

NUSSRAH MAGAZINE

Pakistan's Rulers have Pledged Allegiance to the American led International Order, Enslaving Our Armed Forces, Mortgaging Our Economy to International Institutions and Making Our Ruling and Political System Subservient to the West



The Alliance of Pakistan's Army Chief with the United States and his Loyalty to it

The Difference in Horizons (Ikhtilaf Al-Matali'): Its reality and effect

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Editorial

The major powers are now actively engaging the Taliban of Afghanistan, within the current global world order. Increasing engagement heralds new dangers for the Islamic Ummah, regarding its respected frontier land of ribaat, and graveyard of empires, Afghanistan.

As for the United States, the Voice of America reported on 1 February 2024¹ that, “The United States is cautiously exploring the possibility of consular access to Taliban-controlled Afghanistan, according to a newly released strategy document from the State Department.” The cited strategy document is entitled, “Integrated Country Strategy: Afghanistan,” and states that, “we must build functional relationships that advance our objectives.”²

As for China, a prominent stakeholder in Afghanistan within its region, it has initiated formal, diplomatic relations. It is the first major power to do so. The Ministry of Foreign Affairs for the Islamic Emirate of Afghanistan reported on 8 February 2024, “The President of the People’s Republic of China H.E. Xi Jinping, accepted the letter of credence of Mawlawi Asadullah (BilalKarimi) as the Ambassador Extraordinaire and Plenipotentiary of the Islamic Emirate of Afghanistan to China.”³

As for the other major regional stakeholder, the Russian news agency TASS stated on 28 September 2023, “Russia may recognize the interim Taliban (outlawed in Russia) government in the future, but its representatives must earn this by fulfilling their obligations, Russian Presidential Special Representative for Afghanistan Zamir Kabulov said in an interview with RTVI.”⁴ Russia’s major concern is that of an ethnically diverse government that is not restricted to the

¹ <https://www.voanews.com/a/us-exploring-consular-return-to-afghanistan-without-recognizing-taliban-rule/7467103.html>

² https://www.state.gov/wp-content/uploads/2023/12/ICS_SCA_Afghanistan_31OCT2023_PUBLIC.pdf

³ <https://mfa.gov.af/en/16271>

⁴ <https://tass.com/politics/1681639>

Pushtun race, but includes races found in the former Soviet, Central Asian states, the Tajiks and the Uzbeks.

There really is nothing new in the strategy towards Afghanistan, when compared to the general strategy towards the Broader Middle East. It is this strategy that has ensured the dominance of colonialism over the Islamic World since the destruction of the Khilafah on 3 March 1924, corresponding to 28 Rajab 1342 AH. As for Afghanistan itself, the major colonialist powers are salivating over it being the “Saudi Arabia of lithium,” amongst many other riches that it holds within its mountainous terrains.

The implementation of the strategy depends on a system of penalties and incentives to ensure compliance. Its most important incentives includes pumping unprecedented amounts of humanitarian assistance, promoting economic trade, increasing financing and convincing the Taliban to adopt international economic norms. As for penalties within the region, the agent rulers of Pakistan caused a huge refugee crises within Afghanistan. After meetings with US officials, the rulers of Pakistan suddenly evicted hundreds of thousands of Afghani Muslims who had been living within Pakistan for decades, with many of their youth not knowing anything about life outside of Pakistan. In addition, there are violent clashes between Pakistan Army and the tribal fighters, which is a further, bloody, penalty. As for the Western states, they raise hue-and-cry over the rights of women and children to create pressure, even though these rights have no value for the Western states, as has become abundantly clear in the case of Gaza.

Certain factions within the Taliban express interest in fostering constructive relations with the West, a stance that heralds dangers. Such factions are making the same fatal error made by other leaderships in the Muslim countries. They are aligning with colonialists powers, thus falling into the trap of their web of laws and conventions. The leadership of the Taliban must understand that colonialism exited Afghanistan from the front door, after Jihad, and is now attempting a re-entry through the back door, using international institutions. The foreign policy of major powers revolves around colonialism. The United States ended its military colonialism in Afghanistan. It is attempting to reactivate its channels through economic and intelligence approaches in Afghanistan, particularly the intelligence channels that collapsed after 2021.

In the midst of intense competition between the major powers, the mujahid Taliban must forge an independent path for the Islamic Ummah by re-establishing the Khilafah (Caliphate). Alignment with major powers is a path previously adopted by Islamist groups, which has always failed, resulting in the exploitation of Muslim resources for colonialist objectives. Thus, Taliban must sever contact with the enemies of Muslim and their agents in the Islamic World entirely. It must fully engage in the one project that will replace the current global order. That project is the Khilafah (Caliphate) on the Method of Prophetood. It will unify the Muslim states into a single, powerful Khilafah. The Khilafah will liberate occupied lands and opening new lands to Islam by Dawah and Jihad. It will turn submission into dominance, and defeat into victory. The Messenger of Allah said, ما ترك قوم الجهاد إلا ذُتوا “No people abandon Jihad expect that they are humiliated.” [Ahmad].

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Tafseer Al-Baqarah (2: 253-257)

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

﴿ تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ ۚ وَأَنَّكَ لَمِنَ الْمُرْسَلِينَ ﴾ ﴿ تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ ۚ مَنَّهُمْ مَن كَلَّمَ اللَّهُ ۚ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ ۚ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۚ وَلَوْ شَاءَ اللَّهُ مَا أَفْتَتَلَ الَّذِينَ مِن بَعْدِهِم مِّن بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ وَلَكِنِ اخْتَلَفُوا فَمِنْهُمْ مَّنْ آمَنَ وَمِنْهُمْ مَّنْ كَفَرَ ۚ وَلَوْ شَاءَ اللَّهُ مَا أَفْتَتَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ (253) يَا أَيُّهَا الَّذِينَ آمَنُوا أُنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِّن قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ ۚ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ (254) اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ مَن ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۚ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ۚ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ (255) لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَن يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِن بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ۚ وَاللَّهُ سَمِيعٌ عَلِيمٌ (256) وَالَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَالَّذِينَ كَفَرُوا أُولِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُمْ مِّنَ النُّورِ إِلَى الظُّلُمَاتِ ۚ أُولَٰئِكَ أَصْحَابُ النَّارِ ۚ هُمْ فِيهَا خَالِدُونَ (257) ﴾

“We have favored some of those Messengers above others. Allah spoke directly to some, and raised some high in rank. To Esa, son of Mary, We gave clear confirming evidences and supported him with the holy spirit. If Allah had willed, succeeding generations would not have fought after receiving the clear confirming evidences. But they differed. Some believed while others disbelieved. Yet if Allah had willed, they would not have fought one another. But Allah does what He desires. (253) O believers! Donate from what We have provided for you before the arrival of a Day when there will be no bargaining, friendship, or intercession. Those who disbelieve are the wrongdoers. (254) Allah! There is no god except Him, the Ever-Living, All-Sustaining. Neither drowsiness nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who could possibly intercede with Him without His permission? He knows what is ahead of them and what is behind them, but no one can grasp any of His knowledge, except what He wills. His Seat encompasses the heavens and the earth, and the preservation of both does not tire Him. For He is the Most High, the Greatest. (255) Let there be no compulsion in religion, for the truth stands out clearly from falsehood. So whoever renounces false gods and believes in Allah has certainly grasped the firmest, unfailing hand-hold, with no break in it. And Allah is All-Hearing, All-

Knowing. (256) Allah is the Guardian of the believers—He brings them out of darkness and into light. As for the disbelievers, their guardians are false gods who lead them out of light and into darkness. It is they who will be the residents of the Fire. They will be there forever. (257)” [TMQ Surah al-Baqarah 2:253-257]

1. After Allah (swt) explained in the previous verse, **تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ ۗ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ** **“These are Allah’s revelations which We recite to you in truth. And you are truly one of the messengers.”** [TMQ Surah al-Baqarah 2:252] . The verses and rulings that Allah (swt) has revealed indicate the truth of his (saw) Prophecy, and that he is one of the Messengers (as). Allah (swt) explains in this verse, **تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ** **“We have chosen some of those Messengers above others.”** [TMQ Surah Al-Baqarah 2:153] Allah’s Messengers (as) differ in the manner in which verses were revealed, indicating their truthfulness, and the diversity of the laws that Allah (swt) revealed to them. Amongst them there is the one to whom Allah (swt) spoke to verbally. There is the one to whom Allah (swt) revealed a revelation. There is the one who is sent by Allah (swt) to his people in particular, or to all people. There is the one for whom Allah (swt) makes a sign of His Prophecy the invalidating the illusion of the illusionists, or another the healing the dead, or another a miraculous Qur’an.

Allah (swt) clarifies that He is the All-Conquering One over His servants, nothing happens in His Dominion against His will, Glory be to Him.

Those who disagreed over their Prophets (as), after seeing the verses indicating the truthfulness of the Messengers (as), and then fought after them, did not do that despite the Desire (iraadah) of Allah (swt). Instead they did it by their choice and free will. Their action is not out of compulsion on the part of their Creator, for if Allah (swt) had willed, He would have created them upon guidance, and prevented them from disagreeing over their Prophets (as). The Wisdom of Allah (swt) determined that He makes clear to the people what is good from evil, by sending Messengers (as) to them. He (swt) lets them choose whatever good they want and rewards them for it. He lets them choose whatever evil they want, and punishes them for it. They are responsible for it, as long as they did it by choice and free will.

Here, it is necessary to clarify two important matters, that we previously

mentioned in this Tafsir, and we return them, due to their importance:

a. The servant cannot do an action, despite Allah (swt), or by force (Jabr) against Him. The meaning is that the actions of the servant are within the Desire (Iraadah) and Will (mashee'ah) of Allah (swt) and are not forced upon Allah (swt). It does not mean that they are with Allah's Approving Pleasure (Ridaa). When it is said that so-and-so stole within Allah's Will and Desire, it means that he stole, but not by being forced upon Allah (swt). It does not mean that it was stolen with Allah's Approving Pleasure. Allah's Desire and Will are a Shariah legal reality. It means that nothing is accomplished in the Dominion of Allah (swt), by being forced upon Him, Glory be to Him. Instead, it is all within His Desire and Will. The linguistic meaning does not mean whoever willed or desired, is in the sense of his approving pleasure.

b. The servant is responsible for all his voluntary actions. If they are good, he will be rewarded for them. If they are evil, he will be punished for them. Allah (swt) said, **كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ** **“Every soul will be held for what it earned.”** [TMQ Surah Al-Muddaththir 73: 38] Allah (swt) said, **لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي أَهْلِ الْكِتَابِ ۗ مَنْ يَعْمَلْ سُوءًا يُجْر بِهِ وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا (123) وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ نَحْوِ مَا كُنَّا أَنْزَلْنَا عَلَيْكَ مِنَ الذِّكْرِ فَسَوْفَ نَجْتَمِعَنَّ الَّذِينَ آمَنُوا وَالَّذِينَ كَفَرُوا وَهُمْ فِي أَجْرِهِمْ لَا يَنْتَظِرُونَ (124)** **“Divine grace is neither by your wishes nor those of the People of the Book! Whoever commits evil will be rewarded accordingly, and they will find no protector or helper besides Allah. (123) But those who do good, whether male or female, and have Iman will enter Paradise. They will never be wronged, even as much as the speck on a date stone. (124)”** [TMQ Surah An-Nisa' 4: 123-124.

Thus, there are those people who disagreed over their Prophets (as), after they saw the verses evidencing the truth of their Prophecy. Some of them believed and some of them disbelieved. They are all responsible for their aforementioned choice of Iman or disbelief. According, there will be reward with Paradise for the people of Iman and recompense with Hell for the people of disbelief.

However, in everything they chose of Iman and disbelief, it was not against the Will of Allah (swt) or forced upon Him, Glory be to Him. If Allah (swt) had willed, He could have prevented them from this difference, preventing conformity. He could have made them one Ummah and created them upon

guidance.

However, Allah's Wisdom (Hikmah) determined otherwise. So He (swt) let them choose whether to believe or disbelieve. He compensated them with reward or punishment accordingly. After He (swt) sent them Messengers (as) and clarified to them the signs and established evidence against them. Allah (swt) does what He wants. Allah (swt) said, **“وَلَوْ شَاءَ اللَّهُ مَا أَفْتَتَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ”** **“Yet if Allah had willed, they would not have fought one another. But Allah does what He desires.”** [TMQ Surah Al-Baqarah 2: 253]

Allah (swt) said, **“تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ”** **“Those Messengers! We favored some of them to others”** [TMQ Surah Al-Baqarah 2:253]. This means We distinguished them from each other in a number of matters. So from among the Messengers there is the one to whom Allah (swt) spoke, such as Musa (as). Allah (swt) said, **“وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا”** **“And Allah spoke to Musa directly”** [TMQ Surah An-Nisaa 4:164]. Amongst them is the one to whom Allah (swt) inspired Revelation through Jibraeel (as), such as the Messenger of Allah, Muhammad (saw). Allah (swt) said, **“قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ م بِالْإِذْنِ”** **“Say, “Whoever is an enemy to Jibraeel, for indeed he has brought the Quran down to your heart by the permission of Allah (swt)”** [TMQ Surah Al-Baqarah 2:96].

Muhammad (saw) was sent to all people, and other messengers (as) to their people in particular, **“أُعْطِيَتْ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ قَبْلِي كَانَ كُلُّ نَبِيٍّ يُرْسَلُ إِلَى قَوْمِهِ خَاصَّةً وَوُعِدْتُ إِلَى كُلِّ أَحْمَرَ وَأَسْوَدَ ، وَجُعِلَتْ لِي الْأَرْضُ مَسْجِدًا وَطَهْرًا، وَأُعْطِيَتْ الشَّفَاعَةَ، وَنُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ ، وَأَحِلَّتْ لِي الْغَنَائِمُ وَلَمْ تَحَلَّ لِأَحَدٍ قَبْلِي”** **“I was given five things that no one had given before me: Every prophet was sent to his people specifically, whereas I was sent to all of the black and the white. The earth was made for me a place of worship and purification. I was granted intercession. I was supported with terror over month's journey. Spoils were made lawful for me. This was not permissible for anyone before me.”** [Bukhari and Muslim]

This verse, **“تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ”** **“Those Messengers! We favored some of them to others.”** [TMQ Surah Al-Baqarah 2:253] does not contradict the verse **“لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ”** **“We make no distinction between any of His Messengers”** [TMQ Surah Al-Baqarah 2:285] and it does not contradict either With the hadith, **“لَا تُفْضَلُوا بَيْنَ أَنْبِيَاءِ اللَّهِ”** **“Don't give superiority to any prophet amongst Allah's Prophets.”** [Bukhari and Muslim]

This is because the origin of favor in the language is an increase, as opposed to deficiency. Whoever increases another in one matter has been favored more than him in this matter, that is, he has been increased within it. Therefore, whoever has more sustenance than others will have been favored over him. Allah (swt) said, **وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ فِي الرِّزْقِ** “Allah favors some over other in Rizq” [TMQ Surah an-Nahl 16:71]. Favor does not mean more than an increase in a matter, and the latter may be favored in another matter.

The Prophets (as) do not differ in terms of Prophethood, and this is the meaning of what was stated in the verse, **لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ** “We make no distinction between one another of His Messengers” [TMQ Surah Al-Baqarah 2:285] and the hadith: **لا تفضلوا بين أنبياء الله** “Don't give superiority to any prophet amongst Allah's Prophets” (Bukhari and Muslim). However, whoever Allah (swt) increases among them in another matter will have favored him in that matter, as in the verse **تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ** “Those Messengers! We favored some of them to others” and as in the Almighty’s saying: **وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ** “And indeed, we have favored some Prophets (as) over others, and We gave Zabur to Dawood (as)” [TMQ Surah Al-Isra 17:55]. And as we mentioned in the previous hadith from Messenger of Allah (saw).

Allah (swt) said, **مَنْهُمْ مِّن كَلَّمَ اللَّهُ** “Among those are ones to whom Allah spoke” i.e. Musa (as).

Allah (swt) said, **وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ** “And raised some from them in status” Muhammad (saw) as mentioned by Ibn Abbas (ra).

Allah (swt) said, **وَأَتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ** “To Esa, son of Mary, We gave clear confirming evidences” i.e. reviving the dead, healing the blind and the lepers, and creating birds from clay, by Allah’s will.

Allah (swt) said, **وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ** “and supported him with the holy spirit,” which means that We strengthened him with Jibraeel (as).

Allah (swt) said, **لَوْ شَاءَ اللَّهُ مَا أَفْتَتَلَ الَّذِينَ مِن بَعْدِهِم مِّن بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتِ** “If Allah had willed, succeeding generations would not have fought after receiving the clear confirming evidences. But they differed. Some believed while others disbelieved,” which

means that their fighting was not by compulsion or coercion from Allah (swt), but rather by His (swt) will. Allah (swt) is capable of preventing them from fighting, but He (swt) allowed them to do as they chose, so they fought due to their disagreement about their Prophets (as). Some believed while others disbelieved, so it was mentioned **وَلَكِنْ اِخْتَلَفُوا** “**But they differed**”, an evidence that their disagreement is the reason for their fighting.

Allah (swt) said, **وَلَوْ شَاءَ اللَّهُ مَا افْتَتَلَ** “**If Allah had willed, they would not have fought**” is the confirmation of what was mentioned in the previous verse. Nothing happens in the dominion of Allah (swt) by compulsion upon Him (swt), but only by His will.

This confirmation is not mere repetition . According to the Arabic style of speech, when a fluent Arabic speaker starts mentioning a matter, then something occurs that prompts the mention of another matter, and if they thereafter intend to return to the first matter, they mention it again, or something similar, to reconnect the continuity of the discourse, that was interrupted.

This is as Allah (swt) says: **مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ اِيْمَانِهِ ۗ اِلَّا مَنْ اُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ** “**Whoever disbelieved in Allah after his belief, except him who is forced thereto and whose heart is at rest with Iman, but such as open their breasts to disbelief**” [TMQ Surah An-Nahl 16:106]. So, if the discourse begins with someone who disbelieves in Allah (swt) after having believed, and Allah (swt) mentions the state of compulsion afterwards, then He (swt) returns to mention of disbelief, and completes the verse in a manner similar to how it began, **وَلَكِنْ مَنْ سَرَحَ بِالْكَفْرِ صَدْرًا** “**but such as those who open their breasts to disbelief**” [TMQ Surah An-Nahl 16:106].

And similarly, in this verse, Allah (swt), mentioned the connection of compliance with His Will.. **وَلَوْ شَاءَ اللَّهُ مَا افْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ** “**If Allah had willed, succeeding generations would not have fought.**” Then He (swt) mentioned their disagreement regarding their Prophets (as). Then He (swt) returned in a manner similar to how He (swt) began, **وَلَوْ شَاءَ اللَّهُ مَا افْتَتَلُوا** “**Yet if Allah had willed, they would not have fought one another**” This is a style in Arabic that is extremely eloquent and expressive.

Allah (swt) said, **وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ** “**But Allah does what He desires.**” He (swt) is not incapable of anything. There is no one who can reject His judgment. Allah (swt) said, **وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ** “**When He decrees a matter, He only says to it : "Be!" - and it is**” [TMQ Surah Al-Baqarah 2:117].

2. After Allah, (swt), clarified in the previous verse the condition of the nations and their disagreement about their Prophets (as). He (swt) mentioned that among them are believers and disbelievers, Allah (swt) then elaborated in the subsequent verses on the characteristics of the believers and the disbelievers. As for the believers, they spend from their wealth in charity, investing in their hereafter, where nothing will benefit them except their righteous deeds. There, they engage in no trade that yields profits and no transactions to accumulate wealth. Instead they engage in acts of charity. They are not accompanied by friends who share in their burdens, or assist them in doing good deeds, unless they are among the righteous. No one intercedes for them except by Allah’s permission. They are among the successful ones.

As for those who disbelieve, they are the wrongdoers who have misplaced the matters and denied the Creator (swt). They followed the footsteps of Shaytan. The evils of their deeds overtook them, leading them to destruction.

Allah (swt) said, **يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ** “**O believers! Donate from what We have provided for you.**” Indeed, this is an address to the believers, urging them to spend from their wealth. It is a call to charity and generosity.

Allah (swt) said, **مَنْ قَبْلَ أَنْ يَأْتِي يَوْمَ لَا بَيْعَ فِيهِ وَلَا خُلَّةَ وَلَا شَفَاعَةَ** «**وَالْكَافِرُونَ**» **الظَّالِمُونَ** “**before the arrival of a Day when there will be no bargaining, friendship, or intercession. Those who disbelieve are the wrongdoers.**” It is a strong exhortation, serving as contextualization (قربينة) that the request is emphatic and decisive (جازم).

This means that the required spending in this noble verse is an obligatory act, specifically referring to Zakat, and the intended charity in the verse is not the voluntary charity, Sadaqah (صدقة).

Allah (swt) said, **لَا بَيْعَ فِيهِ وَلَا خُلَّةَ وَلَا شَفَاعَةَ** “**there will be no bargaining, friendship, or intercession**”, by placing (لا “no”) in the grammatical state of ar-

raf'a. It then acts as an indicator for an action, within in negation. In this case, it carries both general and specific negation, making it ambiguous (متشابهه mutashaabih). However, it can also be recited with (لا) in the grammatical state of al-fatah, acting as if it were (إن "indeed"). In this case it is for general negation and nothing else. In this case, it becomes unequivocal and unambiguous (محكم muhkam).

Both the forms of recitation are mutawattir (of confirmed narration). The meaning is the same in both cases. The unambiguous (المحكم) imposes upon the ambiguous (المتشابهه) one. Therefore, the meaning is a general negation of buying, friendship, and intercession on that Day.

The confirmation of the negation here emphasizes its generality (العموم), with specification (تخصيص) regarding friendship and intercession. The specification of any matter implies that the wording of the matter is general in origin. The specification of friends (close associates) is mentioned in the verse, **“الأخلاء يومئذ بعضهم لبعض عدو إلا المتقين”** [TMQ Surah Al-Zukhruf 43:67]. The specification of intercession is mentioned in His (swt) saying: **“يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَعَةُ إِلَّا مَنْ أذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا”** [TMQ Surah Ta'ha 20:109]. It is also mentioned in the hadith: **“(أعطيت الشفاعة) “I have been granted intercession”** (Bukhari and Muslim).

3. After that, Allah (swt) mentioned a magnificent verse in which He (swt) attributes sublime qualities to Himself. He (swt) alone is deserving of worship, unique in His divinity, with no deity but Him. He (swt) is the Ever Living, the Sustainer of all affairs of His creation, never overtaken by fatigue, drowsiness, or sleep. He (swt) is the Owner of the heavens and the earth and everything in them, and all that is between them. He (swt) possesses greatness and omnipotence. No one dares to intercede with Him without His permission. He (swt) is the All-Knowing, well-acquainted with all His creations, past and future. None can access His knowledge except by His will, glorified be He. He (swt) encompasses everything. The preservation of the heavens and the earth and all that is in them is not burdensome for Him. He (swt) is exalted in His dominion and authority, magnificent in His glory and majesty. He (swt) is glorified, as He (swt) described Himself, transcendent and exalted above any description that does not befit His

great and lofty greatness.

