever thinks that Imran embodies a movement of legitimate sacrifice, after he was removed from his post and a new face for the regime was selected in his place, is sadly mistaken. Imran Khan knows well, first hand, how the rulers are chosen and manipulated by the real policy makers in the country, a faction within the military leadership. It is then that they endorsed by the actual master of the regime, sitting in the White House. Imran knows that the democratic system in the country, like other democracies in the rest of the world, is a mirage of freedom to choose the ruler and constitution.

However, in reality, Democracy is itself a front for the deep state that directs politicians, dictating to them the policies that they must implement, to the letter. The politicians are to be disciplined in their implementation, or they will face persecution or even assassination. There are many examples of this in the history of Democracy in Pakistan alone. The assassination of Liaquat Ali Khan, Zulfikar Ali Bhutto and Benazir Bhutto are only examples that confirm this. Thus, the option of arresting or exiling some of the elected representatives, ministers and prime ministers, is not the only option. It is only amongst the easiest of options, not an option of last resort that has fall-out, for these lowly political leaderships are humble and submissive before the deep state and its actual maser, Washington.

This is what many people speculate or suspect, but they are not sure. If they were to become sure or were to be made sure, they would not accept to be submissive to an illegitimate regime, loyal to the colonialist kuffar, for as long as the regime can serve US interests, before it is discarded, spent.

Imran Khan's movement in the country will only bring evil for the people of Pakistan. In fact, the deep state left Imran free and alive for its own interest. Imran's movement gives the regime an opportunity and an excuse to suppress the real opponents of the regime. The arrest of more than 400 of them is an example of that, so letting Imran loose is a means to an end. Tragically, the cheap struggle over power has a heavy price for the people to pay. As for early

elections, it is merely another grab for the power, in which the people have no benefit or stake. The regime and the constitution, the source of people's suffering, will not change through the elections. Elections will merely change the face of the regime and the front of the deep state.

Even if we assume Imran Khan's victory in the elections, which is less likely, then does Imran have a doctrinal, political and economic vision that will bring the country out of its crisis?! The answer is no. Had Imran a radical vision, he would have already implemented it when he was in power. However, Imran is bankrupt like the rest of the Ruwaybidah lowly rulers who preceded him, as well as all the lowly rulers who will be born from the womb of Democracy's deep state, in the future.

Imran's movement serves the regime and does not harm it, or the interests of its master, in anyway whatsoever. Moreover, by herding the Pakistani street to pursue the mirage of change through Democracy, Imran diverts the Ummah away from the movement for real change, through the establishment of the Khilafah (Caliphate) on the Method of Prophethood, on the ruins of this failed regime. Thus, with his movement, Imran diverts the people from ending the deteriorating economic and political situation in the country, where inflation and unemployment have skyrocketed, and whose only escape lies in ruling by all that Allah ﷻ has revealed.

Therefore, the sincere who participate in the protests, as well as others from the silent majority in the country, must demand real change in the country. They must not allow any political leadership, from the government or the opposition, to deceive them, by ensuring the continuation of a system that does not benefit, but brings great harm. They must not accept to be burned as fuel for personal ambitions of visionless politicians for power. As for the sincere people of strength and power, they must clean their ranks of traitors and overthrow the political and military leadership, sweeping away the deep state and Western influence from our country. All that can only be done by their granting of their Nussrah to the political leadership of real change and liberation from colonialism, Hizb ut Tahrir, in order to establish the state of glory and victory, the Khilafah (Caliphate) on the Method of Prophethood.

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Q&A: Is carrying the Dawah an Obligation of Sufficiency or an Individual Obligation?

(Translated from Arabic)

To: Abdulrahman Al-May

Question:

Asalaamu Alaiyikum Warahmatullahi Wabarakatuhu

May Allah reward you on our behalf with all the best and may Allah grant Islam and Muslims the victory, by your hands.

My question is: Is carrying the Dawah an obligation of sufficiency or an individual obligation? Does carrying the Dawah with the group is similar to carrying the Dawah as an individual?

May Allah send His blessing upon you

Answer:

Wa Alaikum Assalam Wa Rahmatullah Wa Barakatu

1- Working to establish the Khilafah (Caliphate) is an obligation until it is established. Working to resume the Islamic way of life is an obligation until it is resumed. Working for it can only be by a group; the presence of a Muslim in a group that works to resume the Islamic way of life is an obligation, but it is an obligation of sufficiency and it is not waived from the able Mukallaf (person assigned by Allah) until the Islamic way life is resumed by the establishment of the Khilafah.

2- Why is it an obligation? It is due to the Allah's (swt) saying:

(وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ)

“And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful” [Aal-i-Imran: 104].

It was stated in the book “Kitab ul Ta’reef” regarding the tafseer of this verse:

[...Allah has commanded the Muslims in this verse that they form a structured group that does two deeds:

The first: the call to the Khair (good), i.e. the call to Islam.

The second: enjoining good and forbidding evil.

This command to establish a structured group is just for the sake of request, but I found evidence indicating that it is a definite request. The work that the verse specified for this structured group to do - from calling to Islam, enjoining what is good and forbidding what is evil - is an obligation on Muslims to do, as is proven in many verses and Hadiths that indicate this, the Prophet (saw) said:

«وَالَّذِي نَفْسِي بِيَدِهِ لَتَأْمُرَنَّ بِالْمَعْرُوفِ وَلَتَنْهَوْنَ عَنِ الْمُنْكَرِ أَوْ لَيُوشِكَنَّ اللَّهُ أَنْ يَبْعَثَ عَلَيْكُمْ عِقَابًا مِنْ عِنْدِهِ ثُمَّ لَتَدْعُنَّهُ فَلَا يُسْتَجِيبُ لَكُمْ»

“By the One in Whose Hand is my soul! Either you command good and forbid evil, or Allah will soon send upon you a punishment from Him, then you will call upon Him, but He will not respond to you.” [Narrated by Ahmad]

So that is an indication (Qareena) of the request being a definite one, which makes the command an obligation...] End

3- As for why it is an obligation of sufficiency, because the verse states the word ((منكم (from amongst you)), therefore the obligation in this case is of sufficiency, i.e. a structured group from amongst you that calls to Islam (calling to good), and it is made known by the addition of the Arabic letters alif and lam to the word, so it is general, that is, referring to Islam as a whole, and at the top of this is its state.

