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**CARING FOR
THE BLESSED
UMMAH OF
RASULALLAH
(SAAW)**

**IN THE ABSENCE
OF THE ISLAMIC
STATE TO WHOM
SHOULD ZAKAT
BE PAID?**

**DEMOCRACY
CAN NEVER
ERADICATE
CORRUPTION**

**SHEIKH ATA IBN KHALIL ABU AL-RASHTA
(AMEER OF HIZBUT-TAHRIR)**

**TAFSEER AL-BAQARAH
AYAAT 165-167**

**ENOUGH OF A
SPINELESS
LEADERSHIP THAT
ALLIES WITH THE US**

**HIZB UT TAHRIR/
WILAYAH PAKISTAN'S
CALL AGAINST
MYANMAR'S BUTCHERS**

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Masters, not Friends. Khilafah, not Alliances

Our alliance with any strong state, even one marginally stronger, is a sure way for disappointment and the worsening of our situation. Subsequent to his strong alliance with the US, General Ayub Khan famously lamented “friends, not masters.” However, hoping for friends, justice and equity through alliance is naivety.

Alliances are exploited to further strengthen the marginally stronger state, at the cost of the weaker state. This can be seen in the case of India's alliance with Bangladesh and even Sri Lanka. It will be seen in any future alliance with Pakistan if normalization reaches its inevitable conclusion. India will always leverage its advantage to further elevate its strength and dominance. So, what of a much stronger state, as is the case of the US alliance with Pakistan or potential strong embraces of Russia and China?

There is much to learn from the hard lessons of alliance with the US. Washington repeatedly abandoned in our history at critical points, including the division of Pakistan into two. Washington has repeatedly exploited Pakistan to achieve US interests at great costs to our own. Militarily, the US exploited our intelligence to end the Soviet Russian occupation of Afghanistan. More recently, the US used our military assets to establish its own occupation of Afghanistan. It then used our forces to secure its forces from the Afghan resistance. And now it is using our intelligence to herd the resistance into talks to provide political cover for its forces, which it could not achieve through sixteen years of war.

Economically, the Washington Consensus, as implemented by the International Monetary Fund (IMF), World Bank and the US Treasury Department, ensures Pakistan will never emerge from an ever deeper debt trap. Pakistan pays interest on loans so that

it is never able to pay back principles and has to take more loans. Pakistan is given conditions on loans, such as privatization, which deprive the state of revenues from large revenues generators such as energy, minerals, large scale construction and telecommunication. Then conditions are imposed to increase taxation to the level that it chokes industry and agriculture. Culturally, Washington oversees the continual erosion of our Islamic values that have defined us as a people since the time of the Khilafah Rashida, eating away at our very identity.

As for alliance with China, it's far from a game changer, it's more of the same game. Already China has leveraged interest on loans, ownership of key resources and increasing the dominance of Chinese know-how, labour and goods in local markets.

The real game changer is looking outside of alliances with other states, even those that are marginally stronger. It is about fully benefitting of the fact that the current Muslim states are in origin part of a single Ummah. RasulAllah (saaw) established a single state for the Ummah, with a single currency, treasury and armed forces. It had a shared purpose in the world and no borders between its regions. It was the basis for the Khilafah Rashida that expanded to cover three continents. And it was the basis of the Khilafah which in later times was the world's leading state for six centuries. It is time we became our own masters. It is time for Khilafah, not alliances.

Tafseer Al-Baqarah: 165-67

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

﴿وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ - إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ - وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّا كُنَّا نَدْرِكُهُمْ لَتَرْجُوْنَا رَبَّنَا أَن نَدْخُلَ الْجَنَّةَ أَكْفَىٰ عَذَابًا لِّمَن ظَلَمَ - وَتَبَرَّأُوا مِنَ اللَّهِ وَمِنَ النَّاسِ وَخَالَصُوا الْجَنَّةَ لَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ﴾

“And [yet], among the people are those who take other than Allah as Rivals [to Him]. They love them as they [should] love Allah . But those who believe are stronger in love for Allah. And if only the oppressors would consider [that] when they see the punishment, [they will be certain] that all power belongs to Allah and that Allah is severe in punishment. (165)

[And they should consider that] when those who have been followed disassociate themselves from those who followed [them], and they [all] see the punishment, and cut off from them are the ties [of relationship] (166) Those who followed will say, 'If only we had another turn [at worldly life] so we could disassociate ourselves from them as they have disassociated themselves from us.' Thus will Allah show them their deeds as regrets upon them. And they are never to emerge from the Fire (167) ”

Allah (swt) clarifies in these verses the following:

1. There are those amongst the people who make partners and Equals (Andaad) to Allah the Almighty. They make them as equals to Allah (swt) and love them like the love of Allah (swt). However, the love based on the absence of guidance is not equal to the love of the believers for Allah (swt) because that is based on the Taqwah and Imaan in Allah (swt). So, the love of the believers for Allah (swt) is the strongest of all. It reassures the hearts and enters one through it into Paradise and pleasure of Allah (swt), the Greatest.

...the love based on the absence of guidance is not equal to the love of the believers for Allah (swt) because that is based on the Taqwah and Imaan in Allah (swt)

However, as for those who take Rivals instead of Allah, making them equal to Him, there is a painful punishment for them on the Day of Resurrection. Their fate is a painful punishment on the Day of Resurrection. Then on that day, they will be clear that Allah

(swt) is the Strongest and the Strongest alone and there is no power for any other than Him. Indeed, His punishment for the oppressors is very painful, for they are those who falsely claim Rivals, even though they are but creations and have no power for themselves nor strength. Allah (swt) said, **وَاتَّخَذُوا مِن دُونِ اللَّهِ آلِهَةً لَّعَلَّهُمْ يُنصَرُونَ- لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ مُّحَضَّرُونَ** But they have taken besides Allah [false] deities that perhaps they would be helped (74) They are not able to help them, and they [themselves] are for them soldiers in attendance. (75)” [Surah Yasin 36: 74-75]

“ **وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ الْعَذَابَ** “ **And if only the oppressors would consider [that] when they see the punishment.**” Regarding *Luw* (لو) (If) and *Iz* (إِذْ) (when) they both allude to the past tense, though they are also here with the present tense. This is so as to achieve two matters together:

- The present tense is to affirm the future, because the subject is related to their vision on the Day of Resurrection.

- And the past tense is to denote upon Definite Confirmation of its realization in the Knowledge of Allah (swt), as if it has already happened in the past and the matter is concluded.

The answer to “if” is omitted to indicate that it is a great matter that is almost indescribable i.e. if they saw what was prepared for them from the punishment on the Day of Resurrection and its horrors, they would fall into anguish and regret at the situation and consequences that are almost indescribable.

The use of *Luw* (لو) (If) and *Iz* (إِذْ) (when) and the omission of the answer in the mentioned context conveys strength in Expression (بلاغة Balaagah) and Eloquence (بيان Bayaan). Allah (swt) said, “ **تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ** [it is] a revelation from a [Lord who is] Wise and Praiseworthy.” [Surah Fusillat 41:42]

“ **أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ** “ **that all power belongs to Allah and that Allah is severe in punishment.**” “ **أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا** “ **that all power belongs to Allah**” includes within it “ **وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ** “ **that Allah is severe in punishment**” yet, its re-mention and addition gives intensity in the intimidating speech, such

It conveys the severity of the anguish and regret of those who instead of Allah (swt) have taken others as gods – both idols and non-idols - when they see that these Rivals are without strength and power and that punishment surrounds them from everywhere.

that there is no pardon whatsoever for them on the Day of Resurrection. Whereas **أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا** “ **that all power belongs to Allah**” does not require intensification of punishment for the probability of leaving him without pardon from Allah (swt), though He has the capability for that, nonetheless, Allah (swt) mentioning that “**that all power belongs to Allah**” is added, so as to remove any hope they have in Allah's (swt) granting them a pardon.

2. The enormity of the situation, the watching of the painful punishment and all the power of Allah (swt), reveal the reality of matters:

A. It conveys the severity of the anguish and regret of those who instead of Allah (swt) have taken others as gods – both idols and non-idols - when they see that these Rivals are without strength and power and that

punishment surrounds them from everywhere.

B. Their anguish, regret and pain increase when they see their superiors, whom they followed and who led them to this oblivion, disown them. The enormity of the situation and the punishment is painful, leaving no room for the leaders to recognize the followers, for everyone is busy with himself. All forms of ties between the followed and followers are broken, as if they never were.

C. The anguish, regret and pain of these followers will increase when it becomes clear that they cannot leave Hellfire to return to the world to take revenge on those whom they followed, disassociating themselves from them as they disowned them in the Hereafter. When

they see the enormity of the evil of their deeds in following those leaders who led them to oblivion, it will become clear to them that their bad deeds were through committing to submit to their leaders. Their anguish overwhelms them, for these deeds are those through which they took their places in Hellfire, which is the worst of all fates.

3. The Literal Meaning (منطوق Mantooq)

of these verses are related to those who have taken, instead of Allah (swt), Rivals, loving them as Allah (swt) alone is loved. Allah (swt) has described them as oppressors because they have placed the creations of Allah (swt) in place of the Creator, thus placing a matter in the wrong place for it.

These verses establish that they were punished and also how their leaders disowned them, when they saw the punishment and that all power belongs to Allah (swt). However, these verses did not explicitly address the extent of the punishment and shame that afflicts those leaders, who have done evil to their followers.

However, this Literal Meaning (منطوق Mantooq) carries with it the Consistent Conception (موافقة مفهوم Mafhoom Mawaafiqah), from the angle of the warning to the lesser for the greater, such that the terrible punishment prepared by Allah (swt) to the followers indicates the enormity of the dark fate of those who led the followers to Hellfire. Thus, their punishment and their fate is more severe and grievous. Such is the state of the tyrannical leaders that lead their followers to oblivion! They will precede them on the Day of

Resurrection, like the Pharaoh who leads his people to the Hellfire. Allah (swt) فَاتَّبِعُوا أَمْرَ فِرْعَوْنَ وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَامَةِ فَأَوْرَدَهُمُ النَّارَ وَبِئْسَ الْوَرْدُ الْمَوْرُودُ “**To Pharaoh and his establishment, but they followed the command of Pharaoh, and the command of Pharaoh was not [at all] discerning. (97) He will precede his people on the Day of Resurrection and lead them into the Fire; and wretched is the place to which they are led. (98)**” [Surah Hud 11-97-98]

a declaration from Allah (swt) to those who follow the heads of disbelief in this world, making clear that these heads will lead them to the fiery Abyss and will renounce them on the Day of Resurrection.

Moreover, there is great wisdom within the focus in these verses upon the followers alone. It removes what may be imagined by some followers that there is no sin on themselves, but only upon their superiors and leaders. The verses make clear that the sin is also on the followers, and that they are in the group in the Hellfire and the worse of all fates.

The verses are a declaration from Allah (swt) to those who follow the heads of disbelief in this world, making clear that these heads will lead them to the fiery Abyss and will renounce them on the Day of Resurrection.

Caring for the Blessed Ummah of RasulAllah (saaw)

Musab Umair

Caring for the Ummah is one of the important dispositions that Islam instills within each and every Muslim. It is the caring for the Ummah that compels the one who fears Allah (swt) to sacrifice from his personal needs for the good of the Ummah. It elevates the Muslims from the mundane and routine life of merely earning livelihood and raising the family. It raises his vision far from the narrow aspirations, the four walls of his dwelling, the comfort of his means of travel and accumulation of wealth. It makes his vision soar to the situation of the Ummah, her potential and her future. His mind will be filled with thoughts for the Ummah and protecting her from harm and increasing her in goodness. His heart will be filled with grief at her suffering and with joy at her success. His movement will be to advance her cause every day, spending from his time, wealth and energy. It is a fire that burns within him constantly, fueled by Imaan, moving his tired limbs into joining his days with his nights.

