

The background of the entire page is a photograph of soldiers in camouflage uniforms. They are standing in a line, and the focus is on their midsections and legs. The lighting is somewhat dim, and the colors are muted, giving it a serious and somber tone.

NUSSRAH

Politics is an idea and a method

Human Milk Bank Controversy

Bangladesh's PM Resigns and Flees the Country

The Truth of the Petrodollar Agreement

**End the Infighting for
Ranks and Perks in the
Pakistan Army.
Instead, Muslim
Military Officers Must
Grant Nussrah for the
Establishment of the
Khilafah Rashidah**

Index of Contents

Editorial	3
Tafseer Al-Baqarah (2: 263-266)	6
Maintaining the habit of Tahajjud	12
Politics is an idea and a method	15
The Happiness and Happiness Index Hoax	20
Human Milk Bank Controversy: The Khilafah on the Method of Prophethood Solves Human Problems Through Referring to Islam	25
A Beautiful Illusion	35
O Muslims! You See the Crimes of the Jews at the Rafah and Gaza Border Crossings, and Indeed all of Palestine. Yet, the Rulers do not Mobilize an Army in Support. Instead, They Forget Their Red Lines! They Were Satisfied with the Mediation of America and Its followers!	38
Another Operation Against Terrorism	42
Q&A: Is it Permissible to Give Zakat Money to One's Sister and Daughter?	45
Q&A: Bangladesh's Prime Minister Resigns and Flees the Country	50
Q&A: The Truth of the Petrodollar Agreement	57
Media Message:: End the Infighting for Ranks and Perks in the Pakistan Army. Instead, Muslim Military Officers Must Grant Nussrah for the Establishment of the Khilafah Rashidah	64

Editorial

On 11 August 2024, the US Pentagon announced, “Secretary Austin reiterated the United States' commitment to take every possible step to defend ‘Israel’ and noted the strengthening of U.S. military force posture and capabilities throughout the Middle East in light of escalating regional tensions. Reinforcing this commitment, the Secretary Austin has ordered the USS ABRAHAM LINCOLN Carrier Strike Group, equipped with F-35C fighters, to accelerate its transit to the Central Command area of responsibility, adding to the capabilities already provided by the USS THEODORE ROOSEVELT Carrier Strike Group.” [\[1\]](#)

It is clear that the war in Gaza is not between the Muslims of Palestine and the Zionist entity alone. America facilitates the genocide by:

1. Providing the Zionist entity with material support, including weapons, funding, strategic support and troops, without which it would lose the war within hours.
2. Ordering the rulers of Muslims to restrain the armies and mujahideen from liberating Al-Masjid Al-Aqsa.
3. Increasing its military presence, when it feels a threat to its agents in the Middle East.

Thus, America is fully supportive of the Jewish entity in its war against Muslims.

America’s agents in the Jewish entity ensure its troops serve on America’s frontline in the Middle East. On 25 July 2024, Netanyahu reminded the Americans of this in a joint session of Congress, saying, “We also help keep American boots off the ground while protecting our shared interests in the Middle East.”

As for America’s agents who rule over the Muslim lands, they directly assist America by all means available. Without the rulers of Muslims, America's crusade would have never materialized, as its only connection to the Middle East is by oceans. America supplies the Jewish entity with weapons through Amman, Jordan, from where they're sent by an air bridge to Tel Aviv. The rulers of Saudi

Arabia and the Gulf provide a land bridge for fuel and essential supplies to the entity of the Jews, circumventing the Red Sea blockade. The Firawn of Egypt prevents the opening of Rafah Border Crossing to the mujahideen and soldiers of Muslims. The rulers of the Muslims provide airbases, army bases and naval ports for the American armed forces.

Netanyahu unsurprisingly declared on 25 July 2024, “And we will continue to work with the United States and our Arab partners.”

This is whilst Allah (swt) said, يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ ۚ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ “O believers! Take neither Jews nor Christians as allies, they are allies of each other. Whoever does so will be counted as one of them. Surely Allah does not guide the wrongdoing people.” [TMQ Surah Al-Maidah 5:51]

O Muslims, their Armies and their Mujahideen!

How are we still waiting? Its been ten months since the genocide in Gaza began. It has been seventy-six years since the Jewish entity began its occupation. The rulers of Muslims are allied firmly with the Jews and the Christians. No ruler of Muslims, from amongst the Arab or the Ajm (non-Arab), will ever order the armies and mujahideen to mobilise against the Zionist entity.

Thus, these rulers multiply the resources of Muslims, their armies and their mujahideen by zero, nullifying their ability to defeat the enemies. Worse, they oppress the Muslims and prevent them from raising their voices in support of the Muslims of Gaza!

They disobey what Allah (swt) and His Messenger (saw) have commanded, and they undertake what Allah (swt) and His Messenger hae forbidden. The greatest burden upon the Ummah is clearly its rulers. Thus, real change can only come by removing them and reestablishing the rule of Islam.

O Armies of Muslims, and their Mujahideen!

Knowing the reality of the rulers of Muslims, how can you absolve yourselves of the collective Fard ul-Kifayah to fight Jihad in support of Gaza? The obligation has not been fulfilled, neither from the armies and mujahideen

nearest Gaza, nor the furthest. Will you not remove these rulers, securing the Ummah's victory over its tormentor, America?

The ordinary Muslims strive to fulfill their obligation. They walk in the path of the muhajireen, speaking the word of truth in front of tyrants, and bearing the consequences in terms of oppression, and all manner of hardships.

However, your obligation remains unfulfilled. You have yet to walk the path of the Ansaar (ra), the warriors who gave their Nussrah for the establishment of Islamic ruling. The Ansaar brought real change by giving the Second Bayah of Aqabah, the Bayah of War, to the Prophet (saw).

After the Second Bayah, the Ansaar (ra) undertook a planned action, under an imarah, resulting in the Islamic State of Al-Madinah Al-Munawwarah. It is upon the armies of Muslims, and their mujhadeen, to grant their Nussrah to Hizb ut Tahrir for the re-establishment of the Khilafah Rashidah to defeat the American crusaders. So respond!

[Back to Index](#)

Tafseer Al-Baqarah (2: 263-266)

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

قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتَّبِعَهَا أَدَىٰ ۖ وَاللَّهُ عَنِّي حَلِيمٌ (٢٦٣) يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَبْطُلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَىٰ كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانَ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَايْلٌ فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّمَّا كَسَبُوا ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ (٢٦٤) وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ آتِبَعَاءَ مَرْضَاتِ اللَّهِ وَتَتَّبِعَتْنَا مَن أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَآتَتْ أَكْثَهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِبْهَا وَابِلٌ فَطَلَّ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ (٢٦٥) أَيْوَدُ أَحَدُكُمْ أَن تَكُونَ لَهُ جَنَّةٌ مِّن نَّخِيلٍ وَأَعْنَابٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِن كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَةٌ ضِعْفَاءُ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ (٢٦٦)

“Kind speech and forgiveness are better than charity followed by injury. And Allah is Free of need and Forbearing. (263) O you who have believed, do not invalidate your charities with reminders of generosity or harm as does one who spends his wealth [only] to be seen by the people and does not believe in Allah and the Last Day. His example is like that of a [large] smooth stone upon which is dust and is hit by a downpour that leaves it bare. They are unable [to keep] anything of what they have earned. And Allah does not guide the disbelieving people. (264) And the example of those who spend their wealth seeking means to the approval of Allah and assuring [reward for] themselves is like a garden on high ground which is hit by a downpour - so it yields its fruits in multiple. And [even] if it is not hit by a downpour, then a drizzle [is sufficient]. And Allah, of what you do, is Seeing. (265) Would one of you like to have a garden of palm trees and grapevines underneath which rivers flow in which he has from every fruit? But he is afflicted with old age and has weak offspring, and it is hit by a whirlwind containing fire and is burned. Thus does Allah make clear to you [His] verses that you might give thought. (266)”

Allah (swt) explains the following in these verses:

1. In follow-up to the previous verses, it is clarified that sincerity to Allah (swt) in spending for His cause is obligatory. The one who spends should not pursue spending, with reminders of generosity or harm.

So in the verse, **قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ** “**kind speech and forgiveness**”, Allah (swt) assures the believers that a kind word and Dua are better in His sight than charity. Charity here refers to all types of charity, both obligatory and voluntary. The kind word and Dua is better than charity, if charity is followed by harm and reminders of generosity to the recipient.

And Allah (swt) concludes the verse by stating that He is free of need from charity mixed with reminders of generosity and harm. He (swt) is forbearing by not hastening the punishment for those who remind others of their charity, thus causing harm.

قَوْلٌ مَّعْرُوفٌ “**kind speech**” means nice and beautiful words. It is correct to begin with the indefinite noun (**قَوْلٌ**) “**speech**” due to its specification by the description (**مَّعْرُوفٌ**) “**kind**”, which makes it effectively in the status of a definite noun.

حَلِيمٌ “**Forbearing**” He does not hasten the punishment, as we have explained earlier in this tafseer.

2. Then Allah (swt) addresses the believers not to nullify their charity with reminders of generosity and harm. This is not a mere repetition of the previous two verses. Each verse carries a new meaning. So in the first verse, **الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذًى لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ يَنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذًى لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ يَنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذًى لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ** “**Those who spend their wealth in the way of Allah and then do not follow up what they have spent with reminders [of it] or [other] injury will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve**” [TMQ Al-Baqarah 2:262], it is clarified that this reward is for those who spend, without reminders of generosity and harm. In the second verse, **قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ حَيْرٌ مِّنْ صَدَقَةٍ يَتَّبِعَهَا أَذًى** “**Kind speech and forgiveness are better than charity followed by injury**”, explains the distinction between the two situations: a kind word and charity followed by harm. This verse, **لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى** “**do not invalidate your charities with reminders of generosity or harm**” it is clarified that reminders of generosity and harm nullify the charity.

So, **Firstly:** The reward is conditional, on the absence of reminders and harm.

Second: The kind speech is better than the charity, which is accompanied by reminders of generosity and harm.

Third: That reminders of generosity and causing harm nullify the charity, to remove any ambiguity from understanding the first verse, that Zakat or spending in Jihad might suffice without reward. Thus, the mentioned verse clarified that, **“do not invalidate your charities.”** It mentioned the possibility of charity accompanied by reminders of generosity and causing harm. It indicated that the charity is nullified in this case.

After that, Allah (swt) provides an example of those who spend their wealth to be seen by people, without their spending being purely for Allah (swt) and the Last Day. In this case, the spending is likened to dust on a smooth rock upon which a heavy rain falls, removing all that clings to it. This means that such spending has no value or weight. It does not benefit the one who spends with any reward from Allah (swt). Similarly, the one who spends in this way cannot reclaim it. That means he gains no benefit from it, either in this world or the hereafter.

Then Allah (swt) concludes the verse by stating that the disbelievers are not guided by Allah (swt). Instead, they are in clear misguidance.

لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
“do not invalidate your charities with reminders of generosity or harm as does one who spends his wealth [only] to be seen by the people and does not believe in Allah and the Last Day”, meaning do not invalidate, O believers, your charities by reminders of generosity and hurtful words, like the hypocrites who invalidate their donations, through their showoff (riyaa) and lack of belief in Allah (swt) and the Last Day, meaning their hypocrisy.

كَمَثَلِ صَفْوَانٍ “like that of a [large] smooth stone”, like a large smooth stone.

عَلَيْهِ تُرَابٌ “upon which is dust”, any small amount of it.

فَأَصَابَهُ وَاِيلٌ “and is hit by a downpour”, a heavy rain.

فَتَرَكَهُ صَلْدًا “that leaves it bare”, all the smooth surface has nothing on it.

لَا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّمَّا كَسَبُوا” **“They are unable [to keep] anything of what they have earned”**, they do not find the reward of anything they spent ostentatiously. They do not benefit from it at all, as they cannot get it back. Thus, they lose it in this world because it has left their hands. They lose it in the Hereafter because they spent it for showoff and hypocrisy, so they have no reward for it.

3. And Allah (swt) gives an example for those who spend sincerely for His sake and seeking His pleasure. Their spending is like a fruitful garden in every situation. If it is hit by heavy rain, its yield is multifold. If it is only touched by a little drizzle like dew, it is sufficient and produces the normal yield of fruit.

This is a representation of the acceptance of the charities of those who are sincere to Allah (swt), whether their charities are abundant or scarce, in all the situations, they are pure and good in the sight of Allah (swt).

Then Allah (swt) concludes the verse by stating that He is All-Seeing, knowing the true nature of the deed, in terms of its sincerity to Him and the truthfulness of the intention behind it. **“And Allah, of what you do, is Seeing”**.

“those who spend their wealth seeking means to the approval of Allah and assuring [reward for] themselves”.

“seeking” meaning the seeking the pleasure of Allah (swt), and it is in the accusative case (منصوب) in this place.

And **“assuring”** is conjoined to it. This is more likely than saying it is in the accusative case (منصوب) as an object of purpose. This is because if it were so, then **“seeking”** would also be conjoined to it in the meaning of the object of purpose, which contradicts the intended meaning. This is because the spending by the believers is not for the purpose of establishing themselves, implying that they were not steadfast and spent to become steadfast. Instead, they spend while they are steadfast in truth, or while they wish to ensure that their spending falls into a place that pleases Allah (swt). Both instances are evidence favoring the accusative case (منصوب), as indicating a state or condition, over it being an object of purpose.

كَمَثَلِ جَنَّةٍ يَرْبُوَةٌ “like a garden on high ground”, Jannah, the garden.

And (الريوة) is the slightly elevated place predominantly composed of soil, which is better for plant growth.

أَصَابَهَا وَاِبِلٌ “which is hit by a downpour” i.e. a heavy rain.

فَكَاتَتْ أَكْثَرَهَا “so it yields its fruits” i.e. it yielded its fruit.

ضِعْفَيْنِ “multifolds” i.e. it yielded many times the fruit of other lands.

فَإِنْ لَمْ يُمْسَسْهَا وَاِبِلٌ فَطَلٌّ “[is sufficient]” i.e., even with light drizzle like dew, it suffices for it to yield its usual fruit.

If it receives a downpour, it yields many times its normal yield its fruit. If it does not receive rain, then dew alone is sufficient for it to yield its normal yield fruit. This means it is fruitful in all situations.