4- As for the reality of the obligation of sufficiency...

a- It states in The Islamic Personality Volume III, in the chapter of the Wajib: [As for the obligation in terms of performing it, it is divided into two parts: an individual obligation (far A'in), and an obligation of sufficiency (fard Kifaya), and there is no difference between them in the obligation; because the obligation command is the same in both of them, and each of them is a definite request to perform the action.

However, the difference between them, is that the individual obligation has been requested from each individual in particular, and the obligation of sufficiency has been requested from all Muslims, so if the sufficiency is achieved by establishing it, then the obligation is found, whether each one of them performs it, or some of them perform it. If sufficiency is not achieved by establishing it, it remains obligatory on each one of them until the obligation is established].

b- In The Islamic Personality Volume II: (The fact that the establishment of the Caliph to establish the rules of Islam and carry its call is an obligation on Muslims, is a matter that there are no doubts about its proof in the correct texts of Shariah; in addition to being an obligation from the point of view of what is necessitated by the obligation stipulated on Muslims by Allah (swt) to establish the rule of Islam and to protect the Muslims. This fard (obligation) is an obligation of sufficiency, if some people establish it, then the obligation is found and it will be waived from the rest (of the Muslims). If some were unable to perform it even if they perform the actions that establish it, then it remains an obligation on all Muslims, and the obligation does not fall from any Muslim as long as Muslims are without a caliph.)

c- It is stated in the book of Islamic Thought:

(...The fard (obligation) is the speech of the legislator related to a definite request carry out the action, as Allah (swt) says:

(أَقِيمُوا الصَّلَاةَ)

“And establish prayer” [Al-Baqara: 43].

(انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ)

“Go forth, whether light or heavy, and strive with your wealth and your lives in the cause of Allah.” [At-Tawba: 41].

And like his saying (saw):

«إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ»

“The Imam is appointed only to be followed”.

«مَنْ مَاتَ وَلَيْسَ فِي عُنُقِهِ بَيْعَةٌ مَاتَ مِيتَةً جَاهِلِيَّةً»

“and he who dies without having taken an oath of allegiance will die like a pagan (death of Jahiliyah).”

All these texts are a speech from the legislator related to a definite request to perform the action. The indication (Qareena), is what makes it a definite request, that came regarding the request and made it definite, so it must be carried out...

Based on this, it is wrong to define the obligation of sufficiency as: the one that if performed by some, it is waived from the others, but rather the obligation of sufficiency is the one that if it is established by some, it is waived from the rest. Then, being waived is realistic, because the required work has been realized and found, and there is no room left for its continuation. This is the obligation of sufficiency, and it is equally similar to the individual obligation (...).

I hope this is sufficient, and Allah is Most Knowledgeable, Most Wise.

Your Brother,
Ata Bin Khalil Abu Al-Rashtah
22 Muharram Al-Haram 1443 AH
30/8/2021 CE

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Q&A: The Sighting of the Hilaal Crescent and the Astronomical Calculation

(Translated from Arabic)

Praise be to Allah and prayers and peace be upon the Messenger of Allah, his family, companions and those who are loyal to him, and so...

To the brothers and sisters who sent to our webpage asking about the sighting of the crescent and the astronomical calculation...

Assalamu Alaikum Wa Rahmatullah Wa Barakatuh,

I have read your questions about the sighting and astronomical calculations, we have repeatedly issued answers on this subject, but never mind, I will add to it in clarification and confirmation, hoping that the brothers and sisters will reflect on it carefully and with scrutiny, so I say, and Allah ﷻ grants success:

1- We, brothers and sisters, do not include the astronomical calculation in the subject. The revealed text (naS) depends only on sighting and we fast and break our fast based on sighting. If we do not see the Hilaal crescent on the evening of the 29th of Ramadan, we must complete the thirty days, even if the Hilaal crescent is present by astronomical calculation, but it is obscured by clouds or weather conditions. Sighting is what is relied on because the revealed text is regarding the sighting and not the astronomical phenomenon. Look at the Hadith of the Messenger ﷺ which was extracted by Al-Bukhari: He said: I heard Abu Huraira (ra) say: The Prophet ﷺ or Abul-Qasim ﷺ said: «صُومُوا لِرُؤْيَيْهِ وَأَفْطِرُوا لِرُؤْيَيْهِ فَإِنْ غُبِّيَ عَلَيْكُمْ فَأَكْمِلُوا عِدَّةَ شَعْبَانَ ثَلَاثِينَ» **“Start fasting on seeing the crescent [Hilaal crescent] (of Ramadan), and give up fasting on seeing the crescent [Hilaal crescent] (of Shawwal), and if the sky is overcast (and you cannot see it), complete thirty days of Sha'ban.”** And the Hadith extracted by Ahmad: He said, I heard Abu Huraira say: the Messenger of Allah ﷺ said: «لَا تَصُومُوا حَتَّى تَرَوْا الْهَيْلَالَ وَلَا تُفْطِرُوا حَتَّى تَرَوْا الْهَيْلَالَ، وَقَالَ: صُومُوا لِرُؤْيَيْهِ وَأَفْطِرُوا لِرُؤْيَيْهِ فَإِنْ غُبِّيَ عَلَيْكُمْ فَعُدُّوا ثَلَاثِينَ» **“Do not fast unless you see the crescent [Hilaal crescent] and**

do not break your fast unless you see the crescent [Hilaal crescent]. Start fasting on seeing the crescent [Hilaal crescent] (of Ramadan), and give up fasting on seeing the crescent [Hilaal crescent] (of Shawwal), and if the sky is overcast (and you cannot see it), count thirty days.”