Indeed, how can the one who believes in Allah (swt) not care for the Ummah when RasulAllah (saaw) said, قَتْلُ الْمُؤْمِنِ أَعْظَمُ عِنْدَ اللَّهِ مِنْ زَوَالِ الدُّنْيَا "Killing a believer is more grievous before Allah than the extinction of the whole world." [an-Nisa'a]? And how can the one who truly loves RasulAllah (saaw) not care for the Ummah, when Allah (swt) said, لَقَدْ جَاءَكُمْ رَسُولٌ

It is the caring for the Ummah that compels the one who fears Allah (swt) to sacrifice from his personal needs for the good of the Ummah. It elevates the Muslims from the mundane and routine life of merely earning livelihood and raising the family.

مَنْ أَنْفَسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ "There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful." [Surah At-Tawba 9:128]?

The Muslim is compelled to care for the Islamic Ummah for he is bonded to it by the strongest bond of all, the bond of Imaan. The

Muslim's bond with the Ummah is stronger than the bonds of family and is likened to a single brotherhood, for Allah (swt) said, إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ "The believers are but a brotherhood." [Surah Hujaraat 49:10] Certainly, the bond of Islam comes before the bond of blood, for Allah (swt) said, يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ وَمَنْ يَتَوَلَّهُمْ فَاُولَئِكَ هُمُ الظَّالِمُونَ "O you who have believed, do not take your fathers or your brothers as allies if they have preferred disbelief over belief. And whoever does so among you -

then it is those who are the wrongdoers." [Surah At-Tawba 9:23].

The bond of Iman instills the longing for collective well-being, which overrides the selfish tendencies. The bond of Iman binds the believers as if they were one whole body, connected by blood vessels and nerves, such that the suffering of any of its parts causes restlessness and pain in the whole being.

RasulAllah (saaw) said, **مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ وَتَوَاصُلِهِمْ كَمَثَلِ الْجَسَدِ الْوَاحِدِ، إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالْحَمَى وَالسَّهَرِ** “The parable of the believers in relation to the kindness, mercy and compassion they have for each other, is that of the body: when an organ of it falls ill, the rest of the body

responds with fever and sleeplessness.” [Muslim]. The believer regards himself inseparable from the Ummah and a means to strengthen her into a strongly, constructed fortress. RasulAllah (saaw) said, **لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا** “A believer to another believer is like a building whose different parts enforce each other.” **وَشَبَّكَ** The Prophet then interlaced his fingers. [Bukhari]

Caring for the Muslims means that the Muslim considers it a duty to respond to any Muslim's needs. RasulAllah (saaw) said, **الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ** “The Muslim is the brother of the Muslim, he is not unjust with him nor does he abandon him.” He considers caring for Muslims a noble duty because it has the best of recompenses, the lifting of burdens by Allah (swt), on the Day of Resurrection, a day where every soul will be so terrified over its own fate, that it will not look to lift the burdens of others. RasulAllah (saaw) said, **مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا، نَفَسَمَنْ نَفَسَ عَنْ مُسْلِمٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ وَمَنْ يَسَّرَ عَلَى مَعْسِرٍ فِي الدُّنْيَا يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ وَمَنْ سَتَرَ عَلَى مُسْلِمٍ فِي الدُّنْيَا سَتَرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ** “Whoever relieves a Muslim of a burden from the burdens of the world, Allah will relieve him of a burden from the

He considers caring for Muslims a noble duty because it has the best of recompenses, the lifting of burdens by Allah (swt), on the Day of Resurrection, a day where every soul will be so terrified over its own fate, that it will not look to lift the burdens of others.

burdens on the Day of Judgment. And whoever helps ease a difficulty in the world, Allah will grant him ease from a difficulty in the world and in the Hereafter. And whoever covers (the faults of) a Muslim, Allah will cover (his faults) for him in the world and the Hereafter. And Allah is engaged in helping the worshiper as long as the worshiper is engaged in helping his brother.” [Tirmidhi]

Caring for the Muslims means putting the needs of other Muslims before our own willingly, without hesitation, for RasulAllah (saaw) said, **مَنْ اسْتَعَاذَ بِاللَّهِ فَأَعِيدُوهُ وَمَنْ سَأَلَ بِاللَّهِ فَأَعْطُوهُ وَمَنْ دَعَاكُمْ فَأَجِيبُوهُ وَمَنْ صَنَعَ إِلَيْكُمْ مَعْرُوفًا فَكَافِئُوهُ فَإِنْ لَمْ تَجِدُوا مَا تُكَافِئُونَهُ فَادْعُوا لَهُ حَتَّى تَرَوْا أَنَّكُمْ قَدْ كَافَأْتُمُوهُ** “If anyone seeks protection in Allah's name, grant him protection; if anyone implores in Allah's name, give him something; if anyone gives you an invitation, accept it; and if anyone does

you a kindness, recompense him; but if you have not the means to do so, pray for him until you feel that you have compensated him.” [Abu Dawud] Indeed, caring for Muslims is of such importance that Islam even praised the one who just makes Dua for the Muslims. RasulAllah (saaw) said, **إِذَا دَعَا إِذَا دَعَا الرَّجُلُ لِأَخِيهِ بِظَهْرِ الْغَيْبِ قَالَتِ الْمَلَائِكَةُ آمِينَ وَلَكَ بِمِثْلِ** “When a Muslim supplicates for his absent brother the angels say: Amin, and may you receive the like.” [Abu Daud]

It is the desire to care for Muslims that gave rise to Islamic political leadership that is remembered through the centuries and throughout the world. The Muslim ruler, ruling

by Islam, is truly mindful of his charge for RasulAllah (saaw) warned, **اللَّهُمَّ مَنْ وَلِيَ مِنْ أَمْرِ أُمَّتِي شَيْئًا، فَشَقِّ عَلَيْهِ، فَاشْفُقْ عَلَيْهِ** “O Allah, cause distress to him who has any charge over my people and causes them distress.” [Muslim]. It is through caring for the Ummah that RasulAllah (saaw) cried for her and prayed for her, including those generations that must wait until the Aakhira to see him (saaw). It is this disposition that caused Abu Bakr (ra) to work tirelessly to restore the rights of the Muslims, taking from the strong and giving to the weak. It is this disposition that drove Umar (ra) to make night patrols, forsaking sleep to ensure that the Muslims are cared for.

It is the desire to care for Muslims that gave rise to a military leadership that that did not consider it a burden to respond to the cries of the oppressed. Allah (swt) said, **وَإِنْ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمُ النَّصْرُ** “And if they seek help of you for the religion, then you must help” [Surah al-Anfaal 8:72]. Allah (swt) said, **وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَوْلَاهَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا** “And what is [the matter] with you that you fight not in the cause of Allah and [for] the oppressed among men, women, and children who say, "Our Lord, take us out of this city of oppressive people and appoint for us from Yourself an ally and appoint for us from Yourself a supporter?” [Surah An-Nisa: 4:75].

It is the desire to care for the Ummah which compelled Salahudin to move from afar

to liberate the Muslims of ash-Sham which was under the crusader occupation. Caring for the Ummah compelled Muhammad bin Qasim to move from afar to liberate the Muslims in the Indian Subcontinent from the tyranny of the Raja Dahir. Caring for the Ummah compelled Sultan Aurangzeb Alamgir to demolish the formidable empire of the ancestors of the Myanmar Buddhist mushrikeen regime, the mighty Rakhine marauders, in answer to the cries of the oppressed Muslims.

Alhamdulillah the desire for caring for Muslims is strong in the current generation of the Islamic Ummah. This is seen clearly in the care of the Muslims for the Muslims of Syria, Palestine, Occupied Kashmir and Burma. It is strong within the Ummah despite the selfish rulers that pour scorn on her pure collective disposition. It is strong and must be strengthened so as to quicken the few remaining steps

before the people will finally have rulers that are truly like them. These steps include the advocates of the Khilafah gathering the people around them to mobilize for ruling by the Kitaab and the Sunnah. And as for the steps from the officers of the armed forces, they must grant the Nusrrah for the re-establishment of the Khilafah on the Method of the Prophethood, so that they are finally mobilized in response to the cries of the oppressed Muslims.

It is this disposition that caused Abu Bakr (ra) to work tirelessly to restore the rights of the Muslims, taking from the strong and giving to the weak. It is this disposition that drove Umar (ra) to make night patrols, forsaking sleep to ensure that the Muslims are cared for.

Democracy Can Never Eradicate Political Corruption in Pakistan

Usman Adil, Pakistan

Under Democracy, government institutions are hotbeds of corruption in Pakistan. According to the 2017 Transparency International report, Pakistan is the 116th most corrupt country out of 176 countries. According to the 23 May 2017 report of “Khabrian” newspaper, members of the national and provincial assemblies, ministers and advisors from Sindh, including more than 100 bureaucrats, are facing corruption charges in Sindh High Court, National Accountability Bureau Court and Anti-Corruption Courts. In 2016, Panama Leaks showed how Pakistan's leading politicians, their relatives and influential people hid their black money through the offshore companies. No doubt, Panama Leaks and other media disclosures are only the tip of the iceberg of corruption. Under Democracy, the result of each election has ensured that only the corrupt return to the parliament consistently, even if there were new faces within them.

Various measures have been taken to end corruption under Democracy. The concept of a graduate assembly was introduced, Articles 62 and 63 were included in the Constitution, the National Accountability Bureau (NAB) was established to name a few. However, corruption remained. The everyday stories of corruption of parliamentarians compel to think that there is not a single sincere politician in Pakistan. Some people then claim that the majority of the people of Pakistan are corrupt, from a cart vendor to a senior

bureaucrat, and that is why the corruption of the politicians is inevitable, asserting that the members of the parliament are a reflection of the people of Pakistan.

However, upon examination of other countries, wherever Democracy has come into existence, the power has always gone into the hands of corrupt elite groupings. The West, where Democracy originated, is not free from corruption either. The list of corrupt individuals is extensive in countries like Britain and America too. Democracy patronizes corruption through its very being and so corrupt are drawn towards it, like bees to honey.

Similar to all Democracies, in Pakistan, large amounts of funds are spent in winning elections by the candidates. This money is spent on publicity campaigns, buying voters, giving money to supporters. If it is asked as to why candidates spend millions of rupees upon elections, it is said that this is done in the spirit of public service. However, if that were really the case, then why do these politicians not spend even a few thousand rupees for the public outside of elections? The reality is that politics is business.

Spending on elections is an investment for the corrupt, who gain personal benefits through politics. They know that after entering into Democracy their financial return will be far, far greater than the millions they spent on elections.

So how does Democracy ensure corruption, exactly?

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Every candidate in Pakistan dreams of not only winning the elections, but of getting some ministry as well, especially the ministries where there are opportunities for corruption, such as water, power, agriculture, health, railways and forestry. So, after winning the elections, members of the same party are seen competing with each other to gain control over lucrative ministries in the provinces and the center.

Democracy in Pakistan asserts that power rests in the hands of the people and that the people will rule through their representatives. However, the authority of departments of public facilities such as health, education, water, power and environment are firmly in the hands of the public representatives. These departments are placed under various ministries, each of which is headed by a minister, who is the final authority. For example, the policy for the measures on fulfilling the power shortage in Pakistan is determined by the federal cabinet, which decides whether new dams should be built, or whether solar energy or oil and gas should be used to overcome the shortage. Then the policy is implemented at the level of the relevant ministry, under the authority of its minister. If at the national level, it has been decided that the power shortage will be managed through solar energy units, then the ministry of power and electricity approaches relevant companies for the installation of the projects. At that time, these companies try their level best to please the minister, because having any big project means huge profits. So, for the approval of different tenders, the ministers are offered bribes and kickbacks. Then a series of bribes and kickbacks go down the line, from the minister to the secretary and then to every public department. Thus Democracy ensures a whole environment of corruption.

In a country like Pakistan, which is full of resources but backward in terms of progress, the main mega projects are handed over to foreign multinational companies. These agreements are fixed in various international tours by the Prime Minister himself. Ministers of the respective

ministries happily become a part of the delegation accompanying the Prime Minister during these tours, because for them, all the cost of these lavish tours are borne through the national exchequer, allowing their daily allowance to go into their pockets. In addition there are visits to seminars and workshops held in different countries related to departmental affairs. Being the final authority, the minister has the authority for the recruitment of employees in his department. These jobs are not given on merit, but are sold and the minister receives the payment according to the seniority grade of the job. Employment is awarded to people whom the minister favors, with relatives adjusted in a number of departments. This works on a reciprocal basis, so a minister who has good relations with another minister, accommodates his relative in exchange for accommodation of a friend.