4. Then Allah (swt) gives another example in addition to the previous two examples, for those who invalidate their charities by following them with reminders of generosity and harm.

So the **First example**: In the previous verses, it is like the hypocrite who spends his wealth to show off to people.

And the **Second example**: Like a hard rock with soil, then it was struck by a heavy rain that left it bare.

And the **Third example** in this verse: Like a man who owns a great garden from which he benefits and fulfills his needs. When he reaches old age and does not have mature offspring, to assist him in his life, at this time the garden catches fire. His calamity is immense because due to his old age, he cannot repair it or establish another one like it. Similarly, his young offspring cannot help him in earning a living. This is a severe and deadly calamity.

The one who nullifies their charity with reminders of generosity and harm is like someone whose abundant source of livelihood burns down, when they are in utmost need of it.

He is like someone who, instead of benefiting from his charities on a day when wealth and children will not avail, except those who come to Allah (swt) with a sound heart. He sees his charities invalidated, so they do not benefit him. It is as if he is burning down his orchard, while he is in utmost need of it.

And similarly, it is like someone who does good deeds but then concludes them with an evil deed. He thus burns and invalidates all that goodness.

Al-Bukhari narrated from Ubayd bin Umair who said: Umar bin Al-Khattab (ra) once said to the companions of the Messenger of Allah (saw): In what context do you think this verse was revealed, **أَيُّودُ أَحَدِكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّخِيلٍ وَأَعْنَابٍ** “**Would one of you like to have a garden of palm trees and grapevines**”? They said: Allah (swt) and His Messenger (saw) know best. Umer (ra) became angry and said: Say we know or we do not know. Ibn Abbas (ra) said: I have something in my mind about it, O Ameer-ul Momineen. Umar (ra) said: O son of my brother, speak and do not belittle yourself. Ibn Abbas (ra) said: It gives an example of a deed. Umar (ra) said: What deed? Ibn Abbas (ra) said: The deed of a rich man who acts in obedience to Allah (swt), then Allah (swt) sends him the devil, so he acts in disobedience until he burns his deeds. In another narration: When his life ends and his death approaches, he concludes with an act of misery. Umar (ra) was pleased with this. (Bukhari: 4538).

أَيُّودُ أَحَدِكُمْ “**Would one of you like**” so as, would any of you like? The interrogative particle (أَيُّ) “would” is used here for disapproval.

فَأَصَابَهَا إِعْصَارٌ “**and it is hit by a whirlwind**” The whirlwind is a wind that spins around itself intensely, and is also called a tornado.

فِيهِ نَارٌ “**in it is fire**” The fire: the scorching heat, i.e., extreme heat.

And Allah (swt) concludes the verse by urging reflection on the examples He (swt) sets forth, to take heed and remember. **كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ** “**Thus does Allah make clear to you [His] verses that you might give thought.**”

[Back to Index](#)

Maintaining the habit of Tahajjud

Tahajjud (night prayer) is one of the best acts of Ibadah and the most virtuous deeds after the obligatory prayers, as stated by the truthful and trustworthy Prophet Muhammad (saw) when asked about the best prayer after the obligatory ones. He (saw) said: (أفضل الصلاة بعد الصلاة المكتوبة الصلاة في جوف الليل) 'The best prayer after the obligatory prayers is the prayer performed in the depths of the night.' (Reported by Muslim).

Abu Dharr (ra) narrated that the Prophet (saw) said: (ثلاثة يحبهم الله وثلاثة يكرهه الله) يشنؤهم الله الرجل يلقي العدو في فئة فينصب لهم نحره حتى يقتل أو يفتح لأصحابه والقوم يسافرون فيطول سراهم حتى يحبوا أن يمسوا الأرض فينزلون فيتحنى أحدهم فيصلى حتى يوقظهم لرحيلهم والرجل يكون له الجار يؤذيه جاره فيصبر على أذاه حتى يفرق بينهما موت أو ظعن والذين Allah loves three things and dislikes three things: He loves the person who meets the enemy in battle and stands firm until either he is killed or his companions are victorious; the person who travels and continues his journey until he completes it; and the person who has a neighbor who causes him harm, but he bears it with patience until they are separated either by death or distance. And Allah dislikes: the oath-taking tradesman, the shameless beggar, and the one who is stingy.' (Reported by Ahmad and authenticated by Al-Albani).

The virtue of this prayer is well known, and its secret lies in the fact that it can only be performed by someone with great sincerity and devotion. Qatadah ibn Di'amah said: (قلما سهر الليل منافق) 'Rarely does a hypocrite stay awake during the night.' And he spoke the truth, may Allah (swt) have mercy on him.

If witnessing the 'Isha' prayer is burdensome for hypocrites, then what about the depth of the night? The Doers hasten to stand up for it. Sheikh al-Islam Ibn Taymiyyah said: (ربما استغلقت علي مسألة، فأستغفر الله ألف مرة أو يزيد حتى يفتح لي) 'If I encounter a difficult matter, I seek forgiveness from Allah (swt) a thousand times or more until it is resolved for me.' He also said: (وربما ذهب إلى الخلووات أمرغ خدي في التراب، وأقول يا معلم إبراهيم علمني بury my face in the dust, and say, 'O teacher of Ibrahim, teach me.'

So, where are the workers of Allah (swt) in these times? Where are the night monks and the knights of the day? They have vanished as if they never existed. Yet, when they were few, they became nobler than the many.

So, whoever desires salvation on the Day of Judgment, let him adhere to the prayer rug, for it is the gate to steadfastness. Revive this Sunnah within yourself, and then advise those who benefit from your guidance. Perhaps, by this action, you will illuminate its path, and on the Day of Judgement, you will be counted among those who revived it.

Allah says: (كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ) '**They used to sleep but little of the night**' (TMQ Al-Dhariyat 51:17) And He also says: (تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ) (يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ) '**They arise from [their] beds; they supplicate their Lord in fear and aspiration, and from what We have provided them, they spend.**' (TMQ Al-Sajdah 32:16)

Salim ibn Abdullah ibn Umar reported: The Messenger of Allah (saw) said: (نعم الرجل عبد الله لو كان يصلي من الليل) '**How excellent is the servant of Allah! If he stands to pray at night.**' Salim said, 'Abdullah ibn 'Umar would hardly sleep at night afterward.' (Agreed upon)

Abdullah ibn Amr ibn al-As reported: The Messenger of Allah (saw) said: (يا عبد الله لا تكن مثل فلان كان يقوم الليل فترك قيام الليل) '**O Abdullah! do not be like so-and-so who used to pray at night and then abandoned it.**' (Agreed upon)

It is also reported that Hasan ibn Salih sold a female slave, and when she arrived at the house of the buyer, she stood to pray in the depths of the night. She said, 'O residents of the house, prayer, prayer!' They said, 'Has the dawn appeared?' She said, 'Do you only pray the obligatory prayers?' They said, 'Yes, we only pray the obligatory prayers.' She said, 'Return me to Hasan; I have been sold to an evil people who do not pray at night.' So, they returned her.

My Dawah Carrier Brother! The night prayer is the habit of the patient, and it is the characteristic of the awaited victorious generation. Upon it, men were raised, and they became guided ones. Sayyid Qutb, may Allah have mercy on him, said: 'When the period is prolonged and the effort becomes difficult, patience may weaken - patience with the slow pace of victory and the

prevalence of falsehood, and the scarcity of supporters along the long thorny road. Here, the value of prayer becomes apparent. It is the enduring aid that never dries up and the provision that never runs out. When Allah (swt) commissioned His Prophet Muhammad (saw) to carry this heavy message, He (swt) said to him: **يَا أَيُّهَا الْمَرْمَلُ (١) فَمِ اللَّيْلِ إِلَّا قَلِيلًا (٢) نَّصَفَهُ ۖ أَوْ أَنْقَصَ مِنْهُ قَلِيلًا (٣) أَوْ زِدْ (٤) إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا** "O you who wraps himself [in clothing], (1) Arise [to pray] the night, except for a little - (2) Half of it - or subtract from it a little (3) Or add to it, and recite the Qur'an with measured recitation. (4) Indeed, We will cast upon you a heavy word." [TMQ Al-Muzammil 73:1-5]. So, the night prayer became the precursor to this heavy burden.'

One of the benefits of Qiyam ul-Layl is that it lightens the burden of standing for a long time on the Day of Resurrection. Ibn 'Abbas reported: **من أحب أن يهون الله عليه طول الوقوف يوم القيامة فليره الله في ظلمة الليل ساجدا وقائما يحذر الآخرة** 'Whoever loves for Allah (swt) to ease the length of standing for him on the Day of Resurrection, may Allah (swt) see him in the dark of the night prostrating and standing, protecting his Akhirah" .

O Allah! make us among those adorned with goodness, not merely described by it. Grant us ease from sleep, and bless us with the ability to stay awake in Your obedience and remembrance. Aid us in remembering You, thanking You, and worshipping You excellently. Therefore, strive, my brother, in performing the night prayer, starting with two rakat every day or more, and be consistent in it. Tawfeeq is from Allah (swt) alone.

[Back to Index](#)

Politics is an idea and a method

Excerpt from the book “Political Concepts of Hizb-ut Tahrir”

As regards the idea upon which the policy of a state is established, it is the idea on whose basis the state builds its relation with other nations and peoples. The ideas of the states that do not adopt an ideology, are different and dissimilar; besides such ideas are open to change. The policies of such states would be studied through the study of their political plans and styles; where the study of the political idea is irrelevant.

As regards the states that adopt an ideology, their idea is constant without a change. This idea would be the propagation of the ideology, which it adopts, to the world via a constant method that does not change, regardless of the change of styles; so the study of the political idea applies to such states.

Accordingly, the present states in the world have to be viewed based on the assumption that each one of them has a basic idea for drawing its relation with other nations and peoples; whether this idea was constant or not. It also has a specific method for executing this idea, whether such method was constant or not. In the light of its idea and method, it draws the plans, and follows the styles that help it to realize its objective. However, the present states in the world today give free rein to themselves in terms of the styles. So, they would follow a style that realizes the objective, even if it violates the method; and thus they follow the rule that says: “The end justifies the means”.

Whatever the case may be, all the states draw political plans that change according to the need; and they follow styles that differ and diversify in accordance with the situations.

The states undertake political actions so as to take care of the interests of the ummah. They build relations with other states in accordance with the interests. Despite that, there is a big difference between the states. The state that does not adopt a certain ideology would make the interest alone as the effective factor in its international relations. As regards the state that adopts a certain ideology that conveys to the world, it makes the ideology an effective factor in its international relations, and makes the interest assigned by the

ideology a supportive factor in this course. Therefore, it is necessary to understand a state in terms of the thoughts it adopts, whether it adopts an ideology or not. Then the factors that affect its international relations would be understood. Since an ideology affects the state that adopts it, and consequently it affects the international relations and the international situation, therefore it is necessary to be acquainted with the ideologies that prevail in the world today. It is also necessary to know the extent of effect each ideology has today on international politics, and its possible effect on international arena today and in future. In the light of these ideologies and the extent of their effect at present and in future, the international relations can be understood.

When we examine the world today, we find it dominated by three ideologies only, which are: Islam, communism and capitalism, where hundreds of millions of people embrace each one of them. However, Islam has no state today to adopt; therefore we do not see any effect to it in the international relations and international situation that prevails the world today. As regards the actions that are undertaken by the states of the world to prevent the return of the Islamic state to life, after the unrest amongst Muslims became quite noticed, this has nothing to do with the international situation, and nor it affects the international relations. This is because effect on the international situation and international relations requires the presence of a state that adopts Islam as an ideology, upon which it conducts its domestic and foreign policy.

As regards that which is noticed, in terms of the prospects of international politics, particularly American, politics for attempting to reshape the Islamic region via plans of hegemony, such as 'Great Middle East Plan' in 2003. All of this is due to the growing fear of these states that emergence of a state to Muslims is potentially near. It is not because Islam effects on international politics the way it would do when there is a real Islamic state.

As regards the other two ideologies, each one of them has a state, rather more. Therefore, they have effect on international relations, international situation, and international politics, particularly when the Soviet Union (SU) was present, and before its downfall. One sign of their effect is that world was divided into two camps: the eastern one and the western one. However, after the collapse of the eastern camp, and fragmentation of Warsaw Pact, the bi-polar policy in the world came to an end. So, Communist ideology is no more

implemented, even formally, except in China and North Korea. Accordingly, struggle in the world ceased to be international; it rather became regional. This is because after the downfall of SU, its (communist) idea ceased to have effect on the global politics. This was due to the fact that the propagation of communism, upon which its foreign policy was established, ceased to be implemented. As regards the states that still adopt communism, their foreign policy is not based on this idea. Chinese policy, as an example, is not built on propagating communism in the world. This is due to the reality of Chinese people, which was content with influence in the Asian neighbourhood; and it did not historically aspire for a global role. Due to this reality of the Chinese people, China did not strive any time to prepare itself and its resources for acquiring an effective position in the global politics. All the Chinese activities are still focused on winning regional influence in the neighbourhood.

As regards the capitalist camp, the idea upon which its policy is built is the propagation of capitalism, which is separation of religion from life affairs, worldwide. Despite the numerous and different states that adopt capitalism, all of them work to propagate their capitalist intellectual leadership in the world, and to make their viewpoint about life dominant over the world.

As regarding the method, which the capitalist camp follows for executing its idea, it is colonialism; ie imposing the political, military, cultural and economic authority over the conquered peoples for the sake of their exploitation. This method of colonialism is constant, and does not change regardless of the change of governments and their laws. Colonialism is not as Lenin described, where he said: 'It is the last stage of capitalism'. Rather, colonialism is part of the viewpoint of capitalism; and it is the method by which capitalism is propagated to the nations and peoples. Therefore, the foreign policy of the capitalist camp is constant, in terms of its idea and its method; and it does not change following the change and competition of states. Thus, Britain is like America, France, Italy and any other capitalist state; where its policy is based on propagating its ideology and its viewpoint about life, through colonizing the nations and peoples.