If the clouds obscured sighting, for example, and the Muslims did not see the Hilaal crescent, even though it is present behind the clouds by astronomical calculation, then we do not break the fast accordingly. Instead, we must fast on the thirtieth day because we did not see the Hilaal crescent. I reiterate, review the Hadith: «فَإِنْ غُبِيَ عَلَيْكُمْ فَأَكْمِلُوا عِدَّةَ شَعْبَانَ ثَلَاثِينَ» “... and if the sky is overcast (and you cannot see it), complete thirty days of Sha'ban”.

Although it is present according to the astronomical calculations.

2- We realize that the astronomical calculation can show the lunar conjunction to the exact second in time, as well as show when the Hilaal crescent is born and when it will disappear and how many minutes it remains after the sunset... However, the Shariah text did not stipulate the astronomical phenomenon. Instead, it stipulated the sighting. Look, for example, at the times of Salah, and you will find that the revealed text mentioned the astronomical phenomenon and was not limited to the sighting. ﴿أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ﴾ “Establish prayer at the decline of the sun [from its meridian]” [TMQ Surah Al-Isra’ 17: 78] «إِذَا زَالَتْ الشَّمْسُ فَصَلُّوا» “Pray when the sun passed the meridian.”

The Salah is dependent on the time, so you pray as soon as you verify the time by whatever means. If you looked at the sun at the time of passing the meridiem (*zawal*) or if you observed the shadow and see that all objects have the same length as their shadow or other signs, as stated in the Hadiths of the different Salah times, if you did that and verified the time, the prayer is valid. If you do not do that, but calculated it astronomically and you find out that time of the sun passing the meridiem is such-and-such, and you look at your watch, without going out to see the sun or the shade, your prayer is valid. i.e., that you verify the time using any means. Why is that so? It is because Allah ﷻ asked you to pray when the time begins, whilst leaving you to verify its beginning, without specifying how to verify it.

As you can see, if you looked at the sun at the time of passing the meridiem (*zawal*), you pray, and if you calculate it on your watch, you pray, i.e. here, by sighting and calculation, you pray because the text does not rely on the sighting but on the astronomical phenomenon... And this is contrary to the Shariah text stipulating sighting, regarding fasting and breaking the fast.

3- As for the witness who may be confused on the matter, he may testify that he saw the Hilaal crescent while he did not see it. Instead, he saw something else. This is the task of the judge or the person with the authority to announce the beginning and end of the month. He checks the witnesses and their number, the higher the number, the closer to reassurance. He checks how good is the witness's eyesight, as well as the orientation of the crescent arc. He verifies the length of time the Hilaal crescent stayed after sunset, the place in which it was seen and if the witness is a Muslim and if he an immoral person and so on. Muhammad ibn Abd al -Aziz told us, Ibn Abi Razmah said: Al-Fadhil Ibn Musa from Sufyan from Simak from I'krima from Ibn Abbas said: A Bedouin came to the Prophet ﷺ and said: «فَقَالَ رَأَيْتُ الْهَيْلَانَ فَقَالَ أَتَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ قَالَ نَعَمْ فَنَادَى النَّبِيُّ ﷺ أَنْ صُومُوا» 'I have sighted the crescent [Hilaal crescent].' He said: 'Do you bear witness that there is none worthy of worship except Allah, and that Muhammad is His slave and Messenger?' He said: 'Yes.' So, the Prophet gave the call saying: 'Fast.'" [Sunnan An-Nasa'i]

This is how you verify the witness, but without bringing the astronomical calculation into the subject, that is, not to mention to him that the astronomical calculation determined that Hilaal crescent is located behind the clouds, or that they decided that it does not exist, because the introduction of the astronomical calculation into the issue is contrary to what was mentioned in the Hadith of the Messenger ﷺ: «صُومُوا لِرُؤُوسِهِ، وَأَفْطِرُوا لِرُؤُوسِهِ، فَإِنْ غُبِيَ عَلَيْكُمْ فَعُدُّوا ثَلَاثِينَ» "Start fasting on seeing the crescent [Hilaal crescent] (of Ramadan), and give up fasting on seeing the crescent [Hilaal crescent] (of Shawwal), and if the sky is overcast (and you cannot see it), complete thirty days of Sha'ban."

The revealed text is clear, and it is that the month should complete thirty, even though if the Hilaal crescent is behind the clouds, but it is not seen.

4- As for the question of the Prophet ﷺ saying, «إِنَّا أُمَّةٌ أُمِّيَّةٌ، لَا نَكْتُبُ وَلَا نَحْسُبُ، الشَّهْرُ هَكَذَا وَهَكَذَا يَعْنِي مَرَّةً تِسْعَةً وَعِشْرِينَ وَمَرَّةً ثَلَاثِينَ» "We are an illiterate

nation; we neither write, nor know accounts. The month is like this and this, i.e., sometimes of 29 days and sometimes of thirty days.” [Bukhari]. It should not be understood in contradiction to the text on sighting, on the reasoning that we take sighting, because we do not write and calculate and so if we were to learn arithmetic, then we would take astronomical calculation.

This understanding is incorrect and it is rejected as it is known in the Usul, as this concept is inoperative (*mu'atal*), because the description of *Umiyyah* (illiterate) describes the majority (*al-Ghalib*), so the Arabs were in the most general illiterate, in addition to that this concept has been rendered inoperative (*mu'atal*) by the wording of other texts, including the Hadith, «فَإِنْ عَمَّ عَلَيْكُمْ «...and if the sky is overcast (and you cannot see it), complete thirty days of Sha'ban.” [Bukhari]

No restriction was mentioned with it, i.e. if the sighting of the Hilaal crescent is not possible due to clouds or rain or any reason that prevents sighting, the Shariah ruling has been determined by completing the month as thirty days, even if the Hilaal crescent was present, but the clouds obscured it. Accordingly, the wording (*mantooq*) of the Hadith is used and the concept of contradiction (*mukhalafa*) is inoperative. That is, the concept of contradiction (*mukhalafa*) here is inoperative by two things: it describes the majority, and because there is a wording of another text that contradicts this concept.

This is true in the conditions of working with the concept in more than one case. It is inoperative if it describes the majority, or if another text disrupts it with its wording, such as: «وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ» “And do not kill your children for fear of poverty. We provide for them and for you. Indeed, their killing is ever a great sin” [TMQ Surah Al-Isra' 17: 31].