Revenues allocated to the departments from the state treasury for the needs of the people are instead spent on lavish renovation of offices in the name of construction work, whereas while portraying luxuries as needs, the purchasing of expensive vehicles and costly air conditioning of the department is a common practice. In September 2017, the PTI's Chief Minister of Khyber Pakhtunkhwa issued a tender for the construction of a swimming pool in the Chief Minister House, which was estimated to exceed 18 million. However due to the news breaking everywhere on the print, electronic and social media, he withdrew his decision. This is the state of the Chief Minister of the party that is always raising hue and cry about the squandering of the public money at the hands of the rulers and the cruelty of the system. There are huge areas of government land available in the ownership of different government departments. The ministers buy these expensive lands at throwaway prices and increase their property holdings. Similarly, in the approval of the tenders for the allotment of government lands and various contracts, nepotism is widely practiced. A person of a corrupt mentality does not only want to increase his wealth, but wishes

that he be recognized everywhere by the people. Becoming a minister gives him the opportunity to elevate his status. Media coverage of various activities of public works, the photographs in advertisements published in major newspapers at the expense of the ministry's public funds, invitations to media talk-shows, makes a minister a celebrity in the whole country. A corrupt person also desires a warm protocol wherever he goes, with people walking behind and meeting him humbly so that he appears prominent. Democracy in Pakistan provides ample opportunity for such self-serving aggrandizement. In the name of security, each minister is provided a police detail, with sirens blaring ahead and behind his parade of vehicles, adding to the narcissistic mania of the corrupt person.

These are just some of the details of the benefits a corrupt politician gets from any minister.

As for those who do not get ministries and remain as legislators only, the ruling party releases development funds of billions of rupees to them, in the name of local governments schemes. The real purpose is to increase the influence of the Members of the National Assembly in their areas. The government boasts that the purpose of these funds is for the construction of roads, provision of clean water and the improvement in the sewage system in the area by their public representatives. However, after spending billions of rupees, it is obvious upon seeing broken roads and blocked sewage drains that the money lines the corrupt of the corrupt. After remaining negligent of the affairs of the public for the first four years of its term, the current ruling PML-N party has suddenly released a developmental fund of Rs. 653 billion for Parliamentarians Schemes for 2017-18. Clearly, the purpose of releasing the funds in the last year is to enhance the position of the ruling party legislators in the upcoming elections.

Additionally, at the grass roots level, the administrative machinery and the departments

are deliberately kept sluggish and inefficient, so that an ordinary man cannot be heard without a powerful reference. In such an environment, when this ordinary man wants to apply for a gas or electricity connection or submit a complaint to the area police, he has to go to the touts of the legislators, commonly known as "party workers". These party workers have links in every department and so any task becomes easier. The area police know that if they do not listen to the ruling party worker, they can be pressurized by the area legislator. So, these workers provide so-called helping hands to the ordinary people, who do not have any position or social status. Thus they are obliged to extend their votes in the election, in return of such kind of favors. Inevitably, these actions by the party workers make the legislators even stronger in their areas. The purpose of public service is to get the public votes and not looking after the affairs of the people with sincere intent. It becomes a mission of these political workers to undertake every legitimate or illegitimate work in various departments for their supporters and friends. Thus, a complete environment of corruption prevails in various departments at the grass roots level too.

Thus, we see how placing public facilities departments under the public representatives and the allocation of development funds, has made the whole political environment corrupt. The public is not provided the facilities as a right upon the concept that a ruler is obliged to provide the basic facilities such as health, education and security. Such facilities are provided only as a reciprocal "favor," to strengthen their constituencies and their votes. As for the areas where the feudal culture remains strong, such as in Southern Punjab and Interior Sindh, a feudal chief knows that the people will never dare to vote for anyone other than him. He knows that no one can even think of standing in elections against him. He knows well that he or any of his close relatives would definitely win the elections. Thus a feudal chief does not care about the plight of the people of

his area, whether they have water, electricity, gas, health and education facilities or not.

Legislators in Pakistan also enjoy perks such as official lunches, dinners, Ramadan iftaris, air tickets, free foreign medical treatments and large monthly salaries. And if the legislator is a blue-eyed boy of the Prime Minister or the Chief Minister, he gets a share from their discretionary funds too. A simple assembly member is not less in his desire for popularity in his area than a minister. Their arrogance can be judged by the incident in which a MPA slapped a doctor just because he did not stand in his respect (Dawn, May 27, 2014).

As for the position of the Prime Minister, it can only be reached by the person who is the most corrupt in his mentality and enjoys American support. The post of Prime Minister is the most powerful in ruling and so its authority, privileges and opportunities for corruption are commensurately the highest. He appoints all the ministers of his cabinet and has the authority to withdraw their appointments. Therefore the ministries are run according to his wishes, whilst at the provincial level, this authority lies with the Chief Minister.

The system is fully supportive of the personal interests of the Prime Minister and the Chief Minister. By spending billions of rupees from the public exchequer, the people are told that our popular prime minister or chief minister till date has spent upon many hospitals, schools, roads and electricity projects. The people are then made beholden to them as if the minister had paid from his own pocket. Then the minister spends additional funds for advertisements in the electronic and print media, banners, billboards, posters and placards on every street, to advertise his “generosity.”

Democracy will always breed corruption because the legislative authority is in the hands of the public representatives. Democracy's form of legislation is the principal corruption as it provides legal protection for the corruption of our rulers. The Seventeenth Amendment, the

National Reconciliation Ordinance (NRO) and the Economic Reforms Protection Act, are just a few examples of Democracy working to secure the corrupt. The history of Pakistan is witness as to how through the Seventeenth Constitutional Amendment, the United States was supported in the war against Afghanistan to kill Muslims. In exchange of US dollars, more than five hundred Muslims were sent to Guantanamo Bay and bases were provided to the Americans. These lowly acts of treachery were made above any judicial accountability because the Pakistan's parliament passed the 17th Constitutional Amendment with two-thirds majority. So, the actions of Musharraf in his first three years of rule, could not be challenged in any court of law. As for the National Reconstruction Ordinance (NRO), cases ranging from the murder of thousands to the plunder of billions of rupees, were made immune from accountability. According to the deal, Musharraf could become the President with the support of the corrupt. This opened the door again for even more corrupt to return to the power again for a few years, before the Supreme Court closed this door, whilst leaving others wide open.

As for Article 62, Clause (1)(f) of the Constitution, through which Nawaz Shareef was declared disqualified for public office, the scandalous statement of Prime Minister Shahid Khaqan Abbasi is present on public record, in which he declared that this Constitutional article could be removed via consultation with other political parties (Dawn 8 August 2017)! Moreover, in order to facilitate the corrupt, the Economic Reforms Protection Act was a facility for the corrupt, where through losing a fraction of black money, the rest can be legalized. Thus Democracy is an incubator for corruption. Similarly, through the determination of tax rates in the budget on various imported goods, industrial machinery and agricultural products, these rulers provide benefits to the businesses, factories and agricultural production that are owned by them or their cronies, thus turning their profits from

millions into billions. It is the legislative authority in Democracy which gives them this opportunity for corruption, because the budget is in fact law for one year, enforced through the approval of the parliament.

Although in democracy, law making is viewed as the right of every public representative individually, in reality the decision to change constitution and law is made by the Prime Minister alone with the advice of his close associates. The text of the law is written by legal experts and then presented in the form of a bill in Parliament, while the rest of the members of the assembly merely raise their hands in its favor or opposition. Practically they have no say in the legislation process, so much so that sometimes the majority of the members of the parliament have not even read the draft of the proposed law. Thus, the greatest beneficiaries of legislation are the Prime Minister and his close associates alone.

The crux of the issue is that Democracy itself is the root cause of corruption in Pakistan. The structure of the institutions and the distribution of power has been made in such a manner that it generates and perpetuates corruption. All this is possible due to Democracy granting the power of legislation, sovereignty, to human-beings. It is this legislation, in the Constitution of Pakistan, which dispenses powers to the Prime Minister and other Ministers.

Since Democracy accords sovereignty to parliament, it is actually the legislation through which it is decided that the command of the public facilities departments would be in the hands of the public representatives. It is again the process of legislation through which the members of the assembly decide in the budget, including the taxation or exemption from tax of various items. There is a proverb that “power corrupts and absolute power corrupts absolutely.” This proverb was said in the context of kingships (monarchies) that were present before the implementation of Democracy in the West and all the authority was centered in the hands of those kings, who

used to tax the masses and oppress them in various ways. When Democracy was set up in reaction, sovereignty was divided into the hands of many people, so that the power to legislate would not be concentrated in one person. However, Democracy also failed to eradicate corruption because sovereignty remained in the hands of men. Previously sovereignty was in the hands of one person, the monarch, whereas now it was handed over to parliament. There is no power greater than the power of law making, legislation, through which a small group can decide for millions of people what is permissible for them, what is legitimate and what is forbidden. In this system whenever the parliamentarians wish they can rob the people of their hard earned money by raising taxation, their foreign currency accounts can be frozen by issuing a single circular and development projects which are of no real use to the public are undertaken against large interest based loans, plunging the country further into the debt trap.

Corruption in Pakistan and granting sovereignty to corrupt people is in the interest of the foreign colonialist powers too. Foreign colonialist powers promote those who are ready to exploit the public for their personal interests. They encourage a ruling system that protects their corrupt agent politicians. Only such corrupt politicians can safeguard the interests of the United States in Pakistan in a better way. For the sake of American interests, such politicians can even cause devastation for the people of Pakistan, just as foreign powers would do directly. Democracy is also in the interests of the corrupt within the military leadership, though they superficially give disdain for it. The rampant corruption of the politicians of Pakistan make them easy targets of the intelligence agencies. They compile evidence of their corruption in order to blackmail them or to ensure their loyalties switch. Corruption also provides opportunity for the political maneuvering as seen clearly in the era of General Musharraf immediately after his military take over.

Thus, Democracy is the cause of corruption in Pakistan. It is now essential to see how the Khilafah upon the Method of the Prophethood will end this corrupt environment. In the Islamic ruling system, institutions are established in such a way that they block opportunities for corruption.

In the Islamic Khilafah state, the Khaleefah is the head of the state. He appoints Walis as rulers over Wilayahs (provinces), whereas for cities there are Aamils that are designated. Each city is administratively divided into four districts. In the Khilafah, looking after the affairs of the people is the responsibility of various departments and institutions. The Director General is the head of each public utility department and under him there are various departments, each of which has a Director who is directly responsible for that service. All such directors from the administrative aspect are answerable to the Director General for their department, whereas from the angle of the law and its implementation, they are answerable to the Wali of a Wilayah and the Aamil of a city. These Directors are state employees and not rulers, whose selection is based on their qualifications and professional abilities.

For all the citizens of his province, fulfilling the basic needs such as water, food, clothing and shelter is the responsibility of the Wali, as well as basic facilities, such as health, education, and security. Adequate infrastructure planning related to the problems of the citizens is also his duty. He provides communication networks, agricultural facilities, employment opportunities and constructs roads and bridges. The Wali carries out this work through public utility departments and institutions, whilst the public representatives in the Majlis of the Wilayah assist him in his work. They make him aware of the needs of the various regions and advise him. Contrary to Democracy, in the Khilafah state, the members of the Majlis of the Wilayah neither run any department and nor do they have any ministry working under them. The directors of the public facility departments

and institutions are government servants and not rulers. They do not have the authority to make policies and the policy making comes under the authority of the Khaleefah and the Walis on the basis of Islam alone. The responsibility of these directors is the efficient implementation of these policies to the best of their abilities using modern methods and new styles.

The structure of the Khilafah is distinct from dictatorship where the dictator runs the government through bureaucrats and technocrats, so that he is free from the accountability of the public representatives and decides whatever he wishes. In the Khilafah state, the Khaleefah cannot be heedless of the public representatives, because at the Wilayah level if the majority members of the Majlis of the Wilayah are unsatisfied with the performance and demand the removal of a Wali, then his removal becomes binding on the Khaleefah. The Majlis of the Ummah at the state level has the responsibility of continuous performance appraisal and accountability of the Khaleefah, the Walis and the Aamils. Thus the Khilafah is not like a dictatorship in Pakistan, where the likes of technocrats such as Moeen Qureshi and Shaukat Aziz, respectively former employees of the World Bank and City Bank, are installed to head the governments on the behest of the foreign colonialist powers.