For understanding the method of the western camp, it is worth noticing that though this method, which is colonialism, is constant; however the styles of realizing colonialism and view towards it have developed a little in the western camp. This was in term of its link, as a method, with capitalism, as a idea, through

time. And also in term of change of styles and difference in the view towards colonialism, which occurred as a result of this development. As regards the change in the styles of the method (colonialism), it used to depend on military domination in what was known as old colonialism, but then it became to depend on other matters in what was called new colonialism. So, America started to depend on the economic side, such as loans, development projects, experts and the like; this is beside political pressure and harassment. However, America returned to use, beside these styles, the style of military domination over the nations and peoples, so as to subjugate them to her influence and will. She also began to endeavour to building military bases in her colonies so as to safeguard her influence in them. England became to depend on finding agents for her, English intelligence, making rulers as agents for her and on notorious trading deals. Her dependence on loans retreated because of her weak financial situation. Likewise, her dependence on military bases diminished due to her weak international influence, though she still holds fast to her military garrisons and bases in her colonies, as in Cyprus, or close to those colonies. Thus, change of styles became an inseparable attribute of colonialism.

As regards the change in the view towards colonialism, concerning its link (as a method) with capitalism (as a idea), this view started to fluctuate between two matters. On one side is the strength of this link, ie colonialism is just a method for propagating capitalism, which means the prime attention is for propagating capitalism. On the other side is the weakness of this link, ie the prime attention is colonialism, itself, while the second attention is propagating capitalism. In this case, colonialism was close to become an objective. The strength and weakness of this link depend on the country, which the capitalist states want to dominate. Has such country a civilization, where these states want to invade it and enforce the corrupt capitalist civilization on it, so as to enable its control and pillage of its wealth? Or, is it empty, having no civilization to be attacked; they rather colonize it for robbing its resources and controlling it only? This is manifested in the fact that the severity of competition between the western states over the colonization of Africa was for its exploitation, and the propagation of the capitalist idea hardly existed. Civil war in Uganda and Rwanda continued for many years, causing hundreds of thousands of human victims. In the events of Zaire (Democratic Congo), there was only material greed and competition over influence between Europe and America. Britain and her European allies, together with America, did not look for anything in Africa except

for material benefit. Thus, colonialism in Africa was close to become an objective rather than a method. However, in the Islamic world: the Middle East and North Africa or in Central and South Asia, the colonial powers, including America, besides they struggle to exploit its material resources, they strive to propagate capitalism as well, as represented in their attention to the conferences of 'freedom of women' and 'consolidation of women', the contents of the American plan for the Middle East, imposing the cultural hegemony as manifested in 'rebuilding of cultures', dialogue between religions, meeting of civilizations, and focus on changing or modifying the education curriculum; all of that is for breaking the attachment of Muslims to their civilization and culture. Thus, the method of capitalism started to develop with time. However, colonialism is a fundamental pillar in capitalism, whether it was a method for propagating capitalism or a method that is more to become an objective.

[Back to Index](#)

The Happiness and Happiness Index Hoax

Dr. Abdul Baseer Qazi, Pakistan

People are leaving Pakistan in droves. [In 2022 alone, more than 800,000 Pakistanis left their country in search of greener pastures abroad.](#) It's not only political instability and economic insecurity that are contributing to this mass exodus, but also the notion that emigrating to a Western country will somehow make us happier. The annual results of the Happiness Index further push this narrative, as Western countries are obviously leading the rankings. What if this is just a mirage? This article sets out to explain what happiness actually means and also deconstructs the Happiness Index.

Happiness is a subjective experience. Because of this, there's been a lot of debate and criticism over its various definitions and methods of measurement. Such debate and criticism also extend to the Happiness Index, which is a survey-poll-based measure of national happiness across the globe and is published annually as country rankings. The index relies on the self-reported scores of those polled on what is called a Cantril ladder, assigning their happiness levels a score of 1 to 10. The most recent to be released was in 2023 when Finland topped the charts for a record-breaking sixth time. The whole media hype demands that the concept of happiness be understood within one's own worldview, which, of course, for Muslims should be the Islamic one.

Happiness could be defined simply as a state of subjective contentment. For Western secular societies, that subjective contentment is invariably tied to enjoying the optimum level of sensual pleasures. As is the case with any subjective experience, happiness also depends on one's cultural influences, personal values, and expectations. We live in a hyper-connected world that is moving towards a single culture and one specific set of values that govern one's expectations. People's likes and dislikes are more and more influenced by the dominant culture and values, which are Western. Globally, this has led to a pronounced preference for:

- Individualism over Collectivism
- Materialism over Simplicity

- Personal Achievement over Familial Duties
- Secularism over Religious Devotion
- Gender Equality over Traditional Gender Roles
- Consumerism over Sustainability

What this means is that people would think they were happier if they had more of the left-hand side of the bullet points above, even if that came at the expense of the right-hand side. Does that imply that a person can be tricked into thinking they are happy when they are not? Yes, indeed! Consider the straightforward example of a drug addict to comprehend this. While under the influence of drugs, he would rate his happiness as perfect. By his own subjective standards, he would have led a happy life if he had stayed high for the rest of his life. We, as observers, are aware that such a life is dull and meaningless. The lives and expectations of people in the West are similar to this example. They are limited in their ability to see past certain egotistical and selfish goals.

The following illustration will help you understand another issue with such self-reporting: Someone who recently won a million dollars in the lottery would undoubtedly rate their level of happiness as extremely high. However, winning a million dollars in the lottery can make you momentarily forget the death of a loved one, the suffering of an ailing parent, or the trauma of a breakup, but that doesn't mean the impact of that loss has gone away. Contrarily, people will eventually come to understand that material wealth cannot replace the 'loss'. Thoughts of depression and anxiety could accompany this realization. Regardless of the triviality of the former or the profundity of the latter, humans frequently display a propensity to pursue immediate gratification while ignoring more important, long-term goals, especially when influenced by liberal, secular Western ideology. This is made abundantly clear by the happiness scores, which favor WEIRD (Western, Educated, Industrialized, Rich, Democratic) countries. According to studies, a country's happiness index rises the WEIRDer it is. A truly representative measure of happiness should aim to be independent of a nation's WEIRDness.

Now bringing Islam into the discussion changes the perspective on happiness even further—that too, drastically. Muslims conduct all of their actions in accordance with Allah's commands and prohibitions because they alone

should govern all of society's affairs. The only way to bring happiness and tranquility to a Muslim is to conduct oneself in accordance with Allah's commands and prohibitions. Thus, true happiness is sought not through sensual pleasures, but through attaining Allah's pleasure while not ignoring any organic or instinctual needs.

The Qur'an and Sunnah have used different forms of the word 'sa'adah' which is literally translated to happiness, but mostly the more formal word 'felicitous' is used in translations. It is mentioned twice in the Qur'an, both in Surah Hud, as follows:

يَوْمَ يَأْتِ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ ۚ فَمِنْهُمْ سُعِيُّوسٌ وَسَعِيدٌ

“The day it comes, no one shall speak except by His leave. [On that day,] some of them will be wretched and [some] felicitous”. [Surah Hud:105]

وَأَمَّا الَّذِينَ سُعِدُوا فَفِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ ۗ عَطَاءٌ غَيْرَ مَجْدُوذٍ

“As for the felicitous, they will be in paradise. They will remain in it for as long as the heavens and the earth endure—except what your Lord may wish—an endless bounty.” [Surah Hud:108]

Interestingly, both mentions of happiness are in the context of the Hereafter, which brings us to the main difference between the concept of happiness in Western and Islamic traditions. For Muslims, true and eternal happiness is found in the Hereafter. Moreover, any opportunity, however difficult, to achieve that eternal happiness, will also make Muslims happy in this life. This means, hardships, tests, and trials will always have this silver lining of reminding one of eternal bliss and thereby contributing to overall happiness, or at least lessening the suffering.

While referring to the Sunnah, it further elaborates the concept. The following Hadith very clearly defines happiness:

ابْنِ آدَمَ رِضَاهُ بِمَا قَضَى اللَّهُ لَهُ عَنْ سَعْدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ سَعَادَةِ
وَمِنْ شَقَاوَةِ ابْنِ آدَمَ تَرْكُهُ اسْتِخَارَةَ اللَّهِ وَمِنْ شَقَاوَةِ ابْنِ آدَمَ سَخَطُهُ بِمَا قَضَى اللَّهُ لَهُ

Sa'd reported: The Messenger of Allah (saw) said, "Among the happiness of the son of Adam is contentment with what Allah has decreed for him. Among the misery of the son of Adam is to abandon asking Allah for guidance, and among the misery of the son of Adam is displeasure with what Allah has decreed for him." [Sunan at-Tirmidhi]

The hadith tells us that finding contentment with what one possesses can contribute to happiness. Today, accepting reality can be extremely difficult for many people. People frequently want to change their circumstances rather than adapt to them, which can cause them to be unhappy. This dissatisfaction may be a result of societal messaging, which frequently reinforces the false notion that one can get what one wants exactly how one wants it.

Let us go back to the Happiness Index, where Finland topped the rankings for a remarkable sixth consecutive year. Let us take a closer look at Finland and some of its most prevalent issues.

With 5.6% of its population clinically depressed, Finland is the [eighth-most depressed nation in the world](#). In terms of suicide rates, which stand at [14.2 per 100,000 people](#), it is ranked the same (8th) globally. The Finnish Partnership for Mental Health, which consists of 34 mental-health organizations, recently put together a report for the members of the Finnish parliament. It revealed that mental health problems are the biggest reason for early retirement in cases of reduced ability to work. It added that mental-health issues cost the government almost \$13 billion a year. In July 2021, the National Crisis Helpline set a record when more than 28,000 people called for help in just that one month, in a country with a total population of just over 5.5 million. [Helsinkimissio](#) is a social-work organization based on voluntary work. It was founded in 1883. Since then, the organization's goal has been to decrease loneliness. However, appeals for help increased by 30 percent in 2020. The biggest reason for contacting Helsinkimissio was the same for young and old people: loneliness. How would you make sense out of these statistics? What can explain the happiest country struggling with loneliness and ranking among the top 10 in suicide rates and depression other than a faulty understanding of happiness?

Does this imply that Muslim societies are without problems? Absolutely not; we face a variety of challenges, the majority of which are economic in nature. However, a closer examination of our societies will quickly reveal that our problems are the result of the West's historic and ongoing plundering of our resources. Historically, it was through [British colonialism](#), and it continues to this day in a more subtle form: [institutional colonialism](#). It would not be incorrect to assert that whatever happiness, right or wrong, many Western countries are experiencing today comes at the expense of developing countries due to a world order rigged against them. This, however, is a topic for another article.

In conclusion, the concept of happiness is subjective and influenced by cultural values and personal expectations. The Western focus on individualism and materialism may lead to a skewed understanding of happiness. Islam offers a different perspective, emphasizing eternal happiness in the Hereafter and attaining Allah's pleasure by fulfilling organic or instinctual needs in accordance with Allah's commands. The Happiness Index, while flawed, measures self-reported scores that may not capture true happiness. The example of Finland, a top-ranking country on the index but facing high rates of depression and suicide, highlights the limitations of relying solely on external indicators. True happiness is found in accepting reality, respecting Allah's boundaries, and seeking contentment with what He (swt) has decreed.

[Back to Index](#)

Human Milk Bank Controversy: The Khilafah on the Method of Prophethood Solves Human Problems Through Referring to Islam

Musab Umair, Pakistan

The Daily Times reported that, “Sindh suspends human milk bank, refers initiative to Islamic Ideology Council... Pakistan’s first human milk bank was set up earlier this month by Sindh Institute of Child Health and Neonatology... Facility was established in collaboration with UNICEF, described as ‘significant milestone in maternal health’... “A recent revised fatwa issued by Darul Uloom Karachi dated 16th June 2024 has prompted us to discontinue the functionality of the Human Milk Bank. This decision is in compliance with the updated religious guidance and reflects our ongoing commitment to operate within the framework of Islamic jurisprudence,” SICHN said in a statement dated June 21.”^[1]

As is the case throughout the Muslim World, the secular state of Pakistan continuously permits laws and policies in contradiction to the Noble Quran and Prophetic Sunnah. It then falls upon the Muslims to discover these contradictions, then raise a hue and cry, until there is a retraction. It is only when the Muslims react, that the secular state abandons its silence, and is forced to undertake token measures to appease the Muslims. In this case, the Human Milk Bank was set up under the nose of the state, by the colonialist institution, UNICEF. Muslims then raised concerns, as they are aware that babies who are born from different mothers, but are breastfed by the same woman, are prohibited to marry each other, when certain conditions are met.

There are many Halaal ways of solving our problems, within what Islam has given of rulings. We can make a register of orphans, and a register of women that are willing to wet nurse through breast-feeding. Then we can arrange contact between them. In this way the mother donating the milk is known to the child. Thus in the future, marriage can be determined, avoiding marriage with kinship through breast-feeding. This can be done at a local level through pediatricians and nurses, amongst other health care workers. Fundamentally, we are often wise, but Allah (swt) is Al-Hakeem, All-Wise.

Unlike the secular state, the Khilafah Rashidah would never have allowed the setting up of a Human Milk Bank, in which the donated milk from many mothers is mixed up in one vessel, without identifying and specifying the milk of separate donors, in separate vessels. It is well-known that the current model of the human milk bank, or lactarium, relies upon anonymous donors, with the milk donations being combined. The Khilafah examines medical proposals on the basis of the divine texts, taking into consideration the sayings of the Companions (ra) and Classical Ulema, when outweighing the strongest opinion.

The breastfeeding, that establishes the prohibition of marriage, is that which fills the stomach. The Prophet (saw) said, «لَا يُحَرِّمُ مِنَ الرِّضَاعَةِ إِلَّا مَا فَتَقَ الْأَمْعَاءَ, وَكَانَ قَبْلَ الْفِطَامِ» **“The suckling that makes marriage unlawful is that which reaches the intestines, and is taken before weaning.”** [Tirmidhi] The breastfeeding that is considered is that within two Hijri years of birth, before weaning. Allah (swt) said, ﴿حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرِّضَاعَةَ﴾ **“Mothers will breastfeed their offspring for two whole years, for those who wish to complete the nursing of their child.”** [TMQ Surah Al-Baqarah 2:233].