It is the greatest verse in the Quran. Imam Ahmad, in his Musnad, narrated through the route of Abu Dharr (ra) that he asked the Prophet (saw), **“O Messenger of Allah (saw), which verse revealed to you is the greatest?”** The Prophet (saw) replied, **“آية الكرسي لله لا إله إلا هو الحي القيوم”** **“Ayat al-Kursi, ‘Allah! There is no deity except Him, the Ever-Living, the Sustainer of existence.’”** This narration is also reported through the routes of Ubayy and Abu Umamah, and Darimi recorded a similar hadith in his Sunan.

And this does not contradict the fact that all the verses are the words of Allah. The Quran, as the speech of Allah (swt), is unified in its greatness. However, Allah (swt) has chosen to grant some verses greater reward than others for a wisdom known to Him (swt).

It has been authentically reported from the Messenger of Allah (saw) that he said to Abu Sa'id al-Ma'alla (ra), **“Should I not inform you of the greatest Surah in Quran before you leave the Masjid? Then Messenger of Allah (saw) said, the Surah of, رَبِّ الْعَالَمِينَ”** (Bukhari).

As we mentioned in the previous hadith about Ayat al-Kursi, it is the greatest verse in the Quran.

This implies the greatest reward. It does not contradict the fact that all the verses of the Quran are the Words of Allah (swt).

They are equal in being the Words of Allah (swt). However, they differ in terms of the reward, as Allah (swt) wills. There is no contradiction between these two states.

This noble verse came after what was mentioned in the last part of the previous verse, **“Those who disbelieve are the wrongdoers.”**

It serves as a rebuke to the disbelievers. It is a clarification of the enormity of their misguidance and persistence in their deviation. They placed the creations of Allah (swt) on the same level as their great Creator, **“There is no god except Him, the Ever-Living, All-Sustaining”**.

So how can they disbelieve and worship entities other than Allah (swt) among His creations, or associate partners with Him (swt)? How can they place matters in an inappropriate context, and become among the wrongdoers?

Allah (swt) alone is deserving of worship, unique in His divinity, and the disbelievers are indeed the wrongdoers.

Allah (swt) said, **اللَّهُ لَا إِلَهَ إِلَّا هُوَ** “Allah! There is no god except Him” that Allah (swt) alone is deserving of worship.

The word (**اللَّهُ**) is the muftada’a (مبتدأ) subject and (**لَا إِلَهَ**) is the second muftada’a (مبتدأ). Its khabar (خبر) predicate is omitted, with its determinaton being “worshipped” or “existent.” (**لَا** no) is لا of nafiyyah (نافية) negation for the type (jins) and so acts as إن. (**إِلَهَ**) is the noun (ism) for لا of negation for the type based on the fatah (الفتح) grammatical case. Its predicate is omitted, whilst its determination is “existent” or “worshipped.” The khabar predicate is in the ar-raf’a grammatical case (المرفوع). The Arabs designate the position of the لا of nafiyyah negation of a thing and its name is the “subject in the ar-raf’a” case (مبتدأ مرفوع). The predicate (خبر) is لا (**لَا**) of negation which is omitted. It is the predicate in the form of (لا) with its noun (ism), in this way. (**هُوَ**) “He” is in place of the ar-raf’a case, as a substitute (بدل) for the place (**لَا إِلَهَ**). (**هُوَ**) “He” is also the predicate of the first subject which is (**لَا إِلَهَ إِلَّا هُوَ**). And (**إِلَّا**) here is a device of exception (استثناء) rendered ineffective (having no effect).

Allah (swt) said, **الْحَيُّ الْقَيُّومُ** “the Ever-Living, All-Sustaining” are two attributes for (هو).

Allah (swt) said, **الْحَيُّ** “the Ever-Living” is the One with eternal life, meaning the one for whom there is no way to perish. Its root is حيو, with the elongated and broken 'و' before it and a merged 'ياء.' That's why (الحياة) is written with a 'و' in the Quranic script for this root. It is supported by (الحيوان) as this root appears in it.

Allah (swt) said, **الْقَيُّومُ** “All-Sustaining” is an exaggerated form of emphasis, denoting standing, with its root being 'قيوم' from 'فيعول', where the 'و' and 'ي' merged, after one of them was preceded by a sukoon, transforming 'ياء' into 'ياء.' It signifies the one who manages and sustains what He has created.

Allah (swt) said, **لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ** “Neither drowsiness nor sleep overtakes Him”. The state of feeling sleepy is a repose that precedes sleep. It is not sleep or drowsiness. The verse indicates the inclusivity of negation for both, as Allah (swt) is not overtaken by drowsiness, whether it leads to sleep or not. Likewise, He (swt) does not experience sleep.

The original form is 'سنة' and 'وسنة', then the 'واو' was omitted. Therefore, one says 'وسنان' for the one, who is dominated by drowsiness, based on the mentioned root.

The repetition of 'لا' is to indicate the comprehensiveness of negation for both, meaning the encompassing of both separately. This is in contrast to a phrase like 'لا تأخذه سنة ونوم' where it does not specify the negation of each separately. Instead, it may negate both together, i.e., 'not overtaken by both drowsiness and sleep simultaneously'. As for what is in the Quranic verse **لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ** “Neither drowsiness nor sleep overtakes Him”, so, the negation encompasses drowsiness alone, or sleep alone, or both. Thus, Allah (swt) is not overtaken by drowsiness leading to sleep, and if not leading to sleep, He (swt) is not overtaken by sleep.

Allah (swt) said, **لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ** “To Him belongs whatever is in the heavens and whatever is on the earth”, meaning that Allah (swt) is the owner of everything: the heavens, the earth, and all that is in them and whoever is in them. The 'لام' (lam) signifies ownership.

The repetition of “whatever” ما is to eliminate any ambiguity regarding whether Allah (swt) owns the heavens and what is in them and the earth, excluding anything that is in them, if it were only stated as 'له ما في السموات والأرض'. The repetition clarifies the intended meaning that Allah (swt) is the owner of the heavens, the earth, and all that is in the heavens and the earth.

As for our statement that the verse indicates that Allah (swt) is the owner of the heavens and the earth and all that is in them, including the reasoning and the non-reasoning, knowing that the tool used is '(ما)' which is for the non-reasoning, this is for two reasons:

First: The predominance of non-reasoning material components of the

universe over the rational beings, highlighting the relatively small size of the rational beings, compared to the rest of Allah's non-reasoning creations.

Second: With the indication of what came after it, **يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ** “He knows what is ahead of them and what is behind them” specific to the reasoning beings. This is because the plural pronoun '(هم)' is exclusive to the reasoning beings, indicating that **مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ** “whatever is in the heavens and whatever is on the earth” which includes the rational beings.

The verse indicates that everything is owned by Allah (swt), and what is owned by other than Him does not deserve to be worshipped. This serves as a rebuke to them for their worship of idols, planets, and other creations.

Allah (swt) said, **مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ** “Who could possibly intercede with Him without His permission”. The interrogative question is expressive of disapproval, meaning no one dares to intercede with Allah (swt) without His permission. This indicates the greatness and majesty of Allah (swt). As in the hadith about intercession: **آتِي تَحْتَ الْعَرْشِ فَأُخْرَلُهُ سَاجِداً فَيَدْعُنِي مَا شَاءَ اللَّهُ أَنْ يَدْعُنِي ثُمَّ يَقُولُ: ارْفَعْ رَأْسَكَ وَقُلْ تَسْمَعُ وَاشْفَعُ تَشْفَعُ. قَالَ: فَيُحَدِّثُ لِي حَدّاً فَأَدْخِلُهُمُ الْجَنَّةَ** “I will come under the Throne and prostrate, then it will be said: ‘Raise your head, O Muhammad(saw) , and speak, for you will be listened to; intercede, for your intercession will be accepted.’ He said: ‘So I will raise my head and praise my Lord with words that He will teach me, then I will intercede, and He will set a limit for me, so I will admit them to Paradise” (Bukhari).

The verse indicates that there is intercession, but it is by the permission of Allah (swt). The Messenger of Allah (saw) is given permission, and he intercedes as mentioned in the hadith.

Allah (swt) said, **يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ** “He knows what is ahead of them and what is behind them” The pronouns refer to everyone who has the faculty of reasoning from His (swt) saying: **لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ** “To Him belongs whatever is in the heavens and whatever is on the earth.” It means that Allah (swt) knows what was before them, i.e. **مَا بَيْنَ أَيْدِيهِمْ** “what is ahead of them” and what will be after them, i.e. **وَمَا خَلْفَهُمْ** “and what is behind them”.

Allah (swt) said, **وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ** “no one can grasp any

If this hadith were authentic, we would have accepted it. The meaning would be that the Kursi is a magnificent creation of Allah (swt), greater than the heavens and the earth, and what is contained within them. It is like a ring in a vast desert. However, we believe in this meaning for the Kursi and do not go beyond it.

However, Al-Bayhaqi mentioned the hadith with two chains: the first one including Yahya bin Saeed Al-Saadi Al-Basri. Al-Uqayli said he is not reliable in his narrations. Ibn Hibban mentioned that he reports inverted and broken chains. It is not permissible to use him as evidence when he is alone. Ibn Hibban also mentioned that he reported this hadith as marfoo from Ibn Juraij. Ibn Adi stated that this hadith is known through this chain but is criticized. It is rejected if it is reported by this route alone. Therefore, ulema have criticized the authenticity of this hadith. (See Lisan al-Mizan, Vol. 6, p. 316, No. 70/9144, Dar al-Fikr for Printing and Publishing).

The second chain includes Ibrahim bin Hisham. It is also not considered valid, as mentioned by Abu Zur'ah, Abu Hatim, and Adh-Dhahabi. (See Lisān al-Mīzān, Vol. 1, p. 124, No. 373, Dār al-Fikr for Printing and Publishing).

As for Ibn Hibban, he also mentioned Ibrahim bin Hisham in his narration, and it is not considered valid, as we mentioned above.

Regarding Saeed bin Mansur, the hadith mentioned in his Sunan is weak. He reported from Abu Muawiyah from Al-A'mash from Mujahid who said, ما السماوات والأرض في الكرسي إلا بمنزلة حلقة ملقاة في أرض فلاة "The heavens and the earth in the Throne are like a ring thrown in a vast land." This chain is considered weak. Abu Hatim al-Razi said, إن الأعمش قليل السماع من مجاهد وعمامة ما يروي عن مجاهد مدّس "Indeed, Al-A'mash has little reception from Mujahid, and most of what he narrates from Mujahid is Muddalas (concealed)." (See 'Ilal al-Hadith by Ibn Abi Hatim, Vol. 2, p. 210, No. 2119, and see Sunan Saeed bin Mansur, Vol. 3, p. 952, No. 425, with the annotations by Dr. Saad Al-Humaid.)

Therefore, the narrations mentioned in the interpretation of Ayat al-Kursi are not without criticism. Accordingly, we will resort to the linguistic analysis in explaining Ayat al-Kursi:

The term “Al-Kursi” is sometimes used in Arabic to refer to knowledge. This usage is based on the idea that those who sit on a chair (Kursi) are ‘ulema. It is metaphorically applied to signify the status of knowledge, as in the dictionary. From this perspective, the term “Al-Kursi” is used to denote the state of knowledge, metaphorically representing ‘ulema who are associated with learning, just as “Kursi” is associated with those who sit in chairs. Another example is the term “Kurasa” (notebook), as it encompasses knowledge.

So, the meaning would be **وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ** “His Seat encompasses the heavens and the earth.” It means His knowledge extends over the heavens and the earth. Especially since His statement before that is, **يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ** “He knows what is ahead of them and what is behind them, but no one can grasp any of His knowledge, except what He wills.” The discussion began about the knowledge of Allah (swt) and the incomprehensibility of His knowledge. It indicates that Allah (swt) knows everything about His creatures, while they do not encompass His knowledge. Thus, the knowledge of Allah (swt) extends over the heavens and the earth. It emphasizes the vastness of His knowledge and the impossibility of encompassing it. Therefore, the interpretation of “Al-Kursi” as knowledge has a correct and straightforward meaning.

This is what we favor in interpreting “Al-Kursi” as knowledge, and we say we favor it because the ambiguous (متشابه) often leans towards a specific interpretation. However, it does not decisively establish it, as it is ambiguous.

It has been reported that Ibn Abbas (ra) interpreted “Al-Kursi” as knowledge, meaning the knowledge of Allah, the Exalted.

Allah (swt) said, **وَلَا يَئُودُهُ حِفْظُهُمَا** “and the preservation of both does not tire Him” He is not fatigued by preserving the heavens and the earth and whatever is in them, nor does the preservation of them burden Him.

Allah (swt) said, **يَئُودُهُ** “tires Him” It means that it does not burden Him. It is said, “Make the load lighter for me,” meaning make it less heavy for me, and I bore the hardship from him.

Allah (swt) said, **وَهُوَ الْعَلِيُّ الْعَظِيمُ** “For He is the Most High, the Greatest” It

means in power and status.

Allah (swt) said, الْعَلِيُّ **“Most high”** The Subduer, the Dominator of all things. Arabs say, “So-and-so rose above so-and-so,” meaning he overcame and dominated him.

Allah (swt) said, الْعَظِيمُ **“The Greatest”** Possessor of greatness, and everything in addition to Him is insignificant. He is glorified, exalted in His sovereignty, and magnificent in His majesty and glory.

A final word we say: The one who reflects upon this magnificent Quran finds its miraculous nature grabbing the hearts. In this noble verse, there are five independent and consecutive statements, without the use of a coordinating conjunction: **اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۗ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ** **“Allah! There is no god except Him, the Ever-Living, All-Sustaining. Neither drowsiness nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who could possibly intercede with Him without His permission? He knows what is ahead of them and what is behind them”** The verse is strong and magnificent.

We read in another verse six "and" clauses... وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ وَيَسْمَاءُ ۗ وَأَقْلَبِي وَغِيضَ الْمَاءِ ۗ وَقُضِيَ الْأَمْرُ وَاسْتَوَتْ عَلَى الْجُودِيِّ ۖ وَقِيلَ بُعْدًا لِلْقَوْمِ الظَّالِمِينَ **“And it was said, “O earth, swallow your water, and O sky, withhold [your rain].” And the water subsided, and the matter was accomplished, and the ship came to rest on the [mountain of] Judi. And it was said, "Away with the wrongdoing people.”** [TMQ Surah Hud 11:44]. Similarly powerful and magnificent. This is something the Arabs cannot achieve. When they use coordinating conjunctions excessively in a sentence, it becomes weak. Its expressions become awkward. When they place independent and consecutive clauses, without connecting them with conjunctions, they become weak in terms of meaning.

However, this magnificent Quran is miraculous in its style, both linguistically and in meaning. It is a compelling argument against people, speaking the truth. **لَا يَأْتِيهِ الْبَطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ ۖ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ** **“Falsehood cannot approach it from before it or from behind it; [it is] a revelation from a [Lord who is] Wise and Praiseworthy”** [TMQ Surah Fussilat

4. The verses continue in the same context that started with the first verse, وَلَكِنْ اٰخْتَلَفُوْا فَمِنْهُمْ مَّنْ اٰمَنَ وَمِنْهُمْ مَّنْ كَفَرَ “But they differed. Some believed while others disbelieved”.

So in this verse, لَا اِكْرَاهَ فِي الدِّيْنِ ۗ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۗ “Let there be no compulsion in religion, for the truth stands out clearly from falsehood” is a declaration from Allah (swt) to people that whoever chooses disbelief among them has gone astray. Whoever chooses Iman has been guided and is on the right path. Allah (swt) is All-Hearing of what they declare, All-Knowing of what they conceal وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ “And Allah is All-Hearing, All-Knowing”.

Allah (swt) said, لَا اِكْرَاهَ فِي الدِّيْنِ ۗ “Let there be no compulsion in religion.” The use of "لا النافية" (particle of negation) is in the context of negation, implying generality. It means meaning that no one is forced in matters of religion and Aqeedah. The reason for its revelation confirms this. Ibn Jarir, Abu Dawood, and Al-Bayhaqi reported from Ibn Abbas (ra) that he said, “There were women (المقاتلات) who used to make vows that if they had a child and he survived, they would raise him as a Jew. When the Banu Nadir were expelled, among them were sons of the Ansar. They said, “We will not abandon our sons.” So, Allah (swt) revealed: لَا اِكْرَاهَ فِي الدِّيْنِ ۗ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۗ “Let there be no compulsion in religion, for the truth stands out clearly from falsehood.” In another narration, it is said, “We only did so while we saw that their religion was better than ours. However, when Allah (swt) brought Islam to them, they rejected it. So Allah (swt) revealed, لَا اِكْرَاهَ فِي الدِّيْنِ ۗ “Let there be no compulsion in religion,” whoever wishes, let him join them, and whoever wishes, let him embrace Islam. Abu Dawood commented, “The المقاتلات are those women who do not leave a legacy for their offspring”.

However, this general statement is specified in two cases:

The First Case: Subjugation to the rulings of Islamic law without embracing the beliefs is disapproved by the people of the covenant. Their submission to the Shariah rulings is obligatory, whether they willingly accept it or not, as mentioned in the noble verse, حَتّٰى يُعْطُوْا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُوْنَ “until they give the jizyah willingly while they are humbled” [TMQ Surah Al-Tawba 9:29]. It

means they are submissive to the rulings of Shariah. It is permissible for them to maintain their own beliefs, such as practicing their prayers in churches and consuming the foods and drinks permitted by their religion, as acknowledged by the Messenger (saw). They are not compelled to abandon these practices and embrace Islam. However, it is disapproved for them to seek judgment from sources other than Islamic law in their public affairs. Instead, they are forced to adhere to Sharia.

The Second Case: For the polytheist mushriken among the Arabs, either they embrace Islam or are fought against, including the possibility of being killed. Allah (swt) said, **“سَتُدْعَوْنَ إِلَى قَوْمٍ أُولَىٰ بَأْسٍ شَدِيدٍ تُقَاتِلُونَهُمْ أَوْ يُسَلِّمُونَ،”** **“You will be called to [face] a people of great military might; you may fight them, or they will submit”** [TMQ Surah Al-Fath 48:16]. It was revealed concerning the polytheists among the Arabs.

Thus, the verse is general in cases other than the mentioned two, meaning that polytheists among the Arabs are only accepted to embrace Islam or face death.

As for other disbelievers, they are allowed to embrace Islam or pay the jizyah. If they do neither, they are fought against. If they accept the jizyah, they are not forced to embrace Islam. However, they are forced to submit to the Islamic laws in public life. So, the verse is general but with specific conditions mentioned. Allah (swt) said, **“قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ،”** **“for the truth stands out clearly from falsehood”** meaning that Imaan has been distinguished from Kufr, and correctness from error. **“الرُّشْدُ”** “truth” with the "ر" (ra) having a damma and the "ش" (sheen) having a sukoon. "رشد" (rushd) is a verbal noun indicating guidance. It is derived upon the root "نصر" (nasara), which is the opposite of misguidance (ظَعَى) which signifies following the path of destruction.

Allah (swt) said, **“فَمَنْ يَكْفُرْ بِالطَّاغُوتِ،”** **“So whoever renounces false gods”** "الطاغوت" refers to everything that is worshipped besides Allah (swt), every source of tyranny, and every misguided leader. It is derived from the root "ظَعَى" (tagha), meaning to exceed the limits or transgress. **“كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّاظٍ،”** **“No! [But] indeed, man transgresses”** [TMQ Surah Al-Alaq 96:6], when one exceeds the limit by an increase beyond it, and its root is "طغيت". Then the "ل" letter came forward and the "ع" letter was delayed just as it is said, جذب (pulling) and جذب

(dragging). It is also said صاعقة (lightning) and صاعقة (thunder). So it became "طبيغوت." The vowel letter moved, and what was before became with a Fateh vowel sound, turning it on the form of weighting of "فلعوت".

Allah (swt) said, **فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ** “has certainly grasped the firmest, unfailing hand-hold”

Allah (swt) said, **اسْتَمْسَكَ** “grasped” which means exaggerating in adherence.

Allah (swt) said, **بِالْعُرْوَةِ الْوُثْقَىٰ** “the firmest, unfailing hand-hold” “The firm hold” refers to what one clings to and relies upon.

And **الْوُثْقَىٰ** “unfailing”, actually is derived from “al-wathaqaq” (الوثاقعة) and it is used for a male in the sense of being reliable, while for a female, the term is “al-wathqiyah” (الوثقى). It can also be used to denote someone distinguished or excellent, similar to saying “So-and-so is the best” (الافضل) for the masculine form, and “So-and-so is the best” (الفضلى) for the feminine form.

It is a simile for those who disbelieve in the Taghut and believe in Allah (swt), likening them to someone holding onto a secure and trustworthy rope.

The precedence of disbelief in the Taghut over Iman in Allah (swt) indicates that resisting the Taghut requires more effort, than embracing Iman in Allah (swt). Iman is in harmony with human nature and convincing to reason, while Kufr is an aberration from human nature. Whoever abandons the worship of tyrants and returns to their sound nature finds the path to Iman easy. On the other hand, those who try to maintain a grip on some aspects of tyranny, while adopting elements of Iman, find themselves confused, misguided, and ultimately destroyed.

In this verse, there is a clear demonstration of the firm stance of those who reject the Taghut and believe in Allah (swt). They are depicted as holding onto the strong and secure rope of Allah (swt), much like someone clinging to a firm and unbreakable handle. This imagery illustrates the unwavering commitment of those who disbelieve in the Taghut and entrust themselves to Allah's firm guidance.

Allah (swt) said, لَا انفِصَامَ لَهَا “with no break in it” meaning that there is no breakage or cracking before it is cut. The negation here is not for the cutting but for what happens before it, such as cracking. This is an emphatic negation for the cutting.

In the Arabic language "قصم", is used for breaking with a clear separation. If something cracks and then is cut and separated, it is called "انقصم". If it cracks but doesn't cut or separate, it is called "انفصم". Negation of separation is a denial of cracking and separation. It is an emphatic denial of separation.

The meaning is that the Iman of those who disbelieve in the Taghut and believe in Allah (swt) is strong, like someone holding onto a secure, firm rope, becoming a part of it that does not separate from it and does not break away from it.

Allah (swt) concludes the verse by stating that He (swt) is Hearing of what they declare, knowing of what they conceal, and nothing is hidden from Him. He (swt) knows the sincerity of the believers, the hypocrisy of the hypocrites, and the disbelief of the disbelievers وَاللَّهُ سَمِيعٌ عَلِيمٌ “And Allah is All-Hearing, All-Knowing”.

5. The verses continue to explain the state of the believers, stating that Allah (swt) is their Protector, leading them from darkness to light, from error to guidance, and from falsehood to truth. He (swt) admits them to Paradise where they will abide forever.

Similarly, the verses describe the state of the disbelievers who worship the Taghut. Their Taghut leaders lead them to perdition, taking them from light to darkness, from guidance to misguidance. They end up in the fire of Hell, where they will remain eternally.