“Fear of poverty” is a defining description, i.e., fear of poverty. Likewise, it is describing the majority, for they used to kill their children for fear of poverty, then this concept has been inoperative by a text: «وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ» “But whoever kills a believer intentionally - his recompense is Hell, wherein he will abide eternally” [TMQ Surah An-Nisa 4: 93].

Therefore, this concept is rendered inoperative, so it is not said that what is forbidden is killing children for fear of poverty, and it is permissible to kill them

if the parents are rich! Instead, it is forbidden in both cases, whether out of poverty or richness and the same is true for the verse ﴿لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُّضَاعَفَةً﴾ **“O you who have believed, do not consume usury, doubled and multiplied”** [Aal-i-Imran: 130].

So “multiple times” is an understandable description, and it describes the majority. They took usury (interest) in compound. This concept was rendered inoperative by the text: ﴿وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا﴾ **“But Allah has permitted trade and has forbidden interest”** [Al-Baqara: 275].

Therefore, this concept is inoperative. So it is not said that what is forbidden is compound usury and as for simple usury, it is permissible. Instead, usury, regardless of its amount, is forbidden because the concept of “multiple times” is rendered inoperative, as we said.

Thus, the concept of the word “Umiyyah” (illiterate) is rendered inoperative, as we have explained, meaning that if sighting was not possible due to clouds or rain, the month should be completed thirty days, whether we know the calculation or not.

5- Regarding Eid ul-Fitr this year, if you noticed, we were late in announcing it this time, and the reason was to verify this matter. There were different testimonies of the sighting:

a- Afghanistan, Mali and Niger announced the sighting after sunset on Saturday 30/4/2022 and then Eid was announced on Sunday, first of Shawwal 1443 AH corresponding to 1/5/2022 CE.

b- About 21 Arab countries announced that sightings were not confirmed after the sunset of Saturday, so they considered Sunday to be the completion of the month of Ramadan, and that Eid is Monday, 2/5/2022.

c- Four countries on their calendar marked Saturday as the 28th of Ramadan, so the sighting was not investigated on Saturday evening, but on the next day, Sunday, and they did not see the Hilaal crescent, so they considered Monday as the completion of Ramadan and Eid is on Tuesday 3/5/2022, and these countries are India, Bangladesh, Iran and Pakistan.

6- Therefore it was necessary to follow the one who saw, because the one **who sees has the stronger case against the one who does not see**, and the verification of the sighting is as it is in the Shariah texts **without introducing the astronomical calculation** into the subject because the Hadith of the Messenger :htidaH eht ni raelc si ﷺ «فَإِنْ غَبَىٰ عَلَيْكُمْ فَعُدُّوا ثَلَاثِينَ» “...and if the sky is overcast (and you cannot see it), complete thirty days of Sha'ban.”

And because Mali and Niger are west of Afghanistan, i.e. if the sighting is established in Afghanistan, it is with greater reason that it is established in Mali and Niger, and accordingly we have begun to investigate Afghanistan, and the announced sighting were in these three countries:

a- Niger announced that the sighting of the Hilaal crescent of the month of Shawwal was confirmed, after sunset on Saturday in the regions of Diffa, Tahoua and Maradi, as well as in the city of Zinder.

b- The Supreme Court of Afghanistan announced, on Saturday evening, that Sunday 1/5/2022, will be the first day of blessed Eid ul-Fitr 2022 in the country. And as it was mentioned about those countries, the sighting took place in the states: Ghor, Ghazni, Kandahar, Farah, and 27 valid testimonies were confirmed by the regional committees.

c- Mali also announced that the Shawwal Hilaal crescent was sighted on Saturday evening in two locations by 8 witnesses.

In other words, the sighting was from about 39 witnesses in different locations... and we made every effort to verify this, especially from Afghanistan, because Mali and Niger are to the west. If sighting is valid in Afghanistan, then with greater reason it is correct in Mali and Niger. We were not sufficed with what we got from the Media and with what we received from those responsible in the Wilayahs, we even added to that... So, we contacted the Media Office of Hizb ut Tahrir in Afghanistan, as well as some Afghan brothers in Europe to contact some relatives in Afghanistan to verify the matter until we were reassured that the sighting was confirmed, so we announced it around 12 at night, Madinah Time.

7- As for the question, why do Muslims differ in sighting? The answer is simple and easy, and it is as follows:

a- The disagreement is due to the not following the Shariah ruling, although it is clear! The Messenger of Allah ﷺ explained to us the obligation to follow the sighting (method), and he ﷺ emphasized that by saying: «فَإِنْ غَبَىٰ عَلَيْكُمْ فَعُدُّوا ...and if the sky is overcast (and you cannot see it), complete thirty days of Sha'ban.»

It is clear from this that the astronomical calculation should be disregarded, because the revealed text required the completion of the month, thirty days, if the Hilaal crescent was not seen, because the clouds obscured it from sighting; even if it was located behind the clouds and the astronomical calculation established its presence behind the clouds. Even then, it is not correct to use the astronomical calculations. Instead, we complete the month thirty (days) as stated in the Hadiths Messenger of Allah ﷺ: «صُومُوا لِرُؤْيَيْهِ، وَأَفْطِرُوا لِرُؤْيَيْهِ، فَإِنْ غَبَىٰ عَلَيْكُمْ فَعُدُّوا ثَلَاثِينَ» “Start fasting on seeing the crescent [Hilaal crescent] (of Ramadan), and give up fasting on seeing the crescent [Hilaal crescent] (of Shawwal), and if the sky is overcast (and you cannot see it), count thirty days of Sha'ban.” And He ﷺ said: «لَا تُقَدِّمُوا الشَّهْرَ حَتَّىٰ تَرَوْا الْهَيْلَالَ أَوْ تُكْمِلُوا الْعِدَّةَ ثُمَّ صُومُوا» “Do not anticipate the month until you see the crescent [Hilaal crescent] before it, or you complete the number of days. Then fast until you see the Hilaal crescent, or you complete the number of days.” [Narrated by Abu Dawud]. He ﷺ said: «إِذَا رَأَيْتُمُ الْهَيْلَالَ فَصُومُوا وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا فَإِنْ غُمَّ عَلَيْكُمْ فَصُومُوا ثَلَاثِينَ يَوْمًا» “When you see the crescent [Hilaal crescent] (of the month of Ramadan), start fasting, and when you see the crescent [Hilaal crescent] (of the month of Shawwal), stop fasting; and if the sky is overcast (and you can't see it) then fast 30 days.” [Narrated by Muslim].