‘Aa’ishah (ra) said, كَانَ فِيهَا أَنْزَلَ مِنَ الْقُرْآنِ عَشْرُ رَضَعَاتٍ مَعْلُومَاتٍ يُحَرِّمْنَ ثُمَّ نُسِخْنَ **“Among the things that were revealed of the Quran was that ten definite breast-feedings make a person a mahram, then that was abrogated and replaced with five definite breast-feedings.”** [Muslim]

Ibn Qudaamah (rh) said, الرضاع الذي لا يشك في تحريمه، أن يكون خمس رضعات **“The (number of) breast-feedings concerning which there is no doubt that it establishes the Mahram relationship is five or more.”**

An-Nawawi (rh) said, اختلف العلماء في القدر الذي يثبت به حكم الرضاع، فقالت عائشة، **“The ulema differed concerning the number of breast-feedings for which the ruling on breastfeeding (radaa’ah) applies. ‘Aa’ishah and al-Shaafa’i and his companions said that there is no proof for any number less than five.”**

An-Nawawi (rh) added, وَقَالَ جُمُهورُ الْعُلَمَاءِ يَثْبُتُ بِرَضْعَةٍ وَاحِدَةٍ . حَكَاهُ ابْنُ الْمُنْذِرِ عَنْ عَلِيٍّ وَابْنِ مَسْعُودٍ وَابْنِ عُمَرَ وَابْنِ عَبَّاسٍ وَعَطَاءٍ وَظَاوُسٍ وَابْنِ الْمُسَيَّبِ وَالْحَسَنَ وَمَكْحُولَ وَالرُّهْرِيَّ وَقَتَادَةَ **“The majority of scholars said that the ruling applies if breastfeeding occurs once. This was narrated by Ibn**

al-Mundhir from ‘Ali, Ibn Mas’ood, Ibn ‘Umar, Ibn ‘Abbaas, ‘Ata’, Tawoos, Ibn al-Musayyib, al-Hasan, Makhool, al-Zuhri, Qataadah, Hammaad, Maalik, al-Awzaa’i, al-Thawri and Abu Haneefah – may Allah be pleased with them.”

So in the Khilafah Rashidah, the ruler will study the evidences and consider the opinions. He would then adopt the strongest opinion in his view, and it would become binding upon the Muslims under his rule. If he adopts a Shariah ruling, this ruling alone becomes the Shari’ah ruling that must be acted upon. It becomes a binding law that every citizen must obey openly and privately.

The evidence for the adoption of the Khaleefah is derived from the Ijma’ (General Consensus) of the Companions (ra). The Khaleefah reserves the right to adopt specific Shari’ah rulings. It has also been established in the same manner that it is obligatory to act upon the rulings adopted by the Khalifah (caliph). The Muslim is not permitted to act upon any ruling, other than what the Khalifah has adopted in terms of rulings, even if these rulings were Shari’ah rulings adopted by one of the Mujtahideen (ulema of Islam). This is so because the ruling of Allah (swt) that becomes duly binding upon all the Muslims is what the Khalifah adopts. The Khulafah Rashidoon (ra) proceeded in this manner. They adopted a host of specific rulings and ordered their implementation.

None of the process of Islamic legislation happens in the secular state, because the judgement is decided by the opinion of the majority, regardless of the Deen of Islam. We then suffer under the so-called wisdom of men, rather than living tranquil lives under the rulings of the All-Wise, Al-Hakeem, Allah (swt). Allah (swt) said, ﴿وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ﴾ **“Perhaps you dislike something which is good for you and like something which is bad for you. Allah knows and you do not know.”** [TMQ Surah Al-Baqarah 2:216]. So let the Muslims who want to live under the Deen of Islam, work to re-establish the Khilafah (Caliphate) on the Method of Prophethood.

[Back to Index](#)

Sa'ad bin Muadh, the Chief of the Ansar (ra)... Who is the Sa'ad of the Ummah Today?!

Bilal al-Muhajir, Pakistan

Mention of the great personalities of Islamic history, is not like mention of any legendary, historical “hero.” The difference between the great Muslims and the historical “heroes” is that our study of the former, is in order to follow their example. We follow their footsteps, and take lessons from their heroic deeds. Note, that they did not perform these heroics because they were “legends.” Instead, they did so because they understood Islam as a belief and Shariah rulings. They applied these rulings properly, so they distinguished themselves. They were among those with determination and those whom the divine texts praised. Amongst these heroes is the honorable companion, Sa'ad bin Muadh, the chief of the Ansar (ra). He (ra) is amongst those about whom Allah (swt) said, **وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ** **وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ** **“As for the foremost, the first of the Muhajirs and the Ansaar, and those who follow them in goodness, Allah is pleased with them and they are pleased with Him. And He has prepared for them Gardens under which rivers flow, to stay there for ever and ever. That is the ultimate triumph.”** [TMQ Surah al-Tauba 9:100]

This honorable Companion (ra) deserved this praise and that status, for a great deed. It was a great deed that the leaders of Quraysh, the Arabs and other leaders refused to do. It is the great deed of Nussrah (Material Support) for Islam and its Messenger (saw). Therefore, the People of Power today must realize that the Islamic state was established, once Sa'ad gave Muhammad (saw) Nussrah. They must understand that the status of whoever establishes Islam today will be like the one who granted Nussrah to the Messenger (saw).

His rank will be inshaa Allah, like the degree of Sa'ad bin Muadh (ra), about whom the Prophet (saw) said, **اهْتَزَّتْ الْعَرْشُ لِمَوْتِ سَعْدِ بْنِ مُعَاذٍ** **“The Throne shook at the death of Sa'd ibn Mu'aadh.”** [al-Bukhari and Muslim]. Adh-Dhahabi (rh) said, **هذا متواتر أشهد بأن رسول الله صلى الله عليه وسلم قاله** **“This is mutawaatir. I bear witness that the Messenger of Allah (saw) certainly said it.”** [al-'Uluw li'l-'Aliy al-Ghaffaar]. Adh-Dhahabi reported it in full in his book al-Fawaa'id, from

Abu Sa'eed al-Khudri (ra) who said, "The Messenger of Allah (saw) said, اَهْتَرَّ الْعَرْشُ لِمَوْتِ سَعْدِ بْنِ مُعَاذٍ ، مِنْ فَرَحِ الرَّبِّ عَزَّ وَجَلَّ "The Throne shook at the death of Sa'd ibn Mu'aadh, because of the joy of the Lord, may He be glorified and exalted." In as-Sunnah by 'Abdullah ibn al-Imam Ahmad, it is said, عَنِ الْحَسَنِ قَالَ لَقَدْ اَهْتَرَّ عَرْشُ الرَّحْمَنِ جَلَّ وَعَزَّ بِجِنَازَةِ سَعْدِ رَضِيَ اللَّهُ عَنْهُ فَفَسَّرَهُ الْحَسَنُ فَرَحًا بِرَوْحِهِ "It was narrated that al-Hasan said, The Throne of the Most Merciful, may He be glorified and exalted, shook at the funeral of Sa'd ibn Mu'aadh (ra). Al-Hasan interpreted it as referring to joy at (the coming of) his soul."

It is befitting for every Muslim commander to read about Sa'ad (ra) and contemplate. It is Sa'ad (ra) who stood on the day of Badr, the day of al-Furqan, and said to the Messenger (saw), لقد آمنا بك وصدقناك... وشهدنا أن ما جئت به هو الحق، وأعطيناك على ذلك عهدنا وموثيقنا على السمع والطاعة لك، فامض يا رسول الله لما أردت فنحن معك، فوالذي بعثك بالحق لو استعرضت بنا البحر فخضته لخضناه معك ما تخلف منا رجل واحد، وما نكره أن تلقى بنا عدونا غداً، إنا لصبرٌ في الحرب، صدقٌ عند اللقاء، لعل الله يريك منا ما تقر له عينك، We have believed in you and trusted you...and testify that what you have brought is the truth, and on that we have given our pledges to listen to you and obey you. Therefore you decide (any which way) and we are with you, by the One who sent you down with the truth if you order us to jump into the ocean, not one of us will waver. We are not averse to confronting the enemy tomorrow, we shall be steadfast in our fight, and may Allah manifest to you what will please your eyes, let us march and count on His support."

This is what the People of Power and Protection, from the officers and commanders of the soldiers in the Muslim armies, must realize about the stances of men, in deciding the fate of the Ummah. This is so that they spend their lives as Sa'ad (ra) did, in obedience to Allah (swt). Indeed, Sa'ad understood the life of this world rightly. So, he (ra) fulfilled the duty of granting Nussrah for Islam and His Messenger (ra) to establish Allah's Deen on earth. His death was like that of a groom wedded to the gardens of paradise. This was Sa'ad about whom the people told the Prophet (saw), ما حملنا يا رسول الله ميتاً أخفّ علينا منه "We have not carried a dead body lighter than this." It is upon this that the Prophet (saw) replied, ما يمنعه أن يخفّ وقد هبط من الملائكة كذا وكذا لم يهبطوا قط قبل يومه قد حملوا معكم، "Nothing made his body lighter, but it was such and such number of angels who descended and carried him along with you. Those angels had never before descended." [narrated in Tabaqat, by ibn Sa'ad.]

Such was Sa'ad (ra) that when he died Jibreel (as) came to the Prophet (saw) and said, "من هذا العبد الصالح الذي مات؟ فتحت له أبواب السماء وتحرك له العرش،" "Who was this good soul who died? The gates of the heavens were opened for him and the throne moved." The Prophet (saw) then said, "هذا العبد الصالح الذي تحرك له العرش وفتحت له أبواب السماء وشهده سبعون ألفاً من الملائكة لم ينزلوا إلى الأرض قبل ذلك، لقد ضُمَّ ضُمَّة ثم أخرج عنه" "This virtuous servant for whom the gates of heavens were opened and the throne moved. Seventy thousand angels descended for him, he was buried and left." [This is narrated by Haakim and authenticated by al-Dhahabi. Imam Ahmad reported it with an authentic chain of narration.]

Indeed, this status has been prepared by Allah (swt) for the one who gave Nussrah to the Messenger of Allah (saw), when he (saw) established the Islamic State. This status is the same and perhaps, by the grace and favor of Allah (swt), is greater for those who grant Nussrah to Muslims in this era. It is a time when Islam is absent from their lives, whilst the forces of kufr and tyranny dominate them, enemies rally against them and all systems and orders strike them in unison. So, the successful one from amongst the People of Power and Protection is the one who seizes this opportunity, which has only presented itself after fourteen centuries, for the second time. The successful one strives to achieve the reward and status of the one who seized the opportunity the first time, our chief, Sa'ad bin Muadh (ra).

As for the deprived within the People of Power and Protection, he is the one who sells his Aakhira for his Dunya, or his Aakhira for the Dunya of someone else. So, he only strives for medals, ranks and high positions in the Muslim armies. He does not invest these to defend Islam and Muslims, and establish the Shariah law of the Lord of all humanity, on earth. Instead, he does so to obtain the largest possible portion of the pleasures of the world, for a fleeting vanity. He forgets the fact that medals and ranks will neither prevent the wrath of Allah (swt), nor anything else from the fire of Hell, if he fails to grant Nussrah for the Deen.

The officer possessing power and prevention must realize that Sa'ad bin Muadh (ra) was a human being like us. He had human instincts that we also have. He had the instinctual drives for possession, procreation and survival, whose manifestations are the love of money, status, children and women... However, because his belief was pure and clear, he was certain that the enjoyment of this world is the enjoyment of fleeting vanity. He was certain that the enjoyment of

the Hereafter is permanent and uninterrupted, and that is the real enjoyment. The People of Power and Protection today must realize that the Companion Saad (ra) is not one of the failures of history that must not be repeated. Like Saad (ra), they can perform his good deed, for their Nussrah is like his Nussrah. The divine address to them today is the same address of yesterday, to Saad (ra).

On the authority of Asim bin Qatada, it is narrated that, “The Messenger of Allah (saw) slept, and an angel came to him - or Gabriel said - when he woke up, and said, *من رجل من أمتك مات الليلة، استبشر بموته أهل السماء*، “Who is a man from your Ummah who died tonight, whose entry into the afterlife was rejoiced by the people of heaven? He said, *ما فعل سعد؟* “I do not know, except that Saad was afflicted by illness, what did Saad do?” They said, : *يا رسول الله، قد قبض، وجاءه قومه فاحتلموه إلى ديارهم* O Messenger of Allah (swt), his soul has been taken. His people came to him, so they carried him to their homes.” The Messenger of Allah (saw) prayed the morning Salah and went with the people. The people continued to walk fast, until the tops of their sandals would break off from their feet, and their robes would fall off their shoulders. A man said to him, “O Messenger of Allah (saw), the people have tired.” He (saw) said, *إني أخشى أن* “I am afraid that the angels will precede us to him, as they preceded us to Hanzalah (ra).” He was repeating, *هنياً لك أبو عمر! هنياً* “Congratulations to Abu Umar! Congratulations to you Abu Umar! Congratulations to you Abu Umar.”

O People of Power and Protection amongst the Officers of the Muslim Armies! This is a day when resolve is awakened, and glories are recorded. This is a day when you spare no effort in the way of granting Nussrah to this Deen. So do not miss your opportunity. Respond to the command of Allah (swt) with your affirmed declaration, “At your service, O Allah, at your service”. Today, the Islamic Ummah is crying out to you, so respond by saying, “We are your comfort, our Ummah, we are your relief.” Today, Hizb ut Tahrir extends its hands to you so that you complete the duty with it, so respond by saying, “We are your Sa’ad, Hizb ut Tahrir, we are your Sa’ad.” Respond to the one who calls you to the command of Allah (swt)... Do you not want to be on the path of the two Saads, Saad bin Muadh and Saad bin Ubadah, Asa’ad and Usayd?! Do you not want your station to be like their station, and to rise to their stations, securing for yourselves an eternal pleasure like theirs?!

O People of Power and Protection among the officers of the Muslim armies! The stances of the chief of the Ansar, Saad bin Muadh (ra), filled the hearts of the Muslims with joy. His name is not mentioned, except that tongues rejoice in Dua for him. It is not heard that the throne of the Most Merciful shook at his death, except that the eyes overflowed with joy for him, with an intense yearning for the same. Is there any other way to return to our Lord (swt)?! The greatness of men lies in the sincerity of their stances, the loftiness of their goals, and their patience within the trials. The greatness of men lies in their stances, whatever the circumstances, with an insistence upon achieving them, no matter how great the challenges are... You live in a time, when the same call as that of the Muhajirun to the Ansar, has been raised again. So, be our Ansaar today. Rise for the glory of our Deen. Rise for the glory of our Ummah.