Unlike Democracy, in the Islamic Khilafah, the public representatives neither have ministries nor any kind of development funds because the construction and repair of roads, street lights, water and sewerage system and parks are the responsibility of the public facility departments. It is the primary responsibility of the Walis and Aamils to be aware of the resources and the needs of the area and they must fulfill them without any delay, with the assistance of the Majlis of the Wilayah.

Here a question may arise over whether the head of a public facility department can also indulge in corruption in the way that public

representatives do in Democracy. Firstly, due to sovereignty not being in the hands of the public representatives, the political arena becomes free from corruption, whose source is man-made law. Only those who want to command the good and forbid evil, in accordance to all that Allah (swt) has revealed, come forward to take part in elections. In the Khilafah, the selection of the head of the public facility departments is an administrative appointment not through popular representation. It is exclusively made on merit. The ones who reach these positions pass through rigorous Islamic culturing and years of hard work and are compensated with modest salaries. A corrupt, incompetent person will find no attraction in such hard work without extravagant compensation, as seen in corruption ridden Democracy. Contrary to the public representative in Democracy, the person appointed to such posts neither has the opportunity to foster influence nor the funds at his disposal to do so. The Islamic culturing develops a special mindset which is a stark contrast from the mentality of the public representative in democracy who invests millions of rupees to earn billions and that too within his current ministerial tenure of five years, just in case he could not win the next elections.

In the Khilafah, the fact that sovereignty, the right to legislation, is neither in the hands of the rulers nor the public representative prevents corruption from the root. Sovereignty is exclusively the prerogative of the Legislator, the Creator (swt) of the universe, with Whom no one has any share in. Allah (swt) said **إِنَّ الْحُكْمَ إِلَّا لِلَّهِ** “**The ruling belongs to none but Allah**” [Surah Al-Yousuf :40]

So in the Islamic Khilafah, the laws can only be extracted from the Divine, revealed sources, the Quran and the Sunnah. The Khaleefah can neither change a forbidden (Haraam) to become allowed (Halaal), nor an allowed to become forbidden. Nor can the Khaleefah forbid people from the permissible (Mubah) without a Shari evidence because he is

prohibited from making laws according to his whims and desires. Hence in the Khilafah State, the Khaleefah cannot manipulate laws to allow the foreign multinational companies to exploit the resources in exchange of his personal bank balance. Nor can the Khaleefah abolish the Khiraj on agricultural land or Ushr on agricultural production from feudal chiefs to keep them happy, because these are Islamic revenues, levied based on Shari evidences. Nor can the Khilafah allow the privatization of profitable energy and mineral enterprises, for the sake of obtaining commission, because Islam has prohibited the ownership of what it deems to be public properties by individuals or companies. In the Khilafah, the situation will never be like that of today, when the people of Balochistan are dying from famine and water scarcity, whilst billions of rupees are spent for the construction of a sports stadium in their province. Nor will millions of rupees be spent on the renovation of the offices of the rulers, because in Islam fulfilling the basic needs takes priority over luxuries. The Khaleefah cannot even spend a single Dinar from the Bait-ul-Mal without a Shari evidence to support such expense. He is neither allowed to impose tax according to his own desires, nor is he allowed to increase or decrease the duties on raw materials of factories or on other imported goods to give benefit to any particular individual or company. Thus having no authority to legislate prevents rulers in Islam from taking any undue benefits and exploit people. Moreover, in the Khilafah it is the responsibility of the Khaleefah to keep an eye on his appointed Walis and continuously check their actions. As for the Khaleefah himself, the Majlis of the Ummah is a check and balance on his actions, being ready to account him for any violations, with a recourse to refer disputes to the Court of the Unjust Acts.

In the Khilafah, the representatives of the Ummah are not divided into treasury and opposition benches. By virtue of being the representative of the Ummah, all the members have the responsibility to keep an eye on the

working and to account the Khaleefah, Walis, Amils and the officials of the public departments. This accountability could be on a mistake, the mis-implementation of Shara, an action causing harm to Muslims, any injustice, an act of irresponsibility in taking care of the affairs of the Ummah, the abuse of authority by a ruler to gain undue advantage or financial corruption. It is obligatory for the Khaleefah to answer the objections raised, explain his position and submit his arguments, so that the Majlis of the Ummah is satisfied of no misconduct. Every member of the Majlis of the Ummah has the right to express their opinion without any pressure within the limits of Shara.

Moreover, for the accountability of the rulers there is a Court for the redress of oppression at the judicial level of the state. The judge of this court can register a case pertaining to any action against the Shara. And in the Khilafah, the rulers cannot legislate to exempt themselves from the judicial liability as happened through Musharraf's Seventeenth Constitutional Amendment because they do not have the right to legislate.

Islam has strict laws for the accountability of the rulers. If his assets are more than his sources of income, then this proof is enough for the confiscation and for this misappropriation no additional proof is required. Umar bin al-Khattab (RA) used to calculate the wealth before and after designating a person to the position of a Wali. If any of his Walis was found to have excess, then either he used to confiscate the additional wealth. He used to distribute it among the people or deposit it in the Bait-ul-Mal. Abdur Rahman bin Abdullah Abu Qasim al-Misri mentioned in his book "Opening of Egypt and Morocco" that Ameer ul-Mummineen Umar (RA) sent Muhammad bin Muslimah to Amr bin al-'Asas and wrote, "I have sent Muhammad bin Muslimah al-Ansari to you to distribute the wealth that is in excess to your resources, so submit your wealth- may peace and blessings of Allah be upon you." Then Amr bin al-'Asas presented

his wealth which Muhammad bin Muslimah distributed and returned.

This is in stark contrast to Democracy, where laws have been made in such a way that corruption is very difficult to prove. Politicians openly do corruption and shamelessly say, without any fear, that if you think that I have done any corruption, than prove it in the court.

It is essential to understand that in Islam the honesty and purity of the system is not left on the personal piety and morality of the rulers, as some people think. Such people claim that if you bring good people to a system, then they can also deliver good results within Democracy. This thinking is indeed based on the superficial understanding of the Islamic ideology. The Khilafah is the ruling system of Islam which has its unique structure, distinct from democracy which is the ruling system of Capitalism.

Islam has defined and set laws for prayers, fasting, zakat, Hajj and jihad. It has specified commands and prohibition regarding marriage, trade and inheritance. All commands, prohibitions and rulings are derived from the Quran and Sunnah. Similarly, Islam has also specified and determined the the systems of the state, through which its shape and structure, its institutions, source and details of the authority of the rulers, rules regarding the dismissal of rulers, types of revenue, types of courts and so on. All this is also part of Islam, which is truly a complete way of life, and so they are also taken from the Qur'an and Sunnah. It is not permissible for the Muslims to copy Democracy in the formation of the ruling system of the state and restrict the role of Islam in governance to changes in some constitutional provisions of Democracy and on the election of good and honest people. Doing so would only be a mixture of Islam and Kufr. Islam is a complete way of life(ideology) with respect to all aspects and in the Islamic state, the state structure must be taken from the Shari commands only. Allah (swt) has clearly said, in the Qur'an (وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ)

“And whosoever is looking for a religion other than Islam then let it be known that it will not be accepted from him, and he will be a loser in the Hereafter.” [Surah Al-Imran :85] And RasulAllah (saw) said, « **ومن اُخِذَتْ فِي «امرنا هذا ما ليس منه فهو ردّ** **“Whosoever does an action which is not according to our order (i.e.Islam),it is rejected”** (Sahîh Muslim)

However, Islam ensures that a ruler or a public representative or an official of the public facility department must possess a high degree of fear of Allah(swt) and piety. The fear of Allah (swt) itself prevents a person from corruption, even when he gets its chance. In the Khilafah state such virtues are embedded in society through a strong Islamic atmosphere and the role of the Islamic education system and the media is to nurture it. Prior to higher education, the main objective of primary education is the development of the Islamic personality. Therefore, the curriculum of the Khilafah state will be totally different from the current liberal curriculum and it will inculcate Islam from childhood in the hearts and minds of the Muslims.

In the Khilafah State, it will be strictly prohibited to establish political parties or involve in politics based upon the capitalist ideology (capitalism), Socialism (communism), nationalism or upon any other kind of corrupt ideas. The manifesto of each political party must be on the basis of Islamic ideas and laws. They can pronounce their opinion about governance, but they cannot take any opinion against Islam. This restriction prevents the intellectual corruption in politics. It encourages the induction of people in political parties who are aware of Islam and are committed to establishing Islam for their own actions and to promote Islamic political consciousness in the Ummah. Thus, the Khilafah state through education, media and judicial systems raises the Ummah in awareness based upon Islam. So Muslims, in all their actions establish Islam as the basis, be it an individual matter or politics. Their liking and disliking will conform to that which

pleases Allah (swt) and that they accord preference to what pleases Allah (swt) over their own preferences. At the time of the appointment of the rulers and the public representatives, the Islamic standards must be upheld, so that the Majlis of the Ummah and Walis possess the fear of Allah(swt), are Islamically aware and politically competent.

In the Islamic system of Khilafah, there is no room for any person in authority or in a public position to make himself prominent and distinct from the people, humiliate them and encourage people towards the VIP culture. Abi bin Ka'b (ra) was an esteemed Companion, who was an expert in Quranic teaching and people used to approach him to learn the Qur'an. Once in the Khilafah of Umar (RA), people went to meet Abi bin Ka'ba (RA). When the assembly was dismissed, people started walking with him out of respect and reverence. Umar (RA) happened to pass by. In his time of Khilafah, Umar (RA) used to keep a lashing stick at hand. He (RA) whipped Abi bin Ka'b(RA). Abi bin Ka'ab (RA) looked at Omar (RA) with surprise and said, "O Umar what is it?!" Omar (RA) said to him,"Do you not see that this action is putting you in a test, while people are humiliated by it (Osad al-Ghabah)."

All of the above issues necessitates the purity and honesty of the political environment. So politics in the Khilafah State truly becomes a worship, in which only the sincere people rise to prominence in political parties, Majlis of the Ummah and the Majlis of the Wilayah. Today, if we want to eliminate the cancer of corruption from Pakistan, then it is not possible without the removal of Democracy. Anyone who has the concept that while Democracy remains, corruption could be eliminated, is deluding himself. Democracy and corruption are inextricably linked. To get rid of corruption, we must uproot Democracy and re-establish the Khilafah on the Method of the Prophethood.

The Khilafah (Caliphate) and Mahdi

Abdul Mu'min Az-Zayla'i,

**Head of the Media Office of Hizb ut Tahrir
in Wilayah Yemen**

Some of those who missed the truth of Islam and the nature of its provisions say that "the Khilafah (Caliphate) will not come except at the hands of Imam Mahdi and it does not require doing any work." In fact, this is a destructive and a misleading concept that had turned away many people from the work to establish the obligation of the Khilafah, placing them in sin and achieving the goal of the disbelievers in delaying the establishment of the Khilafah and in the empowerment of secularism in the Muslim countries. To respond to that, I say and my success is only by Allah (swt):

1- The work for the establishment of the Islamic state, the Khilafah state, which is the executive entity for the rules of Islam and which is a general leadership over all Muslims to govern by Islam internally and to convey it to the rest of the world by Dawah and jihad, this work is a great duty (Fardh) whose obligation has been proven in the Book (the Quran), the Sunnah and the consensus of the Sahabah (r.a). No one would say otherwise except that who is deaf, for he is deaf of the shariah law as Imam al-Qurtubi (Rahimahu Allah) said. The obligation must have a method for performing it; otherwise, the person is sinful. And the obligation in Shariah is not waited to happen, but is worked for it as the Shara' ordered, whereas the results are in the hands of Allah Almighty.

Some of those who missed the truth of Islam and the nature of its provisions say that "the Khilafah (Caliphate) will not come except at the hands of Imam Mahdi and it does not require doing any work."