Allah (swt) said, اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا “Allah is the Guardian of the believers” meaning, He (swt) supports them, aids them, and defends them, as stated by Allah (swt): إِنَّ اللَّهَ يُدَافِعُ عَنِ الَّذِينَ ءَامَنُوا: “Indeed, Allah defends those who have believed” [TMQ Surah Al-Hajj 22:38]. Indeed, He (swt) is their refuge from every evil.

Allah (swt) said, يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ “He brings them out of

darkness and into light” He (swt) guides them to the path of righteousness, grants them success in goodness and virtue, and keeps them firm in faith so that they do not fall into disbelief and misguidance.

Allah (swt) said, **وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ** **“As for the disbelievers, their guardians are false gods”** Meaning that those whom the disbelievers turn to for support are the tyrants, the devils among humans and jinn. However, these beings only increase them in error and misguidance. **الطَّاغُوتُ** **“Taghoot”** This term in the language allows both singular and plural usage. It may indicate the singular and be used in the plural form like (طاغوت), or it may indicate plural, but does not have a plural form, as in this noble verse, where "طاغوت" refers to plural by indication of the plural form, **يُخْرِجُونَهُمْ** **“they take them out”**.

Allah (swt) said, **يُخْرِجُونَهُمْ مِّنَ النُّورِ إِلَى الظُّلُمَاتِ** **“who take them out of light and into darkness”** They turn them away from the pure natural inclination towards Kufr. Indeed, people are born with a natural inclination (الفطرة). If he or she is left alone without influencing them, they would have been Muslims, submitting to Allah (swt). The Messenger of Allah (saw) said, **يولد الإنسان على الفطرة، وأبواه يهودانه أو ينصرانه أو يمجسانه** **“A man is born on natural inclination (fitrah) but his parents make him Jew or Christian or Pegan”** (Bukhari and Muslim). This natural inclination is the light from which the tyrants averted their followers. They misguided them away from the pure natural inclination. They brought on them sources of temptations and destruction, adorned evil for them. They obeyed them, thus leading them into eternal Hellfire, a terrible destination.

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﴿لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ﴾ **“Let not your wealth or your children divert you from the remembrance of Allah.”[63:9]**

Musab Umair, Pakistan

The Ummah is witnessing a turning point in its history. It is on the verge of a great change, the return of the Khilafah state. Today, this Ummah is in need of Muslim sons and daughters who are ready for supreme levels of sacrifice, to earn the Victory of Allah (swt). For just as the Ummah senses her own return to Islam, so do her enemies and they are increasing the oppression of the Muslims all over the world.

Regarding the Muslims within the Western lands, the colonialists have created an atmosphere of hatred of Islam within their own society, to prevent their own people from being influenced by the Muslims living amongst them.

As for the Muslims within the Muslim Lands, within which the Khilafah will arise soon inshaaAllah, the colonialists have mobilized their agents to persecute those Muslims who are actively working for Islam. In addition, the agents mobilize to spread fear amongst those who are considering to share in the great reward of the establishment of the Khilafah.

Such worsening oppression is both a sign of impending victory and a reminder for the Muslims. It is a sign of victory, for it was seen in the era of RasulAllah (saw) that the Quraysh increased their brutality when they sensed the establishment of Islam as a state in Madinah was nearing. It is a reminder for the believers, a wake up call. For such oppression is a great test, a fierce fire which forges the steel of Emaan. Such a situation demands that each of us, whether we are in the front row of the Dawah, or in the rows behind it, strengthen ourselves in order to be honored by the Help and Victory of Allah (swt). This great demand is upon the Dawah Carrier who stands publicly in front of the people, risking arrest or abduction. It is upon those who support the Dawah in whatever capacity they can, whilst facing threats. It is upon the people of influence who raise their voice in the important circles in the country, facing the threat of being ostracized

﴿جَنَّتٌ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ﴾ “Gardens of perpetual bliss: they shall enter there, as well as the righteous among their fathers, their spouses, and their offspring.” [Surah ar-Ra`d: 23].

The Dawah Carrier’s resolve is further strengthened when he is struck by the truth of the saying of Allah (swt), ﴿وَاعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ﴾ ﴿عَظِيمٌ﴾ “And know that your possessions and your children are but a trial and that surely, with Allah is a mighty reward.” [Surah Anfaal 8:28] The Dawah Carrier is mindful that Allah’s granting of favors is part of the trial. The trial is so that He knows which of us will be grateful and obedient to Him, or become busy with and dedicated to them instead of Him. Indeed, how many have lost their wealth and children, whilst deep in disobedience of Allah (swt). So, why would the one who bore great losses seeking the pleasure of Allah (swt), regret and despair?

The Dawah Carrier is ever mindful that loving Allah (swt) and His Messenger (saw) is to obey them and to accept what Allah (swt) has commanded and the Messenger of Allah (saw) has brought. He is fully aware that this noble loving comes before loving children, wealth and oneself. RasulAllah (saw) said, «وَالَّذِي نَفْسِي بِيَدِهِ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ نَفْسِهِ وَأَهْلِهِ وَمَالِهِ وَالنَّاسِ أَجْمَعِينَ» “By He in Whose Hand is my soul! None of you will have faith unless I become dearer to him than himself, his family, his wealth and all people.” [Bukhari]

The Dawah Carrier is wary upon reading the warning from Allah (swt) when He said, ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَرْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ﴾ “Verily, among your wives and your children there are enemies for you” [Surah Taghabun 64:14] Mujahid (rh) declared that, "They might direct the man to sever his relation or disobey his Lord. The man, who loves his wives and children, might obey them in this case." Ibn Abi Hatim recorded that Ibn `Abbas (ra) said to a man who asked him about this ayah, "There were men who embraced Islam in Makkah and wanted to migrate to Allah's Messenger. However, their wives and children refused to allow them. Later when they joined Allah's Messenger, they found that those who were with him (the Companions) have gained knowledge in the religion, so they were about to punish their wives and children. Allah the Exalted sent down this Ayah, ﴿وَإِنْ تَعَفُّوا وَتَضَفَّحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾ “But if you pardon (them) and overlook, and forgive, then verily, Allah is Oft-Forgiving, Most Merciful.”

Indeed, the Dawah Carrier is deeply fearful of Allah’s Wrath should he put his worldly possessions before Islam, at a time of weakness, even if it were for a short while. Allah (swt) said, ﴿فَلْإِنْ كَانَ ءَابَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ ۙ أُكْتَرَتْ بِهَا قُلُوبُكُمْ وَبُيُوتٌ كُتِبَتْ عَلَيْكُمْ فَأَقْرُبُوا فِي سَبِيلِ اللَّهِ وَجَاهِدُوا فِي سَبِيلِ اللَّهِ وَمَا يُؤْتِي اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾ “Say: If your fathers, your sons, your brothers, your spouses, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allah and His Messenger, and striving hard and fighting in His cause, then wait until Allah brings about His decision (torment). And Allah guides not the people who are rebellious.” [Surah At-Tawba 9:24]

Hence, the Dawah Carrier is affirmed with conviction that the duty of our time is not to fear the oppressor, nor fear the loss that he might impose. Indeed, the duty of our time is to fear the affliction upon us, incurred for not seizing the oppressor. Allah (swt) said, ﴿وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾ “And fear the Fitnah (affliction and trial) which affects not in particular (only) those of you who do wrong, and know that Allah is severe in punishment.” This matter moves all the Muslims to play their part, small or great, including the men of Nussrah whose might and strength is enough to stop the oppressors in their tracks. Imam Ahmad recorded that Jareer (ra) said that the Messenger of Allah said, « مَا مِنْ قَوْمٍ يُعْمَلُ فِيهِمْ بِالْمَعَاصِي هُمْ أَعَزُّ وَأَكْثَرُ مِمَّنْ يَعْمَلُونَ ثُمَّ لَمْ « يُعَيِّرُوهُ إِلَّا عَمَّهُمُ اللَّهُ بِعِقَابٍ » “There is no people among whom sins are openly committed, while they are mightier and more numerous than those who commit these sins, and they do nothing to stop them, except that Allah encompasses them all with punishment.” Thus, the march of Islam will continue and will reach its destination soon inshaaAllah, despite the oppression of the tyrants. A glorious march led by men and women who fear no loss but the loss of the pleasure of Allah (swt).

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The International Order is Rigged against Islam and Muslims. Pakistan's Development Path Lies in the Return to Islam and Re-establishing the Khilafah State

Engineer Moez, Pakistan

Pakistan's strategic and policy circles are grappling with the collapse of the economy and its ramifications for the state and society. There is a near unanimous consensus that Pakistan needs to try something new and different. However, there is a dearth of new ideas but the crisis atmosphere and the panic around it has created space for Pakistan's Westernized elite to push their agenda. Convinced that Pakistan needs to borrow from the Western development experience and ready to embrace the development path as prescribed by Western policy makers and academics, this Westernized elite believes that Pakistan hasn't gone down far enough on the reform path demanded by international institutions whether it be the liberalization of the economy, a reimagining of Pakistan's social construct and a redefining of Pakistan's international role and its international relations.

An interesting aspect of this new path and reform agenda debate is about winners and losers. In the rivalry between India and Pakistan, India has won and Pakistan has lost, this loss must thus, motivate Pakistan to reimagine and rethink its policies and development path. The clarion call of this elite faction is for Pakistan to submit to the new realities, abandon its ideological stance on Kashmir, revisit its relationship with Afghanistan, shun its ambition to compete with India and embark upon a cooperative relationship with her instead structured around trade and economic interconnectivity and strengthen Pakistan's alliance with the US. For them, Pakistan must reimagine itself as a society, redefine itself and make itself "relevant" to the international community especially the powerful Western nations, thus carving out acceptance and space for herself at the international level which will then allow economic dividends to flow towards Pakistan. This requires giving up on anti-Americanism and our Islamic identity and adopting legal modernity and social progressivism thereby altering the social and value structure of the society. In short what is holding Pakistan back, in their view, is an ideological and cultural identity which is

incompatible with the international order and the modern world shaped by Western powers.

The idea of radically reimagining a society and state and their identity is often thrown in debates easily and casually but quite often its proponents really don't understand how societies and states operate and how national identities work. But that's only one aspect of it. The process of reimagining a society and a state is never divorced from the ideological inclinations and convictions of the one doing the reimagining. Consider the argument that Pakistan has lost to India and this should motivate and mobilize the society in to action to do something different. At one level this betrays a bias and a conviction that Pakistan and India are locked in a perpetual rivalry and this means that the amount of foreign exchange reserves, number of billionaires and big companies, the number and strength of militaries and the relevant geopolitical clout of both countries is a measuring stick for their progress. Pakistan's progress is thus measured against India's and not against, let's say with that of Japan or Germany or Poland. The call for shunning our historical animosity towards India is thus ironically presented by embracing the historical rivalry with India and channeling it towards different economic ends. History is not easily wished away

At another level this goes to the heart of problem of misunderstanding how societies and nations are built and organized. National identities are defined by organic political experiences deeply rooted in cultural beliefs and foundational ideas which bind people together. The idea of Pakistan was built around the notion that Muslims of the subcontinent will lose their cultural and civilizational identity in a united subcontinent, that a secular confederation with constitutional protections for Muslims with defense, foreign affairs and communications being jointly managed by Muslims and Hindus from the center, isn't compatible with the political ambitions of Muslims who seek to build a society based on rulings extracted from the Quran and Sunnah. The political impulse and energy behind the creation of Pakistan, was thus not driven by economic considerations, but had a more fundamental motivation, who we are as a people and a society. Central to the idea of the demand for the division of the subcontinent in to Muslim majority and Hindu majority states was the religious identity and beliefs of the Indian populace. Muslims are the believers in Tauheed (monotheists), the Hindus are Mushrikeen (polytheists), Muslims can therefore never really submit to the authority of Hindus. It is this very same idea which has inspired and

motivated the Muslims of Kashmir who have defied and struggled against the Hindu rule for more than seven decades. That occupied Kashmir is one of the most militarized regions in the World isn't a testimony to the success of the Indian state, it is proof that societies and states are not reimaged and restructured based on new realities, despair and a sense of defeat. Rather societies and states are built and restructured based on the ideological convictions and civilizational ambitions of the people who imagine a world they want to make and then strive to make it no matter what the cost.

India's rise is not of its own making. For more than four decades India was on the sidelines of the international system keeping its distance from the great power competition shaping the international arena. By claiming neutrality under the non-aligned movement, India excluded itself from the international order setup up by America and its system of geopolitical incentives and disincentives. India's rise correlates with American concerns about China's massive economic growth which rang alarm bells in American foreign policy and defense establishments. The opening to China, envisaged by Henry Kissinger, to divide the communist camp and contain the Soviet Union, was coming back to bite American policy makers. America facilitated Chinese integration in to the international order to preempt a communist alliance between China and the Soviet Union, by offering one to China, turning China in to a factory for the Western world, and using China as a huge market for the global ambitions of American multinational companies. Now that China is an economic powerhouse and is using its economic strength to build up its defense capabilities and assert itself as a pacific power in the East and South China Seas, America fears China's geopolitical rise and is working to build India and Japan as counterweights to China. It is thus no surprise that both India and Japan are part of the four nation Quad alliance built by America which also includes Australia. America started integrating India in to the international system under Manmohan Singh as an incentive to convince India to accept American geopolitical agenda just like Pakistan was showered with American aid and loans in the Ayub era to woo Pakistan to the American camp. Under Modi, India has signaled its willingness to do America's bidding and be a tool in the American chessboard against China. Just as China was used as a tool to achieve American geopolitical agenda against the Soviet Union, India has now replaced China as a geopolitical tool against China itself for the fulfilment of American geopolitical goals. This is the reality of the rise of India. It is neither due to the resilience of India's political system, nor

due to the ingenuity of its political and ruling elite, or the strength of its educational institutions. India's rise is a geopolitical rent, an incentive and reward, for her willingness to execute American policy for the Indo-Pacific region.

And India's rise was directly enabled by Pakistan's military establishment. The strategic blunder of siding with America in its war on terror, restructuring and reorganizing Pakistan's military and security doctrine and capabilities and focusing them away from India towards developing counter terrorism capabilities, the initiation of peace talks and the adoption of the normalization agenda with India, the abandonment of Kashmir, the crackdown on India centric jihadi infrastructure and the ceasefire on the Line of Control created the space for India to move away from its strategic focus on Pakistan to the broader US agenda for the region. If anything India's "victory" today is an indictment of the disastrous decisions taken by Pakistan's rulers to follow the US dictation for South Asia and the Af-Pak region. India won because we helped it on its way to the "victory" stand. Instead of celebrating that victory by submitting to ground realities perhaps a wiser course would be to stop helping India and actually start competing with her in the real world.

The core of Pakistan's economic, political and military woes lies in the flawed development and progress model adopted by Pakistan's ruling elite. Since its inception Pakistan's ruling elites have seen Pakistan's development linked with Pakistan's integration with the international order built by America after the second world war. Whether it was Pakistan's rivalry with India, the structuring of its economy, the development of its military capabilities or achievement of its regional ambitions, Pakistan's rulers never imagined they can take Pakistan forward in any of these domains without help from America or the European powers. Pakistan's irrigation system and dams and the whole agriculture policy was designed by Americans in exchange for Pakistan providing surveillance bases to America against the Soviet Union. Pakistan helped America fight the Afghan war against Soviet Union in exchange for economic support and financial resources which helped Pakistan build its military capabilities against India. When India professed neutrality and was part of the non-aligned movement and had refused integration in to America's international order, America looked the other way, as Pakistan built its nuclear weapons program in response to India's nuclear program. America saw Pakistan's nuclear weapons program as a stick to beat India in to submission and chose not to oppose it. When America launched its

war on Islam after the 9/11 attacks, Pakistan accepted American guarantees of Indian non-aggression and restructured and reoriented its military doctrine towards counter terrorism making changes in Pakistan military's green book and removing India as the number one threat for Pakistan. Pakistan accepted American pressure on Kashmir and refused to militarily challenge India when Modi annexed occupied Kashmir in August 2019. FATF pressure was accepted to dismantle India centric jihadi infrastructure. Pakistan's power policy was designed by the World Bank which has resulted in a huge circular debt in the power sector and Pakistan has embarked upon repeated IMF reform programs to restructure Pakistan's economy according to Western dictates only to end up in another crisis requiring further support from America and its multilateral institutions. Even today the consensus amongst Pakistan's ruling elite and Westernized intelligentsia is that Pakistan has no option but to accept the IMF reform program to continue its development path. Even when Pakistan embarked upon a development path which was supposedly independent of America, it went to China to attract investments in its power and transport infrastructure, investments which have proved extractive and burdensome further burdening Pakistan's weak economy bringing Pakistan to the brink of bankruptcy.

The failure of Pakistan's ruling elite to imagine an independent path for Pakistan's progress and development partly lies in Pakistan's colonial past. Pakistan inherited the colonial ruling state and institutions developed by the British during the era of the British Raj. The British nurtured a political and intellectual atmosphere where development and progress of the subcontinent was linked to borrowing from the political and intellectual experience of the West. America built on this colonial legacy and has trapped Pakistan in to submission to its international order.

There is nothing international about the world order and the international financial, economic, political and military infrastructure which governs the world today in terms of the power distribution within this system. This system is controlled by America alone to the exclusion of all other powers. America setup the International Monetary Institution at Bretton woods to impose the American Dollar on international trade. Pakistan's balance of payment crisis is the direct result of Pakistan's participation in this system. Pakistan and all of the Muslim world willingly chose to conduct international

trade in dollars. IMF was setup to act as a lender of last resort for countries which have a shortage of dollars. Interestingly Pakistan and America both are at the brink of default. While Pakistan is being forced to accept the harsh conditions of the IMF program in exchange for dollars which has already brought the economy to a standstill and has piled up immense misery and economic pain on its people, America awaits an act of Congress to raise its debt ceiling which will effectively end America's default because America enjoys the unique position of issuing dollars through its central bank, the Federal Reserve. While Pakistan and the Muslim world have to earn dollars to be able to participate in international trade, America prints them or issues them at will through the complex financial system established by it. The World Bank was established to control the development path of countries where project financing is made available to recipient countries through aid and loans for projects aligned with Western interests and the interests of Western multinational companies. The infamous Reko diq copper and gold mine case where the international arbitration tribunal under the World Bank, strong armed Pakistan with a penalty of \$11 billion dollars, to award the mining contract to Barrick Gold is just one example of the hegemonic and colonial designs of these international institutions. Through the threat of removal from the Swift messaging system, denial of access to global capital markets, international shipping lanes and services etc America imposes sanctions on countries not following American policy thus strong arming them in to submitting to American agenda.

The international order is thus totally subservient to American control. America chooses the winners and losers in this system. America allowed Japan and Germany to benefit from this system on the condition that they both demilitarize and accept American protection and American troops in their countries after their defeat in world war II. Now through the threat of war in the Taiwan strait and the Ukraine-Russian war in Central Europe, America has forced both Japan and Germany to increase their defense budgets and adopt a more hostile posture towards China and Russia in service of American geopolitical goals. China was once at the favored end of this international system and now is at its receiving end. India was once an outcast in this system and now enjoys this system's blessings. Pakistan's ruling elites are willing to be a client state orbiting in the American sphere of influence in return for the same amount of access and privileges in this international system as granted to India. In fact they have repeatedly made the case to America for such a treatment, offering their power

and resources in the service of American geopolitical interests. This betrays a shocking naivety in Pakistan's strategic circles. Notwithstanding the idea, that a client state never really steps out of line from the agenda of the state to which it is beholden, the Western education and indoctrination of Pakistan's ruling elites have blinded them to the fact that America will never allow a Muslim state to gain strength and power in this system because of the deep ideological animosity it holds against Islam and the fear it has of the civilizational power of the Islamic ideology. Up until a hundred years ago and before the first world war, Muslim lands were governed by the Khilafah State which was a mighty and powerful actor in the international arena till the middle of the eighteenth century. Moreover, the Western colonization project which began in the 15th century, was able to conquer and dominate much of the World including Africa and the American continent, however it was the Muslim lands and the Islamic civilization which stood as the fiercest obstacle to Western colonialism despite finally coming under European and then American colonialism. The first pan European or pan Western experience, where the idea of a united Western civilization came together as a political project was the Christian crusades against the Khilafah State. Thus the formative and defining unity of the Western civilization as it had first started to form and view itself as a collective whole, was against Muslims and the Khilafah State. That emotional animosity, deeply rooted in the Christian political tradition continued to be part of the Western civilization even after the adoption of the secular ideology in the 17th and 18th centuries by various Western nations. The West till today views the Muslim World from the prism of the civilizational clash between Islam and the West. Its insistence on protecting blasphemy against Islamic sanctities in the name of freedom of expression and the recent Western push to force the Muslim World to accept the despicable act of homosexuality as a universal right is evidence of this civilizational clash, if any was needed.

The only way forward for Pakistan and the Muslim world is to come out of this international order controlled by America and chart its own and independent path for progress and development based on the Islamic ideology and Islamic civilization. The refusal of the Muslim world to submit to American hegemony in Iraq and Afghanistan has deep historical roots. The Muslim Ummah ruled the World under the Khilafah State. It controlled the international arena when Islam was implemented in Muslim lands and when it carried the message of Islam through Jihad to rest of the World. For centuries the Muslim Ummah

refused to submit before reality. It took on the mighty Roman and Persian empires simultaneously, destroyed the Roman empire with the conquest of Constantinople, liberated Palestine from Christian control after losing it to the Christian world for 90 years, fought off European colonialism and is engaged in a fierce struggle to get rid of American hegemony. Pakistan's future lies in returning Islam to authority and power. A unified Muslim Ummah, Pakistan, Afghanistan, Central Asia, Middle East and the Muslim States of the Far East and Africa under the authority of a single Khaleefah will be resource rich and will possess a powerful state through which it will reclaim its global status as the best nation raised for mankind.

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَىٰ الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

“He is the One Who has sent His Messenger with true guidance and the Deen of truth, making it prevail over all others, even to the dismay of the polytheists.” [TMQ Surah At-Tawba 9:33]

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Nussrah: Meticulously Planned and Brave Execution

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Nussrah is a divine command and binding upon the people of power among the Muslims, and they are sinful for not doing so, indeed it is a great sin. The People of Power have two duties: The first duty is to take away power, or seize by force if necessary, from those rulers who rule over people by other than all that Allah ﷻ has revealed. And the second obligation upon the People of Power is to hand over this power and authority to those who may be working to establish such an authority that rules by all that Allah has revealed.

What must be borne in mind in this context is that the process of taking over power and handing it over requires detailed and meticulous planning and unprecedented braveness in its execution, as well as adopting innovative means. At the same time, it also requires well coordinated cooperation between those People of Power who want to provide *Nussrah* and the **Hizb** that works within the Ummah. It is necessary that the **Hizb** working in the Ummah has prepared for all the required groundwork needed to establish the Islamic State. For instance, like having proper Islamic personalities, presence of public opinion for the Islamic state, statesmen who are aware of the international situation and have political acumen, and are well versed in Islamic thoughts and concepts.

Here we should recall the story of migration of Prophet ﷺ from Makkah to Madinah for the establishment of Islamic state, which demonstrates how he executed a thoroughly thought out plan to make Hijrah.