There are many Hadiths regarding this, and they indicate that what counts in this is the sighting of the Hilaal crescent or completing the month thirty days. The purpose of these Hadiths is not for each one to see the Hilaal crescent himself. Instead, what is meant is the just testimony as evidence, for it was authenticated on the authority of Ibn Umar - may Allah be pleased with them, he said: “The people tried to see the Hilaal crescent and he informed Allah’s

messenger that he had seen it, so he fasted and commanded the people to observe the fast.” [Narrated by Abu Dawud].

b- As for the second reason, the Muslims are not unified by a Khilafah (Caliphate) and so they have no single ruler over all of them that removes the dispute without division. By studying the Hadith of the Messenger ﷺ this is clear.

Ahmad extracted in his Musnad, he said, Hushaim told us, Abu Bishr told us, from Abi Umair ibn Anas, uncles of mine from the Ansar told me and from the companions of the Messenger of Allah ﷺ: «عُمْ عَلَيْنَا هَيْلَالُ شَوَّالٍ فَأَصْبَحْنَا صِيَامًا: ﷺ أَنَّهُمْ رَأَوْا الْهَيْلَالَ بِالْأَمْسِ فَأَمَرَ رَسُولُ اللَّهِ ﷺ فَجَاءَ رَكْبٌ مِنْ آخِرِ النَّهَارِ فَشَهِدُوا عِنْدَ رَسُولِ اللَّهِ ﷺ أَنَّ يُفْطَرُونَ مِنْ يَوْمِهِمْ وَأَنْ يُخْرَجُوا لِعِيدِهِمْ مِنَ الْعَدَدِ» **“The crescent [Hilaal crescent] of Shawwal was hidden from us (by clouds) so we arose the next morning, fasting. Then a caravan from outside Madinah arrived towards the end of the day and the people in it witnessed to the Prophet ﷺ that they had seen the crescent [Hilaal crescent] yesterday, so he ﷺ commanded us to break our fast and to gather for Eid the following morning.”** [Musnad of Ahmad]

Despite the difficulty of communication between villages and cities at that time, the problem was resolved by the Messenger ﷺ, when he ﷺ commanded Muslims in Madinah to break the fast because the Hilaal crescent was seen in the Badiya desert, then he ﷺ commanded Muslims to pray Eid the next day, because the Badiya delegation arrived in Madinah after the time for the Eid prayer had passed that day. This is at the time when communication of news from one country to another took a long time. So how must it be today, when the news is transmitted at rapid speed? If the Muslims had a Khaleefah and a single state for all of them, they would be the servants of Allah as brothers, especially since adoption in everything that unifies Muslims and their unity is commanded by Islam for the state, the party and the individual according to the Shariah. So, adopting the Shariah opinion that unifies Muslims is a matter of great status in Islam.

It is these two matters that remove the dispute, and it is the duty of the Muslims to make every effort to achieve them so that the Muslims return to being the best nation brought to humankind as Allah (swt) revealed in His Noble Book. ﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ﴾

“You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient” [Aal-i Imran: 110].

In conclusion, I ask Allah ﷻ, to guide all Muslims to the best in their affairs, to make them honored with the honor of Islam, and to establish their state after a long absence, and then they do not differ in obedience to their Lord, but rather be as Allah ﷻ says: **﴿فَانْقَلَبُوا بِنِعْمَةٍ مِّنَ اللّٰهِ وَفَضْلٍ لَّمْ يَمَسَّسْهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانًا﴾** **“So, they returned with favor from Allah and bounty, no harm having touched them. And they pursued the pleasure of Allah, and Allah is the possessor of great bounty”** [TMQ Surah Aal-i Imran 3: 174].

May Allah accept your worships,

Wassalam Alaikum Wa Rahmatullah Wa Barakatuh.

Your Brother,
Ata Bin Khalil Abu Al-Rashtah
10 Shawwal 1443 AH
10/5/2022 CE

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Q&A: America and the Change in its Agents in Pakistan

(Translated from Arabic)

Question:

Al Jazeera English reported on 28/04/2022 that, “Pakistan’s Prime Minister Shehbaz Sharif has appointed Bilawal Bhutto-Zardari, son of assassinated former Premier Benazir Bhutto, as foreign minister... At just 33, Bhutto-Zardari becomes one of the world’s youngest foreign ministers... Sharif announced a 41-member cabinet after he took over from removed premier Imran Khan earlier this month.....” The government of Shehbaz Sharif, who succeeded his brother Nawaz as president of PML-N, was sworn in on 19/4/2022, that is, more than a week after the withdrawal of confidence from Imran Khan. The question is what caused this change? Note that Parliament, with the support of the army, had given confidence to Imran when he was appointed, whilst the army was angry with the two parties, the PML-N and PPP at that time. So what has happened since? Does America have a hand in the matter, knowing that it has been behind the rule in Pakistan for years?

Answer:

In order to clarify the answer to these questions, we review the following:

Firstly, how did Imran Khan reach ruling?

1. It was the army that granted Imran Khan power. Imran Khan ran a government that was unparalleled with respect to the generals. He has been criticized for being too close to the military since he promised to create a “New Pakistan,” getting rid of corruption and nepotism, after winning the 2018 elections. Until recently, Imran Khan was described as one of Pakistan’s most closely allied to the military, amongst the heads of government. Imran was even

accused of being subservient to the military.