2- The method for an obligation (Fardh) comes from the Shariah in the fixed way of how to perform it. For example, performing Zakat means taking out 2.5% of the money after reaching the quorum (Nisab) and a year has passed over it. And establishing the prayer (Salat) is by the method in which we perform prayer. Similarly, the method for the obligation of establishing the Khilafah is determined by the Shar'a which is the method of the Prophet (saw) in his establishment of the first Islamic state in Medina.

3- Such an obligation is not carried out in a method other than its Shari legitimate method. He who prayed, fasted and performed Hajj and Zakat had removed these obligations from his neck, but he had not done so for this Fardh (of establishing the Khilafah). Just as paying Zakat does not avail performing the prayer, also performing all the duties does not avail the establishment of the Khilafah except in its legitimate method. And just as jihad does not avail prayer, it also does not avail the establishment of the Khilafah.

4- The legitimate method of the Khilafah is the method of the Prophet (saw) in the establishment of Dar al Islam in Medina, and whoever has an evidence for other than this method of work, let him bring it forth on the condition that the method is from the Book of Allah and the Sunnah of His Prophet (saw) and not according to the whims. And whoever says Khilafah is obligatory (Fardh), then the argument necessitates him to work for it.

5- Khilafah, when it is established, will be in one country and then it will expand, for it will not be established once in all countries. It is a state that implements the Shar' law and carries it to the world whatever its name is or the title of its ruler, for the problem is not in its name or the title of its ruler. So, let him be called a Khaleefah, a President, an Imam or Ameer al Muamineen, for what matters is the method of governance, the life systems and achieving the conditions of legitimacy in the country where the Islamic state is established.

6- Khilafah will not descend on the wings of the angels, but there will be people who will establish it. It is the issue of the Ummah and not a divine right of a particular person, and this means that the work for Khilafah is obligatory and necessary.

7- Imam al-Mahdi, if he is the one who establishes the Khilafah, then he is a person and will not be printed on his forehead that he is the Khaleefah. People will not know that he is the one concerned except upon his ruling by Islam and his good application of it to achieve justice that lifts injustice. People will not be submissive to him just like that, for the people denied who is better than him, our dear Prophet Muhammad (saw), and he is not more honourable to Allah than the Prophet. Rather, there must be awareness among the Ummah and cohesion of the people of strength and power to support him.

8- Shara' did not relate the provisions of Islam to the presence of a specific person; this is a disruption of the Deen and the Shar' such as saying that the establishment of the duty of Khilafah and the application of religion is

related to the emergence of Mahdi, but before that, they are not duties!! Therefore, we are working for the duty until we acquit ourselves of sin even if Imam Mahdi is the one who will establish it, for we are meant to work for it and not to search for al- Mahdi. Our issue is not the search for someone who is fit for Khilafah while it has not been established yet; the issue is building a state and reviving a nation, so by Allah, do these reliant thoughts revive the Ummah?

9- The reliance on the unseen and leaving the work required by the Shar'i are not permissible in Islam. Nothing has lost Muslims but the metaphysical fatalism that made them fail to do what they should. So, has our thinking become like that of the superficial and the dervishes?! Were it not these irresponsible ideas that contributed to the elimination of the Ottomani Khilafah?!

The reliance on the unseen and leaving the work required by the Shar'i are not permissible in Islam. Nothing has lost Muslims but the metaphysical fatalism that made them fail to do what they should.

10- It is also stipulated in the Usul that Hadeeth reports (Akhbar) that do not include an indication (Qareena) to indicate a command, they remain mere Akhbar that do not require doing

any action, and the authentic Ahadeeth of the Mahdi did not include any Qareena to indicate a command except following al-Mahdi and his obedience and this is subject to his appearance.

11- There is a Hadeeth of the Holy Prophet that shows that al-Mahdi will come after the death of a Khaleefah, and this means that the Khilafah will be established before al-Mahdi and that he is not the one who establishes it initially, it was narrated by Umm Salamah (r.a) who said: I heard the Messenger of Allah (saw) said:

يَكُونُ اِخْتِلَافٌ عِنْدَ مَوْتِ خَلِيفَةٍ فَيَخْرُجُ رَجُلٌ مِنْ بَنِي هَاشِمٍ، فَيَأْتِي مَكَّةَ، فَيَسْتَخْرِجُهُ النَّاسُ مِنْ بَيْنِهِ وَهُوَ كَارِهٌ فَيَبْأِيعُونَهُ بَيْنَ الرُّكْنِ وَالْمَقَامِ، فَيَجْهَرُ إِلَيْهِ جَيْشٌ مِنَ الشَّامِ، حَتَّى إِذَا كَانُوا بِالْبَيْدَاءِ حُصِفَ بِهِمْ، فَيَأْتِيهِ عَصَابُ الْعِرَاقِ وَأَبْدَالُ الشَّامِ، وَيُنْشَأُ رَجُلٌ بِالشَّامِ، وَأَحْوَالُهُ كَلْبٌ فَيَجْهَرُ إِلَيْهِ جَيْشٌ، فَيَهْزِمُهُمُ اللَّهُ، فَتَكُونُ الدَّبْرَةُ عَلَيْهِمْ، فَذَلِكَ يَوْمَ كَلْبِ، الْخَائِبِ: مَنْ خَابَ مِنْ غَنِيمَةِ كَلْبٍ، فَيَسْتَفْتَحُ الْكُنُوزَ، وَيَقْسِمُ الْأَمْوَالَ، وَيُلْقِي الْإِسْلَامَ بِجِرَانِهِ إِلَى الْأَرْضِ، فَيَعِيشُ بِذَلِكَ سَبْعَ سِنِينَ أَوْ قَالَ: تَسْعَ سِنِينَ»

“Disagreement will occur at the death of a Khaleefah, and a man of Bani Hashim will flee to Makkah and some of the people of Makkah will come to him and will bring him out against his will, and they will pledge allegiance to him between the corner (Black Stone) and the Maqam. An army will be sent against him from Ash-Shaam, which will be swallowed up by the earth in Al-Baida. When the people see that, the devoted worshippers (Abdaal) from Ash-Shaam and the best people (Asaa'ib) from Al-Iraq will come to him and pledge allegiance to him. Then there will arise a man in Ash-Sham whose maternal uncles belong to Kalb and send against them an expeditionary force which will be overcome by them, and that is the expedition of Kalb. The real loser will be the one who does not receive the booty of Kalb. He will divide the wealth and Islam will become established on earth and he will remain for seven years, or he (saw) said nine years.” (Reported by al-Tabarani in al-Awsat, and al-Haythami mentioned it in Majma' al-Zawaid, and said, "the transmitters are sound and authentic.")

The narrators of the hadeeth and its commentary agree that the Khaleefah mentioned in this hadeeth is al-Mahdi. For at

the beginning of the hadeeth, he (saw) said: «اِخْتِلَافٌ عِنْدَ مَوْتِ خَلِيفَةٍ» “Disagreement will occur at the death of a Khaleefah”, meaning that the Khilafah exists before the appearance of Imam Mahdi.

The word "Khaleefah" in the previous hadeeth has a legitimate term that cannot be passed away except by an indication (Qareena). And this legitimate term makes the meaning of the Khaleefah to be the ruler who assumes the general presidency over all Muslims by a legitimate allegiance (Bay'ah) given by them to rule by Islam and to carry it to the world by Dawah and jihad. It is not true what some people argue that the death of the Khaleefah means the death of a ruler of today's rulers who do not rule by Islam and have no legitimate allegiance nor a general presidency over Muslims.

12- Waiting delays the emergence of the Khilafah and gives thousands of opportunities for the oppressors and the disbelievers to undermine Islam and its people. Thus, the Kuffar,

the hypocrites and the oppressors support the idea that Khilafah will only be during the time of al-Mahdi, and this is a sedating and misleading concept that sedates many Muslims both Shiites and Sunnis!!

The Shiites are waiting for him to leave the basement and some Sunnis are waiting for his appearance between the corner and the Maqam!!! Therefore, whoever does not stand up for this duty, brings to the disbelievers – whether knowingly or not - a service that they have always worked to perpetuate among Muslims, and he contributes to the assertion that secularism is the solution, rather, he even

Waiting delays the emergence of the Khilafah and gives thousands of opportunities for the oppressors and the disbelievers to undermine Islam and its people.

follows their words that Khilafah is a religious state and its position is divine!!

There are Prophetic Ahadeeth that have been received to indicate that Khilafah will be on the methodology of the Prophethood and that it will be, by Allah's permission, and it necessitates believing in it. Among these Ahadeeths:

1- Thawban (r.a) said: The Messenger of Allah (saw) said:

«إِنَّ اللَّهَ زَوَى لِي الْأَرْضَ، فَرَأَيْتَ مَشَارِقَهَا وَمَغَارِبَهَا، وَإِنَّ أُمَّتِي سَيَبْلُغُ مُلْكُهَا مِنْهَا مَا زَوَى لِي مِنْهَا...»

“Allah drew the ends of the world near one another for my sake. And I have seen its eastern and western ends. And the dominion of my Ummah would reach those ends which have been drawn near me...” (Narrated by Muslim, Ahmad, Abu Dawud, Tirmidhi and Ibn Majah). The words of the hadeeth: «إِنَّ أُمَّتِي سَيَبْلُغُ مُلْكُهَا مَا زَوَى لِي مِنْهَا» “And the dominion of my Ummah would reach those ends which have been drawn near me ...” have not been achieved so far, since Muslims have not yet owned the eastern and the western ends of the land, and this will be in the future, referring to the establishment of a Muslim state to open the eastern and the western ends of the land.

2- On the authority of Ibn 'Umar (r.a) that he said: I heard the Messenger of Allah

«إِذَا تَبَايَعْتُمْ بِالْعِينَةِ، وَأَخَذْتُمْ أُنْدَابَ الْبَقَرِ، وَرَضِيْتُمْ بِالزَّرْعِ، وَتَرَكْتُمُ الْجِهَادَ، سَلَطَ اللَّهُ عَلَيْكُمْ دُلًّا لَا يَنْزِعُهُ حَتَّى تَرْجِعُوا إِلَى دِينِكُمْ»

“If you are conducting business, holding the ears of your oxen and are satisfied by

engaging in farming whilst you have abandoned the performance of Al-Jihaad, then Allah will make disgrace and humiliation dominate over you and this will not be removed until you return to your Deen” (Narrated by Abu Dawood). The saying: «حَتَّى تَرْجِعُوا إِلَى دِينِكُمْ» “until you return to your Deen” means to return to work by it and its arbitration in your life affairs. Thus, it is a glad tidings of the Messenger of Allah (saw)

that Muslims will return to their Deen after they have left its arbitration.

3- It has been narrated on the authority of Abu Qaabeel that he said: We were with 'Abdullaah ibn 'Amr ibn al-'Aas and he was asked which city will be conquered first: Constantinople or Rome? So 'Abdullaah called for a sealed trunk and he said, “Take out a book from it” Then 'Abdullaah said:

«بَيْنَمَا نَحْنُ حَوْلَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَكْتَبُ، إِذْ سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّ الْمَدِينَتَيْنِ تُفْتَحُ أَوْلَا: قُسْطَنْطِينِيَّةٌ أَوْ رُومِيَّةٌ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَدِينَةُ هِرَاقْلَ تُفْتَحُ «أَوْلَا يَعْنِي قُسْطَنْطِينِيَّةً»

“While we were with the Messenger of Allah (saw) writing, the Messenger of Allah (saw) was asked, “The Messenger of Allah ﷺ was asked which of the two cities will be opened first Constantinople or Rome? He ﷺ said: “The city of Hercules will be opened first”, meaning Constantinople.” (Reported by Ahmad).

The Messenger (saw), when asked about the opening of the two cities of Constantinople and Rome, the capital of Italy, he did not deny

the conquest of Rome, but said that Constantinople will be opened first. This indicates that Rome will be opened after it. And since Rome is not opened by Muslims until today, this hadith gives glad tiding for the Muslims that they will open the capital of Italy, and it is not imagined that the Muslims will open it without the return of the Khilafah which resume jihad for the sake of Allah and the opening of countries.