He ﷺ adopted a plan and utilised resources and means very intelligently. He considered every matter in detail and did not leave any breach, either in planning or in implementation. Then the Prophet ﷺ relied on Allah ﷻ, completely believed in Him and did not harbor a speck of doubt that Allah alone is to be worshipped and obeyed, He is the One who helps and accomplishes and He has promised the Prophet ﷺ with *Nussrah*.

The books of Seerah remind us that Jibreel عليه سلام descended on the Prophet ﷺ and brought the Wahi from Allah ﷻ and informed him of the

conspiracy of the Quraysh to kill him and asked him to leave Makkah and said to him,

« لا تبت هذه الليلة على فراشك الذي كنت تبيت عليه »

“Do not sleep on your bed on which you sleep daily.”

The Prophet ﷺ went to the house of Abu Bakr (ra) and was armed and this was a time when no one visited another at this hot hour of rest. The Prophet ﷺ informed him of the order to migrate and the modalities of the Hijrah process were agreed between them. He returned to his house and awaited the night.

On the other hand were the criminal leaders of the Quraysh who had decided during the day to execute their plan of assassinating the Prophet ﷺ and distribute his blood among the tribes. They chose eleven of their leaders and during the early part of the night they gathered at the door waiting for the Prophet ﷺ to go to sleep, so that they could strike at him.

The Prophet began to execute his plan. He ordered Syeddina ‘Ali (ra) to sleep on his bed and cover himself with the green Hadhrami sheet which the Prophet ﷺ used. He also told ‘Ali (ra) that nothing untoward would befall him. The Prophet emerged from his house while reciting,

(وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَعْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ)

“And We have put a barrier before them, and a barrier behind them, and We have covered them up, so that they cannot see.” [Surah Yaseen 36:09]

The Prophet ﷺ threw a handful of sand over the heads of those surrounding his house and yet they could not see him. He first went to the house of Abu Bakr (ra) and according to his plan left the house of Abu Bakr (ra) through an opening in the wall, instead of door, so that they are not seen coming out and are not recognized. Since it was expected that the spies of the Quraysh will look for him in the direction of Madinah in the north, he took the opposite path to the south that lead towards Yemen.

When the people surrounding the house realised that it was ‘Ali in the house instead of the Prophet ﷺ, they realised their folly. They asked ‘Ali (ra)

about the Prophet ﷺ, but 'Ali (ra) told them that he did not know about him. Quraysh went mad in rage, they beat up 'Ali (ra) and pulled him to Ka'ba and detained him for some time so that he gives them information regarding the Prophet ﷺ, but they were disappointed. Then they went to the house of Abu Bakr (ra) and enquired about him. His daughter Asma (ra) told them that she did not know, Abu Jahal (may Allah's curse be on him) slapped her face.

On the other hand, after travelling for some five miles Prophet ﷺ along with Abu Bakr (ra) reached the mountain of *Thawr* which is a high altitude range of mountains. The path is stony and arduous. There was a cave in the mountains where they spent three nights. Abdullah ibn Abi Bakr would come to accompany them for the night and leave early in the morning so that he could be with Quraysh at day break and they would presume that he was in Makkah itself. When 'Abdullah would come to the Prophet ﷺ and Abu Bakr (ra), he would inform them about the situation in Makkah. 'Amer ibn Fuhairah (ra), the slave of Abu Bakr (ra) would ensure that milk was supplied to them during the late hours of each of the three nights. Then before dawn when 'Abdullah ibn Abi Bakr (ra) would depart for Makkah, Amer (ra) would follow him behind along with his herd of sheep so that his track marks were erased.

After the failure of their evil plan, the Quraysh then met for an emergency meeting to decide upon using all resources at their disposal in order to get hold of the Prophet ﷺ and his companion Abu Bakr (ra). They placed their spies on all routes going out of Makkah under intense surveillance and placed a huge booty on their heads, which was a hundred camels each for bringing them dead or alive. As a result several people mounted and on-foot, tracking experts, left to look for them. They spread out in the mountains, hills and valleys, but to no avail. They even reached the opening of the cave, but Allah ﷻ is competent in His work. He ﷻ saves whom He ﷻ wishes. Once they reached so close that Abu Bakr (ra) says that if they had looked at their feet, he would have seen us, but the Prophet ﷺ reassured him and said to him, "What do you say about the two men, the third of whom is Allah." In this regard, Allah ﷻ revealed the following ayah:

﴿إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِي اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَىٰ وَكَلِمَةَ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ﴾

“If you help him (Muhammad [sal-Allâhu 'alayhi wa sallam]) not (it does not matter), for Allâh did indeed help him when the disbelievers drove him out, the second of the two; when they (Muhammad [sal-Allâhu 'alayhi wa sallam] and Abu Bakr [radhi-yAllâhu 'anhu]) were in the cave, he ([sal-Allâhu 'alayhi wa sallam]) said to his companion (Abu Bakr [radhi-yAllâhu 'anhu]): "Be not sad (or afraid), surely, Allâh is with us." Then Allâh sent down His Sakinah (calmness, tranquility, peace) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while the Word of Allâh that became the uppermost; and Allâh is All-Mighty, All-Wise.” [Surah at Tawbah 9:40]

Thus the interceptors returned frustrated, though at one time, they were just a few steps away from them.

The search was loosened and the patrolling parties gave up and then the Prophet ﷺ prepared along with his Companion to depart towards Yathrib. They had already engaged ‘Abdullah ibn Uraiqat al- Laithi to guide them to their path who was considered an expert and trustworthy person, although he was still on the Deen of his people. It was agreed that he will come to the cave after three nights with the mounts. As he had promised, he came on the night of the first of Rabi’ ul-Awwal and Asma (ra) brought them food for the journey, and they left along with ‘Amer ibn Fuhairah.

The guide ‘Amer ibn Fuhairah first took them southwards on the way to Yemen, he then turned west towards the coast and reached a path not known to the people. Then he turned northward near the coast of the Red Sea and again took a path known only to a few people. On 8th day of Rabi’ ul-Awwal, in what later became the first year Hijrah, the Prophet ﷺ arrived at Quba. The Muslims in Yathrib had already heard of the Prophet ﷺ’s departure from Makkah and they used to go out each day towards al-Harrah to receive the Prophet ﷺ and wait there until it became too hot, when they would return back to their places after lengthy waiting. A Jew who had ascended to his rooftop to look for something saw the white-radiating Prophet ﷺ along with his Companion. He could not contain himself and shouted at the top of his voice, “O Arabs! Here comes the one you have been waiting for.” The Muslims reached for their arms. The Muslims chanted the takbeer in their delight at the arrival of the Prophet ﷺ and left homes to receive him, this was an unprecedented day in the history of

Yathrib which was now to be known as Madinah. The Prophet ﷺ stayed in Quba for four days and on the fifth day, the Prophet ﷺ mounted his camel with Abu Bakr (ra) behind him. The Prophet ﷺ informed Bani Najjar, the clan of his maternal uncles who came to receive him and were carrying their swords. The Prophet ﷺ thus entered Madinah with voices glorifying Allah echoing from every lane and house.

In this way a state on the basis of Islam came into being, a state which was established on the Kalima: la illaha illallah.

In this process of the Hijrah, two important points are to be noted:

- I. **Meticulous Planning:** The Prophet ﷺ himself prepared the plan and attended to every detail and did not leave any aspect unattended. This preparation itself bears to the fact that the entire process was a matter of “judgement, war and strategy”. Allah ﷻ had ordered the Prophet ﷺ to undertake the *Hijrah* and the Prophet ﷺ prepared the detailed plan, taking all resources and means available to him in order to make the *Hijrah* successful. It is therefore required that today people who provide *Nussrah* should undertake a detailed and exhaustive plan, which should be meticulous in detail and creative in adopting means and resources, as well as boldly and fearlessly executed. In short, as a matter of reminder, the various stages of *Hijrah* may be summarised as follows:
 - Lodging ‘Ali (ra) on the bed of the Prophet ﷺ.
 - The Prophet ﷺ departed from his house to the house of Abu Bakr (ra) in darkness to avoid being detected by anyone.
 - Both of them left Abu Bakr (ra)’s house through a gap in wall so that they are not caught, recognised and followed.
 - They took the road to Yemen towards south which is opposite to the direction of Madinah in the north.
 - Took shelter in the cave of *Thawr* for three days so that the search for them subsides.

- ‘Abdullah ibn Abu Bakr (ra) was asked to come every night in order to brief them about what the people of Makkah were saying about them.
- Food supply for the journey was ensured through Asma bint Abu Bakr (ra).
- It was ensured that foot marks were erased. This was done by the sheep herded by ‘Amer ibn Fuhairah, the slave of Abu Bakr (ra).
- Ibn Uraiqah, a professional expert guide well-versed with the route was hired.

II. **Divine Help**: This divine help has been reported in the books of Seerah during the process of *Hijrah*. They are mentioned in the Quran as well as the authentic *Ahadith*. What are these? How do we interpret them and how do we benefit from them in our times for *Nussrah*. It will suffice to cite just two examples:

- Imam Ahmad narrated regarding the pursuers and interceptors of the Prophet ﷺ and his Companions that they left Makkah from around the mountains until the mountain where they settled for three nights. So Abu Bakr (ra) told the Prophet ﷺ: “Oh, the Messenger of Allah, he (the interceptor) may find us.” The Prophet ﷺ replied to him: “No, the angels have covered us with their wings.” And ibn Hisham has narrated that the man sat down facing the cave to pass urine, and the Prophet ﷺ said: “If he had spotted us, he would not be doing so.” In the report of Bukhari, it is reported that Abu Bakr (ra) says: “So I told the Prophet ﷺ that if some of them only lower their heads, they would see us.” So the Prophet ﷺ told him: “Quiet Abu Bakr, we are two and the third is Allah.”
- 2) Despite utmost precautions exercised by the Prophet ﷺ and his Companion (ra), Suraqah ibn Malik managed to come face to face with the Prophet ﷺ in his greed for the bounty. The front legs of Suraqah ibn Malik’s steed caved in, with knees burrowed into the sand, by which he understood that the Prophet ﷺ is immune to harm from him. In fact he himself said that the matter of the Prophet will come to dominate. He called them to safety and they stopped. They were four: the Prophet ﷺ, Abu Bakr (ra), ‘Amer ibn Fuhayirah and Ibn Uraiqat. The Prophet ﷺ told him to guard the secrecy of their travel and at Suraqah’s request gave him

a letter of safety. When Suraqah returned back he found people were looking for the Prophet ﷺ so he told them that he has already searched for them there. Thus he led them elsewhere, Suraqah, who was himself trying to intercept them in morning, happened to be guarding them by the evening.

So, despite all possible human efforts exerted by the Prophet ﷺ in planning and execution of this mission, the *Kuffar* interceptors managed to reach the place of the Prophet ﷺ's hiding. This demonstrates their committed resolve as well as exhaustive and concerted efforts to assassinate him and eliminate his Da'wah. While at the same time these incidences also establish the support of Allah ﷻ

This is the matter about which the Dawa Carrier and the People of Nussrah should be fully aware of. None can harm a person who is under the shade of Allah's help. It was the help of Allah due to which Prophet ﷺ and Abu Bakr (ra) remained protected from every harm and all the hurdles in their way got removed. The promise of Allah's help is for today as well, as Allah ﷻ says:

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

“Verily, We will indeed make victorious Our Messengers and those who believe (in the Oneness of Allâh – Islâmic Monotheism) in this world's life and on the Day when the witnesses will stand forth (i.e. Day of Resurrection)?” [Surah al-Ghafir 40:51].

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The Difference in Horizons (Ikhtilaf Al-Matali'): Its reality and effect

It is stated in the book, "Fiqh of the four Madhahib"

إذا ثبتت رؤية الهلال بقطر من الأقطار وجب الصوم على سائر الأقطار، لا فرق بين القريب من جهة الثبوت والبعيد إذا بلغهم من طريق موجب للصوم. ولا عبرة باختلاف مطلع الهلال مطلقاً عند ثلاثة من الأئمة (الحنفية والمالكية والحنابلة)؛ أما الشافعية فقالوا: إذا ثبتت رؤية الهلال في جهة وجب على أهل الجهة القريبة منها من كل ناحية أن يصوموا بناء على هذا الثبوت، والقرب يحصل باتحاد المطلع، بأن يكون بينهما أقل من أربعة وعشرين فرسخاً تحديداً (120 كلم)، أما أهل الجهة البعيدة فلا يجب عليهم الصوم بهذه الرؤية لاختلاف المطلع.

"When the Hilaal crescent moon sighting is confirmed in any of the regions, it is obligatory upon the rest of regions to fast. There is no difference between the nearest and farthest regions in terms of confirmation, when the news reaches them in an obligatory manner for fasting. There is no consideration for the difference in the horizon of crescent absolutely amongst three of the four schools of thought, Hanafi, Maliki and Hanbali. As for the Shafi'i madhab, it is said that when the crescent moon sighting is confirmed in one proximity, it is obligatory upon the people nearer to the proximity from every side to fast based on that confirmation. The proximity is obtained by the union of the horizon, such that the distance between them should be less than twenty four *farsakh* specifically, i.e. 120 km. As for the people who are far from the proximity of moon sighting, it is not obligatory upon them to fast upon this sighting, due to the difference in horizon."

When the 'Ulema of the Shafi'i madhab estimated the union of horizon in a geographical circle, with a center of sighting and a radius of 120 km, they did not rely on the divine texts. Instead, they made an analogy to the distance of shortening the Salah while traveling.

Upon scrutiny, one can find that the opinion of the other three 'Ulema is sounder than that of the Shafi'i madhab. The subject is dependent on the scrutiny of reality (taHqeeq ul manaaT). Scrutiny of the reality demands the knowledge of the reality and not just the divine texts.

When we go to the reality, we can find that astronomy has presented us with vast knowledge in these days, which were not available in the days of the four Imams, may Allah be pleased with them. For instance, today we know that the birth of the crescent takes place at a single time for all regions of the earth. As for its sighting, it differs according to the locations. Birth of the crescent for the month of Rajab during the year 1410 AH was on Friday, January 26th around 19 GMT (21 Beirut time), during that time a solar eclipse occurred. The solar eclipse occurs at a time of the birth of the crescent, because the moon at that moment comes in a straight line between the earth and the sun and so the sun is hidden behind the moon from the earth and thus the solar eclipse occurs. Before these moments, we were still in the month of Jumada al-Akhira. And during the moments of the eclipse, we were in between Jumada al-Akhirah and Rajab. And after the end of the eclipse, the crescent for the month of Rajab was born.

If we are certain that the birth of crescent, in relation to any place on Earth, for the month of Rajab was around 19 GMT on the 26th of January, and if we know that the month of Rajab equals around 29 and a half days, and if we know that the month of Shaban equals around 29 and a half days, then we can conclude that the birth of crescent for the month of Ramadan for the year 1410 AH will be around 1900 GMT on Monday, March 26, 1990 CE.

Moreover, we know from the Shariah texts that the beginning of lunar months is not counted from the moment of birth of its crescent. Instead it is counted from the time of the actual sighting the crescent. Moon sighting is not possible until after several hours of its birth. This is because when the crescent is born, it will be smaller and nearer to the sun and so the light of sun dominates the light of crescent, thereby its sighting is prevented.

We know that the crescent lags behind the sun every day for around 48 minutes i.e. if the crescent sets an hour after the disappearance of sun, then on the following day the crescent will disappear around one hour forty eight minutes after the disappearance of sun. This means the moon lags two minutes behind the sun every hour.

Accordingly, when the crescent for Ramadan is born in 1900 GMT on 26 March 1990, then its sighting is possible for around 24hrs of the same day,

because the crescent may lag behind the sun around eleven minutes i.e the crescent disappears eleven minutes, after the setting of the sun. That is, it can be seen in many parts of the world, such as Morocco, for example.

Accordingly, when some of the Muslims see it and inform other Muslims about that sighting, then all should abide by this sighting and there is no effect in the reality due to difference in horizons. This is because, the birth of the crescent occurs in a single place and in a single time in relation to all parts of the world. the difference lies only in the sighting and sighting of few people binds the others.

The texts of ahadith obliges the Muslims to abide by the sighting of few. It has now become an obligation for the followers of Shafi'i madhab to change in this mas'alah (legal issue). Neither the liability of the Mujtahid nor the liability of understanding muqallid (imitator) is absolved, if they pay attention to the subject matter.

The Uncertainty (shibha) upon which the 'Ulema of Shafi'i rely on over the difference in horizons is the hadith reported by Muslim:

« عَنْ كُرَيْبٍ، أَنَّ أُمَّ الْفَضْلِ بِنْتَ الْحَارِثِ، بَعَثَتْهُ إِلَى مُعَاوِيَةَ بِالشَّامِ قَالَ فَقَدِمْتُ الشَّامَ فَقَضَيْتُ حَاجَتَهَا وَاسْتَهَلَّ عَلَيَّ رَمَضَانُ وَأَنَا بِالشَّامِ فَرَأَيْتُ الْهَلَالَ لَيْلَةَ الْجُمُعَةِ ثُمَّ قَدِمْتُ الْمَدِينَةَ فِي آخِرِ الشَّهْرِ فَسَأَلَنِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - ثُمَّ ذَكَرَ الْهَلَالَ فَقَالَ مَتَى رَأَيْتُمُ الْهَلَالَ فَقُلْتُ رَأَيْتَاهُ لَيْلَةَ الْجُمُعَةِ . فَقَالَ أَنْتَ رَأَيْتَهُ فَقُلْتُ نَعَمْ وَرَأَاهُ النَّاسُ وَصَامُوا وَصَامَ مُعَاوِيَةَ . فَقَالَ لِكَيْتَا رَأَيْتَاهُ لَيْلَةَ السَّبْتِ فَلَا نَزَالَ نَصُومُ حَتَّى نُكْمِلَ ثَلَاثِينَ أَوْ نَرَاهُ . فَقُلْتُ أَوْلَا تَكْتَفِي بِرُؤْيَا مُعَاوِيَةَ وَصِيَامِهِ فَقَالَ لَا هَكَذَا أَمَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ »

“Kuraib reported that Umm Fadl, daughter of Harith, sent him (Fadl, i.e. her son) to Mu'awiya in Syria. I (Fadl) arrived in Syria, and did the needful for her. It was there in Syria that the month of Ramadan commenced. I saw the new moon (of Ramadan) on Friday. I then came back to Medina at the end of the month. Abdullah b. 'Abbas (Allah be pleased with him) asked me (about the new moon of Ramadan) and said: When did you see it? I said: We saw it on the night of Friday. He said: (Did) you see it yourself? I said: Yes, and the people also saw it and they fasted and Mu'awiya also fasted, whereupon he said: But we saw it on Saturday night. So we will continue to fast till we complete thirty (fasts) or we see it (the new moon of Shawwal). I said: Is the sighting of the moon by Mu'awiya

not valid for you? He said: No; this is how the Messenger of Allah (ﷺ) has commanded us."

The fact is that Ibn Abbas (ra) made ijtiḥad for his opinion upon the saying of the Messenger of Allah (saw), **صُومُوا لِرُؤُوسِهِ وَأَفْطِرُوا لِرُؤُوسِهِ** "Make fasting upon sighting the moon and break it upon its sighting". Thus when Ibn Abbas (ra) said, **هَكَذَا أَمَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** "this is how the Messenger of Allah (ﷺ) has commanded us," he was indicating this ḥadīth and he did not rely on divine text to indicate that each land has its own moon sighting and has its own day for fasting or Eid. This ijtiḥad of Ibn Abbas (ra) has an error in understanding the reality (manat) and it is followed by the 'Ulema of Shafi'i.

When we interpret the term 'union of horizon' as being the regions where crescent is seen simultaneously, this resembles the union of horizon of the sun. Thus the regions, upon which the sun rises at same time, mostly lies along from south to north i.e. it lies on single longitude or closer longitudes according to the season of the year. As for the regions that lie along the closer latitudes according to the season of the year, it is where the horizon differs. This is the reality in relation to the rise of the sun and also to the rise of the moon. Therefore, the difference in horizons is based on the distance extending from east to west and not from south to north. There is no value for the farthest distance, if the regions are located over the stretch between north and south. This shows the error in adopting the greatest qasr, shortening the Salah, distance of 120 km, when a traveler travels from south to north or north to south as he almost remains in the same horizon.

If a traveler moves from east to west or from west to east, then the time for sunrise differs and also the time for moonrise differs. The estimation of the time difference to the distance difference is just over four minutes for a distance of 120 km. To be more precise, if the sun rises in a place at 6 hour 4 minutes 18 seconds approximately, when the two places are at the same altitude, at sea level, for instance. Similarly, if the moon rises in one place at six o'clock, 1800, and we consider another place which is 120 km far from the first place towards west, then the moon will rise at the second place approximately at four minutes and twenty-two seconds past six, i.e. 1804:22. This is because the moon is slower in its movement than the sun, when we are considering the relative movement in our sky.

These four minutes are barely considered, so how can we consider them for the (Ikhthilaf) difference in the beginning of the fast and the difference in the beginning of the Eid amongst Muslims?

We know that the circumference of the globe is approximately 40,000 km. Accordingly, the farthest distance between two points on the surface of the earth is no more than 20,000 km. And, the longest time difference for the rise of crescent does not exceed more than 12 hours and 24 minutes. Thus when the crescent is seen by some Muslims on the surface of earth and they declare their sighting according to Shariah perspective, the Muslims who are located in their east will take their sighting and fast, if the night is still there for them, or they will abstain and make Qadha fasting on another day, if the day has already appeared to them. The Muslims who are located in their west can clearly see the crescent, if the sky is clear to them.

One can benefit from the astronomical calculations for estimation, though the citing is the cause. Shariah does not prevent from the benefit of calculations, instead it ties the issue of fasting, breaking the fast and Hajj to the actual sighting. The calculations in these days have reached the level of accuracy that can be relied upon and benefitting. Based on the calculations, all Muslims can know the time of crescent birth and the time of its sighting and accordingly they can be prepared for fasting or Eid. However, it is only when some of them actually see the crescent and announce the sighting that all Muslims will proceed with them regarding their fasting, breaking the fast and making Eid.

It is appropriate to mention here that those who say to rely on calculations and being content with calculations without seeing the crescent, their opinion is an Islamic opinion because the evidence which they understood from the Sahih narration reported by Muslim from the Messenger of Allah (saw), **إِنَّا أُمَّةٌ أُمِّيَّةٌ لَا نَكْتُبُ وَلَا نَحْسِبُ** “We are an unlettered Ummah; we neither write nor calculate” and he (saw) said, **صُومُوا لِرُؤْيَيْتِهِ وَأَفْطِرُوا لِرُؤْيَيْتِهِ** “Make fasting when the crescent is sighted and break the fast when the crescent is sighted.”

They understood that the ‘Illah (Legal Reasoning) for the matter being dependent on sightings, is our nature of not being good at calculation and so if we became good at calculation, then there is no need for sighting. This is an

Islamic opinion, and it is not permissible to ridicule the people of its opinion as they have adopted it based on such Ijtihad.

However, a more accurate understanding, according to our understanding of the divine texts, is to consider the actual sighting alone, whilst there is no objection to making use of the calculations.