We know of all this, just as you do. Your proper place is upon the battlefields. So, where are the battlefields of glory that these rulers have opened for you?! Where are the battles of honor that they have fought alongside you?! Where are the wars of heroes, that had your names and good deeds preserved?! Where are the battles that you are known for, and are known to you? We know, as you do, that you are not mere employees. Your concern is not stability and securing a living. You are the key to the door of succession in ruling and empowerment in authority. You are the Ummah's platform for Jihad against the enemies of the Deen. The Ummah wants to see in you the likes of Musa bin Naseer, Uqba bin Nafi', Muhammad bin Qasim and Tariq bin Ziyad.

You know, O People of Our Nussrah, that these rulers want to prevail with their falsehood, and remain in their tyranny. They want you to stand with them and protect their falsehood. However, Allah (swt) wants you to seize the authority from these people. Allah (swt) wants you to hand the authority over to the people of the Dawah, to establish the Second Khilafah Rashidah (Righteous Caliphate) on the Method of the Prophethood, so that they rule by all that Allah (swt) has revealed. These rulers know that amongst you are the sincere ones who take pride in their Deen. They know that there are those amongst you who are angry with them, because of their shameful deals and pacts. They know that amongst you are those whose feelings are shaken by what the Ummah is suffering at the hands of its enemies, as well those who are afflicted by the pain that the Muslims are feeling...

Therefore, they threaten you, distance you, monitor you, restrain you, change your posts and interrogate you. They promote the vile criminal-minded officer, whilst denying the promotion of the noble, upright officer. They do so to paralyze your hands from making change, whilst Allah (swt) wants you to seize hold of the rulers, whip their backs, uproot them, and relieve the Ummah from their evils. Allah (swt) wants you to be mighty over the criminal rulers, merciful to the Muslims, and protectors of this Deen. It is not the time for hesitation. It is not the time for procrastination. It is the time for justice for the Ummah and Nussrah for the Deen. If you do not prioritize the command of Allah (swt) and His Messenger (saw) over the affairs of evil, difficult conditions will remain for your Deen and your Ummah. And matters will turn against you in the Hereafter, for your negligence.

Would Saad (ra) ever accept what the Jews do to the Muslims in Palestine? Or what America did in Iraq and Afghanistan, besides its crusader hostility against Muslims everywhere? Or what the Russians did in Chechnya and Syria, India in Kashmir, and China in East Turkestan?! So, how can the descendants of Saad accept all of this? We do not turn to the criminals among the people of power amongst you, who are similar to the rulers. We turn to the sincere ones amongst you. We do not want Nussrah except from the likes of you. Therefore, you have no excuse for not responding. There is no excuse for remaining silent and sitting still. If you do not take the initiative to grant Nussrah for our Deen, then who will take the initiative?

Changing the rulers of today, in order to establish the ruling by all that Allah (swt) has revealed, is the foremost of all the obligations in the Deen. This material change falls on the shoulders of the people of power, before all others. The paths have been paved for you, so that the Ummah's demand has become to change the rulers. The paths have been paved for you, such that the rulers fear the vengeance of the people upon them. The paths have been paved, such that the sword of the American and European occupiers was broken upon the anvil of the mujahideen, whilst the Jewish commanders began to reveal their fear of the emergence of a Salahudin today.

The paths have been paved and they await those who will traverse them upon Truth. Grant your Nussrah for the sake of Allah (swt). The glad tidings of the Messenger of Allah (swt) of the second Khilafah on the Method of Prophethood

awaits you. Be the Ansaar of today who grant Nussrah for its return. Be the Sa'ad of this Ummah today. Sa'ad is present amongst you, so let him come forwards. The Ummah is eager to see him amongst you. It awaits a Sa'ad to seize the authority, upon Truth, to hand it as a trust to the sincere people of the Dawah, so as to establish the Second Khilafah Rashidah (Righteous Caliphate) on the Method of Prophethood, to rule with Truth. Allah (swt) said, **((مَنْ كَانَ يَظُنُّ أَنْ لَنْ يَنْصُرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّمَاءِ ثُمَّ لِيَقْطَعْ فَلْيَنْظُرْ هَلْ يُدْهِبَنَّ كَيْدَهُ مَا يَغِيظُ)).**
“Whoever thinks that Allah will not help His Prophet in this world and the Hereafter, let them stretch out a rope to the ceiling and strangle themselves, then let them see if this plan will do away with the cause of their rage.” [TMQ Surah al-Hajj 22:15]

[Back to Index](#)

A Beautiful Illusion

We live in a world of temptation. From the moment we leave our house, get into our car, we start thinking about how there is no storage space, it just needs a little upgrade, or maybe an entirely new car all together. Passing by our neighbors, we may think "I like their driveway... we should get ours paved". Getting to work we may start to think, "I really need to step this place up if I want to keep up with the competition". Then...

"My kids need haircuts and new clothes." "Maybe I should get them another game for their Xbox." "We should go for a family vacation, or even better I should get a house on a beach somewhere."

This does not always mean we are envious of others, but as human as we were created, we want and desire material things at times. That doesn't make us bad people or bad Muslims.

The question then becomes... when are we taking it too far? When are we intentionally looking over the fence, at what appears to be greener grass on the other side? When is it that our instincts and desires take hold of our life, and all we start to see is material things or things we don't have? When do we draw the line? Why is it that sometimes we feel imprisoned by these desires?

We are human by nature. We have instincts. We have desires that need to be fulfilled as human beings. We get hungry... we know we need to eat. That is obviously not something we should feel guilty about. As we need food, we also as humans desire a comfortable home or we want to dress nicely. For as the Prophet (saw) said,

لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبَرٍ . قَالَ رَجُلٌ إِنَّ الرَّجُلَ يُحِبُّ أَنْ يَكُونَ ثَوْبُهُ حَسَنًا وَنَعْلُهُ حَسَنَةً . قَالَ " إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ الْكِبْرُ بَطْرُ الْحَقِّ وَعَمُطُ النَّاسِ

"He who has, in his heart, an ant's weight of arrogance will not enter Jannah." Someone said: "A man likes to wear beautiful clothes and shoes?" The Messenger of Allah (ﷺ) said, "Allah is Beautiful, He loves beauty. Arrogance means ridiculing and rejecting the Truth and despising people." [Muslim].

See in this dunya or World of temptations, we are going to want things and Allah (swt) wants us to have them. He (swt) wants us to strive, wants us to grow, and wants us to enjoy what He (swt) has created. For Allah (swt) says,

(هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ ۗ وَإِلَيْهِ النُّشُورُ)

"It is He who made the earth tame for you - so walk among its slopes and eat of His provision - and to Him is the resurrection." [Al-Mulk:15]

Allah (swt) is telling us to enjoy the earth that He (swt) has created for us. To eat from His provision and to Him is the resurrection. For He SWT is reminding us, that all this if from Him and that to Him is our return. To remind us that He is The Creator of all this beauty. To not get lost in it. To not stray away from His path, from His dawah, from His (swt) Deen. To not forget why we are here to begin with. To not fall into the temptations of what He has forbidden. For Allah (swt) knows where our happiness lies.

When we open our eyes, we can see signs of His Creation, His reminder. That the best is yet to come.

See, we know that there are deadly animals in the forests, yet they are beautiful and enticing to walk through. We know the waves of the ocean can destroy us in mere moments, yet we are mesmerized by its beauty. It's the reality of Dunya, of this world. It's a reminder that this beauty is nothing compared to what awaits us Insha'Allah in the Akhirah, in the Afterlife. Looking at life this way, we are truly happy and content in this world. For we hike, we swim, we love, we laugh... We hike with family and friends, we swim, enjoying Allah's creation, we love for the sake of Allah, and we laugh bringing joy into the hearts of others. But that's only part of it. That's only part of our ibada', our worship to Allah (swt). For with Allah we never break in this Dunya! That no matter what happens in life, we know it's khair, that there is good for us in it. Isn't that true happiness? Isn't that what people look for their entire lives?

A sense of fulfillment.

So if you ask me... do you enjoy life?

I enjoy every minute I can of it, taking advantage of it, in the good times and the not-so-good times. For Allah (swt) is always there. So in this Dunya... This beautiful illusion... We see beauty in the truth.

[Back to Index](#)

O Muslims! You See the Crimes of the Jews at the Rafah and Gaza Border Crossings, and Indeed all of Palestine. Yet, the Rulers do not Mobilize an Army in Support. Instead, They Forget Their Red Lines! They Were Satisfied with the Mediation of America and Its followers!

Translated from Arabic

O Muslims! Enough is enough. The atrocities of the Jews have afflicted people, trees and stones, in numbers that are difficult to keep count of! Then, here they are storming the Rafah Border Crossing, which the Egyptian regime considered a red line that it would not remain silent over any aggression against it. However, the red turned green after the Jews occupied it, and the Egyptian regime contented itself with protesting!! Al Jazeera in Arabic reported, “Breaking: 12 May 2024. Associated Press, citing a senior Egyptian official: Egypt submitted a protest to Tel Aviv, Washington, and European governments regarding the attack on Rafah.” Al-Arabiya and Al-Hadath broadcast on 7 May, 2024, “Major General Ali Hefzy, Assistant to the Egyptian Defence Minister, said in exclusive statements to alarabiya.net and alhadath.net, that the Philadelphi Corridor is a Palestinian buffer zone between Egypt and the Gaza Strip, stressing that the armed forces secure the Egyptian borders with great security, and no “Israeli” forces can approach it, because it is a red line. The “Israeli” army announced, today, Tuesday, that it took complete control of the Palestinian side of the Rafah Border Crossing, separating the Gaza Strip from Egyptian territory, in a military operation that began yesterday. The “Israeli” military vehicles entered the Philadelphi Corridor for the first time since 2005, and columns of heavy smoke rose in an area near the Rafah Border Crossing between the Gaza Strip and Egypt, as “Israel” intensified its artillery shelling campaigns, today, Tuesday.”

O Muslims!

It is painful that the West, especially America, commands the rulers in Muslim countries. It focuses on the countries surrounding the Jewish entity, as it does not want their armies to intervene. It announces this by saying, “do not

expand the war"! It is aware of the fragility of the Jewish entity, as its aggression has continued for about eight months, without achieving its goals. This is even though it is only facing a band of believers that is far less in number and resources. So what if all the Muslim armies intervened, or even just those surrounding Palestine? This is what is troubling America, so its officials are roaming the region to prevent the Muslim armies from supporting the people of Palestine, by putting pressure on the rulers of these armies, or even without pressure! These rulers have abstained from liberating Palestine from the Jewish occupation since 1948, and not just from today!! Anyone who examines the tours of Western officials, especially the Americans, will find it so. The US Secretary of State Blinken had hardly left the region, and America did not stop at that. Instead, America sent its intelligence chief, William Burns, to tour the region for several days. He was focusing his tour on the Egyptian regime and the Jewish entity, even when he was landing between them, in Qatar. However, the focus was on controlling the relationship between the Egyptian regime and the Jewish entity, especially over the issue of Rafah. This makes what "The New Arab" published on 8 May 2024 have an aspect worthy of consideration, "Special sources have revealed to "The New Arab" that the invasion of Rafah, and the reaching by "Israeli" occupation army vehicles of the Philadelphi Corridor, and even the Egyptian gate of the Rafah Border Crossing from the Palestinian side, came after the Egyptian side was notified of that, and with full American coordination. The source said that, "the Director of the Central Intelligence Agency (CIA), William Burns, arranged the operation with the Mossad chief David Barnea, while a call took place between him and Netanyahu, during which he stressed the limitations of the operation."

Then America fabricated what some rulers, and a number of media outlets, applauded, namely that there was a dispute between America and the Jewish entity, and that its use of American weapons was in violation of the law. Blinken stated that, but in a twisted, roundabout, and deceptive manner. This is not hidden from those with awareness, as it was stated in the report he submitted to Congress. According to the Al-Khaleej paper on 11 May 2024, "Washington AFP: "A long-awaited US State Department report Friday criticized "Israel's "use of US weapons in the Gaza war, but did not find enough evidence of violations to suspend the shipments." The report said, "it is reasonable to assess that defense articles... have been used by "Israeli" security forces in instances inconsistent with its IHL (international humanitarian law)," but that, "The nature of the

conflict in Gaza makes it difficult to assess or reach conclusive findings.” The report stated that, “While the U.S. has had deep concerns ... about action and inaction by “Israel” that contributed significantly to a lack of sustained and predictable delivery of needed assistance at scale”, “we do not currently assess that the “Israeli” government is prohibiting or otherwise restricting the transport or delivery of U.S. humanitarian assistance.” It is clear from this manipulation of words that there is both condemning, and not condemning, at the same time! This is out of concern for supporting the Jews, whilst deceiving the rulers in Muslim countries, and even without deception, when they are fully aware. This is to present America to the people as if it is in conflict with the Jewish entity!

O Muslims!

The calamity begins with these rulers who are at the behest of the colonialist kuffar, especially America. They say what it says, and do what it wants. They witness the bodies of the martyrs with their own eyes. They hear the screams of children with their ears. They see the displacement of people, with their women and children, in scenes that make hearts bleed. The rulers witnessed all of this. All of it touched their hearing and sight. However, it did not invoke the chivalry of the Khaleefah Al-Mu'tasim! They prevented the armies from supporting their brothers in Gaza of Hashem. Instead, they stood and watched what was happening, counting the martyrs and calling them dead in their media. Their example is of those who mediate, as if they were a neutral party between the entity of the Jews, the enemy of Allah ﷻ and His Messenger ﷺ, and the Muslims in Gaza, who are being attacked in every inch of the Gaza Strip!

O Soldiers in the Armies of Muslims:

Your waiting for an order from the rulers to fight the Jews, and liberate the Blessed Land, is like someone stretching out his hands to the water to reach his mouth, but it does not reach it. So take the initiative, and Allah ﷻ is with you, whilst the Ummah will follow your lead. You undoubtedly hear and see how your enemy is bombarding the Gaza Strip by land, sea, and air to make it a scorched earth. So how can you not support your brothers or fight?!

O Soldiers in the Armies of Muslims!