4- Nu'man bin Bashir narrated on the authority of Hudhayfah (r.a) who said: The Messenger of Allah (saw) said:

« تَكُونُ النَّبُوءَةُ فِيكُمْ مَا شَاءَ اللَّهُ أَنْ تَكُونَ، ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا، ثُمَّ تَكُونُ خِلَافَةٌ عَلَىٰ مِنْهَاجِ النَّبُوءَةِ، فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ، ثُمَّ يَرْفَعُهَا إِذَا شَاءَ اللَّهُ أَنْ يَرْفَعَهَا، ثُمَّ تَكُونُ مُلْكًا عَاصِنًا، فَيَكُونُ مَا شَاءَ اللَّهُ أَنْ يَكُونَ، ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا، ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً، فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ، ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا، ثُمَّ «تَكُونُ خِلَافَةٌ عَلَىٰ مِنْهَاجِ النَّبُوءَةِ ثُمَّ سَكَتَ».

“Prophethood will last with you for as long as Allah wants it to last. Then there will be Khilafah according to the Method of Prophethood, and things will be as Allah wishes them to be. Then Allah will end it if He wishes to end it. Then there will be hereditary rule, and things will be as Allah wishes them to be. Then Allah will end it if He wishes to end it. Then there will be an oppressive rule, and things will be as Allah wishes them to be. Then Allah will end it if He wishes to end it. Then there will be a Khilafah according to the method of Prophethood.” Then he (saw) fell silent”

This hadeeth indicates that the Khilafah will be established after the hereditary and the oppressive rules and that it will be on the

method of the Prophethood. That is, it was described by what the Khilafah at the times of the righteous Khulafaa was described, and so it will be, with Allah’s permission, Khilafah Rashidah (righteous Caliphate) on the method of the Prophethood.

Thus, Khilafah is obligatory by the Shariah, it was a reality and had filled the history. And the West fears its return and tries to delay it. So, how the Western research centers are aware of its proximity and that the Ummah is marching on its way, while the Muslims are oblivious or frustrated. By Allah, we should not stay away from the work so we will be perished upon evidence.

Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower.

Our Lord, grant us what You promised us through Your messengers and do not disgrace us on the Day of Resurrection. Indeed, You do not fail in [Your] promise.

And may Allah’s blessings be upon our Master Muhammad, his family, and Companions.

the Khilafah will be established after the hereditary and the oppressive rules and that it will be on the method of the Prophethood. That is, it was described by what the Khilafah at the times of the righteous Khulafaa was described, and so it will be, with Allah’s permission

Enough of a Spineless Leadership that Allies and Seeks Honor with the United States!

General Bajwa, the army chief of the world's sixth largest army and only Muslim nuclear power, met the US ambassador on 23 August 2017. This critical meeting was two days after the blustering speech of the US President, Donald Trump, which poured scorn on the immense suffering and losses that Pakistan has endured, ever since Washington launched its crusade against Muslims, the so-called War on Terror, sixteen long years ago. It was upon Bajwa to announce immediate withdrawal from America's crusade, defiantly expel the US ambassador and round up the American CIA, FBI and private military that have launched a campaign of blasts and assassinations to prod our capable armed forces into the tribal areas to fight America's war for it. However, instead, Bajwa announced submissively through an ISPR statement, "We are not looking for any material or financial assistance from the US, but trust, understanding and [an] acknowledgement of our contributions."

O Muslims of Pakistan in General, and their Armed Forces in Particular!

Hizb ut Tahrir/ Wilayah Pakistan asks you all, from whom is Bajwa seeking trust, understanding, acknowledgement and honor?! Who exactly is the United States with whom Bajwa still maintains alliance with? It is an untrustworthy, colonialist nation that harbors the world's largest and most well-funded terrorist organization, the CIA. It is thus responsible for false flag operations, bombings and murders, to further US foreign policy objectives, throughout the world, from South America to South East Asia. It is a dishonorable capitalist nation that has mobilized financial institutions, such as the IMF and World Bank, to deprive resource rich

nations of their immense natural resources and industrial capabilities, whilst plunging them into debt that can never be repaid through a web of interest (riba) and choking taxation. It is an arrogant, secular state, unworthy of leadership on the Earth of Allah (swt), Lord of the Worlds, that has made clear that it is America First and the rest of the world last. In its pursuit to secure the interests of its greedy, gray-suited men, it has unleashed weapons of mass destruction upon the women, children and elderly and set its cowardly, dishonorable troops upon the lives, properties, honor and sanctities of others.

How can we expect honor and trust from an alliance with such a hostile enemy, when Allah (swt) warned, **الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَبِئْتَعُونَ عِنْدَهُمُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا** "Those who take disbelievers for allies instead of believers, do they seek honor, power and glory with them? Verily, then to Allah belongs all honor, power and glory." [Surah an-Nisa'a 4:139] How, O Muslims?! The American crusaders will never grant honor even if tens of thousands more of us are burnt in the fires of chaos and thousands more of our officers and soldiers are burnt as fuel for the US crusade. So, how long are we to tolerate rulers like Bajwa, who see fit to submit themselves as self-disrespecting slaves, before an ungrateful and cruel master?

O Muslims of Pakistan in General, and their Armed Forces in Particular!

Hizb ut Tahrir/ Wilayah Pakistan asks you all, whom is Bajwa seeking to represent through such a spineless stance?! Who exactly are we that Bajwa seeks to belittle us before our enemies, through alliance with them? We are an honorable armed forces and noble people that harbor deep love for Allah (swt) and His Messenger (saaw). We are a brave armed

forces and lively people that are the rightful inheritors to a proud and defiant legacy. It is an Islamic legacy that began from the time of the Khilafah Rashida, through Islam's dominance of the Indian Subcontinent, through to the defiant resistance against the British Raj, through the immense sacrifice to establish a state in the name of Islam in August 1947 and now a deep, restlessness at the injustice of the American Raj. We are a competent armed forces and resourceful people that do not count our martyrs, when we are upholding the Word of Allah (swt) as the highest.

And we are a respected, powerful armed forces and worthy people that have within ourselves all the means to rise as the firm, secure, starting point of the **Khilafah on the Method of the Prophethood**, which will abide by Islam and unify the entire Ummah again as the just leadership that the oppressed world is longing for and looking for. Allah (swt) said, **كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ۗ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ ۗ مِّنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ** "You are (the) best (of) people raised for all of humankind - enjoining the right and forbidding from the wrong and believing in Allah. And if the People of the Book believed, surely that would have been good for them. Among them (are) [the] believers, but most of them are defiantly disobedient." [Surah Aali Imran 3:110] So, how long will we wait before moving to establish the Khilafah on the Method of the Prophethood? Indeed, the passive, observer only makes time his enemy, whilst the sincere and aware believer, striving in the service of Allah (swt), makes time his firm friend, counting for him.

O Muslims of Pakistan's Armed Forces!

Seven decades of alliance with the colonialists has confirmed that it is a well-trodden path of betrayal, humiliation and insecurity. The last sixteen years of alliance

with the crusaders has only brought you military leaders that traded our security and your blood to secure their own luxurious retirements. It brought you Musharraf who mobilized your intelligence, air bases and air corridors to secure the Americans an occupation that they could never achieve by themselves. It brought you Kayani and Raheel who mobilized your strength and power in the tribal areas to grant respite to the cowardly crusaders, who, if left on their own, would have long ago sunk in the "graveyard of the empires", like the British Imperialists and Soviet Russians before them. And it has now brought you Bajwa, who seeks alliance with the untrustworthy and is busy now extending a rope of political legitimacy to the exhausted US military presence on our doorstep, by herding the Afghan Taliban into the maze of negotiations.

How can such cheap, greedy leaders be tolerated to lead a believing armed forces that holds in its heart the saying of Allah (swt), **يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ * إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ** "The Day when there will not benefit [anyone] wealth or children- But only one who comes to Allah with a sound heart." [Surah ash-Shura'a 26:88-89]? How long will you lions of the Ummah accept to be chained by sell-out, spineless leaderships? Grant Hizb ut Tahrir Nussrah now for the re-establishment of the Khilafah on the Method of the Prophethood and earn the Duas, blessings and support of this noble Ummah. Respond!

**3 Dhul Hijjah 1438 AH
25 August 2017 CE
Hizb ut Tahrir/ Wilayah Pakistan**

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America and its Alliances have gone Madly Insane for their Failure to Subdue the People of Ash-Sham. They Escalate their Military Ground Intervention, not just the Aerial, to Impose Submission by their Claim!

(Translated)

Throughout the six years, America has worked intensely in its various means to subjugate the people of Ash-Sham to the tyrant to accept his assault and massacres. But it did not succeed, even though it has not left any bloody or brutal means it left unscathed. It used air missiles and sea missiles. Then it utilized Iran followed by Russia. Then it graduated in the ground militias from minor ones to major ones in the name of the regional countries, sometimes such as Turkey and Iran, and affiliated militias with the party of Iran which are imported under various names, and then the associated internal factions... That was all done publicly by itself at times and by its alliances and its thugs at other times...

What terrified these alliances is that there is no international conflict in Syria, rather, America is holding the pillars of influence and not as in the case of Libya or Yemen ... Also the regional forces neighboring Syria are loyal to America, the agents and the followers, even those who have persistent English inclinations such as Jordan are disciplined by English policy not to oppose America, but only to impede if they can... Moreover, the opposition at home, many of them feed on the dirty money and on the arms aid against their brothers, and all that is by American instructions ...

This in addition to the conspiracies that were weaved by America such as the truces and

agreements to end fighting which are imposed on the opposition but not on the regime! And its control of the dirty monetary support and of the provision and prevention of arms, and finally de-escalation zones... At the same time there is no one standing in front of America and its allies and agents, except groups that are relatively not large, in addition to the people of Ash-Sham who are sincere and truthful to their Lord, religion and their Ummah. All of this point to the physical strength in the hands of the enemies of Islam: America, its alliances, its agents and hypocrites... is not everything in resolving the issues of victory and defeat...

Thus, America, with its allies and agents, was stunned and has gone mad, and it is in the right for it to go mad. For it had exhausted its entire means to implement its plan of ensuring some acceptance from the sincere people of Ash-Sham, but it failed... It seems that they have no choice but to impose the solution they plan by intensifying military actions, not only by aerial and naval bombardment, or by special teams, experts, consultants and the like, but by a ground military buildup at the army level that simulates military colonization, but they decorate it with another name “the fight against terrorism”, while they are the origin of terrorism and its offshoots. (قَاتَلَهُمُ اللَّهُ أَنَّى) يُؤْفَكُونَ “May Allah destroy them; how are they deluded?” [Al-Munafiqun: 4]

Furthermore, it is not unexpected that they will adorn it by another reason, such as support from an international resolution! ... Thus, the atmosphere of the sixth round Astana meetings on 15/9/2017 referred to these two things. Al Arabiya.net reported on the meeting of Astana on Friday 15/9/2017: "... The Foreign Minister of Kazakhstan at the meeting held on Friday to announce the final statement of the Astana talks said: de-escalation zones will remain in force for a period of six months and can be extended ... The sixth round of talks in Astana are officially under way in Kazakhstan's capital for the 2nd day, preceded by a series of meetings between the experts of the guarantor states Russia, Iran and Turkey... The Anatolia news agency reported that "a deal had been reached in Astana on the boundaries of de-escalation areas in Idlib, Syria, adding that the talks continue on trying to reach agreement on which forces to be deployed in the Syrian Idlib province... On the first day of the meetings, on Thursday, the President of Kazakhstan announced that his country was ready to send peace forces to Syria if the Security Council agreed to that ..." The statement of Nazarbayev was also confirmed by Orient.net on 14/9/2017 where it quoted him saying at a press conference in Astana on Thursday, coinciding with the launch of the sixth round: "If the UN decides to send such forces [to Syria], then we, as members of the UN, may send our military to participate [in peacekeeping operations]."

These statements are clear in their intense military nature. The introduction of Idlib into the conflict differs from the others, for they have assembled fighters in it who they call terrorists or non-moderates, they gathered them by truces and the like ... This was reflected in the statements made by some officials of those states, particularly Turkey and its crowds towards Idlib. Sputnik published on 17/9/2017: A local source in the border city of Kielce with Syria said on Monday that the city is witnessing a massive military move a week ago, and the Turkish armed forces have been sending reinforcements to the Syrian border about a

week ago.... For his part, a Turkish soldier on the Syrian border told Sputnik that the Turkish army has been mobilizing its military forces and mechanisms for three days in the city of Rihaniyah, the province of Iskenderun, adjacent to the Syrian city of Idlib. ...