At the beginning of the subject, we have mentioned that the Hanafi, Maliki and Hanbali madhabs say that there is the obligation of fasting in all the regions, if Muslims from any region see the Hilaal crescent and the sighting of few Muslims becomes the binding sighting for all others, whilst the people of Shafi'i alone maintain the difference of horizons. However, what is happening today in the Islamic world is not the imitation (taqlid) of the Shafi Madhab. Instead it is an action without evidence. This is because the Egyptians start following Egypt's political border in their fasting and Eid. Similarly Moroccans, Iranians, Syrians and Turks all follow their respective political borders. They did not consider the distance of 24 farsakh i.e. 120 km as maintained by Shafi. Instead, they say they are following the rulers of their regions, as if such regions have become divine borders, upon which their fasting and breaking the fast are based.

The Muslims are one Ummah and they are obliged to abide by the Shariah legal rulings alone. If some Muslims see the crescent, their sighting is the sighting of all of their brothers upon the face of the earth. There is no value for such borders in the Deen of Islam.

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India's Rapprochement with Taliban are Part of American Efforts to Contain China

Abdul Majeed Bhatti, Pakistan

Recently, speculation has grown that Taliban, and the Modi government are inching towards some sort of official recognition. Shir Mohammad Abbas Stanekzai, the Taliban deputy foreign minister indicated in November 2023 that the Afghan embassy in New Delhi will reopen soon⁵. The declaration coincides with Indian efforts to marginalize the diplomatic presence of former Ashraf Ghani loyalists in Afghan consulates located in Mumbai and Hyderabad. Furthermore, the diplomatic overtures are occurring at a time when relations between the Taliban and Pakistan have hit rock bottom through the inability of the Taliban to inhibit cross border attacks by Tehreek-e-Taliban Pakistan (TTP), frequent border disputes, and the expulsion of 1.7m Afghan refugees by Islamabad^{6 7}.

Prior to the Taliban's complete takeover of Kabul and Afghanistan in August 2021, India kept a staunch anti-Taliban stance and invested heavily in cementing strong relations with the governments of Karzai and Ghani. In 2011, India penned a strategic partnership agreement with Karzai, and in subsequent years, India became Afghanistan's largest regional donor providing \$3bn in assistance, which included a myriad of civil and infrastructure projects⁸. This period of bilateral relations witnessed a sharp increase in cross border attacks from TTP as well as from Balouchi militants targeting projects associated with China-Pakistan Economic Corridor (CPEC). Pakistan vehemently maintained that

⁵ Voice of America, (2023). Taliban Say Afghan Embassy in India Set to Resume Operations Soon. Available at: <https://www.voanews.com/a/taliban-say-afghan-embassy-in-india-set-to-resume-operations-soon/7377115.html>

⁶ South Asian Voices, (2023). Two Years After Taliban Takeover: What is India's Afghanistan Policy? Available at: <https://southasianvoices.org/two-years-after-taliban-takeover-what-is-indias-afghanistan-policy/>

⁷ Foreign Policy, (2023). Why Is Pakistan Expelling 1.7 Million Afghans? Available at: <https://foreignpolicy.com/2023/11/01/pakistan-deports-million-afghans-undocumented-migrants/>

⁸ BBC, (2023). Afghanistan and India sign 'strategic partnership'. Available at: <https://www.bbc.com/news/world-south-asia-15161776>

India was exploiting Afghan territory to fan and supervise such attacks to destabilize the country and CPEC programmes ⁹.

Indian efforts to undermine CPEC were not limited to nurturing disenfranchised Pakistani militant groups but also extended to bolstering trade to Central Asian states via a \$8bn investment in Iran's Chabahar port ¹⁰. The port facilitated transportation of Indian goods from Iran, a transit through Afghanistan to finally reach Central Asian states. After the fall of Ghani's government in 2021, India has conducted clandestine talks with the Taliban government and offered a range of incentives (wheat, covid vaccines, infrastructure projects, aid) to keep this important transit route open—vital to American and Indian interests to compete with China's expansion of One Belt One Road (OBOR) westwards ¹¹. For this reason, India made sure that its embassy in Kabul functions as normal under the guise of a permanent "technical team" but falls short of full diplomatic recognition.

Despite India's deep mistrust of the Taliban, Modi's government has meticulously positioned itself to embrace the Taliban government and accomplish two goals. First, ever since Clinton's visit to India in 2000, America abandoned Pakistan as its principal agent in the sub-continent in favor of India to fulfill America's strategic plan to counter China. This consists of using India as part of the Quadrilateral Security Dialogue (QUAD) to restrict the expansion of China's nascent sea legs within the boundaries of the first island chain and prevent China from using the East China Sea, the South China Sea, and the Malacca Straits to pose a threat to American sea trade and security interests. This strategy also supports New Delhi's diamond necklace initiative to stop China from

⁹ AP News, (2020). Pakistan says it has evidence of India sponsoring attacks. Available at: <https://apnews.com/article/pakistan-afghanistan-south-asia-islamabad-india-f2d93afe00c44b48341b2ad296d3b807>

¹⁰ Middle East Institute, (2023). India-Taliban relations: A careful balancing act, driven by pragmatism. Available at: <https://www.mei.edu/publications/india-taliban-relations-careful-balancing-act-driven-pragmatism>

¹¹ Hindustan Times, (2018). India takes over operations of Iran's strategic Chabahar Port, can bypass Pak on way to Afghanistan. Available at: <https://www.hindustantimes.com/india-news/india-takes-over-chabahar-port-operations-from-iran-will-ship-supplies-to-afghanistan/story-kWKZeStt1MfQR4s5Voz4fL.html>

gaining dominance of the Indian Ocean through Beijing's Sea of pearls endeavors¹².

On land, America is shoring up India's capabilities to thwart China's OBOR scheme by pressing India to fuel unrest in Tibet and Xinjiang in a bid to cut the major artery of OBOR's westward expansion. This plan also comprises the Indian-Iran-Afghanistan route from Chabahar port to Central Asia. However, America realizes that this path is ineffective and unless Pakistan pivots from geopolitics to geoeconomics and completely surrenders Kashmir to India, Modi will be poorly equipped to compete with China. To mitigate this, the Biden administration announced the Middle Eastern Corridor with India at its helm—the route is part of Biden's Partnership for Global Infrastructure and Investment (PGII), which is a rival to OBOR¹³. In space, America's collaboration with India on a variety of projects such as landing a probe on the South pole of the moon is designed to induct India into American efforts to weaponize space to counteract Chinese aspirations for space dominance¹⁴.

Second, the mainstay of India's concern is to keep an eye on the Taliban's Islamic credentials. Historically, Afghanistan has always served as a springboard for jihad and conquest of India. The sultanates of Ghaznavids (977-1186), Ghurids (1175-1215), Delhi (1206-1526), Mughal (1526-1857) and Durrani (1747-1863) dominated India for almost 900 years. Consequently, India's Hindu elite is petrified about the return of Islam. Rather than become pawns in America's plan to thwart China, the Muslims of Afghanistan, Pakistan, and India must work together to restore their glorious past. This can only be accomplished through the re-establishment of Khilafah Rashidah on the method of the prophethood.

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¹² Times of India, (2023). Necklace of diamonds vs string of pearls : India-China standoff. Available at: <https://timesofindia.indiatimes.com/readersblog/youthwrites/necklace-of-diamonds-vs-string-of-pearls-india-china-standoff-43458/>

¹³ White House, (2023). FACT SHEET: Partnership for Global Infrastructure and Investment at the G7 Summit. Available at: <https://www.whitehouse.gov/briefing-room/statements-releases/2023/05/20/fact-sheet-partnership-for-global-infrastructure-and-investment-at-the-g7-summit/>

¹⁴ Schwarzmanscholars, (2017). Space Rivals: Power and Strategy in the China-India Space Race. Available at: <https://www.schwarzmanscholars.org/events-and-news/space-rivals-power-strategy-china-india-space-race/>

The Climb to Happiness

The hot sun is beating down on you as you're climbing up a cliff. Even though you're exhausted, you keep climbing. Your heart is racing from the effort put in and the anxiety building up. You look down and see how far you have come, but feel defeated when looking up, seeing that you have a long way to go. It seems like you have been climbing for so long, not getting any closer. You begin to realize that the closer you get to the top, the more unstable the rocks become, causing you to slip... grabbing on to another rock at the last moment. Blisters on your hands, legs are weak... but you don't want to fall; you don't want to go back down. You want to keep pushing. To sit up there at the peak and look at the view you are longing to see!

This is the feeling we get when striving for happiness. Forgetting that we, as humans, will always want more.

You see, we as humans love perfection. We strive for it! To have that perfect life- with that nice car, nice home, a happy family, that amazing job- to feel complete! To be satisfied with all we have! And in order to get to that so-called, "perfect life", we must keep finding what's missing. Then after we get what is missing, we start to focus on what else is missing and we strive for that. Eventually, we realize that there is always going to be something missing in this Dunya! It's an endless climb.

We start feeling exhausted, frustrated, and overwhelmed. Not quite understanding why life is so hard! Thinking that something in this Dunya must bring us that joy! From mental health topics to organizing our day to day lives, looking at all aspects to find happiness!

Longing for that feeling of happiness! But why? Why is it that we strive for it?

Because we, as I said before, are human and we are designed to love and want perfection... and happiness is a form of perfection. We crave it because we are created that way!

But now, let's take a step back and look at the reality of this Dunya... The place that we, as perfection-craving-creatures, live in...

We see that this Dunya is designed for hardships and tests. Where nothing is perfect. Whether it be that we get that amazing house we long for, but end up finding that there is an electrical problem; or that we got our dream job and realized that it wasn't what we hoped for. Realizing that nothing in this dunya will be perfect. Even Realizing that even when we get that one amazing thing, it's just for a moment, we eventually get bored and start wanting something else. It's how it is.

But, still, that doesn't mean we can't be happy. It means we have to shift our focus on what will inevitably lead us to a perfect place. That place is Jannah (Paradise). It is a place where there is nothing imperfect. A place where we can have all we want and never get bored of what we have. A place full of contentment while missing nothing! Knowing that not only did you pass the test of Dunya- but you gained the pleasure of Allah (swt)! A place where happiness is naturally yours!

When we put our focus on Paradise while climbing up this cliff, we start taking each step to the top with confidence. Able to differentiate between the stable rocks and the loose ones. Not slipping because we know that we have Allah with us with no doubt! Choosing to live our life for Allah (swt). We end up throwing this Dunya behind us, no longer thinking it will give us any sense happiness- nor expecting it too!

﴿مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ - وَالْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ - وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ﴾

“Your Lord has not forsaken you, nor is He displeased. Definitely, what is to come is better than what has passed. Soon your Lord will grant you, and you will be pleased. (Surah Ad-Duha 93:3-5)

Knowing that when we have Allah (swt), our hearts will find rest! Taking each step with Allah (swt) in mind. Making Him a part of our lives, and seeing how He (swt) has given us the answers to everything. From our social life, to our work life, to how we are at home, to politics! He has given us a way to climb up this cliff- called Dunya, where we no longer have to stress. Knowing and

understanding that He (swt) sees you and knows how you feel... promising you paradise when you climb to the top the way He (swt) told you to!

Facing those hardships and knowing that at the end there is an amazing result! Having a soul of gold like how Ibn Al-Qayyim beautifully compared, "The soul will never become pious and purified except through undergoing afflictions. It is the same as gold that can never be pure except after removing all the base metals in it."

Therefore, the climb to happiness will have the stable rocks and the loose rocks and we ask Allah for His Guidance. To be guided to those stable rocks, in order to have a better climb! Even though we may feel like it is challenging, we know it is all for a reason!

﴿وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ وَبَشِّرِ
الصَّابِرِينَ * الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ * أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن
رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ﴾

"Verily, We shall test you with some fear, and hunger, and with some loss of wealth, lives, and offspring. So give good news to those who are patient. Those who say, when inflicted by hardship, 'Verily to Allah we belong, and verily to Him shall we return,' Upon them is the blessings of Allah and His mercy. And they are the rightly guided." (Surah Al-Baqarah 2:155-157)

So even though we may strive and get exhausted in this Dunya, in this climb, when we decide to live in accordance to what Allah (swt) has prescribed for us the challenges we face won't be as difficult because we know that this dunya means nothing. It is just a climb to happiness, a climb to paradise, in shaa Allah!

May Allah (swt) make us climb through this dunya with ease and trust in Him. Attaching Him (swt) in all aspects of our lives. Ameen!

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Pakistan's Rulers have Pledged Allegiance to the American led International Order, Enslaving Our Armed Forces, Mortgaging Our Economy to International Institutions and Making Our Ruling and Political System Subservient to the West

Hizb ut Tahrir, Wilayah Pakistan

As the election drama unfolds in Pakistan, the Muslims of Pakistan are burning with anger and frustration at the massacre of their Palestinian brothers and sisters in Gaza, at the hands of the criminal Jewish entity. They are furious at Pakistan's rulers for abandoning the Ummah's vital issues. The Muslims of Pakistan are as the hadith of the Prophet Muhammad (saw) described them to be. The Messenger of Allah (saw) said, **مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ** [Al-Bukhari and Muslim]. **“The believers in their mutual kindness, compassion and sympathy are just like one body. When one of the limbs suffers, the whole body responds to it with wakefulness and fever.”** [Al-Bukhari and Muslim]. The Muslims of Pakistan have demanded from their rulers and armed forces to mobilize in Jihad in support of the Muslims of Gaza, to liberate Al-Masjid Al-Aqsa, and the whole of the Blessed Land of Palestine from the Jewish occupation. Yet, Pakistan's rulers have stubbornly refused to mobilize Pakistan's valiant armed forces for Jihad, against the Jewish entity. Instead they call upon the American-led international community and United Nations to resolve the Palestinian issue.

Pakistan's rulers have openly supported the American “two-state solution” for Palestine, which surrenders most of Palestine to the entity of the Jews, leaving a weak, demilitarized and dependent tiny state for the Muslims. Pakistan's rulers rely upon the American-led international order to resolve the Ummah's problems, even though it is this international order, which has actively supported the Jewish entity's war on Gaza. The US has vetoed UN Security Council resolutions condemning the Jewish entity, and calling for an end to the war. The United States House of Representatives has passed a Republican plan providing \$14.5bn in military aid for the Jewish entity. The US has given the Jewish entity more military assistance than any other country since World War

II, providing aid worth more than \$124bn. Moreover, America is providing ammunition to the Jewish entity to drop bombs on the heads of Palestinian Muslims. It has secured an air bridge for war supplies from Jordan, as well as a land bridge from the United Arab Emirates. The US navy battleships and warplanes are patrolling the Red Sea to protect US interests.

So, how can any sane person expect from the American-led international order that it will protect the interests of the Ummah, when it is this very order which is actively working against our interests? Pakistan's rulers' allegiance to the international order has shackled our military, restrained our armed forces in their barracks, whilst the warplanes, navies and tanks of our enemies roam in our lands and seas, with full and active support of the international order. Allah (swt) says in the Noble Quran, **أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ ۗ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا** "Have you not seen those who claim they believe in what has been revealed to you and what was revealed before you? They seek the judgment of false judges, which they were commanded to reject. And Satan only desires to lead them farther away." (TMQ Surah An-Nisa 4:60).

It is only the Khilafah (Caliphate) on the Method of Prophethood, which will unify the Islamic World as a single state, and establish a new world order on the basis of the Noble Quran and Prophetic Sunnah. The Khilafah will unshackle our armed forces and mobilize them in Jihad against our enemies to protect our oppressed, and liberate our occupied and inviolable lands.

The American-led international order has enslaved Pakistan's economy, through the International Monetary Fund (IMF) and World Bank. It provided America complete control over Pakistan's economic decision making, which America has used as a leverage to control Pakistan's foreign policy. The threat of economic default and the pressure of the Financial Action Task Force (FATF) was deployed by American in order to force Pakistan's military leadership to dismantle the Jihadi organizations fighting the Hindu State in Occupied Kashmir. This facilitated the Hindu State in crushing the Kashmiri resistance and forcibly annexing Kashmir on 5th August 2019. Through twenty-three IMF programs, and dozens of World Bank programs, America has dictated a neo-liberal economic agenda. It was faithfully implemented by Pakistan's Westernized ruling elite. It

has integrated Pakistan's economy into the Western-dominated international financial and economic infrastructure, ensuring its subjugation.

In the last two decades, the IMF and World Bank dictated policies restructured Pakistan's economy to be heavily dependent on imports and foreign capital, increasing imports from \$10 billion dollars in 2000 to \$82 billion dollars in 2022. These imports were financed by international loans from Western multilateral institutions, Western dominated financial markets, Paris Club member countries and China. As of 30 June 2023, Pakistan's external debt soared to more than \$124 billion dollars. Through the international order, America controls Pakistan's access to export markets, international financial markets, external loans and remittance flows. It seeks to use this leverage to control Pakistan's policy towards Afghanistan, inciting hostility between Pakistan and Afghanistan, whilst encouraging normalization between Pakistan and the Hindu State. Allah (swt) says in the Noble Quran, **وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا**, "And Allah will never grant the disbelievers a way over the believers." (TMQ Surah An-Nisa 4:141).

It is only the Khilafah (Caliphate) on the Method of Prophethood, which will unify the Islamic World as a single state, and establish a new world order on the basis of the Noble Quran and Prophetic Sunnah. The Khilafah will unite the vast wealth possessed by the lands of Muslims and put it at the disposal of a Khaleefah, who will spend it to end poverty, and bring prosperity to the Islamic Ummah.

The American-led international order has enslaved Pakistan's political system to Western dictation. America and its international order has consistently supported the implementation of Democracy as a ruling system in Pakistan. Democracy allocates sovereignty to man-made law and it rejects sovereignty for Shariah law. It is through Democracy that America and the West were able to get laws passed through Pakistan's parliament, which has imposed the Western liberal way of life on Muslims of Pakistan. It is the parliament which enacted the Transgender Act, State Bank Autonomy Bill, the permission of a Riba-based financial system, the implementation of British secular law in Pakistan's courts and anti-terrorism legislation. It establishes Western civilizational authority over our society. Democracy also allows the ruling political and military elite to make laws to secure their interests, whether it be laws related to the extension of

tenure of the service of the Chief of Army Staff, the Eighteenth Amendment distributing resources between provinces controlled by different parties, the qualification criterion for becoming Prime Minister or the power and authority of Supreme Court to hold the rulers accountable. Allah (swt) says in the Noble Quran: وَأَنْ أَحْكُمَ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَأَحْذَرُهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ ۗ وَإِلَيْكَ "And judge between them by all that Allah has revealed, and do not follow their desires. And beware, so they do not lure you away from even some of what Allah has revealed to you." (TMQ Surah Al-Maida 5:49).

It is only the Khilafah (Caliphate) on the Method of Prophethood, which will unify the Islamic World as a single state, and establish a new world order on the basis of the Noble Quran and Prophetic Sunnah. The Khilafah will implement the Shariah rulings related to ruling, social, judicial and economic system as well as education and foreign policy establishing an Islamic society, reviving the Islamic Ummah and resuming the global dominance of the Islamic civilization.

O Muslims of Pakistan's Armed Forces! Your political and military leadership has pledged allegiance to the American-led international order. Pakistan's rulers cannot imagine governing Pakistan except how America and the international order permits them to. Pakistan's generals and politicians fear America. They present American might and power as an excuse not to challenge America and its oppressive international order. Unless this course of action changes, and a new leadership comes to power which directly and openly challenges the America-led world order, our situation will not change. Our armies will continue to be shackled, whilst our women, children and elderly are butchered by the Kuffar. The wealth of our lands will continue to flow to Western lands. Our lands will continue to be ruled and governed by Kufr laws and Kufr Western civilization. There is no other way to bring change, but through you. You must use your might and power to remove these rulers and grant your Nussrah to Hizb ut-Tahrir, under its Ameer, the eminent jurist and statesman, Sheikh Ata ibn Khalil Abu Ar-Rashta. It is the Khaleefah who will chart an independent path for the Islamic World, free from Western interference and influence. Thus, Hizb ut-Tahrir will lay the foundation of a new world order based on the implementation of the Noble Quran and Prophetic Sunnah, securing the unity of the lands of Muslims as a single state.

O Officers of Pakistan's Armed Forces! Do not fear the American hegemon. It is separated by oceans, weak and dependent on the cooperation of your leadership, for the continuity of its global empire. Your leadership did not fire a single shot and silently watched Muslims being slaughtered by the Kuffar, and now rushes to support America for its "two-state solution" in the Middle East. Grant your Nussrah for the establishment of the Khilafah (Caliphate) on the Method of Prophethood. Depose the thrones of these political and military leaderships, following in the footsteps of Saad bin Muadh (ra) and the Ansar of Madinah, and lay the foundation of the resumption of the Islamic civilization. Earn the greatest honor of making Pakistan the support point for the return of Islamic ruling, the return of ruling by the divine Shariah law and the return of the Islamic Ummah as the leadership of humanity. Allah (swt) is with you and He (swt) will make you victorious. Allah (swt) says in the Noble Quran, **هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَىٰ الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ** "He is the One Who has sent His Messenger with true guidance and the Deen of truth, making it prevail over all others, even to the dismay of the mushrikeen." (TQM Surah At-Tawbah 9:33).

13 Rajab 1445 AH
25 January 2024 CE

Hizb ut Tahrir
Wilayah Pakistan

#Khilafah_New_World_Order

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From Women's Rights to Post-Genderism (Part-3)

Mushtaq Mehmood, Pakistan

Correct roles of men and women in society and the construction of the family institution:

For the formation of a strong and stable society, the existence of a correct viewpoint regarding the position of women, within the family and society, and the role of men and women is critical. The laws required for this relationship cannot be imported from the West. Nor can such laws be derived from non-Islamic traditions, currently existing in Muslim societies. The most precise laws required for such complex social affairs can only come from the One who is the Creator and Sustainer of man, life and universe, who is Allah (swt). Therefore, we will explain the point of view of Islam regarding the relationship between men and women and the role of women in society in a few points,

1. Who is blameworthy: Unlike Greek civilization and Christianity, Islam did not hold the woman responsible or guilty for the fall of man. In the Noble Quran, Allah (swt) has refuted this false theory, which had become a part of the distorted Bible since ancient times. This act of being seduced by Satan and eating the fruit of the forbidden tree has been attributed by Allah (swt) to both Adam (as) and Eve (as). So He says in the Quran at one place, ﴿فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوَاتِهِمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَتَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ - فَتَلَّهَامَا بِغُرُورٍ فَلَمَّا ذَاقَا الشَّجَرَةَ﴾ **“But the Shaitan made an evil suggestion to them that he might make manifest to them what had been hidden from them of their evil inclinations, and he said: Your Lord has not forbidden you this tree except that you may not both become two angels or that you may (not) become of the immortals. And he swore to them both: Most surely I am a sincere adviser to you. Then he caused them to fall by deceit;...”** (TMQ Al-Araaf:20-22)

And Allah (swt) said, ﴿فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَاحِقٍ لَهَا﴾ **“But the Shaitan made an evil suggestion to him; he said: O Adam! Shall I guide you to the tree of immortality and a kingdom which decays not? Then they both ate of it;...”** (TMQ Taha:120-121)

2. Traditional Rivalry or Mutual Cooperation: In the West, men and women have been positioned as traditional rivals. Men are the oppressors who, through their political influence in society, deprive women of their basic rights. In the West, women had been long denied most of the basic rights such as voting, inheritance, property ownership, divorce and equal wages. Therefore, a woman has to fight men for her rights by becoming a feminist. Thus, she tries to participate as much as possible in politics and in various fields, so that by representing the women correctly, she could first ensure and then protect their rights. She fears that if she does not do so, the same will happen with her that happened in the past. Thus, she devotes all her time and all her energy to this work. However, as a result, the household gets affected because household responsibilities, including raising and taking caring of children, get divided between men and women. However, neither of them accepts that as their primary responsibility. So, a feminist woman sees men ideologically as her traditional rivals. She is never willing to commit to a permanent relationship with them or accept responsibilities that are mandated after marriage.