Isn't there a man of reason among you? Especially in the land of Egypt al-Kananah and ash-Sham, such that he leads the soldiers, and the rest of the armies follow him, glorifying Allah ﷻ, and the Ummah follows behind them, glorifying Allah ﷻ, seeking His ﷻ Help. Allah ﷻ said, **﴿إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا﴾** **﴿وَيَوْمَ يَقُومُ الْأَشْهَادُ﴾** **“We certainly help Our messengers and the believers, both in this worldly life and on the Day the witnesses will stand forth for testimony.”** [TMQ Surah Al-Ghafir 40: 51] Enough is enough, O armies. There is no apology left for the one who apologizes, and no excuse for the one who makes excuses. It is not enough for you to gnash your teeth out of rage at your enemies, without doing anything. Instead, as Allah ﷻ, All-Wise said, **﴿فَاتْلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ﴾** **﴿وَيُخْزِهِمْ وَيَنْصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ﴾** **“Fight them; Allah will punish them by your hands. He will disgrace them. He will give you victory over them. He will soothe the hearts of a believing people.”** [TMQ Surah At-Tawbah 9:14]

5 Dhul Qa'adah 1445
13 May 2024

Hizb ut Tahrir

[Back to Index](#)

Another Operation Against Terrorism

Ikhlaq Jehan, Pakistan

Pakistan and the USA developed this twisted romantic liaison, which turned into an abusive relationship after 9/11, each having its own deep set interests separately. This resulted in Pakistan launching several military operations since 2000 including Operation Radul Fasad and Operation Zarb e Azb. Looking back in the early 1980s, we see that today's 'terrorist' was portrayed as a Mujahid fighting a war, which was portrayed as Islam vs Communism and for this gaining support from the people of Pakistan was easy. As in their hearts Muslims have love for each other and they have been witnessing the abuse and humiliation Muslims around the world were going through since the abolition of the Khilafah. In this situation, the Pakistan Army's support for Afghan resistance gave them an honourable status in the eyes of people. People happily supported the role of Pakistan in this struggle. From training to physical help and weaponry, everything was provided by the Pakistan Army with full support of America as then the mission was to defeat the USSR. By 1988, we witnessed the Soviet troops begin their withdrawal, marking the beginning of the end to a long, bloody, and fruitless Soviet occupation of Afghanistan. The USA's desire to become an only superpower was no longer a dream and the traitors controlling the forces thought of becoming inevitable for the survival of the world's only superpower. In this journey Pakistan and Afghanistan were ruled by the people who cared more about their personal interests and keeping America happy than caring for their own people who were a victim of deterioration in every walk of life. From 1989-2000, Afghanistan faced the power struggle where resistance groups were not ready to give in to puppet rulers. This was the time Mullah Omar appeared as a saviour for the conservative Islamic-minded people and a new struggle started and a new enemy announced and the USA formally entered Afghanistan after 9/11 and the leadership of Pakistan happily embraced playing the role of the footstool for the USA.

Since 2001, fifteen operations (reportedly) have been carried out in KPK targeting the 'terrorists'. Most of these operations were planned, targeting an area that was considered to be troublesome. For instance, the Operation Rah-e-Rast and Rah-e-Haq were in the Swat region, Sherdil was in Bajaur and Rah-e-

Nijaat was in South Waziristan agency. The two big operations on a much broader front were the Zarb-e-Azb, which started in North Waziristan and then was extended to other regions, followed by Radd-ul-Fassad which was more an intelligence based operation to strike at terrorist networks which had spread throughout Pakistan. With the announcement of this 16th operation, we need to have a look on what we have achieved in these 23 years of fighting the enemy within.

With the worsened geo-political situation, the Chinese element has also entered the equation and the government is now sailing in two boats and keeping both parties pleased at the same time is not possible. With the killing of five Chinese nationals in March 2024, Pakistan is facing this pressure from China to guard the Chinese workers, from such attacks, which according to the Pakistani military an Afghan national carried out and terrorists based in Afghanistan had planned it.

If we have a look at the history of battles in Islam, we will see how clear the purpose was, how calculated moves were taken and how transparent the outcome was. In the operations announced and carried out, we may have lost a lot but have gained nothing. It is hard to accept that an Army that stands among the top 10 most powerful forces in the world's 145 is constantly at loss while fighting a poorly armed, self-trained part of its own population. The honour and prestige that the Pakistan army gained in response to helping Afghans in expelling the USSR and supporting the Kashmir Jihad against India got somewhere lost in between switching roles. The people with vision could see what will be the result of this war against their own people. People you share your faith with, people whom Allah Almighty has declared as your brothers and has forbidden their blood.

Currently, the huge crisis that is faced by the Muslims is the ongoing massacre of the people of Gaza. This should be the battlefield for any Muslim army. No other invisible crisis is more important than this and here our leaderships are busy performing on a script written and directed by the enemy. Narrated Anas: Allah's Messenger (saw) said,

« أَنْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا » قَالَوا: يَا رَسُولَ اللَّهِ، هَذَا نَنْصُرُهُ مَظْلُومًا، فَكَيْفَ نَنْصُرُهُ
ظَالِمًا؟ قَالَ: «تَأْخُذُ فَوْقَ يَدَيْهِ»

“Help your brother, whether he is an oppressor or he is an oppressed one.” People asked, "O Allah's Messenger (saw)! It is all right to help him if he is oppressed, but how should we help him if he is an oppressor?" The Prophet (saw) said, “By preventing him from oppressing others.” [Sahih al-Bukhari]

As aware Muslims, this is our responsibility to raise our voices and ask the soldiers in our armies to see who they pick their arms for, as this very action of fighting can build their path to Jannah or Jahannam. The people who belong to different factions of resistance groups are all Muslims. They have been harmed by their own people and they may have harmed their Muslim brothers in forces. We still have time to fight the actual war and raise the flag of Rasool Allah (saw). under this flag, we will have the true leadership that will protect the Muslims of this world and establish Khilafah (Caliphate) on the method of the Prophethood.

[Back to Index](#)

Q&A: Is it Permissible to Give Zakat Money to One's Sister and Daughter?

(Translated from Arabic)

To: Abdullah Al-Haddad

Question:

Assalamualaikum Warahmatullahi Wabarakatuh. May Allah bless your times with all goodness and happiness, and grant you a long life in obedience to Allah and His Messenger. I ask the Almighty Allah, the Lord of the Great Throne, to hasten the establishment of the second Khilafah Rashidah (rightly guided Caliphate) while you are in the best of health and well-being.

My question is: Is it permissible to give zakat money to one's sister or daughter?

Answer:

waealaykum alsalam warahmat Allah wabarakatuh

Islam has made it obligatory to provide for the poor and has detailed this regarding the poor and upon whom it is obligatory, etc.:

It is stated in the Economic System book, pages 204-211 of the Word document:

(... The basic needs, whose non-fulfillment is considered poverty, are: food, clothing, and shelter. Anything beyond these is considered a luxury. Therefore, someone who does not fulfill the luxurious needs but meets the basic needs is not considered poor.

Islam has made it obligatory to fulfill these basic needs and provide them to those who cannot find them. If an individual provides them for themselves, it is good; if they cannot provide for themselves due to lack of sufficient money or

inability to acquire sufficient money, the Shariah obligates others to assist them until these basic needs are fulfilled. The Shariah has detailed how an individual should be assisted in these matters. It made it obligatory upon the inheriting relatives. Allah the Exalted said:

[وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَالِدِهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ]

“Upon the father is the mothers' provision and their clothing according to what is acceptable. No person is charged with more than his capacity. No mother should be harmed through her child, and no father through his child. And upon the [father's] heir is [a duty] like that [of the father].” [Surat Al-Baqara:233]

This means that the heir is responsible for the same duty of provision and clothing as the father. It is not meant that the heir is already an actual inheritor, but that they are among those who are entitled to inheritance. If there are no relatives upon whom Allah has obligated the provision of their relative, then their provision is transferred to the public treasury, under the category of zakat. Abu Huraira reported: The Messenger of Allah (saw) said: **«مَنْ تَرَكَ مَالًا فَلِوَرَثَتِهِ وَمَنْ تَرَكَ»** **«If anyone leaves property it goes to his heirs and if anyone leaves dependents without resources they come to us.»** (Reported by Muslim) and the burden refers to the weak person who has no father or son ...] End.

2. As for who is obligated to provide for the poor among relatives, the details are as follows:

In the Kuwaiti Fiqh Encyclopedia (pages 8267-68):

[Categories of those who are not allowed to be given zakat:

Anyone who is a direct relative of the zakat giver or is related by birth. This includes his ascendants, such as his parents and grandparents, whether they are inheritors or not, and likewise his descendants, such as his children and grandchildren, regardless of how far down the line. The Hanafis state this because the benefits of ownership are connected among them, and this is the opinion of the Hanafis and Hanbalis.

As for other relatives, like siblings, uncles, aunts, and their children, there is no prohibition in giving them zakat, even if some of them are dependent on him. The Prophet (saw) said: «الصدقة على المسكين صدقة، وهي على ذي الرِّحم اثنان: صدقة وصله» **“Sadaqa given to a poor man is just sadaqa, but when given to a relative it serves a double purpose, being both sadaqa and a connecting link.”**

This is the opinion of the Hanafis and is the preferred opinion among the Hanbalis.

According to the Malikis and Shafi'is, it is not permissible to give zakat to relatives whose maintenance is obligatory upon the zakat giver:

For the Malikis, those whom it is obligatory to maintain are the father and mother but not the grandparents, and the son and daughter but not their children. The son must be maintained as long as he is a minor, and the daughter until she gets married and her husband consummates the marriage with her.

For the Shafi'is, those who must be maintained are the ascendants and descendants...]

3. As you can see, giving zakat to the daughter has different opinions among the scholars because she is a descendant. Although the established ruling among them is that it is not permissible to give zakat to those whom the zakat giver is obligated to maintain, rather they should be maintained from his own wealth; the difference of opinion lies in who exactly is obligated to be maintained by the zakat giver among the ascendants and descendants.

Some say: (The categories of those who are not allowed to be given zakat are his ascendants, such as his parents and grandparents, whether they are inheritors or not, and likewise his descendants, such as his children and grandchildren, regardless of how far down the line. This is the opinion of the Hanafis and Hanbalis.)

Others say: (Those whom it is obligatory to maintain according to the Malikis are the father and mother but not the grandparents, and the son and daughter but not their children. The son must be maintained as long as he is a minor, and the daughter until she gets married and her husband consummates the marriage with her.)

Others say: (Those whom it is obligatory to maintain according to the Shafi'is are the ascendants and descendants...)

Now I answer your question: Is it permissible to give zakat to one's sister or daughter?

1. Regarding the daughter, the answer is as follows:

a. If the daughter is unmarried and lives with her father, her maintenance is obligatory upon him, so he should provide for her from his wealth and not from zakat.

b. If the daughter is married and her husband is well-off and maintains her, it is not permissible to give her zakat even if she is poor, because she is considered wealthy due to her husband's maintenance. Al-Nawawi said in Al-Minhaj: "One who is provided for by a relative or a husband is not considered poor or needy according to the more correct opinion." End.

c. If the daughter is married and poor, and her husband is unable to maintain her, Ibn Qudamah said in Al-Mughni: "If a poor woman has a well-off husband who maintains her, it is not permissible to give her zakat because her needs are being met by the obligatory maintenance she receives, similar to one who has income from property. However, if he does not maintain her and it is impossible to get it from him, it is permissible to give her zakat, just as if the benefit of the property was lost." End.

I favor avoiding the difference of opinion by giving zakat to the poor daughter's husband if he meets the criterion of poverty, and he then spends on his wife from the zakat he received. As for the father giving to his daughter, it should be from his own wealth and not from zakat.

2. Regarding the sister, the answer is as follows:

If your sister lives in your house and you maintain her, it is not permissible to give her zakat. However, if she is married and her husband is poor, it is permissible to give her zakat. In fact, giving her is more appropriate than others; as the Prophet (saw) said: **«الصَّدَقَةُ عَلَى الْمِسْكِينِ صَدَقَةٌ، وَهِيَ عَلَى ذِي الرَّحِمِ ثِنْتَانِ صَدَقَةٌ»** «**Sadaqa given to a poor man is just sadaqa, but when given to a relative**

it serves a double purpose, being both sadaqa and a connecting link.” Narrated by Tirmidhi.

This is my favored answer to your question, hoping it suffices, and Allah knows best.

**Your Brother,
Ata Bin Khalil Abu Al-Rashtah
28 Dhul Hijjah 1445 AH
04/07/2024 CE**

[Back to Index](#)

Q&A: Bangladesh's Prime Minister Resigns and Flees the Country

(Translated from Arabic)

Question:

On 5 August 2024, the resignation of the Prime Minister of Bangladesh and her escape abroad was announced after the protests against the quota system for jobs required in the public sector since the beginning of last month. The protests turned bloody since the middle of last month, as followers of the ruling party clashed with protesters. The army announced its assumption of power, and the country's president announced the dissolution of parliament and the appointment of an interim government. Were the protests premeditated? Did the army's intervention come with an agreement? Is this related to the international conflict over the country?

Answer:

To clarify the answer to the above questions, we will review the following matters:

1- **Bangladesh is an Islamic country.** During the early years of the thirteenth century CE, Muslims conquered Bengal during the campaign of Muhammad Al-Ghori in late 1192 CE, which extended across northern India. Bangladesh, the eighth largest country in the world in terms of population, with a population of about 171 million, is located in South Asia and is bordered by Myanmar and India. More than 90% of the population is Muslim and the official religion of the country is Islam. As part of the policy of divide and rule followed by Britain, the Awami League, which was based in East Pakistan and headed by Sheikh Mujibur Rahman, the British agent, and supported by the British, declared its independence from Pakistan after the war with Pakistan in 1971.

2- **Bangladeshi Prime Minister Hasina** inherited her subordination to Britain, the country's former colonial ruler, from her father, former Bangladeshi Prime Minister Mujibur Rahman, head of the Awami League, who was executed with his family in 1975 by officers who staged a coup against him. She survived because she was abroad during the coup. She lived in India until she was allowed to return to her country and resume political activity in 1981. She first served as Prime Minister between 1996 and 2001, and has since led the government since 2009. She was accused of rigging the elections held earlier this year, in which she won an overwhelming majority in parliament formed by her party, the Awami League, with 233 out of 300 members of the parliament, in addition to 9 members from a party allied with her party. The other parties rejected the results and considered them sham elections, and America also criticized them. However, Hasina's regime officially acknowledged her victory!