Had it not been for the army's support for him, Imran Khan would not have gained any confidence for ruling! In 1996, he announced the formation of his political party Pakistan Tehreek e Insaf (PTI). In 1997, Imran Khan failed to win even a single seat in the National Assembly during the general elections. It was only in 2013 that his party managed to make an impact in Pakistani politics, due to the support of the Pakistani Army. His party managed to win 30 seats in the National Assembly. It was the third largest opposition party, after the Pakistan Muslim League-Nawaz and the Pakistan People's Party. The army then chose to give Khan a chance to win the 2018 elections. However, that was only after Imran Khan agreed to the Chief of Army Staff, Qamar Bajwa, running the general elections.

2. The army, alongside the intelligence under the direction of Lieutenant-General Faiz Hameed, worked relentlessly to improve Khan's political prospects. The ISI helped arrange his gatherings across the country, making him a winning candidate. Whilst intimidating the press over providing positive coverage of PML-N, the security services attacked the PML-N, arrested, detained and harassed PML-N workers. The military also worked behind the scenes to disqualify PML-N candidates from running...

3. Although Imran Khan's party won 149 seats in the National Assembly, it was still less than the 172 seats needed to form a majority government. However, it was able to do so in the form of a coalition government, with the arrangement of the military. The coalition government was the plan of the Pakistani Army to ensure a means of a roll-back, should Imran Khan change his mind and act against the army. The intelligence also succeeded in wooing members of the Pakistan People's Party into Imran Khan's government. Thus, a total of 17 members of Imran Khan's team were appointed under the influence of the ISI. Only three members of the cabinet were PTI supporters who had never been in any other party previously!

Secondly: After Imran Khan became Prime Minister, he provided many services to America,

1. Pakistani Geo News TV channel reported regarding Khan that, “He received a letter from US President Trump earlier today 3/12/2018, in which he asked Pakistan to play a role in the Afghan peace talks and help bring the Taliban movement to the negotiating table,” as reported internationally by Russia’s Sputnik on 3/12/2018. Then Imran Khan met two days later with the US Special Envoy Khalilzad in Islamabad, confirming Pakistan’s progress with respect to the American plan for Afghanistan!

2. Former Pakistani Defense Minister, Khawaja Asif, confirmed the betrayal by Pakistan’s rulers, whilst he is one of them. In a series of tweets, Khwaja Asif stated on 3/1/2018, “You have asked what did we do? A dictator surrendered on a single phone call, our country witnessed the worst bloodbath, you carried out 57,800 attacks on Afghanistan from our bases, your forces were supplied arms and explosives through our soil, thousands of our civilians and soldiers became victims of the war initiated by you... We considered your enemy as our own, we filled the Guantanamo Bay, we served you with such an enthusiasm that we left our country with load shedding and gas shortage. We tried to please you at the cost of our economy, we provided tens of thousands of visas as a result of which the networks of Black Water spread across our country.” There is nothing more frank than this: Pakistan fought a war that was not its war... It shed the blood of Muslim children for America’s sake... And it squandered the values of its Islamic Deen, in order to serve American interests...

3. Likewise with regard to India, as he failed previously, Imran kept silent about India’s annexation of Kashmir, except by stances of lip-service. So we said in the question and answer of 18/8/2019, “When India announced its recent decision to revoke the Kashmir special status, Pakistan's position was also disappointing, it did not go beyond condemnation, to remove the blame. The Pakistani Foreign Ministry issued a statement saying, ‘Pakistan strongly condemns and rejects the announcements made today (Monday 5/8/2019) by New Delhi. No unilateral step by the Government of India can change this disputed status, as enshrined in the United Nations Security Council (UNSC) resolutions, Pakistan will exercise all possible options to counter the illegal steps.’ (AFP 5/8/2019) ... In other words, exactly as the [Palestinian] Authority of Abbas and the Arab countries around them do, they denounce and protest

against the violations of the Jewish entity of the Blessed Land of Palestine without mobilizing the armies to fight. Pakistan repeats the same role and denounces without moving the army to fight!” [End Quote]

4. Imran Khan dealt with the International Monetary Fund (IMF), whilst this fund is under the control of the US. Imran Khan implemented its policies, after he spoke against dealing with the IMF in his campaign for power. Indeed, Imran had stated before coming to power, in an interview published in the British newspaper, ‘The Guardian,’ on 18 September 2011, that, “A country that relies on aid? Death is better than that. It stops you from achieving your potential, just as colonialism did. Aid is humiliating. Every country I know that has had IMF or World Bank programmes has only impoverished the poor and enriched the rich.” Yet, on coming to power he reneged on his promise! Negotiations with the International Monetary Fund began in earnest. Then, on 3 July, 2019, the International Monetary Fund (IMF) agreed to arrange a \$6 billion loan for Pakistan under a 39-month Extended Fund Facility (EFF)...

5- Pakistan’s Prime Minister, Imran Khan, recalled services for the US, in an interview with Fox News on Monday 22/7/2019, stating, “We in Pakistan always felt that we were an ally of the US and if we had been given the information about Osama bin Laden, we should have taken him out. And yet it was ISI that gave the information which led to the location of Osama bin Laden. If you ask CIA it was ISI which gave the initial location through the phone connection.” He stated this “in the first visit of the former cricket hero to the White House, since his election a year ago in Pakistan, where he met US President Donald Trump,” as reported by Al-Quds Al-Arabi on 23/07/2019.

Thirdly: The tense relationship between Imran and the army leadership, and then the United States:

Imran Khan continued to be under the control of the army, with the US behind it, for about three years of his rule. At the end of the third year, his relationship with the army chief Bajwa became tense, as it did subsequently with the US for its support of the army stance. Imran refused to accept the army’s candidate for the position of the head of the ISI. Lieutenant-General

Anjum Nadeem was held up in the appointment, which led to unease in the army... As reported by Al-Manar TV website on 27/10/2021, "Anjum will take up his new post on 20 November. On 6 October, Bajwa appointed Anjum to replace the head of the ISI, Lieutenant-General Faiz Hameed. Anjum was occupying the position of Corps Commander in the southern port city of Karachi. Bajwa appointed Hameed as the Corps Commander in Peshawar this month." Imran Khan has been publicly stating his support for Faiz Hameed as the leadership of internal intelligence. Thus, the relationship of the government of Imran Khan with the army was marred by tensions, following the appointment of Nadeem Anjum in the place of Faiz Hameed. This was particularly so amongst widespread speculation that Khan would nominate Hameed to replace Qamar Javed Bajwa, whose second term in office ends in November 2022.