On the contrary, according to Islam, the relationship between husband and wife is one of good cohabitation and it is based on mutual cooperation. They accept their basic responsibilities and help each other in their responsibilities. Allah (swt) says, **“هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا “He it is Who created you from a single being, and of the same (kind) did He make his mate, that he might incline to her...”** (TMQ Al-Araaf:189)

Similarly, Allah (swt) says, **“وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً “And one of His signs is that He created mates for you from yourselves that you may find rest in them, and He put between you love and compassion...”** (TMQ Ar-Ruum:21)

And Allah (swt) says, **“وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ “And they (women) have rights (over men) similar to those (of men) over them (i.e. women) in a just manner...”** (TMQ Al-Baqarah:228)

Ibn Abbas (ra) says: “Wives have the right over men that they are treated by their husbands with kindness and goodness, and the duty of these wives is to obey their husbands”. Ibn Abbas (ra) also used to say, “I adorn myself for my woman as she adorns herself for me, I like to adopt cleanliness to fulfill the right

that she has over me.” Imam Qurtubi, in his Tafsir, mentions under verse, وَعَاشِرُهُنَّ بِالْمَعْرُوفِ “**And live with them honourably**” (An-Nisa:19) that “it means to live with them lovingly.”

The Prophet (saw) said, فَاتَّقُوا اللَّهَ فِي النِّسَاءِ فَإِنَّكُمْ أَخَذْتُمُوهُنَّ بِأَمَانِ اللَّهِ وَاسْتَحْلَلْتُمْ **“Fear Allah concerning women. You have taken them because of the security of Allah and their bodies are lawful for you because of the word of Allah.”** (Muslim). It has also been narrated that the Prophet (saw) said, خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ وَأَنَا خَيْرُكُمْ لِأَهْلِي **“The best of you is he who is best to his family, and I am the best among you to my family.”** (Tirmidhi reported it from Aishah (ra) and declared it as Hassan Sahih Ghareeb. It has also been reported by Ibn Hibban and Hakim who also declared it Sahih. The Messenger of Allah (saw) also said, وَخَيْرَاكُمْ خَيْرَاكُمْ لِنِسَائِهِمْ **“The best of you are those who are the best to their wives.”** (Tirmidhi reported it from Abu Huraira (ra) and declared it as Hassan Sahih).

The Messenger of Allah (saw) was very kind to his wives. He used to encourage them and used to make them laugh. When he came home after offering Isha prayer, he used to pleasantly chat with them for a while before going to sleep. All this indicates that married life is a life of contentment. It also implies that a man should have such an attitude that leads to a happy married life.

Allah (swt) has made the man responsible in the family, which is in the verse, الرَّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ **“Men are the maintainers of women”** (Al-Nisa:34). However, this responsibility is one of care, not of governance. The reason for this is that a man's being a guardian over a woman literally means spending on the woman and fulfilling her needs. This literal meaning will be the meaning of the verse, because apart from it, no Sharai meaning has been communicated. This is the meaning of "Qawwamun ala an-Nisa", that he takes care of her and fulfills her needs. While the real relationship between them is the relationship of a companion, as Allah (swt) said, وَصَاحِبَتِهِ **“and his female companion”** (TMQ Abasa: 36) which means wife. The Messenger of Allah (saw) also interacted with his wives like friends, not like an imposing ruler. And his wives used to debate with him.

3. Determining the basic roles of men and women: In the West, so much pressure has been put on women for them being women, that she is forced to

say that the reason for her backwardness is her being a woman, and the role associated with being a woman. Among her roles, the role as a mother is the most prominent. On this basis, she first rebelled against playing this role and then rebelled against even being a woman, under the concept of Postgenderism. She insisted that no matter what, she should have exactly the same rights as men. The fact that a woman is physically and genetically a woman should not interfere in that, in any way. She failed to understand that as human beings, the nature of man and woman is indeed similar. However at the same time, the Creator of the universe has created certain characteristics in both of them that distinguish them from each other. Therefore, whilst there must be laws that deal with matters that are common between them, it is also imperative to have laws that should solve the issues that are not common between them. However, due to not realizing this obvious fact, the West fails to define the correct relationship of men and women with each other and their rights in the society.

Islam has precisely defined the basic roles of men and women and their mutual relations, keeping into consideration the nature of men and women. In this regard, Islam has specified that a woman is actually a mother and a wife by her nature. The reason for this is that the Messenger of Allah (saw) declared the purpose of marriage is procreation, for which it is inevitable that a woman accepts the responsibility of being a mother. It is narrated from Maaqil bin Yasaar (ra) that a man came to the Messenger of Allah (saw) and asked: "I like a woman who is from a good family and has good looks, but she cannot have children, should I marry her?" He (saw) said: "No". Then the man came for the second time but was still advised otherwise. Then he came the third time but the Prophet (saw) said, **تَزَوَّجُوا الْوُدُودَ الْوُلُودَ فَإِنِّي مُكَاتِرٌ بِكُمْ الْأُمَّمَ "Marry a woman who gives birth to children and loves you, because then the number of my ummah will be greater than that of the other ummahs."** (Abu Dawud, Ibn Hibban and Hakim reported it and declared it Sahih).

This is the evidence that the wisdom of marriage and its intended result is procreation. However, it is permissible for a man to marry a woman who cannot have children, but it is preferable to marry a woman who can bear children. Apart from this, the commands of the Shariah related to pregnancy, childbirth, lactation and kifaalah also indicate that a woman's fundamental role is that of a mother. For example, after the separation or divorce between the husband and wife, the woman as the mother is entitled to take the child into her kifaalah

(custodial care), until the woman herself gets married or the child is capable of deciding for itself that whether it would want to live with father or with mother.

Islam has also determined that the main scope of a woman's life is the domestic sphere. Ahmad has narrated in his Musnad with trustworthy (Hasan) chain that Ali (ra) said, "O Messenger of Allah (saw)! I have contracted pain in my chest while pulling the bucket." Fatimah (ra) said, "My hands have become rough due to grinding the flour. Allah has now given you prisoners of war and capacity, so give a servant to us as well." He (saw) said, **"Shall I not tell you something better than what you two have asked?"** Both said, "Why not?" So he (saw) said, **"Some words that Jibreel a.s. taught me: After every obligatory prayer, recite Subhan Allah ten times, Alhamdulillah ten times and Allahu Akbar ten times, and when you go to bed, recite Subhan Allah thirty three times, Alhamdulillah thirty-three times and Allahu Akbar thirty-four times."** Ali (ra) said, "By Allah! Ever since the Messenger of Allah (saw). taught me this, I have never left it."

In this hadith, there is an evidence for the responsibility of women inside the home and the duty of men to do work outside the home. Asking for a servant implies that Fatima (ra) and Ali (ra) were burdened with work inside and outside of the home respectively. If it was not obligatory on them to do that work, they would not have borne the burden of it. They would have refused to accept it. Indeed, if it is not obligatory, why should the burden and labor be borne for it! Rasulullah (saw) did not dislike Ali's work of watering the fields outside the house, nor did he dislike Fatimah's work of grinding flour inside the house. However, he taught both of them some words that would ease the hardships of life and would lead to eternal good in the hereafter. Therefore, he (saw) accepted their actions.

Similarly, the hadith of Ibn Abi Shaiba also supports this hadith in which he narrates that, "The Messenger of Allah (saw) assigned the household duties to his daughter Fatimah (ra) and placed the burden of household chores on Ali (ra)."

Domestic life being the main domain of a woman's life is also proven by the fact that the Prophet (saw) used to order his wives to serve him. Muslim narrated the tradition of the mother of the believers Aishah (ra), that the Messenger of Allah (saw) said, **يَا عَائِشَةُ هَلْمِي الْمُدِيَّةَ، ثُمَّ قَالَ اشْحَذِيهَا بِحَجَرٍ فَفَعَلَتْ** **"O Aishah, bring the pot, then he said, scour it with a stone (to clean it). So I did that."** (Ahmad

has narrated it as Sahih from Yaish bin Takhfa bin Qais al-Ghafari who says that his father was among the Companions of Suffah). The narrator goes on to say that we went with the Prophet (saw). to the house of Aishah (ra), and he (saw). said, "O Aishah, feed us." Then he said, "Aishah, give us water." This hadith also highlights the importance for a woman to take care of the household work.

Therefore, if the service of the husband and an action that is permitted by the Shariah for a woman, such as trade, or an action that is recommended (mandub), such as the supererogatory prayer, then serving the husband has priority. The wife should give up the permissible (mubah) or recommended (mandub) and serve her husband. All this indicates that the main thing for a woman is that she has the responsibility of the house.

These two basic roles of a woman, being a mother and a wife, are essential for the society and the family. To fulfill these two roles, a certain mental, emotional and physical capacity and ability is required, which is present in a woman. Therefore, undermining the ability that is required in a woman for fulfilment of this role is a complete mistake. It is a cause of destruction, to which today's Western society is an open testimony. The role of man and woman has been determined by the Creator (swt) of the universe, keeping in mind their nature. At the same time, He (swt) has mandated that the husband and wife must help each other in fulfilling their responsibilities. So, if a man's wife is sick or busy with some other work, then he should help his wife in housework and taking care of the children. That would be a source of reward for him. Similarly, there is a reward for a woman if her husband is sick or busy with some other work, and she has to go to buy groceries herself. Finally, mutual support and respect is established when both man and woman fulfill their respective responsibilities, and appreciate each other when one goes above and beyond their role.

4. Role of women in the society: Islam neither restricts women to the home nor prevents them from playing any role other than that of the mother and the wife. A woman, like a man, is also a full member of the society and plays her role in its affairs. This is because the rules of the Shariah are general to the human beings, so wherever Shariah is addressed to the human beings, it includes both men and women. However, where Shariah has given a command specifically for men or women, it has been specified in the commands related to that matter. Therefore, the status of such commands will be that of the exception, while in all

commands except for this type of situation, the generality of the command, with respect to both men and women, will remain intact.

For example, some commands are specific to women and not to men, such as abandoning prayer, on certain days, or not fasting during Ramadan, during menstruation. Similarly, the testimony of a woman is considered sufficient in matters known only to women, such as the issue of virginity, whether a girl is married or unmarried. It does not require the normal course of testimony. It is a specific problem of a woman, so this command is special for a woman. Similarly, some commands are only for men like rulership, so the ruler can only be a man. It is not permissible for a woman to become Qadhi Madhalim, nor is it permissible for her to become Qazi al-Qadha because he is responsible over the Qadhi's of al-Madhalim, and this falls under the matter of ruling. However, this specification is only regarding the ruler and not about the judiciary in general or the head of any state department. The text is only about the ruler and not about anything else.

A matter remains limited only to that specification (takhsees) which has been revealed in the text about that matter. Where there is no text for gender specification, there is no specification at all. Instead, both men and women will be considered to be addressed by Shariah only as human beings, not as men or women. It is due to the generality of the Shariah and the universality of its commands, that a woman can also take part in business, agriculture and industry like a man, because the address of the Legislator (Shaari') is for human beings. Similarly, she can execute all verbal dispositions like contracts and deals. She can become owner through any of the causes of ownership. She can increase her wealth in any permissible way by herself or through someone else because the address of the Legislator is for human beings. She can get education, take part in politics, be a member of political parties and can hold the rulers accountable. Thus, a woman can participate in all the matters of life along with men according to the rules of Shariah, and this is all because the Legislator has addressed the human beings.

Islam has allowed women to work on wages, as Bukhari narrated on the authority of Abu Hurairah (ra), that the Prophet (saw). said, **ثَلَاثَةٌ أَنَا خَصْمُهُمْ يَوْمَ الْقِيَامَةِ - - وَرَجُلٌ اسْتَأْجَرَ أَجِيرًا فَاسْتَوْفَى مِنْهُ وَلَمْ يُعْطِ أَجْرَهُ** "I will be against three men on the Day of Resurrection," until he (saw). said: **"And the man who hired a**

worker for a wage, took the work from him but did not pay him”. Here the word “Ajeer” (worker) is absolute which includes both men and women. It makes it permissible for women to work as well. An example of this is that Umar (ra) appointed a woman called al-Shifa as Qadhi Hisba in Madinah.

In Islam, a woman is also allowed to participate in politics and become a member of the Majlis of the Ummah, whose purpose is to advise and hold the Caliph accountable. Allah (swt) says in the Noble Quran, **وَشَاوِرْهُمْ فِي الْأَمْرِ "and consult them in the affairs"** (TMQ Al-Imran: 159). And He (swt) says, **وَأْمُرْهُمْ شُورَىٰ "and who conduct their affairs with consultation among themselves"** (TMQ Shura: 38)

Here too, the command to seek advice for the ruler is not exclusive to men, but also includes women. Al-Bukhari narrated on the authority of Miswer bin Mukharama (ra) that when the Companions of the Prophet (saw) refused to cut their hair on their return from Hodaybiyah, the Messenger of Allah (saw) went to his wife Umm Salama (ra) and said, **«لَقَدْ هَلَكَ الْمُسْلِمُونَ» "Indeed, the Muslims perished."** Upon this, Umm Salama (ra) said to him: “Cut your hair first, they will not go against you. When he did it, the Companions also got up and cut their hair short or shaved them off. Then Umm Salama (ra) said to the Prophet (saw) to travel quickly taking everyone along. He (saw) did so. Here he (saw) took the opinion of a woman. This is also an evidence that opinions can be taken from women in all kinds of political and non-political matters.

The same is the case with accounting as well. The texts of enjoining the good (Amr bil-Ma'ruf) and forbidding the wrong (Nahi anil-Munkar) are general and include both men and women. The evidence for this is that when Umar (ra) said that a woman’s dowry should not be more than four hundred dirhams, a woman refused to accept it and said, “O Umar! You cannot do that. Have you not heard the saying of Allah (swt) that, **وَأَتَيْتُمْ إِحْدَاهُنَّ قِنطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا "Even if you had given them a whole treasure, take not the least bit of it back"** (TMQ Al-Nisaa: 20). Then Umar (ra) said: “A woman spoke what was correct and Umar made a mistake”. (This has been narrated by Qurtubi in his tafseer of Quran, Aamidi in his al-Ahkam and Ghazali in his al-Mustasfa)

Similarly, a woman is also allowed to participate in elections to choose the Khaleefah, and pledge allegiance to the Imam of Muslims. Bukhari has narrated

on the authority of Umm Atiyah (ra) that, **بَايَعْنَا النَّبِيَّ ﷺ فَقَرَأَ عَلَيْنَا أَنْ لَا يُشْرِكَنَّ بِاللَّهِ شَيْئًا**، **وَنَهَانَا عَنِ النَّبِيَّاحَةِ، فَقَبِضَتْ امْرَأَةً مِنَّا يَدَهَا** **Allah (saw).** and he recited this verse that **we will not associate anyone with Allah, and forbade us from lamentation”**.

In the same way, it is in the verse that, **إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعَنَّكَ** **“When the believing women come to you for pledge of allegiance.”** (TMQ Al-Mumtahnah: 12).

Conclusion:

In the West, women were forcibly deprived of most of their basic rights until about fifty years ago. This oppression proved to be the forerunner of feminism and all its rising waves. On the contrary, Islamic history is replete with incidents which prove that women were active in overseeing the affairs of the ummah. Their role was curtailed when the Khilafah ended and secular nation-states were established, over which tyrants were made rulers, whether they were democratic rulers or dictators or kings. Even today our rulers are just imitating the West in this matter like in other matters. They ignore the fact that the Western society has failed miserably to protect women, children and the family, and to regulate the relationship between men and women. The promotion of these flawed concepts in our country has made the problems among Muslims more complicated, which the Muslims are facing due to adopting wrong traditions after leaving the Islamic civilization.

Common problems between children and parents, between wives and husbands, and between wives and in-laws have intensified. At the same time, men and women have been influenced by the concept of personal freedom and individualism, which has exacerbated the problems between them. The results of all these factors are coming forth in the form of an increase in the rate of divorce. At the same time, parent-child relationships have also been affected as the media promotes individualism and selfishness. Thus the Islamic traditional values such as showing respect to elders or kindness to younger ones, are changing. In such a situation, the need to promote Islam’s point of view on this subject becomes greater than ever, and to demand the universal implementation of Islam by presenting Islam as a complete solution, so that not only the cultural

invasion of the West should be stopped, but the entire humanity, including the West, could be saved from the evil of this corrupt civilization.

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Q&A: The Conflict in Sudan Between the Army and the Rapid Support Forces is Focused on Specific Areas

(Translated from Arabic)

Question:

It is observed in the last two months, October and November 2023, that the conflict between the [Sudan] army and the Rapid Support Forces, each of them is focusing on specific areas. The army focuses on Khartoum and the Rapid Support Forces (RSF) on Darfur. The conflict in other regions is a secondary conflict linked to these two regions, as happened with the RSF attack on 15/12/2023 on Wad Madani, the capital of Al Jazirah, when the army's pressure on them intensified in Khartoum. Does this herald a new division in Sudan, separating Darfur for the RSF just as South Sudan was separated? Thank you.

Answer:

To get a clear answer, we will review the following matters:

First: We stated in the Answer to Question of 25/4/2023 ("Sudden violent clashes erupted on Saturday,15/4/2023, between the army and the Rapid Support Forces, which represent a new blow to hopes for the transfer of power to civilians, i.e. the pro-British civilian forces" ...) and we explained that there are three possibilities that America wants from this war among its agents:

A new agreement was concluded between its agents, Al-Burhan and Hemedti... and then it pushes back the framework agreement with the powers affiliated with the Europeans.

If it is not possible to push back the pro-European forces, then America does not care about dividing Sudan as it did in the south, so it will leave Darfur to Hemedti...

If these forces (affiliated with the Europeans) line up behind one of America's agents as a matter of maneuver... then America will ask this agent to retreat and the other to take control...

Second: In light of this, we review the developments in order to arrive at the most likely opinion regarding the outcome of the situation:

1- Since that date, 15/4/2023, the conflict and what is related to it, including the declaration of truces, the resumption of clashes, negotiations, and communications, have all become confined between the two parties affiliated with America: The Army leadership and the Rapid Support Forces leadership, under the supervision of America and its Saudi agent, which plays the role of implementing American dictates. So, the so-called Jeddah platform was formed to manage this conflict. Muhammad Hamdan Dagalo "Hemedti" confirmed his compliance with American dictates, saying: ["He is in contact with US Secretary of State Antony Blinken to prevent the escalation of the war." (Al-Sharq Al-Awsat, 2/5/2023)]. Thus, America was able to keep Britain and its agent, the Emirates, out of playing a role in the conflict management and related matters. There was what was called the Quartet, consisting of America and its agent, Saudi Arabia, and Britain and its agent, the Emirates. America also made the conflict between its agents Al-Burhan and Hemedti in order to eliminate the role of the political opposition formed by British agents in the Forces of Freedom and Change and others.

2- That is why the Sudanese army delegation in Addis Ababa did not participate in the summit because it was headed by Kenyan President William Ruto, who is affiliated with Britain.

[Addis Ababa hosts the Intergovernmental Authority for Development in East Africa (IGAD) summit to discuss the Sudanese crisis... The Sudanese army delegation, despite its presence in Addis Ababa, did not participate in the summit sessions in protest against Kenya's presidency of the Quartet. (Sky News Arabia, 10/7/2023)]. Ruto, the Kenyan president, had proposed sending peace forces from abroad to Sudan, as well as involving the Forces of Freedom and Change under the name of civil forces before they fade away and weaken completely, as the fighting between the American agents Al-Burhan and Hemedti has paralyzed their movement and thinking. Al-Burhan expresses

support for American-Saudi mediation and rejects British mediation and intervention through its agent, the Kenyan president, or others. Lieutenant General Yasser Al-Atta pointed this out, addressing his soldiers (“Any foreign peace forces are enemy forces.” He threatened Kenya, saying: “Leave the East African forces in their place... (you want) to bring the Kenyan army, Come.” He swore that no one would return of these forces, “safely to their country.” He stated that “a third country, without naming it, was the one that pushed Kenya to put forward this initiative.” (Reuters, 24/7/2023). By the third country, he means Britain. Kenya’s Foreign Minister Sing Aoi rejected the Sudanese military officer’s statement, he said: “The accusations are baseless,” he also said, “Permanent peace will only be achieved through the involvement of civilian parties in any mediation process.”

3- Thus, Al-Burhan was reassured that the internal situation was proceeding according to the American plan drawn up, so he began his foreign visits for the first time since the outbreak of fighting between the army and the Rapid Support Forces. He left Khartoum for Port Sudan to use it as the center of his movements. On 30/8/2023 he made his first foreign visit to Egypt, this visit is considered a confirmation of the Egyptian regime’s support for the army and Al-Burhan at this stage. The Cairo News Channel published statements by Al-Burhan during his visit, in which he said: (We intended “from the visit” to put the Egyptian leadership in the right picture, and to inform it of the developments in the situation), both Al-Sisi and Al-Burhan are American men. Other visits followed... It appears that Al-Burhan is seeking to imbue legitimacy as a permanent president of the state of Sudan with all powers, and not the head of a temporary sovereign council.

4- The conflict will not be resolved quickly, and it may also take some time, because the intention is to limit the conflict between the two sides of America there: The Army Command and the Rapid Support Command, and the outcome of the conflict is controlled by America by dividing the roles between them, to keep the opposition loyal to Britain and Europe paralyzed as it has been since the conflict erupted in mid-April 2023, and then to weaken it to a minimum. To clarify this, we explain the following:

a- On 21/11/2023, the Rapid Support Forces seized the city of El Daein, the capital of East Darfur State. They also seized the headquarters of the Army

Command of the 20th Division there without a fight when the Army forces withdrew from it under the pretext of avoiding the danger of confrontations between them and harm to civilians! The Rapid Support Forces claimed in a statement: [“Their victories open a wide door to true peace... and that the state of East Darfur, along with El Daein, will remain safe under its protection.” (Al Jazeera, 22/11/2023)].