This is in addition to the implying, rather the declaration made by the President of Kazakhstan regarding the military intervention by a decision of the Security Council. And since he does not make this statement out of his own ideas (for he is not highhanded!), thus, he does not utter with his tongue what his hand does not reach, rather he speaks of what America and its alliances dictate to him... So, it seems that the criminal America did not endure the length of time that it kept the tyrant of ash-Sham alive on artificial respiration until it finds the alternative, but saw to carry out this matter, which is the military occupation in a name which has the justification of the fight against terrorism and the justification of the resolution of the international community! In order to subject the people of ash-Sham to accept a new secular tyrant, assuming; the enemies of Islam, that they are capable of. Their assumption, as it brought them to ruin before, it will bring them to ruin, with the permission of Al-Qawee, the Powerful, Al-Aziz, the Exalted in Might.

O Sincere People of Ash-Sham: You have stunned America and its allies by the acuity of your resolve and your sincerity to your Lord. All this and the opposition groups that confront them are groups that are not relatively large in number, scattered here and there and without one political leadership that brings them together. So, what if those scattered groups were gathered in one ground in one pot which their inside and outside is illuminated with the light of Islam? Moreover, the factions that feed on the dirty money and fight among themselves, leaving the enemy of their country and their people, these are your sons and brothers, so take their hands to be in the camp of Iman and not to incline toward the enemies of Islam...

These two matters: the lack of political leadership that gathers these groups and leads them, as well as the inclination of those factions toward the enemies of Islam, and relying on their dirty money, these two things are a dangerous rift in your inner wall, and the remedy for this fault is in your hands, so give it what it deserves of seriousness, perseverance and attention.

O Muslims Everywhere: America and its allies are planning to install their military intervention with new names, and they want it not only an aerial intervention, and not with special forces or experts... but rather with forces similar to the armies, and they produce deceptive names for it: the fight against terrorism or the decision of the international community. This is a dangerous matter that will bring the region back to the fatal image of the old military colonization, even if it is in a more modern dress surrounded by bases that they usurp ... Their success in the implementation of this in the land of Ash-Sham will be an entrance to other lands outside Ash-Sham, and then the old saying of “I was devoured the day the white bull was eaten” will apply and everyone will be regretting, but it will not be a time for regret. This is a decisive matter and it is not amusement. It deserves a serious pause of good planning and depth of thinking. For what emboldened your enemy on you is the collapse of the structure of the Khilafah (Caliphate), which used to shade you, and the re-establishing of this structure is in your hands, especially in the hands of the people of power among you, to trample with their feet the Ruwaibidhah ignorant rulers who exalt with praise of the Kaffir colonizers, and then those alliances will turn back on their heels, and will not benefit the enemies of Islam their bases. وَظَنُّوا أَنَّهُمْ مَا بَعَثَهُمْ حُصُونُهُمْ مِنَ اللَّهِ فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا (Al-Hashr: 2) “and they thought that their fortresses would protect them from Allah; but [the decree of] Allah came upon them from where they had not expected...” [Al-Hashr: 2]

O the People in Syria and O Muslims everywhere: You have seen how your enemies, despite their great material strength, have not been able to subject you to their projects throughout these years. Your steadfastness and determination have shown with the help and guidance of Allah that the resolves of your enemies are weak, and their hearts are empty despite their enormous material potential. They are weak in confrontation and cowards in facing dangers... However, the coward is able to exploit the rift in the wall of his enemy and the collapse in the structure of his opponent, and then the coward borrows the lion's might. Not for his true strength but for the cracks in his enemy's wall and the collapse of his opponent's structure.... And that Hizb ut Tahrir, the pioneer that does not lie to its people, warns you not to leave this rift and collapse without a remedy that is tightly governed by the provisions of Islam. This matter will not be set right except by what set it right in the first instance, namely ruling by what Allah has revealed and armies moving for the sake of Allah, and there is no other solution.... And that the answer to Hizb ut Tahrir's warning and cautioning will achieve for you, with Allah's permission, the glory of this world and the glory of the Hereafter. (يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ ذَلِكَ الْفَوْزُ الْعَظِيمُ * وَأُخْرَى تُحِبُّونَهَا نَصْرٌ مِنَ اللَّهِ وَفَتْحٌ قَرِيبٌ وَبَشِيرٌ (المؤمنين) “He will forgive for you your sins and admit you to gardens beneath which rivers flow and pleasant dwellings in gardens of perpetual residence. That is the great attainment. And [you will obtain] another [favor] that you love - victory from Allah and an imminent conquest; and give good tidings to the believers.” [As-Saf: 12-13] (إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى) (السَّمْعَ وَهُوَ شَهِيدٌ) “Indeed in that is a reminder for whoever has a heart or who listens while he is present [in mind].” [Qaf: 37]

22/09/2017 CE/ 2nd Muharram 1439 AH

Hizb ut-Tahrir

The Secular State is the Core Strategic Interest of America in the Muslim World which it seeks to protect through the Global War on Terror

Engineer Moez, Pakistan

On 4th August 2017 DAWN reported a statement from ISPR which quoted Pakistan's Army Chief as condemning the death of American troops in a Taliban attack. "Chief of Army Staff (COAS) General Qamar Javed Bajwa offered heartfelt condolences on the death of two Special Forces soldiers who died in the incident (the terrorist attack on the United States forces in Kandahar)," the ISPR said in a statement. Gen Bajwa noted that Pakistan because of facing "similar trial of blood in fight against common threat of terrorism" well understood the anguish of the bereaved families of the soldiers killed." The condemnation was rare and surprising given the vehemently anti-American sentiment prevalent in Pakistan generally and which dominates its armed forces in particular. The statement was aimed at appeasing opinion in the American policy circles which had been very negative towards Pakistan as indicated by statements from multiple high ranking American officials and discussions amongst American foreign policy and National Security elite. Although one could argue that the statement from Pakistan's most powerful man pointed towards his conviction that he needs to align with America and accommodate her interests and perhaps also highlights where

(Bajwa's) condemnation was rare and surprising given the vehemently anti-American sentiment prevalent in Pakistan generally and which dominates its armed forces in particular.

the loyalties of Pakistan's military elite have lied as opposed to the evidently anti-American inclinations of the institution of armed forces as whole, let us take a step back from political analysis of the operational strategies of America and her allies and analyze the strategic context of what is happening in Afghanistan, why is it important to America from a strategic perspective and how this relates to American policy towards Pakistan and the Muslim World and how does America view the Muslim World and the global war on terror from a strategic angle.

Strategic perspective or interests are generally understood to mean long term perspective or interests. This is a crude or general meaning of the term but can be accepted as being true but vague. A more accurate meaning would imply a structured or framework based interpretation of national interests where a state seeks to shape regional or global realities by making other states follow a certain pattern in international relations which is predictable and which sets a course or direction in regional and international relations which inevitably fulfills the interests of the state shaping the reality. In other words strategic interests can be understood to be foundational interests on whose basis other interests are achieved. America's alliance with Japan and South Korea is a strategic alliance which enables America to

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control the affairs of North East Asia. European states relationship with their former colonies is a strategic relationship which enables them to secure their interests in regions where these former colonies exist. NATO was a strategic alliance which safeguarded the security interests of America and Europe against an expansionist Soviet Union.

General Bajwa's surprising condolence with America over the death of US troops in Afghanistan highlights a strategic dilemma for the Muslim World. Understanding this dilemma will help us understand US foreign policy's strategic viewpoint and interests in the Muslim World. What is surprising about General Bajwa's statement is its boldness and lack of caution and perhaps a bit of recklessness with regards to the prevalent public opinion in Pakistan, the armed forces of Pakistan and the Muslim World in general which views America as an enemy of Muslims and Islam and which is overwhelmingly seen as an occupying force in Afghanistan. General Bajwa was compelled to give this statement because he was coming under extreme pressure from America to do more in the war on terror initiated by US President George Bush and which continues 16 years since. However General Bajwa is similarly under considerable domestic pressure from within the armed forces and the society at large which wants him to be defiant of the US which is seen as an enemy of Pakistan, Islam and Muslims. The strategic dilemma for General Bajwa as the current occupant of the office of Chief of Army Staff and the Pakistani state in general, is this tension faced by the Pakistani state between foreign and domestic pressure which are pulling the state in two opposite directions. Increasingly in recent years and at least for the last two decades, at the heart of American strategic interests in the

Muslim World, is the concern about how states in the Muslim World in general as well as in Pakistan emerge from this tension which threatens to tear apart the state in the Muslim World and replace it with something totally new.

The Pakistani State like other states in the Muslim World is an unnatural state, a creation of European colonialism after the end of Muslim rule in the subcontinent and the destruction of the Ottoman Caliphate. Being unnatural means that it does not have roots in the masses. It is built on the legal, cultural and political experience of Western Europe which imposed its model of governance in the colonies it controlled. The State in Pakistan does not draw on, rather it seeks to fight Islamic historical, cultural, political and legal experience which the masses are accustomed to and which they own and aspire to be the basis of their political governance. The state in Pakistan survived for so many decades because for the most part since its creation the Islamic character of the society

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was dormant and the Muslim masses in Pakistan as in other states in the Muslim World had not recovered from the shock of colonialism and their demise from power and prestige at the global level. As the Islamic revival project found its roots in the Muslim World and gained strength, the Muslim World returned to asserting her Islamic identity and civilization. This struggle within the Muslim World continued for decades where the Islamic revival project went through a purification process where it has now reached its pinnacle and threatens the secular state which was introduced unnaturally to Muslim lands by European colonialists. Already several states in the Muslim World have collapsed giving way to chaos and widespread death and destruction. Although the situation is painful and full of

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despair for many Muslims, from a strategic perspective, it is giving nightmares to the West. Because it was the secular state which secured Western interests in the Muslim World and its collapse means the collapse of a foundational interest and the collapse of a framework or institution which systematically enabled Western powers to dominate Eurasia in general and Middle East in particular.

The secular state with all its components, the Westernized political, military and intellectual elite, and its enablers the international law, international institutions and the Western powers themselves not only served to secure Western interests directly through laws and policies which enabled economic plunder and military oppression of these lands at the hands of the West but it also served as a platform to suppress the Islamic revival project and the emergence of an alternative model of governance rooted in Islamic history and civilization. For anyone who understands the functioning of a state the dominant narrative being discussed in Pakistani elite circles and which found expression in state policy with the name of National Action Plan should make him or her deeply uncomfortable. How can a state prescribe that majority of the masses are radicalized and it needs to de-radicalize them? Isn't the state reflective of a deep foundational consensus of the masses about the governance principles which should organize their affairs? The National Action Plan envisaged the state acting in a totally opposite manner. Instead of the state reflecting a foundational consensus of the people regarding its features and general governance principles, the state was attempting to reshape the people's opinion about how society should be organized. It was as if the state already had a basis on which it was built

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and it felt that the basis which the masses aspire to contradicts the basis the state is standing on. Thus a secular state attempted to change the Islamist masses by declaring the society as radicalized. This was the most glaring evidence of the unnatural nature of the Pakistani State and reflects the tension which was identified earlier. Another example of this tension was the upheaval faced by the Pakistani state in the aftermath of 9/11 when the state expectedly chose to side with America in her attempt to occupy Afghanistan. The violent upheaval in Pakistan's tribal areas against the Pakistani state's foreign policy was the most explicit rejection of the secular state and indicated that

a segment of the population is willing to openly challenge the secular consensus which governs the state in Pakistan. Yet another example was the response of the society in terms of mourning the death of Salman Taseer, the secular governor of Punjab who was gunned down for challenging the blasphemy laws in Pakistan. While his last rites hardly attracted anyone apart from a few secular activists, Mumtaz Qadri, the man who killed him had one of the biggest funerals Pakistan had ever seen despite blanket media blackout ordered by the state. This tension between the secular state and the masses has been building in Pakistan and the Muslim World for quite some time and has increased massively as the Islamic revivalist currents have strengthened in recent years.