Of course, America stands behind the army chief. Hence, the decision was made to pave the way for the withdrawal of confidence from Imran Khan, alongside a search for a replacement for him. Imran Khan received some of this information. So, Imran tried to make amends with the army leadership. He agreed to appoint Nadeem Anjum in the place of Imran's friend, Faiz Hameed. However, the army leadership insisted, with American support, that Imran must be removed from the post of prime minister, with the appointment of someone else! The army and America feared that this violation of the army's decision would lead to the undermining of the decisions of the army, backed by America. Hence the insistence on removing Imran...

Fourthly: Imran Khan was agitated, especially since he rendered great services to America as we mentioned, whilst, similarly, he obeyed the leadership of the army... it is as if he ruled out that the army and America would work to isolate him, after the services he provided them. However, he forgot or made himself forget that the kuffar countries do not allow their agents any room to breathe! In any case, he was upset about this and made statements about America, but by then it was too late! Among his statements:

1. As reported by Euro News Arabia on 4/2/2022, "Pakistan's Prime Minister Imran Khan told a group of foreign journalists today, Saturday, 'The

move to oust me is blatant interference in domestic politics by the United States.” The Arab Post on 3/4/2022 stated that, “local media reported that Khan had received a message from the ambassador of Islamabad in Washington that included a recording in which a high-ranking US official, said to be US Assistant Secretary of State for South and Central Asian Affairs, Donald Lu, declaring that the United States felt that relations could be better if Khan left.”

2. In a stance differing with Washington’s position on Russia regarding its attack on Ukraine, Imran Khan refused to condemn the attack and even visited Moscow, appearing next to the Russian President. Vladimir Putin, on 24/2/2022, i.e. on the first day of Russia’s war on Ukraine. This is whilst the Pakistani army chief, Qamar Bajwa, condemned the attack explicitly, supporting the American stance and contradicting Khan’s recent statements. Al Hurra reported on 2/4/2022 that, “the Pakistani army chief criticized the Russian war on Ukraine, calling for an immediate halt to what he described as a “huge tragedy,” affecting a smaller country. It is noteworthy that General Qamar Javed Bajwa’s criticism of Moscow contradicts the Prime Minister of his country, Imran Khan. Imran Khan defended the necessity of Islamabad’s neutrality, directing it towards what is happening in Ukraine. He also refused to criticize the actions of Russian President Vladimir Putin.”

3. In another stance, as reported by ‘The New Arab,’ on 7/3/2022, “Imran Khan spoke of ambassadors of the European Union writing a letter asking him to condemn the Russian military operation in Ukraine... Imran said, ‘I want to ask the European Union ambassadors: Did you write such a letter to India?’ He added, ‘What do you think of us? Are we your slaves...that whatever you say, we will do?’ The Pakistani ruler continued, “When India violated international laws in Kashmir and the United States Security Council Resolutions, did any of you [EU ambassadors] criticize India. Did you break off ties with India? Or suspend trade with them?”

Fifthly: As we said above, Imran Khan did not expect that all his service to the army, and behind it, America, would be of no use to him! It is as if he did not realize that whoever comes to power with the support of the colonial kuffar, as an agent for them, becomes like a chess piece for them. They move him as they

like. Moreover, they dispense of him as they like, without hesitation, if he does not achieve their interests. This was what happened to Imran Khan! On 7/4/2022, the Deputy Speaker's decision rejected the vote on the opposition's motion of no-confidence against the government of Imran Khan. It also annulled the decision of the President of the Republic to dissolve Parliament on 3/4/2022 and move towards holding early elections, on the advice of Prime Minister Imran Khan. The court ruled that this move was against the constitution and hence null and void. The apex court also ordered the speaker of the house to hold a session of Parliament on 10/4/2022, in which the 342-seat Pakistani Parliament voted by 174 votes for no-confidence against Imran Khan... It is clear that in these events, the military was running matters behind the scenes. The senior judges would never take such a decision without the full support of the army chief...

Sixthly: On the following day, 11/4/2022, the Parliament chose Shehbaz Sharif as Prime Minister, until the date of the general elections in August 2023. As for Shehbaz, he is the younger brother of Nawaz Sharif, who was the former Prime Minister of Pakistan. Shehbaz has been the leader of the opposition in the Pakistani National Assembly since 2018. Shehbaz took over the leadership of the Pakistan Muslim League after his brother Nawaz, who founded the party. Shehbaz committed himself to being obedient to the army and America... and then the army supported him in the election to replace Imran Khan and he did the following:

1. Shehbaz began his political term according to what America wants... He began with a conciliatory tone with India, stating that he is ready for dialogue instead of confrontation. Sky News in Arabic reported on 14/4/2022 that "In his first speech, Shehbaz Sharif said, 'We want good relations with India but there cannot be sustainable peace unless the issue of Kashmir is resolved,' whilst calling upon the Prime Minister of India to allow the resolution of the Kashmir issue and so energies are devoted to the prosperity of the two countries." The Indian Prime Minister Modi responded to him by tweeting, "Congratulations to H. E. Mian Muhammad Shehbaz Sharif on his election as the Prime Minister of Pakistan. India desires peace and stability in a region free of terror, so that we

can focus on our development challenges and ensure the well-being and prosperity of our people.” Note that the Indian Prime Minister is hateful of Islam and Muslims. Modi incites his Hindu followers against Muslims in India. His followers restrict the Muslims and do not accept Muslims residing in their country of India. They restrict the Muslim daughters in schools in the matter of Islamic dress code.