Note that El Daein is the stronghold of the Rizeigat tribe, to which Dagalo belongs, the commander of the Rapid Support Forces and most of his commanders and members. Before that, these forces seized the city of Nyala, the capital of South Darfur State, the city of Zalingei, the capital of Central Darfur State, and the city of El Geneina, the capital of West Darfur State. It only remains for them to seize the city of El Fasher, the capital of North Darfur State and the political and administrative capital of the Darfur region. If the RSF capture El Fasher, it would have directed a devastating blow to the pro-English and European movements, especially the Sudan Liberation Movement and the Justice and Equality Movement. These two movements had taken a neutral position in the conflict, knowing that this conflict was artificial between American agents, the Army Command and the Rapid Support Command.

b- This is what made the armed movements in the region sense the danger, and they are the movements that signed the Juba Peace Agreement for Sudan - Darfur Track. This made them announce in a press conference on 16/11/2023 (their departure from the position of “neutrality” and their standing against what they called “the project to fragment the country and its division,” which was carried out by “the Rapid Support Militia and its other foreign militias and mercenaries.” It also announced its participation in military operations on all fronts “without the slightest hesitation.” (French newspaper Le Monde, November 16). These movements were determined to defend El Fasher, otherwise it will disappear... especially since the city of El Fasher occupies a strategic location, as its borders are connected to the borders of Libya, Chad, and the western cities of the Darfur region, it is considered the capital of the opposition armed movements that signed the Juba Peace Agreement, reconciled with the regime, and participated in the government. Reports indicate that it withdrew the majority of the capital of those belonging to the Zaghawa tribe from Omdurman to it. Seizing El Fasher would ignite strife

between the Arab tribes that support the Rapid Support Forces and the Zaghawa tribe that supports the armed movements.

c- As for the army leadership - Abdel Fattah Al-Burhan, in addition to the army's control over northern and eastern Sudan, the army's recent and strong campaigns inside Khartoum indicate a trend towards resolving military matters in Khartoum over time in favour of the army [the Sudanese army launched a series of attacks, air strikes, and artillery bombing operations on Rapid Support Forces sites and gatherings in and around the capital, which included the vicinity of the Armoured Corps, the central market, the vicinity of the Sports City, Al Arada Street, the vicinity of the radio and television in Omdurman, and sites in Khartoum North. (Independent Arabia, 24/11/2023)], and this means that the army wants decisiveness and to be the stronger party in these areas.

d- On 10/12/2023, IGAD held an extraordinary meeting of its leaders in Djibouti, which is chairing its current session, with broad participation from representatives of the African Union, the United Nations, and neighbouring countries of Sudan, Saudi Arabia, Qatar, the Emirates, the United States of America, and Britain. [The Chairman of the Sudanese Sovereignty Council, Lieutenant-General Al-Burhan, participated in the summit's work after he was absent from the previous summit, which was held less than two months after the start of the bloody war. The Commander of the Rapid Support Forces, Lieutenant-General Daglo, also discussed with the Summit Chairman, President of Djibouti, Ismail Ismail Guelleh via phone, its results and the vision of Rapid Support to resolve the crisis. According to the final statement, IGAD leaders were able to convince Al-Burhan and Hemedti to meet directly, in addition to committing to an immediate and unconditional ceasefire. According to informed sources who told the BBC, the regional organization set a maximum period of two weeks for the meeting to be held in Addis Ababa. (BBC, 10/12/2023)].

5- Reviewing the above, it becomes clear that there are three striking aspects that have happened recently:

First: is the quick Rapid Support Forces control over most of Darfur, only El Fasher remained, and the state's lack of serious resistance to their control... This was evident in the control of the RSF over the 20th Division of the army,

which is stationed in the city of El Daein, as well as the 16th Division in Nyala - South Darfur.

Second: the recent strong army campaigns inside Khartoum, Omdurman, and Khartoum North, described above [the Sudanese army launched a series of attacks, air strikes, and artillery shelling operations on RSF gatherings in the capital. etc. (Independent Arabia, 24/11/2023)]. The RSF felt pressure on it in Khartoum, so it headed to Wad Madani to relieve the pressure, and the conflict intensified there. [For the fourth day in a row, battles continued today, Monday, between the Sudanese army and the Rapid Support Forces east of the city of Wad Madani, the capital of Al-Jazira State in the center of the country. The official spokesman for the Sudanese Armed Forces, Nabil Abdullah, reassured the citizens that the situation in the city of Wad Madani is stable. (Al-Arabiya, 18/12/2023)] and before that [the American embassy urged, in a statement at dawn on Sunday, the Rapid Support Forces to “immediately stop their advance in Al-Jazira State and refrain from attacking Wad Madani.” (Al-Arabiya, 17/12/2023)], which confirms the embassy’s influence on the combatants!

Third: Al-Burhan’s attendance at the recent IGAD summit [The Chairman of the Sovereignty Council, Lieutenant-General Al-Burhan, participated in the summit’s work after he was absent from the previous summit, which was held less than two months after the start of the bloody war. The Commander of the Rapid Support Forces, Lieutenant General Mohamed Hamdan Dagalo, also discussed with the Chairman of the Summit, President of Djibouti, Ismail Guelleh, via phone, its results and the Rapid Support’s vision for resolving the crisis. (BBC Arabic, 10/12/2023)].

All of this shows that America is preparing the atmosphere for division. However, despite the fact that the danger of division becomes present with all these actions in Sudan, and that this division is also on the lips of the Americans: [The United States representative to the United Nations, Linda Thomas Greenfield, confirmed that she stands by Sudan in its current crisis in order to deliver aid to defenseless civilians there, she remarked when addressing the conference “the immediate focus must be on protecting civilians, providing humanitarian assistance to those in dire need, and negotiating an end to the conflict. (USUN; Independent Arabia, 20/11/2023)],

despite all that, it is unlikely that America today is following the partition plan, but is only preparing the atmosphere for it when America's interests require it.

6- Therefore, what is most likely, according to current situations, is that the Darfur region will not be separated from Sudan now, but that the RSF will head a strong political opposition against the regime, and will work to contain or eliminate the political opposition loyal to Britain and the Europeans under its leadership. Therefore, the RSF becomes the main party in the Sudanese political opposition instead of the other current political forces. It appears that things are moving towards this... the RSF headed to Darfur in front of the army, becoming the main opposition in the country. Perhaps America in Sudan will have two wings: a political wing of the RSF, but with weapons, to lead the opposition, and a military wing of the army... so that the two wings will serve America's interests. As for why the RSF opposition is not

demilitarized, this is most likely due to two reasons:

The first: to contain the European opposition, which is made up of British agents, because eliminating it politically is not easy, but rather it has to be done militarily.

The second: The Rapid Support Forces in Darfur becomes a political opposition with an armed force, so that if America's interest requires another secession after South Sudan, it will bring to effect this secession in Darfur. It seems that the time has not come for this secession, but preparing the atmosphere for it is currently underway.

7- This fighting is what America and its agents are working for now... and this is what they are preparing the atmosphere for, if it continues towards a new division. O our people in Sudan, especially the army and the fighters. How can you fight among yourselves for the benefit of the colonialist kuffar? You kill yourselves, destroy your homes, and violate your sanctities?! How can you forget the words of the Messenger of Allah (saw) which is narrated by Al-Bukhari, on the authority of Al-Ahnaf ibn Qays, who said: For I heard the Messenger of Allah (saw) say: « إِذَا التَّقَى الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ » قُلْتُ: « يَا رَسُولَ اللَّهِ، هَذَا الْقَاتِلُ، فَمَا بَالُ الْمَقْتُولِ؟ قَالَ: «إِنَّهُ كَانَ حَرِيصًا عَلَى قَتْلِ صَاحِبِهِ» "If two Muslims meet with their swords, then the killer and the one being killed are in

the Hellfire.” I said: O Messenger of Allah, this is the killer, so what about the one who is killed? He said: “He was keen to kill his opponent”?!

So, what if this fighting is in the interest of America and its agents?! It is therefore more wretched and more bitter.

O our People in the Sudan of the great Islam... The Sudan of Dongola Mosque, the first mosque built by the first Muslims in Sudan... The Sudan of the great Islamic conquest during the era of Caliph Othman, may Allah be pleased with him, where he ordered the governor of Egypt to bring the light of Islam to Sudan, so he sent the soldiers of Islam led by Abdullah Ibn Abi Al-Sarh, and the conquest took place in the year 31 AH. And so Islam spread rapidly, with Allah’s favour, until it filled all of Sudan: from its north to its south and from its east to its west... Then it continued during the era of the Muslim caliphs... until the fighting (Mujahid) Sudan has been fighting against the British since the year 1896 until the middle of World War I, in 1916, when the strong, pious hero, Ali bin Dinar, the governor of Darfur, was martyred, that scholar and Mujahid who was credited with repairing the meeqat of Medinah and the people of Ash-Sham, Dhul-Hulaifa, and constructing wells of water for the pilgrims, which are called after him to this day, Abyar Ali.

Thus, direct English colonialism remained in Sudan for sixty years. Since the English aggression in 1896 CE until 1956 CE, and after that came indirect political and cultural colonialism, the spread of rotten capitalist values, and the struggle of old and new colonialism, England and America, over Sudan. Until Sudan the good pure country ended up with its body torn apart, and its south is separated from its north by the false and deadly Naivasha Agreement, under the sponsorship of colonial America. And now America is preparing the atmosphere for a new division when its interest requires it!

O People of Sudan: Hizb ut Tahrir, the leader who does not lie to his people, calls on you to do your best to stop this fighting between members of the army and members of the Rapid Support Forces, as they are your sons, brothers, relatives, neighbours, or acquaintances... and you undoubtedly hear and see the tragedy of this fighting... so remedy the matter before regrets becomes of no use.

﴿إِنَّ فِي ذَلِكَ لَذِكْرَى لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ﴾

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

6 Jumada Al-Akhira 1445 AH
19/12/2023 CE

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Q&A: The Pakistani Elections

(Translated from Arabic)

Question:

Reuters reported on 19 February 2024, “Pakistan’s two major parties are set to meet on Monday to try and bridge differences over forming a minority coalition government after an inconclusive election, a top party official said, underscoring political and economic instability... Monday’s talks will be the fifth such round after former Prime Minister Shehbaz Sharif was named by his Pakistan Muslim League-Nawaz (PML-N) party to lead the country again.”¹⁵ The Pakistani elections were held on 8 February 2024, after being postponed. Did the meetings on the aforementioned Monday mean the exclusion of the independents loyal to Pakistan Tehreek-e-Insaf (PTI) from power? Are the accusations of electoral fraud and manipulation real? Where are matters heading after the elections in Pakistan?

Answer:

The elections took place in Pakistan after they were postponed for months. Samaa TV reported on 11 February 2024 “According to the results announced so far, independent candidates have managed to win 101 seats. It is worth mentioning that out of these 101 independent candidates, 92 are supported by the Pakistan Tehreek-e-Insaf while nine are general independent candidates. PML-N is in the second position with 75 seats, while the PPP has won 54 seats.”¹⁶ These elections were intended to lead the country towards political stability. This is after a difficult period of chaos that followed Parliament’s no-confidence motion against Imran Khan’s government in 9 April 2022 and his subsequent overthrow. Then, Shehbaz Sharif, the brother of

¹⁵ <https://www.reuters.com/world/asia-pacific/pakistans-majority-parties-struggle-form-coalition-government-2024-02-19/>

¹⁶ <https://www.samaa.tv/208739595-elections-2024-independents-grab-101-na-seats-pml-n-75-as-ecp-finally-completes-vote-count>

Nawaz Sharif, assumed the post of the Prime Minister in Pakistan on behalf of the Pakistan Muslim League-Nawaz. After that, stormy protests erupted in the country... As for where things are now headed, after the elections in Pakistan, the following matters must be considered:

1- Pakistan is one of the most important Muslim countries. Its large population of 250 million people makes it a large human reservoir, to both turn the economic wheel and provide human resource for the army. Pakistan is one of the unique countries in the world in respect to both human resource and military power, as well as being in a strategic location.

2- Today, Pakistan is considered one of the poor countries in the world. This is despite the abundance of fertile agricultural plains and water. This is despite its industrial capabilities. This is despite human resource capable of running the world's largest economies. This is all due to the failed policies that America is pushing, financial and administrative corruption, and the spread of the illness of dependence on others, such as China or America. This hinders any attempt at economic progress. The country suffered from the catastrophic floods in 2022 that destroyed agricultural lands. Then, the state was unable to provide any solutions of value. In addition to economic failure, there is complete failure in all fields in Pakistan, the most prominent failure being in governance, over the decades.

3- The Islamic jihadi spirit exploded in Pakistan in a manner that struck fear throughout the world. This was due to the impact of the Kashmir issue, as well as the impact of the Soviet occupation of Afghanistan, followed by the American occupation of Afghanistan. Many events over the decades have revealed a solid fighting spirit, which is deeply rooted in the Islamic Iman of the Pakistani people. There were numerous Islamic jihadi movements to liberate Kashmir and Afghanistan. There were calls to support Muslims all over the world. The movements of what the West calls political Islam took root in Pakistan, the most well-known of which was the call to establish the Khilafah (Caliphate)... Due to all this, the explosion of Islam in Pakistan has made Pakistan, along with neighboring Afghanistan, a second center of Islamic political gravity, after the Middle East.

4- The Pakistan Army is considered a formidable military force to be reckoned with, armed with lethal weapons and nuclear capabilities. Due to the long history of conflict with India, America is pushing Pakistan Army towards civil war inside Pakistan. It is pushing Pakistan Army to clash and conflict with the Taliban movement, which returned to power in the year 2021, in Afghanistan. America is also pushing Pakistan Army towards the Iranian border. This is all in order to enable India to participate in America's strategy, to stop the rise of China, and preoccupy China with the possibilities of war with India. Before all of this, America had succeeded in making Pakistan a corridor for it to reach Afghanistan, during its occupation from 2001-2021. Despite all of this, America's eyes do not lose sight of the strategic risks due to the strength of Pakistan Army for a moment. So on 13 October 2022, US President Biden called Pakistan, "one of the most dangerous nations in the world," as reported on the White House website. (Source). This is despite all of the servile agency of the military and political leadership in Pakistan, and its facilitation of American policies.

5- What increases the importance of Pakistan is that China, which is America's most prominent international rival, looks upon Pakistan in a special way. It supports Pakistan against India. China supplies Pakistan with weapons. China invests tens of billions of dollars in Pakistan, in the form of loans, and some grants, to support infrastructure, roads, ports, and industries. Although America has control and influence in Pakistan, it views these Chinese efforts, and investments, in Pakistan, with suspicion.

6- In light of these facts, the first thing that must be realized, when considering the political events in Pakistan, is that the head of kufr, America, has focused upon Pakistan Army and its military leadership. It is the key to domination and influence inside Pakistan. One of the major outcomes of American control over Pakistan Army, and its military leadership, is the distancing of the country from conflict, and war, with India. This is despite the continuous Indian provocations in Kashmir, which are even increasing in their frequency. Also among those outcomes is Pakistani Army's approach to civil war, and its ignition of war in northwest Pakistan, to eliminate the mujahideen, who were supporting their brothers in Afghanistan during the American occupation of Afghanistan. Also amongst these outcomes are clashes that occur from time to time with Afghanistan. In addition to those outcomes, is that the

American invasion of Afghanistan was all passing through the doors of Pakistan. So, the American control over the military leadership in Pakistan is what makes Pakistan a state that is an agent to America.

7- Pakistan Army completely controls the country. It interferes in the political life, as well as that of the political parties, in the country. Whenever matters get out of control, Pakistan Army intervenes with a military coup, and overthrows the rulers. Two political parties traditionally govern the country, the Pakistan Muslim League- Nawaz Sharif (PML-N) and the Pakistan People's Party (PPP). The former is viewed as a right-wing party, whilst the latter is considered a left-wing party. The former enjoys broad support in the Punjab province, whilst the latter enjoys broad support in the Sindh province. There is failure by both parties throughout history. Leaders from both parties are immersed in corruption, whilst the leadership acts as feudal lords over Pakistan. However, in the face of this chronic failure, and great resentment within Pakistan, which is driving people towards movements advocating political Islam, Pakistan Army decided to change the equation. So, Pakistan Army brought in Imran Khan, who was the leader of a not-so-large party at the time, the PTI, and whose voice was loudest against corruption. After major accusations, and judicial proceedings, against the former Prime Minister, and leader of PML-N, Nawaz Sharif, the PTI dominated the parliamentary votes. Thus, Imran Khan became Prime Minister in 2018.

8- During that period, the Pakistan's courts were pursuing the former ruler Nawaz Sharif on corruption charges. Nawaz resigned from his post in June 2017, after the Supreme Court convicted him on corruption charges, related to tax evasion. The Supreme Court ruled that Nawaz Sharif was ineligible to remain in office. He was sentenced in July 2018 to ten years in prison, on corruption charges. Reuters reported on 17 October 2020 that, "Former Pakistani Prime Minister Nawaz Sharif on Saturday accused the country's army chief Gen. Qamar Javed Bajwa of toppling his government, pressuring the judiciary, and installing the current government of Prime Minister Imran Khan in the 2018 elections."¹⁷. All of this, the overthrow of Nawaz Sharif, his trial and holding of elections, while he was still behind bars in Pakistan, was by decision

¹⁷ <https://www.reuters.com/article/idUSKBN27202Z/>

of Pakistan Army. Bringing in Imran Khan, far removed from the two traditional parties in Pakistan, was also by decision of Pakistan Army.

9- Nawaz Sharif, who was serving a prison sentence, was allowed to travel to Britain for health purposes. This was through an agreement with him that he would return, after his treatment to Pakistan, to complete his sentence... However, after Pakistan Army overthrew Imran Khan, which we explained in the question and answer entitled, “America and the Change in its Agents in Pakistan,” of 5 Shawwal 1443 AH, 5 May 2022, Pakistan Army began removing all legal obstacles to the return of Nawaz Sharif. After the overthrow of Imran Khan in 2022, Sharif’s brother, Shehbaz Sharif, was appointed prime minister. This is in addition to a federal court ruling to release Nawaz Sharif on bail, before his arrival in the country. It was also after the parliament issued a law in June 2023 setting a maximum of five years for disqualifying a member of the National Assembly from running for office, after it had been disqualification for life. This allowed Nawaz Sharif to return to the country and nominate himself, so he returned. Nawaz Sharif came from abroad and appeared before the judiciary in preparation for his acquittal of the charges against him, and competing in the elections. The Independent reported on 21 October 2023 that, “The Islamabad High Court on Thursday granted him protection from arrest days ahead of his return.”¹⁸. This is what actually happened! Nawaz Sharif became a “clean” politician again. He ran for elections with his Pakistan Muslim League-N party, whilst Anwaar-ul-Haq Kakar was the caretaker prime minister supervising the elections. The Independent reported on 10 February 2024, that, “Mr Sharif’s PML-N was regarded as the military’s favored party going into these elections, a major factor given the establishment’s notorious involvement in Pakistani politics. There is a high degree of scepticism in the country that the military would allow its preferred party to be forced out of government without interference.”¹⁹. Dawn reported on 13 October 2023 that, “After National Assembly Speaker Raja Pervaiz Ashraf’s mentioning of “some understanding between the Sharifs and the quarters concerned,” regarding the former premier’s return on Oct 21, another senior PPP leader from Punjab has lodged

¹⁸ <https://www.independent.co.uk/asia/south-asia/nawaz-sharif-exile-pakistan-returns-election-b2433591.html>

¹⁹ <https://www.independent.co.uk/asia/south-asia/imran-khan-pti-nawaz-sharif-pakistan-election-results-b2493465.html>

protest over plans to give ‘official protocol’ to a convict upon his arrival.. On the other hand, Imran Khan’s Pakistan Tehreek-i-Insaf termed the homecoming of Nawaz Sharif a result of “a secret deal.””²⁰

10- So much for Nawaz Sharif. As for Imran Khan, he is today in prison, having been sentenced over multiple charges. Due to his sentencing, Imran Khan was prevented from running in the elections, whilst his party, Pakistan Tehreek-e-Insaf, was prevented from running in the elections as a political party. Thus, it becomes clear how the political tables have turned in Pakistan. Today, in 2024, Pakistan Army has turned against Imran Khan. Imran is now in the same position that Nawaz Sharif was in in 2018. As for Nawaz Sharif, he has returned to prominence, after all obstacles were removed from him, as we have shown. With all of this, it becomes clear how the leadership of Pakistan Army manipulates the parliamentary elections. It becomes clear how Pakistan Army manipulates those political parties, which seek its approval, in order to gain power. This is not a secret. An army chief imprisoned Nawaz Sharif and brought back Imran Khan... Then an army chief imprisoned Imran Khan and brought back Nawaz Sharif! Thus, pseudo-politicians, from amongst party leaders, are manipulated according to America’s desires, for the sake of a crooked, ruling seat! Then, when the role of such a leader ends, he is either tossed aside, or put behind prison bars!

11- The military leadership alone controls the state, and therefore the elections, in many ways. It is known that communications and the internet were cut off in some areas. The state said that this was for the purpose of preventing chaos and unrest, on election day! The state also monopolizes the issue of determining electoral districts, based on the population census that it conducts. From this perspective it can increase, or decrease, districts in favor of specific parties, that have electoral weight in those districts! The elections were postponed from August 2023 until February 2024, under the pretext of redrawing electoral districts, based on the latest population census. In these ways, the party leaders, who take turns in power, are all obligated to be subservient to America, and to serve Washington. Conspiracies are planned for whoever deviates from towing the American line, or strives to do so, or clashes with Pakistan Army, as we have seen. Corruption cases are raised against him,

²⁰ <https://www.dawn.com/news/1781116>

until he is behind bars. Therefore, all of these parties work under the umbrella of the military leadership of the army. It is a leadership which is an agent of America. These parties may only compete locally among themselves, so that Pakistan Army chooses from among them the most appropriate for appointment...

12- Then, the military leadership allows for back-and-forth, regarding the election results, to show that it is far from controlling the results! The Independent reported on 10 February 2024, that, “both former prime minister Nawaz Sharif and jailed ex-prime minister Imran Khan claimed victory in the general elections.”²¹. The PTI considers that the independent candidates obtained 101 seats, whilst the vast majority of these are its followers, which is the greatest number of seats obtained by any party. This qualifies it as the party to lead the process of forming the government. However, the PML-N, led by Nawaz Sharif, which obtained 75 seats in the National Assembly, says that it is the winner of the elections. This is referred to in the army chief’s statement over the elections. The media wing of the army, ISPR, reported that the army chief said, “The nation needs stable hands and a healing touch to move on from the politics of anarchy and polarisation.”²². This means that the PTI, Imran Khan’s party, despite having obtained a larger number of parliamentary seats through independents, the seats of the independents officially constitute those of independents, and not of any political party. So, Nawaz Sharif’s party remains the one that has the “legal” right to lead the process of forming the government, through coalition with other parties.