3- **During her rule**, Hasina worked to strike the American agents and establish the British influence in the army, political circles, the judiciary, and other centers. She was competing with the leader of the opposition party, the head of the Bangladesh Nationalist Party, Khaleda Zia, who inherited the subordination for America from her husband, General Ziaur Rahman, who came to power in 1977 and was assassinated in 1981 by British agents. His wife, Khaleda Zia, took over the government for two terms between 1991 and 1996 and between 2001 and 2006. She was later convicted of corruption and abuse of power. She and the detainees were released during the recent demonstrations after Hasina fled on 5/8/2024. Therefore, there is an international conflict in Bangladesh between the old colonizer, Britain, which has strong influence, and its new colonizer, America, which has created influence by gaining agents in the army since its agent, General Ziaur Rahman, seized power in 1977. It has also found agents in the political circles, especially General Zia's wife and the Bangladesh Nationalist Party. However, the predominant influence is the British influence.

4- **Hasina and her government have fought those who seek the return of Islam to power** because she is secular and her party is secular and nationalistic. Politically she is subservient to the Western colonialists who are fighting Islam and its return to power. So she banned Hizb ut Tahrir on 22/10/2009 because it calls for the return of Islam to power by establishing the Khilafah Rashidah (rightly-guided Caliphate) state, knowing that Hizb ut Tahrir is a political party

whose ideology is Islam and does not adopt material actions as its method, but rather engages in political and intellectual struggle. She also banned four other Islamic groups. She threw many members from Hizb ut Tahrir and other groups into prisons, and executed some Islamic leaders. [Hasina Wajid began her political purges against the Jamaat-e-Islami since 2013 under the pretext that they were war criminals who rejected the independence of Bangladesh, while the goal was to get rid of the Islamic movement. Among the most prominent figures who have been arrested, executed, or died in prison from the leaders of the Jamaat-e-Islami so far are seven senior scholars, five of whom were hanged, and two died in prison before being sentenced to death. (<https://alestiklal.net/6/8/2024>)]. Hasina was extremely hostile to Islam and to those who called for its return to power and the unity of Muslims in one state. She headed a secular party founded by her father, who committed high treason, separating East Pakistan (Bangladesh) from West Pakistan with the support of Britain and its agents in India in 1971.

5- Bangladesh is suffering from intractable economic crises due to the lack of a renaissance and due to its connection to foreign political and economic powers. It is estimated that about 18 million young Bangladeshis are looking for jobs, and university graduates face striking unemployment rates! More than 40% of the Bangladeshi population between the ages of 15 and 24 are unemployed and uneducated. On 5 August 2024, the BBC reported interviews about the economic situation in Bangladesh. Lutfey Siddiqi, a visiting professor-in-practice at the London School of Economics said, "Regime change in Bangladesh an economic inevitability— a matter of when, not if. Sheikh Hasina's government appears to have lost both the right and might to govern. Soon it will run out of the resources to do so as well... Bangladesh is on the verge of economic implosion." It is worth noting that Hasina's government has mortgaged the country's economy and resources to foreign companies, especially British, American, Chinese and Indian. It began to rely on interest-bearing loans under unfair conditions from the International Monetary Fund and the World Bank, two institutions dominated by America, in addition to the Chinese Asian Development Bank. This meant that the situation in Bangladesh was critical and on the verge of explosion.

6- Bangladesh has been witnessing a wave of student protests since the beginning of last month, on 1 July 2024, against the employment system. The

protests aimed to abolish the quota system in the public sector, which allocates about 56% of jobs to specific groups, which the Prime Minister and her entourage exploited to employ their relatives and supporters and deprive the opponents. Among these specific groups who were included in the jobs were "those who participated with her father and their sons" in the high treason in the war of secession between East Pakistan (Bangladesh) and West Pakistan with the support of Britain and its agents in India in 1971. This was the employment system against which the protests began, as students demanded that employment be based on the person's merit and not for other considerations. These protests influenced the abolition of this system, so the Supreme Court in Bangladesh declared on 21/7/2024 that the decision to reintroduce job quotas was illegal. However, this did not help silence the protesters. The first deaths in these protests occurred on 16/7/2024 when students from Hasina's party confronted protesters in Dhaka with sticks and threw stones at each other.

7- **To stop these protests, Hasina's government** ordered the closure of schools and universities across the country. Hasina made statements calling on students to remain calm and vowed to punish every murder in the protests. But the protesters rejected her statements and began targeting her in particular, chanting "Down with the dictator", and burned down the headquarters of the state broadcasting corporation in Bangladesh and dozens of other government buildings. The government cut off internet services. The protests became more intense and the number of dead and wounded increased daily. A 24-hour curfew was declared and soldiers were deployed. The police fired live bullets and tear gas at the protesters, declared a curfew across the country, and deployed the army to maintain security. By the evening of 19/7/2024, 105 people were reported killed. Naeemul Islam Khan, spokesman for the Prime Minister's Office, said: ("The government has decided to impose a curfew and deploy the army to assist the civilian authorities." (AFP, 19/7/2024)). Communications, news channels and some mobile phone services were cut off in an attempt to suppress the protests. Protesters stormed a prison and freed hundreds of inmates on 19/7/2024, before setting the building on fire. The total number of deaths in the protests in Bangladesh has reached 409, according to AFP, based on statements from police, government officials and doctors. The events appear to have erupted as spontaneous student protests against a job system that denies most jobs. The protests were not limited to students, with people from all walks of life

joining in numbers that reached 400,000. These demonstrations were seen as an unprecedented challenge and threat to Hasina's 15-year authoritarian rule.

8- On 5/8/2024, Bangladesh Army Chief General Waker-Uz-Zaman announced that he would take full responsibility after Hasina's resignation and escape, and would form an interim government. He said on state television, "I promise you that all grievances will be addressed." He said, "The country has suffered a lot, the economy has been hit, many people have been killed -- it is time to stop the violence, I hope after my speech, the situation will improve," (AFP, 5/8/2024). General Waker-Uz-Zaman was an infantry officer who was appointed army chief last June. Hasina trusted him because of their distant kinship, and he worked as an advisor to her in her office. His father-in-law was the army commander during Hasina's first term in office from 1996 to 2001. Waker-Uz-Zaman received military training in Britain and holds a master's degree in defense studies from the Bangladesh National University and King's College London, which confirms that he is of the same type as Hasina's regime, which is loyal to Britain, which instructed him to seize power and maintain its influence in Bangladesh. He also agreed with Hasina that she should leave in order to save her life, because her continued presence would exacerbate the crisis and more blood would be shed. After that, the army tried to get closer to the protesters to calm the situation, so on the penultimate day of its seizure of power, the army allowed the protests and prevented shooting at any of the protesters as a way of getting closer to them to calm them down.

9- When the army chief, General Waker-Uz-Zaman, announced that he was taking over the country, he promised to form an interim government as soon as possible, and that he would hold talks with major opposition parties and members of civil society, but excluding the Awami League, Hasina's party. To please America and block it, from the malice of British politics, the presidency in Bangladesh announced on 7/8/2024 that Muhammad Yunus, the Nobel Peace Prize laureate, would head the interim government. The presidency's statement said ["The decision to form an interim government headed by Yunus was taken during a meeting between President Muhammad Shahabuddin, senior army officers and leaders of the Students Against Discrimination Group. The statement said, "The president has asked the people to help ride out the crisis. Quick formation of an interim government is necessary to overcome the crisis," (AFP 7/8/2024)]. Following this, Muhammad Yunus, who is in Europe and is 84 years

old, announced that he is ready to assume the presidency of an interim government. Thus, the British worked to save themselves from collapse and maintained their influence when their agent fled to India on board a military helicopter under the pressure of the protests, the government and parliament were dissolved, with the army commander taking control and an old American agent like Muhammad Yunus being appointed to head the interim government until the next parliamentary elections and the formation of a new elected government. In this way, they worked to silence the protesters by deporting Hasina and appeasing America by appointing Muhammad Yunus, who is loyal to it. Former US President Bill Clinton had previously praised him as deserving of the Nobel Prize: [Professor Muhammad Yunus won the Nobel Peace Prize in 2006, shared with Grameen Bank. US President Bill Clinton was advocating for the Nobel Prize to be awarded to Muhammad Yunus. During a speech he gave in 2002, President Clinton described “*Dr. Yunus is a man who long ago should have won the Nobel Prize*” (Al-Jumhur, Tuesday 6/8/2024)]. It is worth noting that Hasina was fighting him, as a Bangladeshi court sentenced him on 1/1/2024 to 6 months in prison on charges of violating labour laws in the capital, Dhaka. (Nobel Peace Prize laureate Muhammad Yunus has been convicted of violating Bangladesh’s labour laws, Attorney General Khurshid Alam Khan told AFP on Monday, in a case his supporters say is politically motivated. Alam Khan told AFP that Yunus and his colleagues were convicted under labour laws and sentenced to six months in prison, noting that they were released on bail pending appeal. 160 international figures, including former US President Obama and former UN Secretary-General Ban Ki-moon, published a joint open letter denouncing the ongoing judicial harassment of Yunus and expressing concerns for his security and freedom. (Asharq Al-Awsat, 1/1/2024). **Thus, Muhammad Yunus was approved by America. And the British scheming was able to quell the protests by exiling Hasina... and to satisfy America by appointing an old loyalist... and furthermore Britain, remains in control of Bangladesh through the army commander, as it was before Hasina fled.**

10- **Thus, the international conflict in Bangladesh** remains ongoing, and the agents who adopt the colonizer’s viewpoint, whichever one, and seek to serve the interests of the kaffir colonizers are the losers in this world and the Hereafter. As for the loss in this world, the humiliation will surround their necks because of their sins. As for in the loss in the Hereafter, it is the painful punishment. ﴿سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ﴾ “The

wicked will soon be overwhelmed by humiliation from Allah and a severe punishment for their evil plots” [Al-An’am: 124].

If they were rational, they would have learned from what happened to their likes from the agents in every country, especially in the Islamic countries. They were either imprisoned, killed, or have fled the country in humiliation! They do not learn from those who came before them, but rather continue in their error blindly! Why do they not return to their Lord, hold fast to His Deen, and support those who work to establish the Deen embodied in its state; the state of the Khilafah Rashidah (Rightly-Guided Caliphate) on the method of the Prophethood?! The state that the Messenger of Allah (saw) gave glad tidings of in his noble Hadith that was narrated by Ahmad and al-Tayalisi: «نُتَمَّ تَكُونُ خِلَافَةً» **“Then there will be Khilafah on the method of Prophethood.”** Why would they not return to their Lord if they only had reason?!

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

“Surely in this is a reminder for whoever has a ‘mindful’ heart and lends an attentive ear” [Qaf: 37]

11 Safar al Khair 1446 AH

16/8/2024 CE

[Back to Index](#)

Q&A: The Truth of the Petrodollar Agreement

(Translated from Arabic)

Question:

Al-Hurra website published, 18/6/2024: (Recently, news sites have widely circulated reports talking about a Saudi-American Agreement in 1974, under which Saudi Arabia would use the dollar in all its oil sales. According to those reports, this agreement and its duration of 50 years, is now over... but the Leader Insight website refuted those reports, stressing, “There is no such agreement”). I would like clarity on the truth of this agreement, if it exists, and the role of oil in maintaining the dominance of the dollar. And will the BRICS bloc affect the dominance of the dollar in the future?

Answer:

In order to clarify the answers to the above questions, we review the following matters:

First: In terms of the news circulating about the expiration of the term of the Saudi-American Agreement to limit the sale of oil to dollars, the social media sites are swarming with the news, but no official statement from the two countries spoke about this, as if they deliberately left it ambiguous! As for the media, they refrained from circulating it at first, then some started talking about it due to the large amount of talk about it. For example, the Russian RT website, published on 15/6/2024 (Olga Samofalova wrote in Vzglyad: “The petrodollar agreement between the Kingdom of Saudi Arabia and the United States, which was signed in 1974, has expired. This allows Saudi Arabia to sell its oil and other products not only in US dollars, but also in other currencies, as the media confirms). This is an unofficial confirmation from a Russian media source about the existence of such an agreement.

Second: However American media sources deny this matter:

1- What was stated in the question on the Al-Hurra website, 18/6/2024: (...According to those reports, this agreement, which lasted 50 years, has now ended, which heralds the end of the dominance of the American currency. But the Leader Insight website refuted the reports, on Monday, confirming: “there is no such agreement”).

2- Morning Star Newspaper, 17/6/2024, addressed the stories spreading across social media sites about the collapse of the long-term petrodollar agreement between America and Saudi Arabia, and said, “This agreement never existed”.

3- In a blog post on Friday, Paul Donovan, chief economist at UBS Global Wealth Management, noted that [the fake “petrodollar deal” story has become surprisingly widespread, providing another lesson about the dangers of “confirmation bias.” (Morning Star, 17/6/2024)].

Third: However, neither side officially commented on the recent articles stating that the petrodollar agreement concluded between the United States and Saudi Arabia in 1974 had expired on 9/6/2024. Neither side officially commented in denial or confirmation, but rather the comments were from other media sources or something similar! As we showed above, there are other signs through which it is likely that there is an agreement in this regard between America and Saudi Arabia, **and these signs include the following:**

1- It was stated in the report of the Comptroller General in America issued in 1978 entitled “The American-Saudi Committee for Economic Cooperation”: (The Comptroller General recommends strengthening the work of the Saudi-American Committee for Economic Cooperation, which was established in June 1974, and opening an office for the US Department of the Treasury in Riyadh to “recycle petrodollar”). The report confirms in its introduction the establishment of this joint committee.

2- After Paul Donovan said in his blog post that [“It is clear that the story of the “petrodollar agreement” that is circulating today is fake news,” he added, “Perhaps the closest thing to a petrodollar deal was the secret agreement between the United States and the Kingdom of Saudi Arabia that was reached in late 1974, which promised to provide aid and military equipment in exchange for

the Kingdom investing billions of dollars from the proceeds of the sale of oil in the US Treasury” (Morning Star, 17/6/2024)].

3- After the Morning Star Newspaper reported, on 17/6/2024, that the petrodollar agreement between America and Saudi Arabia, “this agreement never existed,” it said, “Based on a report published by the American Accounting Office, the matter relates to a joint American-Saudi committee that was established to enhance the economic cooperation between the two countries and the decision to establish it was signed on 8/6/1974 between US Secretary of State Kissinger and the Saudi Crown Prince at the time, Fahd bin Abdulaziz”.