2. News reports mention that Shehbaz Sharif offered to work with the generals, if he was elected. He stated that the country needed to move forward and overcome differences with the army. He had previously criticized the army in its coup against his older brother, the former Prime Minister, Nawaz Sharif, in 1999. Shehbaz Sharif competed in the 2018 elections but lost out to Imran Khan. In December 2019, the National Accountability Bureau froze 23 properties owned by the Shehbaz and his son, charging them with money laundering. In September 2020, Shehbaz was arrested on charges of involvement in money laundering, but he was released in April 2021 on bail. So, his reconciliation with the army was one of the factors that allowed him to reach power.

3. Let us refer here to America’s rapid congratulations to Shebaz Sharif, as its Secretary of State, Blinken, said, “The United States congratulates newly elected Pakistani Prime Minister Shehbaz Sharif and we look forward to continuing our long-standing cooperation with Pakistan’s government.” (Sky News 4/14/2022). This confirms that America has accepted Shehbaz’s reconciliation with the army, as well as his pledge to implement American policy. It agreed to arrange his success in reaching power, after it had prevented both him and2022_05_05_Jawab_EN his brother Nawaz previously. Now the US has only agreed after Shehbaz is fully prepared to work with America, whilst he has reconciled with the army that is loyal to America!

4- The Voice of America (VOA) reported on 12/4/2022, that “Pakistan’s new government said Tuesday it would “constructively and positively” engage with the United States to promote “shared goals” of regional peace, security and development... “We welcome U.S. reaffirmation of long-standing ties with Pakistan,” Sharif’s office said in response to remarks by White House press secretary Jen Psaki on Monday in which she underscored the criticality of

Washington's ties with Islamabad regardless of its leader. “We look forward to deepening this important relationship on the principles of equality, mutual interest and mutual benefit,” the Pakistani statement said. On Monday, Psaki said the Biden administration supported the “peaceful upholding of constitutional democratic principles” and does not support one political party over another in Pakistan. “We value our long-standing cooperation with Pakistan, have always viewed a prosperous and democratic Pakistan as critical to U.S. interests,” she said. Psaki said the “long, strong and abiding” relations will continue under new leaders in Islamabad.””

This confirms that America was behind the downfall of its former agent, Imran Khan, and the promotion of Shehbaz Sharif, who frankly declares his willingness to work with America, more vigorously than Imran Khan did!

Seventhly: These agents do not learn or reason. If America overthrows one of them, they rush to court the US and prepare to provide services to America, until they reach ruling. It defines them as being less than truly ideological political leaders, seeking only office. Shehbaz Sharif did not learn from America overthrowing his brother more than once, whilst both him and he were punished with exile. The Ummah needs principled politicians who adhere to an ideology, which is the ideology of the Ummah, Islam. Islam alone treats all matters in a radical and correct manner, whilst its politicians alone can save the Ummah, revive it and make it a superpower, not a country subjugated to America. Indeed, Pakistan is qualified to be the support point of this great state, the Khilafah Rashidah state, by the permission of Allah ﷻ.

﴿إِنَّ فِي هَذَا لَبَلَاغًا لِّقَوْمٍ عَابِدِينَ﴾

“Surely this is sufficient (as a reminder) for those devoted to worship.” [TMQ
Surah al-Anbiyyah 21:106]

5 Shawwal 1443 AH
5/5/2022 CE

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Abolish Democracy to end riba (interest) because boycotting banks is not enough.

Abolish democracy that drowns us in ever growing interest-based debt, inviting the punishment of Allah ﷻ upon us. Pakistan's rulers are to spend over 3,950 billion rupees on interest (riba), which eats up over half the tax revenue. In 1991, in the year of the Federal Shariat Court's first verdict, national debt was 825 billion rupees. By 2011, Pakistan's debt soared to 10 trillion rupees and then it quadrupled, approaching 40 trillion rupees, in 2021. **Establish the Khilafah (Caliphate) on the Method of Prophethood, which will end all interest (riba) based transactions from the moment of its arrival.**

#AbolishDemocracy2EndRiba



It is capitalism and fiat currency that has exposed the world to the misery of the business cycle's booms and busts. The Great Depression (1929-1939) was not because of the gold standard. Overproduction due to the market's failure to allocate resources efficiently, international tariffs, speculative trading in stock markets, fractional reserve banking and the US government's misguided conviction of minimum government intervention in markets, all capitalist principles, caused the Great Depression. **It was not the gold standard**, but high taxation and a volatile financial and banking sector, which prolonged the Great Depression.

#GoldSilver_NotDollar

01

NUSSRAH

Nussrah is the Hukm Shar'i upon which the political future of the Muslim Ummah depends. It is through Nussrah that a state will be established which will end the chain of treacheries faced by the Ummah, beginning ruling by all that Allah (swt) has revealed, unifying the entire Ummah under a single state and spreading the message of Islam to the world through Dawah and Jihad.

The divine evidence of Nussrah is established in the Seerah of RasulAllah (saw). When the society of Makkah became rigid before the message of Islam, Allah (swt) ordered RasulAllah (saw) to present himself to various tribes, to seek their Nussrah. After the death of his (saw) uncle Abu Talib, RasulAllah (saw) started contacting various Arab tribes. The leaders of the tribes of Madinah, the Aus and Khazraj, accepted Islam and gave Nussrah to him (saw).

Through the Nussrah of the Second Pledge of Aqabah, the first Islamic State was established. So, the leaders of Aus and Khazraj were named as Ansar, to be remembered by this honored title until the end of the life of this world.

Today, the need of the hour is that sincere officers in the armed forces of Pakistan follow the footsteps of their Ansaar brothers, granting Nussrah for the re-establishment of the ruling by all that Allah (swt) has revealed. They must uproot the Kufr capitalist democratic system and pledge allegiance to a Khaleefah Rashid for the implementation of the Quran and Sunnah, fulfilling the glad tidings of RasulAllah (saw) when he (saw) said, **ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ خِلَافَةً عَلَيَّ مِنْهَاجِ النَّبُوءَةِ ثُمَّ سَكَتَ** "Then there will be a forceful rule and it will remain for as long as Allah wills it to remain. Then He will raise it when He wills to raise it. Then there will be a Khilafah upon the the Method of Prophethood." Then he (saw) became silent." (Ahmad).