13- Some officials admitted that election rigging had occurred. Al-Jazeera reported on 17 February 2024 that, “A senior bureaucrat in Pakistan has said he helped rig Pakistan’s elections, a week after polls marred by allegations of manipulation returned no clear winner... “We converted the losers into winners, reversing margins of 70,000 votes in 13 national assembly seats,” he told reporters... According to Pakistan’s Dawn News, the commissioner admitted he was “deeply involved in serious crime like mega election rigging 2024.”... Meanwhile, Pakistan’s election commission rejected Chattha’s

²¹ <https://www.independent.co.uk/travel/asia/south-asia/pakistan-election-uk-us-probe-b2493948.html>

²² <https://ispr.gov.pk/press-release-detail?id=6746>

allegations, but said in a statement that it would “hold an enquiry”. In a news release, the electoral watchdog also said none of its officials ever issued any instructions to Chattha for a “change in the election results”²³. Despite all this, the army chief, after he released Nawaz Sharif from prison, and allowed him to run for the head of his party, seems to be preparing the arena for him in the Prime Minister’s Office. Reuters reported, on 19 February 2024, that, “Pakistan’s two major parties are set to meet on Monday to try and bridge differences over forming a minority coalition government after an inconclusive election, a top party official said, underscoring political and economic instability.... Monday’s talks will be the fifth such round... The Pakistan Peoples Party (PPP) party of former foreign minister Bilawal Bhutto Zardari has announced conditional support for the PML-N, saying it will vote for Sharif to form the government, but would not take positions in cabinet... The new government could also face further political tension, with independent members of parliament, backed by jailed former premier Imran Khan, forming the largest group in the legislature.”²⁴. Thus, the military leadership makes whoever it wants a winner today, and makes him a loser and a prisoner tomorrow... and so on! Allah (swt) said, **أَلَا سَاءَ مَا يَحْكُمُونَ** “**Evil indeed is their judgment!**” [TMQ Surah an-Nahl 16:125].

14- As for this deep manipulation of Pakistan’s government, by America’s agent military leadership, where there is a climate for political chaos, that could continue and undermine the country’s stability... all of this must be a strong motivation, for the sincere in Pakistan Army, and in Pakistan in general, to rise up and put an end to the country’s subordination to America... this is only by establishing the rule of Allah, the Khilafah Rashidah (Rightly Guided Caliphate). The Khilafah is the promise of Allah (swt). Allah (swt) said, **وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ** “**Allah has promised those of you who believe and do good that He will certainly make them successors in the land, as He did with those before them.**” [TMQ Surah an-Nur 24:55]. The Khilafah is within the glad tidings of the Messenger of Allah (saw), about it returning after the forceful ruling that we are under.

²³ <https://www.aljazeera.com/news/2024/2/17/pakistan-official-admits-involvement-in-rigging-election-results>

²⁴ <https://www.reuters.com/world/asia-pacific/pakistans-majority-parties-struggle-form-coalition-government-2024-02-19/>

Hudhayfah (ra) said that the Messenger of Allah (saw) said, **ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً**, فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ خِلَافَةً عَلَىٰ مِنْهَاجِ النَّبُوءَةِ ثُمَّ سَكَتَ
“Then it will be a forceful ruling, so it will be as Allah wills it to be. Then He will end it, when He wills to end it. Then there will be a Khilafah (Caliphate) on the Method of Prophethood.’ Then he remained silent.” Narrated by Ahmad. The performance of this great obligation is expected from the people of the Islamic Ummah, from far and wide,... especially since Pakistan was established on the basis of Islam from its creation, and both its people and its army love Islam and Muslims.

The connection of Pakistan’s rulers, and its military leadership, to America is easier for Allah (swt) to change, than it is for them to change the Ummah’s love for its Islam. Thus, the outcome is for the righteous if they are honest, work diligently, and strive to support Allah (swt), for Allah (swt) is their supporter. Allah (swt) said, **وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ** “The wrongdoers will soon come to know what evil end they will meet.” [TMQ ash-Shu’ara 26:227]

**10 Shaban 1445 AH,
20 February 2024 CE**

#The_Amir_of_Hizb_ut_Tahrir

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Q&A: The Alliance of Pakistan's Army Chief with the United States and his Loyalty to it

(Translated from Arabic)

Question:

Regarding the visit of Pakistan's Chief of Army Staff (COAS), Asim Munir, to the United States, the army media wing, the Inter Services Public Relations (ISPR), stated on 20 December 2023, that, "COAS highlighted that Pakistan desires to broaden bilateral engagement with the US through long term multi domain partnership. He highlighted that his interactions during the visit to the U.S. with Political and Military leadership have been very positive and forward looking for further strengthening the relationship." (Source: No PR-220/2023-ISPR). The ISPR had announced on 10 December 2023 that, "General Syed Asim Munir, NI (M), Chief of Army Staff has left today for United States of America (USA) on an official visit. This is General Syed Asim Munir's first visit to USA as COAS." (Source: No PR-212/2023-ISPR).

What is meant by "broaden bilateral engagement with the US through long term multi domain partnership?" and what is meant by "his interactions during the visit to the U.S. with Political and Military leadership have been very positive?" Does this mean more alliance with the American colonialists, especially over the issue of India and Kashmir... then also towards Afghanistan... and also to prevent the support for the people of Palestine, in the face of Jewish aggression, followed by acceptance of the entity of the Jews, under the banner of the two-state solution? Thank you.

Answer:

To answer the questions, we review the following:

1- The appointment of Asim Munir was announced in the media as the incoming Chief of Army Staff on 24 November 2022, succeeding General Qamar Javed Bajwa, on 29 November 2022. Asim Munir's appointment was upon the recommendation and approval of the pro-American prime minister, Shehbaz

Sharif. This indicates America's desire to appoint him as army chief, with an expectation that he will comply to its demands, just as Bajwa complied and collaborated with the United States... His appointment came at a time when Pakistan was suffering from an economic crisis. He is a person who can guarantee the flow of money from Saudi Arabia and other Gulf countries. That is because he served as a Lieutenant-Colonel in Saudi Arabia and enjoys good relations there... The Express Tribune reported on 5 January 2023, "Observers believe that the army chief's visit will play a crucial role and may pave the way for much-needed financial assistance."

Asim Munir has been part of a military regime that is entirely affiliated with America... He rose through ranks in both security intelligence and military troop command posts. As Major-General, he was the commander of troops deployed in the Northern Areas of Pakistan, between the years 2014-2016, as Force Commander North Areas (FCNA). Then he also served as Director-General of Military Intelligence from 2016-2018. After promotion to Lieutenant-General, he was subsequently appointed as Director-General of the Inter-Services Intelligence between 2018-2019, initially. He engaged in the tribal regions. He is one of the pillars of the Pakistani regime affiliated with the United States... Then he was dismissed from the intelligence post in 2019, by a decision of the former Prime Minister Imran Khan, without giving any reason. Faiz Hameed was appointed in his place, in this post. There had been a dispute between Imran Khan and the army over the appointment of the army chief, who will succeed Bajwa, when his term was to end on 29 November 2022. It was reported that Imran Khan was in disagreement with Asim Munir, who is close to Bajwa. Imran wanted to appoint Faiz Hameed, as Director General of Inter-Services Intelligence, who is considered close to Imran. It appears that Imran Khan was seeking to impose his will on the army as prime minister, so that he would not remain under the army's control. The army acts as a guardian of the government and imposes on it the policies it wants. Due to this dispute, Imran Khan was dismissed in April 2022. Then lawsuits were filed against him on charges of corruption and divulging state secrets. It was stated in the Question and Answer of 5 May 2022, "As we said above, Imran Khan did not expect that after all his service to the army, and behind it, America, would be of no help to him! It is as if Imran did not realize that whoever comes to power with the support of the colonialist kuffar, as an agent for them, becomes like a chess piece for them. They move him as they like.

Moreover, they dispose of him as they like, without hesitation, if he does not achieve their interests. This was what happened to Imran Khan!” Thus, America did not protest the overthrow of Imran Khan. America was tacitly agreeing to the deposing of Imran, whilst knowing well that he is America’s agent. As for Asim Munir, Bajwa and Faiz Hameed, they all agreed with America to the annexation of Kashmir to India in 2019. They were on a visit to the United States and met with its President, Donald Trump, two weeks before the annexation. They did not take any serious action to respond to the annexation. Instead, they agreed to that implicitly to please Washington, out of concern for their positions, and some narrow interests. America supported the army’s control over the government and over the people’s necks. This is because the army’s leadership became tied to the United States, and achieved its colonialist interests. This is unlike the political medium, in which there are agents for America, as well as agents for Britain. America could not guarantee the loyalty of the civilian government to it, if the agents in this political medium changed.

2- The army’s media wing, the ISPR, announced on 10 December 2023 that, “General Syed Asim Munir, NI (M), Chief of Army Staff has left today for United States of America (USA) on an official visit. This is General Syed Asim Munir’s first visit to USA as COAS.” (Source: No PR-212/2023-ISPR). The Egyptian As-Shorouk News, 11 December 2023, quoted the Pakistani newspaper, The Express Tribune as saying, on 4 December 2023, “A senior Biden Administration official dealing with refugee issues will begin a four-day trip to Islamabad from Monday (today) in the first of a series of visits by American officials amid deteriorating ties between Pakistan and Afghanistan. Julieta Valls Noyes, the US Assistant Secretary of State for the Bureaus of Population, Refugees and Migration will reach Islamabad today. She will stay in the federal capital until Thursday.” The Express Tribune then reported on 7 December 2023, “Chief of Army Staff General Asim Munir on Thursday said illegal foreigners residing in the country were “seriously affecting Pakistan’s security and economy as he backed the interim government’s decision to deport them... Illegal foreigners are being repatriated to their countries in a humane and dignified manner as per the established norms.”” Here, the extent of America’s interference in Pakistan’s domestic affairs appears. It includes the issue of refugees, which is an issue related to the Afghans who took refuge in Pakistan because of war. They have been residing in their adopted country for years, some of them for decades... They are not foreigners, but from a single land of Muslims. America is the one

who is working to exploit the disputes between the two Muslim countries, Pakistan and Afghanistan, to put these disputes to work for America, in order to consolidate American influence in the region... Thus, America wants to make relations tense between the Muslims, and prevent their unity. Then Pakistan is to be preoccupied with tensions with Afghanistan, instead of being preoccupied with fighting India to liberate Kashmir! India thus ensures that the front with Pakistan is secured, so that the Modi government can focus its energies on serving the United States, in its conflict with China.

3- The Arabic web site “Al-Ma’rifa” reported on 15 December 2023 from Pakistan’s Dawn Newspaper, in its report of 14 December, that, “Chief of Army Staff Gen Asim Munir commenced his first working day in Washington on Wednesday with a meeting with the US defence secretary at the Pentagon. The Pentagon issued a brief statement after the meeting, saying: “Secretary of Defence Lloyd J. Austin III hosted Pakistan’s Chief of Army Staff, General Asim Munir at the Pentagon today, where the two officials discussed recent regional security developments and potential areas for bilateral defense co-operation.” On 15 December 2023, the Dawn reported, “the army chief called on key government and military officials including US Secretary of State, Anthony Blinken, Secretary of Defence (retired) General Lloyd J. Austin, Deputy Secretary of State Victoria Nuland, Deputy National Security Adviser Jonathan Finer and Chairman of Joint Chiefs of Staff Charles Q Brown.” The US State Department spokesperson Mark Miller stated on 13 December 2023, “generally speaking we look forwards to partnering with the Pakistani Government on regional security and defense cooperation. We have taken a number of steps to partner with them this year on antiterrorism activities... And we fund several counterterrorism capacity building programs in Pakistan focused on law enforcement and justice, and we look forward to carrying out that work.” Dawn Newspaper reported on 15 December 2023, that, ““Pakistan is an important partner, and we engage with a wide range of interlocutors within the Pakistani government,” said a US State Department spokesperson when asked for comments on Secretary Blinken’s meeting with the Pakistan army chief.” The US State Department spokesman, Mark Miller, answered a question about the meeting of the Pakistani army chief and the ISI chief with Anthony Blinken, by saying, “We look forward to partnering with them on regional security and defense cooperation...” (Source: US State Department website, www.state.gov 18/12/2023)

All of this goes to show the broad range of military, security, and even political, meetings of Pakistan’s army chief, as if he were the head of state!... It is not unlikely that America resets matters in Pakistan, through the broadening of the meetings. It wants to verify that its men, and their policies inside Pakistan, are what it wants. This is especially since the elections in Pakistan are approaching, in February 2024, if they are not postponed... Thus, even though these meetings appear to be under the banner of “cooperation,” in reality they are loyalty to America... What is strange and surprising is that the army commander, Asim Munir, a memorizer of Quran, appears to be so religious that some quarters have even called him a “mullah general,” meaning a religious man (sheikh)! However, he declares an alliance with the United States, following its plans and implementing its goals, and opening the way for it to extend its influence in the region, under the banner of security and defense partnership and cooperation... it is as if he does not realize that true religiosity in Islam requires loyalty to Allah (swt) and His Messenger (saw), and not loyalty to the kuffar... Allah (swt) said,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أُرِيدُونَ أَنْ تَجْعَلُوا لِلَّهِ
عَلَيْكُمْ سُلْطَانًا مُبِينًا

“O believers! Do not take disbelievers as allies instead of the believers. Would you like to give Allah a solid evidence against yourselves.” [TMQ Surah An-Nisaa 4:144]. Religiosity is not mere lip-service! Allah (swt) said,

[أَفَلَا يَعْقِلُونَ] **“Do they not understand?”** [TMQ Surah Yasin 36:68].

4- The army’s media wing, the ISPR, reported on 19 December 2023, that “General Syed Asim Munir, NI (M), COAS called on General Michael Erik Kurilla, Commander United States Central Command during visit to Headquarters Central Command at Tampa Bay, Florida. During the meeting, matters of shared interests, particularly cooperation in regional security matters came under discussion. Both sides discussed avenues of joint training and reiterated the need for enhancing training interactions between CENTCOM and Pakistan Army. COAS also visited CENTCOM Joint Operations Center during the visit.” (Source: No PR-219/2023-ISPR) On 18 December 2023, the spokesman for the US State Department, Mark Miller, said, of Asim Munir, that, “he was in Washington to meet with a number of officials, including officials here at the State Department,

including officials at the Pentagon and elsewhere. Pakistan is a major non-NATO ally of the United States and a NATO partner. We look forward to partnering with them on regional security and defense cooperation.” (Source: www.state.gov)

From all this it becomes clear how important the visit, and how important the man, Pakistan’s army chief, are to the American administration. His meetings with American officials were at the highest levels. Their discussion with him was over important issues. The focus was on security and defense cooperation. That is so that Pakistan is the spearhead of the United States in the region, to fight Muslim movements against America, and to maintain American influence in the region. America does not limit itself to political agents. Instead it extends to military agents, under the banner of engagement “with a wide range of interlocutors within the Pakistani government.” It considers Pakistan an important partner, that is, an important servant of its policies in the region, considering that it has Pakistan as a major non-NATO ally of the United States and a NATO partner, since 2004.

5. The army’s media wing, the ISPR, reported on 20 December 2023, that, “General Syed Asim Munir, NI (M), COAS engaged in a candid discourse with members of prominent US think tanks and media. COAS, during the interaction, put across Pakistan’s perspective on regional security, transnational terrorism and importance of maintaining strategic stability in South Asia.” [Source: No PR-220/2023-ISPR]. The ISPR further stated, “COAS said that Pakistan is a country of consequence both from geopolitical and geoeconomic perspective and wishes to develop itself as a hub of connectivity and a gateway to Central Asia and beyond, however, eschews Bloc Politics and believes in maintaining balanced relationships with all friendly countries.” The ISPR confirmed that “COAS highlighted that Pakistan desires to broaden bilateral engagement with the U.S through long term multi domain partnership. He highlighted that his interactions during the visit to the U.S with Political and Military leadership have been very positive and forward looking for further strengthening the relationship.” The ISPR also stated, “COAS also highlighted that Pakistan has stood as a bulwark against transnational terrorism for decades for ensuring regional stability and global peace and security.”

The ISPR clarified, “It has made unparalleled contributions and sacrifices in its enduring fight against terrorism and will continue to fight till logical end, in

line with the aspirations of people Pakistan.” It confirmed that, “COAS also stressed upon the need for resolution of Kashmir Issue as per the aspirations of the people of Kashmir and the UNSC Resolutions.” It also stated in the same press release, “COAS also emphatically highlighted the immediate need for ending the sufferings in Gaza, provision of humanitarian assistance and implementation of two state solution for enduring peace in the region.”

6- Here, the Pakistani army chief focuses on his desire to expand alliance with America, and his loyalty to it, under the banner of “bilateral engagement.” Asim Munir wants it to be a “long term multi domain partnership” that is, in all issues. He wants to make Pakistan a fortress for America to fight the Ummah, and its movement for liberation, under the banner of fighting cross-border terrorism, that is, warring with Afghanistan in particular, and other Islamic Lands in general. This is whilst knowing that all these Islamic Lands constitute one land that was divided. Its dividing, nationalist borders were drawn by the colonialists, who were occupying these countries. The colonialists divided them into warring countries, so that they would remain weak and unable to do anything. Thus, the colonialists would be able to control and colonize the Islamic Lands, and use each of them against each other.

As for Kashmir, General Munir’s visit to Washington coincided with the Indian Supreme Court’s support for the annexation of the part of Kashmir controlled by India, in a merger with the Indian Union. On 11 December 2023, Al-Jazeera reported, “India’s Supreme Court has upheld the government’s decision to revoke special status for the state of Jammu and Kashmir... a panel of five judges unanimously ruled to uphold Modi’s decision, confirming the claim that the special status for Jammu and Kashmir had been only temporary.” India did not take this step without America’s approval and support. Yet Pakistan’s army chief still visits the United States, forgetting, or making himself forget, America’s support for India and America’s hostility against Pakistan! Then, the army chief considered the Kashmir issue to be international, to be resolved in accordance with the unjust United Nations’ resolutions. This is whilst knowing that the Kashmir issue is an Islamic issue, and it is a land occupied by India. Pakistan must arise and liberate Kashmir. It must help the people of Kashmir to resist the Hindu occupation and arrogance. This is especially so since Pakistan is capable of doing so. The Kashmiri jihadi movements almost defeated India with the support of Pakistani Army in the Kargil Conflict in 1999, had it not been for the betrayal by

the Prime Minister, Nawaz Sharif, and the Chief of Army Staff, Pervez Musharraf, at the time. This was when the United States ordered them to stop this support, and withdraw the Pakistani armed forces. Then America ordered Pakistan to declare the Kashmiri movements as terrorists.

As for the brutal aggression of the Jews against Gaza and the two-state solution about which Pakistan's army chief said, "implementation of two state solution for enduring peace in the region," Palestine is a Blessed Land... It is an Islamic land over which the Jews have no right to have authority. The two-state solution has no place in its case. Instead, it must be as 'Umar Al-Farouq (ra) opened it, the Khulafa'a Rashidoon (ra) protected it, and Salahudin liberated it and the Khaleefah Abdul al-Hamid II preserved it from the Jews... Thus, Palestine is an Islamic land... It is not offered for sale. It does not accept division between its people and the one who occupied it, and expelled its people from it... Its solution is not two states. Instead, its true solution is as Allah (swt), Al-Jabaar, Al-Azeez, said,

[وَافْتَلَوْهُمْ حَيْثُ نَقَفْتُمُوهُمْ وَأَخْرَجُوهُمْ مِنْ حَيْثُ أَخْرَجُوكُمْ] **“And kill them wherever you find them, and expel them from where they expelled you.”** [TMQ Surah Al-Baqarah 2:191].

7. The problem lies in the mentality of the rulers of Pakistan and its military leadership, and their erroneous way of thinking. They have made themselves a vehicle for America. This is even though they have the enormous potential to become a major power that challenges and competes with America. This is only if they deal with their issues and problems themselves, according to the concepts and standards of their Deen, which was revealed upon the Messenger of Allah (saw) by Allah (swt), Al-Qawwi, Al-Azeez. It is the Deen that rescued the Arabs from the infighting of the pre-Islamic times of Jahiliyyah (ignorance). They were made, through Islam, the best Ummah ever brought forwards for humanity... It is the Ummah that opened Persia and it uprooted the Persian state, whilst Persia was a major power at the time... It is the Ummah that opened Constantinople, the capital of the Romans, whilst Rome was also a major power at the time... Islam and the Muslims were dignified by a state which illuminated the world with justice. Then the truth was established, whilst falsehood perished, indeed, falsehood is only to perish... and this is what Hizb ut

Tahrir is calling upon you to achieve by re-establishing the state of Islam, the Khilafah (Caliphate) on the Method of the Prophethood. Allah (swt) promised,

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ
[مِنْ قَبْلِهِمْ]

“Allah (swt) promised those who believe amongst you, and do righteous deeds you, that He (swt) will grant them succession in authority on the earth, as He granted for those before them.” [TMQ Surah An-Nur 24:55]. Ahmad narrated that the Messenger of Allah (saw) gave glad tidings that,

«ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ
خِلَافَةً عَلَىٰ مِنْهَاجِ النَّبُوءَةِ»

“Then there will be an oppressive rule, and it will remain as long as Allah (swt) willed. Then He (swt) will end it as He (swt) willed to end it. Then there will be the Khilafah (Caliphate) on the Method of Prophethood.” Then the he (saw) fell silent. (Extracted by Ahmad).

21 Jumada al-Akhirah 1445 AH
3 January 2024 CE

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Media Message :: HIZB UT TAHRIR / BRITAIN CONDEMNS THE UK GOVERNMENT'S ANNOUNCEMENT TO PROSCRIBE THE PARTY

Media Office of Hizb ut-Tahrir in Britain

Today's announcement by the British Home Secretary to seek to proscribe Hizb ut Tahrir is a desperate measure to censor debate about the genocide in Palestine and to stop Islam's just political alternative.

Hizb ut Tahrir completely refutes any idea that it is anti-Semitic or encourages terrorism. We have repeatedly called for the re-establishment of the Islamic system in the Middle East that allowed Jews, Muslims and Christians to live side by side for centuries. It is Islam's sublime values that removes oppression from society and doesn't discriminate on colour, race, religion or gender. Indeed the only terrorism that is currently being undertaken is by the Zionist entity in Gaza, supported by British politicians who are complicit in war crimes, ethnic cleansing and genocide.

By seeking to proscribe Hizb ut Tahrir, Britain will join the likes of Putin's Russia, Sisi's Egypt and a host of other authoritarian states in silencing a voice for the restoration of an Islamic civilizational alternative for the Muslim world. It also demonstrates that all the talk about diversity, anti-censorship and freedom of speech, are only acceptable as long as one agrees with the extremist Zionist agenda of 10 Downing Street.

Hizb ut Tahrir has a record of over 70 years of following a method of non-violent political activity against despots who rule the Muslim world with the West's approval. In its work to establish the Islamic Khilafah (Caliphate), Hizb ut Tahrir has never resorted to any sort of violence or armed struggle. It has throughout its history worked through intellectual and political means while its members have been tortured and killed in the thousands.

Hizb ut-Tahrir Britain explicitly states that it will challenge the proposed proscription using all available legal means. Regardless of the outcome for Hizb ut Tahrir, the political struggle in highlighting the genocide in Gaza, exposing the

West's colonial agenda and the obligation to work to restore Islam as a just way of life will always continue.

Notes to Editors:

Hizb ut Tahrir / Britain will hold a Space on X tomorrow (Tuesday 16 January 2024) to further discuss the situation in Palestine, Yemen and the wider region.

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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, **نُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللهُ أَنْ تَكُونَ ثُمَّ يَرْفَعَهَا إِذَا شَاءَ أَنْ** **يَرْفَعَهَا ثُمَّ تَكُونُ خِلَافَةً عَلَىٰ مِنْهَاجِ النَّبُوَّةِ 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).