4- On 20/10/2020, the Kuwaiti newspaper Al-Qabas published in its “News Archive” a news item that it had published in the June 7, 1974 issue, in which it stated the following: (President Nixon discussed today with Prince Fahd bin Abdulaziz, Second Deputy Prime Minister of Saudi Arabia and Minister of Interior discussed the possibilities of achieving lasting peace in the Middle East in the wake of the agreements to separate forces on the Egyptian and Syrian fronts with ‘Israel’. They also discussed ways to expand economic, industrial and defense cooperation between the Kingdom of Saudi Arabia and the United States. Their talks took place in President Nixon’s office in the White House before a luncheon held by the American President at the White House in honor of his guest, who arrived here yesterday for a three-day visit. He stated that prince Fahd seeks to increase American military assistance to his country in exchange for continued Saudi cooperation in supplying the United States with oil).

5- [businesstimes.com.sg](https://www.businesstimes.com.sg) reported on 18/6/2024: [On 8/6/1974, the American newspaper, The New York Times reported, on its front page: (Secretary of State Kissinger and Prince Fahd Ibn Abdel Aziz, Second Deputy Premier of Saudi Arabia and a half-brother of King Faisal, signed the six-page agreement at Blair House across the street from the White House this morning.)].

Fourth: Taking a closer look at the third point above, especially US President Nixon’s reception of Fahd bin Abdulaziz, indicates the great importance of that visit. As well as, the establishment of the American-Saudi Committee for Economic Cooperation on 8/6/1974, which is referred to by official sources, including the report of the American Comptroller General, indicates that there were agreements that were concluded as if this committee was in charge of their

implementation, and all of this confirms the existence of an agreement between America and Saudi Arabia, whether it was written and kept secret or were binding and unwritten understandings. Even such understandings between a small agent state and the most powerful state, America, are completely binding on the agent, they do not deviate from it even if it is not written.

All of the above facts support what we believe is the reality of the existence of this agreement or petrodollar understanding, even though this remains secret and is not recognized by official circles, but they do not deny it either.

Fifth: What confirms or suggests this is America's interest in making the dollar the international currency of the world, this is how:

1- Since the Bretton Woods Agreement in 1944, which set the price of an ounce of gold at \$35, the dollar has become at the highest level of the global monetary system. The same as gold, but because of America's colonial projects, especially the Vietnam War, and the exorbitant spending on the war, the United States has printed more dollars more than what can be exchanged for gold. By the late 1960s, the number of dollars in circulation had increased, and there were more dollars in the world than gold. This encouraged foreign countries to demand gold in exchange for their dollars, which led to the depletion of American gold supplies. The US gold reserve decreased from 574 million ounces at the end of World War II to about 261 million ounces in 1971. Then US President Richard Nixon abolished the gold standard on 15/8/1971, thus completely separating the dollar from gold, in what was known as the 'Nixon Shock'.

2- However, this separation between the dollar and gold created a political and financial problem for America, which is that countries in the world no longer have any motive to obtain dollars, and this made America look for other means that push countries to increase the demand for the dollar, thus preserving the dollar's global status. America found the answer in the world's urgent need for energy and therefore the main source of energy represented by oil, of which Saudi Arabia was the largest producer at the time.

3- The Nixon administration dealt with this through discussions with Saudi Arabia from 1972 to 1974 to establish the petrodollar, and then the agreement that stipulated that the United States would provide a security guarantee to the

Saudi regime, and in return Saudi Arabia, the largest oil producer in the world, which possesses the largest reserves oil revenues in the world, by selling its oil in dollars, and Saudi Arabia also agreed to recycle billions of US dollars from its oil revenues into US treasury bonds.

4- Before this agreement, Saudi Arabia used to deal in British pounds in exchange for oil, due to the influence of British agents in ruling Saudi Arabia at that time. When this agreement was concluded on 8 June 1974 between Secretary of State Kissinger and Prince Fahd bin Abdulaziz, it was a prelude to dealing in dollars with Saudi Arabia instead of sterling as the price of oil.

After that, prince Fahd rose to prominence and became crown prince in 1975, during the reign of his brother, King Khalid. He had most of the powers during the reign of his brother, King Khalid, and he continued to do so until King Khaled's death and he became king on June 13, 1982. He was known for his loyalty to America.

Thus, Saudi Arabia's dealings with the price of oil were limited to dollars starting from the beginning of 1975, as sources state that after 1974, Saudi Arabia's sale of oil was limited to US dollars, and this also included OPEC to oil-producing countries, and it became mandatory for every country that needed to buy oil to have a sufficient amount of dollar currency, which was the only currency used in oil transactions, which means that these countries must accept loans in dollars or buy dollars from financial markets, or by any other means. The important thing is that America guaranteed the continued flow of the dollar, and the Federal Reserve Bank guaranteed the continued production of the dollar... especially since the Saudi riyal is linked to the dollar, and therefore there is an incentive for Saudi Arabia to commit to the US dollar to maintain economic stability. ["Saudi Energy Minister Khalid Al-Falih confirmed that the US dollar will remain the approved currency for sales and trade of his country's crude oil abroad..." (Anadolu 9/4/2019)].

Sixth: If Saudi Arabia's accession to the BRICS bloc led by China and Russia, who are America's opponents, affects Saudi Arabia's continued restriction of the pricing of its oil in dollars, then this issue is affected by other factors. To clarify this, we review the following:

1- The term BRICS is used to refer to the economies of Brazil, Russia, India, China and South Africa. Brazil, Russia, India and China formed the BRIC group in 2006 in order to give developing countries a greater role in international affairs. In 2011, the group's name was changed to BRICS with the addition of South Africa. It was announced that Saudi Arabia, along with Egypt, the Emirates, Iran, Ethiopia, and Argentina, would be included in BRICS at the G15 Summit, which was concluded on 24 August 2023 in Johannesburg, the capital of South Africa. These countries would join at the beginning of 2024. One of the goals of this summit was to try to get rid of the dominance of the dollar and issue a currency for the BRICS members, but these countries did not agree on that. It sought to encourage dealing in its local currencies among them. That is why it worked to invite Saudi Arabia, the largest oil exporter, to the group. It is worth noting that despite the official Saudi television announcement on 2 January 2024 that Saudi Arabia had joined the BRICS, Saudi Trade Minister Majid Al-Qasabi said in a panel discussion on the sidelines of the World Economic Forum in Davos, Switzerland: ["Saudi Arabia received an invitation to join BRICS, but we did not join officially yet." (Sky News Arabic 16/1/2024)]. This means that Saudi Arabia was waiting for America's approval to join BRICS so that its accession would be in America's interests.

2- The entry of countries affiliated with America, such as Saudi Arabia, into the BRICS group makes this group fragile, and we have seen South Africa's opposition to issuing a currency for the BRICS. There are no independent countries in the BRICS group except Russia and China, and the rest are agents of the West, especially America. But Russia and China want to appear as if they were able to confront the West and form a counter front, and they always talk about a multipolar world. When America allows Saudi Arabia and other of its agents to enter BRICS, it is in order to influence it from within, just as it previously encouraged its Eastern European affiliated countries to enter the European Union in 2004 to influence it through these countries. Through Poland, which entered the union, it was able to obstruct the drafting of a constitution for it to strengthen its political power and bring it closer to a quasi-federal state, keeping it a fragile union that is vulnerable to fracture and collapse. This is what happened when it tasked Saudi Arabia, which is the largest producer in OPEC and has a strong influence on it, with actively using the necessary methods to create an alliance of some kind between OPEC and Russia to control Russia's production within OPEC's limits, in coordination between Saudi Arabia and Russia.

3- And Putin, whose country is a founding member of the group, who is very enthusiastic about issuing a currency for the group, has surrendered to the political reality of the member states and said: “Continuing to expand BRICS would activate the role of the bloc at the international level, and the issue of adopting a unified currency is still complex and needs more discussions.” (Al Jazeera, 24/8/2023). Al Jazeera had previously published on 23/8/2023: (The issue of the unified currency of the BRICS group was not formally raised during the summit due to the lack of agreement among the five members and the existence of discrepancies between them... Putin called in a speech via video directed to the group to expand dealing in local currencies...) Thus, Russia did not succeed in finding an alternative currency to the dollar, which is what it wanted to achieve from BRICS.

Seventh: As long as currency is paper, it has no intrinsic value, and the economic problems, economic speculation, political disputes, and even colonial domination will exist. Islam, through the Revelation of Allah (swt), gold and silver were made the basis of money, that is, a material that carries intrinsic value. The Messenger (saw) made gold and silver the currency, and he (saw) made them alone the monetary standard to which goods and efforts are measured, as proven in authentic Hadiths. But the colonizers, using the methods of economic colonialism and financial colonialism, used currency as a means of colonialism, so they converted currency to other systems that were not based on gold or silver, and thus giving rise to these problems. These problems cannot go away unless the Islamic state is established and returns money to gold and silver, whether they are used in circulation, or there is paper money in circulation replacing gold and silver and replacing them at all times. This is the Shariah of Allah (swt) that He revealed with His Knowledge,

﴿أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ﴾

**“Does He who created not know,
while He is the Subtle, the Aware?” [Al-Mulk: 14]**

**1 Muharram 1446 AH
7/7/2024 CE**

[Back to Index](#)

Media Message:: End the Infighting for Ranks and Perks in the Pakistan Army. Instead, Muslim Military Officers Must Grant Nussrah for the Establishment of the Khilafah Rashidah

Media Office of Hizb ut-Tahrir in Wilayah Pakistan

Amidst the current purging and sidelining of officers who are opposed to the current army chief of Pakistan, came mention of Hizb ut Tahrir. The prominent Urdu paper the “Daily Jang,” reported on 13 August 2024, in its edition for the army city of Rawalpindi that, “(2011) Brigadier Ali Khan was court-martialed for having links with the extremist organization Hizb ut Tahrir. He was also accused of spreading rebellion within the Pakistan Army.”

Hizb ut Tahrir asserts that fighting over power in the current order and system has no value for the Muslims. It brings no real change. In fact, it is a source of harm. In recent years, the Pakistan Army, the most powerful army in the Muslim World, has been afflicted by infighting at its highest levels. However, whatever faction eventually succeeds, the actual victor is the master of the current system and order, the United States. It is the United States which determines all the major policies within Pakistan, including those related to the economy and military. It is the United States that uses its agents in the leadership of the army to act as the guardian and guarantor of the corrupt system.

Pakistan has seen cosmetic changes numerous times in its history. Faces change, but destructive colonialism remains. One agent of colonialism replaces another. As such, Pakistan is similar to the other states in the Muslim World, where changes in faces are arranged, to ensure that the underlying system remains. The Arab Spring brought many examples of this sad fact, as did the recent change in Bangladesh, despite the many sacrifices and brave stances of Muslims.

Truly, the political and military leaderships in Pakistan, and all their factions, are usurping the authority of the people. There is no leadership that rules according to all that Allah ﷻ has revealed. There is no reaching the ruling through a Shariah Bayah that Allah ﷻ, His Messenger ﷺ and the believers are pleased

with. There is no reaching leadership through loyalty to Allah ﷻ, His Messenger ﷺ, and the believers. There is no guardianship that is guided by the guidance of Islam, abiding by the Shariah rulings, even if there is a memorizer of the Quran among the competing factions. The political stances and military decisions are only taken for personal gain. Not one faction came through the will of the people and their free and fair election of them.

Both the military and political leaderships, and all their factions, depend for their existence on the Western colonialist powers. In turn the Western governments give free rein to these opportunists, to loot and plunder the people, weakening the country. While they are carrying out this dirty mission, they fight over positions and material interests, just as the beasts of the jungle fight over prey. Had there been even any sincerity to Islam, or care for the country, in any faction, that faction would have granted Nussrah to Hizb ut Tahrir and its project for real change, through the re-establishment of the Khilafah Rashidah.

Hizb ut Tahrir advocates change through the people of power, but in accordance to the Prophetic Sunnah. The objective of change is not ranks and perks within the current failed states, that rule by laws determined by the limited minds of men. The objective of change in Islam is establishing the ruling by all that Allah has revealed in order to please Allah ﷻ. The Messenger of Allah ﷺ personally met the men of war, fire and steel, and demanded from them the Nussrah for the Deen. He ﷺ sought the strong, discerning material capability in detail, asking, «فَهَلْ عِنْدَ قَوْمِكَ مِنْ مَنَعَةٍ؟» **“Do your people have strength?”** Thus he met many tribes including; Banu Kalb, Banu Hanifah, Banu Amr bin Sa’asah, Banu Kinda and Banu Shaiban. He ﷺ persisted in this methodology patiently until Allah ﷻ granted success. The Ansar (ra) granted the Nussrah, and the Islamic State of Madinah was established.

O Officers of Pakistan’s Armed Forces!

The agents of America in your leadership are the ones who have rebelled against Allah ﷻ and His Messenger ﷺ. They are the ones who commit open treason, abandoning the Muslim of Kashmir and Gaza, whilst igniting wars between Muslims. How do you still obey them? It was reported in Ibn Majah and Ahmad with a sound narration that the Messenger of Allah ﷺ said, «مَنْ أَمَرَكُمْ مِنْهُمْ»

«بِمَعْصِيَةِ اللَّهِ فَلَا تُطِيعُوهُ» “Whosoever amongst you orders you to Disobedience of Allah, do not obey him.”

Walk the path of the Ansaar (ra), men of war who granted their material support (Nussrah), so that ruling by Islam could begin. They willingly traded their lives and properties, so that they may enter Jannah. It was the Ansar (ra) who asked the Prophet ﷺ, «فَإِنَّا نَأْخُذُهُ عَلَى مُصِيبَةِ الْأَمْوَالِ وَقَتْلِ الْأَشْرَافِ. فَمَا لَنَا بِذَلِكَ يَا رَسُولَ اللَّهِ» "We take the Prophet ﷺ despite all trials regarding our lives and wealth and killing of our nobles. So what is for us, O Messenger of Allah ﷺ if we are loyal to our promise?" It was to the Ansar (ra) that the Prophet ﷺ simply answered, «الْجَنَّةُ» "Jannah."

It was the Ansaar (ra) who gave the Nussrah to the Prophet ﷺ when he said, «أَبِيعُكُمْ عَلَى أَنْ تَمْنَعُونِي مِمَّا تَمْنَعُونَ مِنْهُ نِسَاءَكُمْ وَأَبْنَاءَكُمْ» "I take your pledge that you will protect me just as you protect your women and children." So what are you waiting for, O Sons of Muhammad bin Qasim? Grant your Nussrah to Hizb ut Tahrir now, so that we are once again ruled by all that Allah ﷻ has revealed.

[Back to Index](#)

NUSSRAH

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

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

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

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