The war on terror was launched by the neo-conservatives in America as a preemptive war in response to widespread Islamic revival which was beginning to become visible across the Muslim World. While Western policy makers were full of jubilation at the end of cold war, many had overlooked the unintended consequences of the Afghan War. A much

comprehensive cultural, intellectual and political movement for Islamic revival was already underway when the Afghan War against the Soviet invasion of Afghanistan was launched. While the West interpreted the demise of the Soviet Union as the victory of Western Civilization over the Communist World, the Muslim World had a very different interpretation. It was they who brought down one of the Super Powers of the World. This confidence complemented the Islamic revival project. Some other factors including a demographic change within the Muslim World and an increasingly greedy and openly imperial and colonial foreign policy of the Western World helped accelerate the Islamic revival project. The strategic imperative of the Islamic revival project was that the Western World, especially America started to fear that the survival and continuation of the secular state in the Muslim World was not a given. The Taliban regime, which was a crude mix of Islamic orthodoxy, Pashtun tribalism and secular state principles was only the latest example of “Islamization of the State” projects underway in a number of states in the Muslim World. The intellectual charisma and cultural superiority of Western civilization within the Muslim masses, which had provided an inertia to the secular state for its existence and survival in the Muslim World, was waning and was being replaced by strong anti-Western and anti-colonial emotions towards the West. The vast organized militant network within the Muslim World, a legacy of the Afghan War against the Soviets, provided America the perfect excuse to intervene preemptively in the Muslim World on the excuse of dismantling this militant network. The strategic imperative of the War on Terror was thus not the dismantling of the militant

networks in the Muslim World, that was its operational strategy, it was to safeguard the secular state and hence the foundational source of Western influence in Muslim lands.

This strategic interest of America is easily discernible in Afghanistan as well as a number of other states in the Muslim World where the secular state has collapsed altogether. In a testimony to the US Senate Armed Services Committee on Thursday, 4th May 2017, General Raymond Thomas, Commander of US Special Operations Command, when pushed by Senator John McCain said: “he believed the critical factor in Afghanistan was the US commitment to “a sound enduring state” there, which he said, was “not described effectively” in the past. “I think our new strategy is going to establish that definition,” he added”. Announcing his new policy for Afghanistan and South Asia, US President Donald Trump on 21st August 2017 referred to the US withdrawal from Iraq as a mistake which resulted in the collapse of the Iraqi State and vowed to not repeat the same mistake in Afghanistan. He said: “And, as we know, in 2011, America hastily and mistakenly withdrew from Iraq. As a result, our hard-won gains slipped back into the

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hands of terrorist enemies. Our soldiers watched as cities they had fought for, and bled to liberate, and won, were occupied by a terrorist group called ISIS. The vacuum we created by leaving too soon gave safe haven for ISIS to spread, to grow, recruit, and launch attacks. We cannot repeat in Afghanistan the mistake our leaders made in Iraq.” In Syria America has pushed to secure the secular state as is evident from the Geneva I and II conventions where a political compromise is floated as a solution to the Syrian crisis. Such a

compromise would see the government and opposition sharing power, the security apparatus being retained and new elections being held to choose a new head of the Syrian government without radically reshaping the features of the state with the allowance of rewriting the constitution. In Libya, Yemen and Iraq America and European powers are engaged in a similar exercise to rebuild or reinstate the secular state after its total collapse.

The top American strategic interest in the Muslim World is to safeguard the secular state, prop it up and prolong its life and suppress any alternative models of governance rooted in Islamic history and culture. For it is the secular state which has guaranteed Western influence in Muslim lands. America pursues the same strategic interest in Afghanistan and Pakistan. There is a discussion within American policy makers which warns against putting too much pressure on Pakistan for fear of it resulting in the collapse of the secular state in Pakistan as American policy makers are aware of the tension between the secular state and Islamist masses within Pakistan.

In Afghanistan America pursues the same goal. Here the unnatural nature of the secular state is all too obvious because without US military and economic support the Afghan state born out of the Bonn process would probably collapse in weeks if not days. The presence of the secular state in Afghanistan helps America achieve its other strategic objectives as well. America seeks to project power in South Asia through military bases in Afghanistan and it seeks to avoid a perception of defeat in Afghanistan which will hurt its global prestige and may precipitate its decline

as a defeat in Afghanistan precipitated the demise of Soviet Union.

Islam recognizes that in the process of state building, the authority lies with the people. Prophet Muhammad (saw) therefore strove to win the masses in the Arabian Peninsula through an organized campaign of political and intellectual effort which sought to create tensions between the masses and existing state or authority structures. This tension was built by convincing the masses and winning them over to a superior form of political organization based on Islam and politically and intellectually working for the demise of existing state or authority structures by severely attacking and exposing them as flawed. Once Prophet Muhammad (SAW) was able to create a political movement which rendered the existing state or authority structures as unnatural he sought help from people of power to remove the unnatural state or authority structures and replace them with a new state.

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Thus Prophet Muhammad (SAW) was able to establish a state in Madina with the help of powerful tribal leaders of Aus and Khazraj who removed the tension existing between the masses and old state or authority structures. Today the only way forward for resolving the strategic dilemma of Pakistan and the Muslim World is for the people of power, the Armed Forces of Pakistan, to remove the unnatural state structure, the secular state, and establish in its place the state of Islam, the Khilafah on the method of the Prophethood (SAW). This will end the foundational strategic interest of America in the Muslim World and would mark the start of a new era of dominance for Islam and Muslims.

Capitalism Incites Terrorism and Mass Murder

Saad Jagranvi, Pakistan

“Terrorist attacks” on Pakistani soil only became a phenomenon since the American arrival in this region. The politically aware have always regarded them as false flag attacks, that our despicable rulers have used to justify their use of force in killing those who fight the American occupation of Afghanistan. Government mouthpieces within the Pakistani media attempt to establish another narrative to serve the American project. However, such government propaganda cannot deceive the politically aware who has seen through the plots and plans of the colonial powers and their agents.

One thing is for sure, we do not have evil people roaming our streets on our streets planning mass murders, as witnessed on 1 October 2017, in Las Vegas America. The ex-millionaire, retired accountant Stephan Paddock killed 59 people, whilst injuring 489. Sadly, it is no great surprise to the world which has become familiar with such acts of violence in the US. It is almost routine when one considers statistics. In August 2015, *The Washington Post* reported that the United States was averaging one mass shooting per day. In December 2015, *The Washington Post* reported that there had been 355 mass shootings in the United States so far that year (2015).

After each incident, the American establishment rushes to blame the individual, interviewing those who knew him, digging into their history or personal life, fingers pointed at the individual, whilst putting a veil over the underlying causes of such crimes. We hear

about the murderer’s mental health and how he hid his illness from those around him or perhaps how he dodged psychological screening. Commenting on the killer while speaking to reporters in Washington, President Trump turned attention away from the rotting US society by individualizing the issue. He stated, “He was a sick man. A demented man, a lot of problems.....we are dealing with a very, very sick individual.”

Trump is wrong.
We are not dealing
with a sick
individual only, we
are dealing with a
sick society, based
on a sick ideology
with sick values.
intellectual effort

Trump is wrong. We are not dealing with a sick individual only, we are dealing with a sick society, based on a sick ideology with sick values. The mass murderers are personalities directly produced by the wretched Capitalist ideology. Capitalism promotes individualism and undermines collective responsibility. It sends a message that you are on your own and you are an individual competing with everyone else in the pursuit of freedoms. This selfish, individualistic Capitalist viewpoint throws everyone in the box to calculate the ‘cost’ and ‘material benefit’ of their social relations or any other aspect of their life. Material benefit supersedes all other values, whether they are humanitarian, moral or spiritual. Secularism's detaching of religion from life has led to a society that gives little value to standing before the Creator (swt) for accounting over our deeds. Freedom of ownership has become the most prominent freedom of all. It has nurtured nothing more than selfishness and an exploitive society. Life has become a competition to usurp the rights of other and the majority are the “losers,” as reflected in the slogan of the Wall Street Movement, “we are the 99%”. Freedom

not only leads to the lack of self control that is seen in mass murders but also is a cause for the frustration and anger that explodes within such individuals. Capitalism and its freedom is the cause. Tighter gun laws, hotel security and psychological profiling alone will never reverse the epidemic of mass murder in the world's foremost Capitalist state.

Islam alone provides a relief from such anguish and it is upon the Ummah to arise as an Ummah implementing Islam. Islam establishes firmly the collective responsibility and the sense of community, warning of individual transgression. RasulAllah (saaw) said, **ثل القائم على حدود الله والواقع فيها كمثل قوم استهموا على سفينة، فصار بعضهم أعلاها وبعضهم أسفلها، وكان الذين في أسفلها إذا استقوا من الماء مروا على من فوقهم فقالوا: لو أنا خرقنا، فإن تركوهم وما أرادوا في نصيبنا خرقاً ولم نؤذ من فوقنا هلكوا وهلكوا جميعاً، وإن أخذوا على أيديهم نجوا ونجوا جميعاً** "The likeness of the man who observes the limits prescribed by Allah and that of the man who transgresses them is like the people who get on board a ship after casting lots. Some of them are in its lower deck and some of them in its upper (deck). Those who are in its lower (deck), when they require water, go to the occupants of the upper deck, and say to them : 'If we make a hole in the bottom of the ship, we shall not harm you.' If they (the occupants of the upper deck) leave them to carry out their design they all will be drowned. But if they do not let them go ahead (with their plan), all of them will remain safe." [Bukhari].

Islam inspires the human being to account of himself and conform his desires to what has been revealed, for the sake of eternal bliss. It was narrated from Abu Ya'la Shaddad bin Aws that the RasulAllah (saaw) said, **الْكَيْسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ وَالْعَاجِزُ مَنْ أَتْبَعَ نَفْسَهُ** "The wise man is the one who takes account of himself and strives for that which is after death. And the helpless man is the one who follows his own whims then indulges in wishful thinking about Allah." [Ibn Majah] Islam establishes that material gain is not the standard for winning

and losing in this life, but believing in Islam and accumulating righteous deeds way to secure success, for Allah (swt) said, **إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ** "Indeed, those who have believed and done righteous deeds will have gardens beneath which rivers flow. That is the great attainment." [Surah Al Buruj 85:11] And it warns that the striving for Allah's pleasure is a constant striving that must never be neglected. RasulAllah (saaw) said, **« إِنَّ الْعَبْدَ لَيَعْمَلُ عَمَلِ أَهْلِ النَّارِ، وَإِنَّهُ مِنْ أَهْلِ الْجَنَّةِ، وَيَعْمَلُ عَمَلِ أَهْلِ الْجَنَّةِ، وَإِنَّهُ مِنْ أَهْلِ النَّارِ، وَإِنَّمَا الْأَعْمَالُ بِالْخَوَاتِيمِ (deeds).»** [Bukhari]. Asides from its solid system of values and beliefs, Islam has comprehensive systems for life that prevent the exploitation of the masses by the sake of individual. Allah (swt) said, **كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ** "so that it will not be a perpetual distribution among the rich from among you." [Surah Al-Hashr 59]

The United States is rotting as a corpse rots after life has left it. Its stench is producing revulsion throughout the world. It is time to bury it and the only Ummah that can ensure that burial is the Ummah of RasulAllah (saaw), that is firm upon the Deen of Truth. Allah (swt) said, **كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مَنَّاهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ** "You are the best of the nation raised up for mankind because you enjoin what is right and forbid the wrong and believe in Allah." [Surah Aali Imran 3:110]

The Correct Viewpoint and Lessons to be Learned from the Karbala Tragedy

Usman Adil, Pakistan

Indeed, the horrific event at Karbala is one of the saddest moments in the history of Islam and it has always brought tears to the eyes of the Muslims. On the one hand, this episode shook the Muslim World, whilst on the other hand, it has offered a very important lessons for the Ummah. However, in order to arrive at the correct viewpoint and to understand the lessons offered by this event, it is of utmost importance that we examine this event in the light of Islamic injunctions as well as the principles of ruling in Islam.

Firstly, we must comprehend what Islam has laid down with regards to the method of appointing a ruler. The only method Islam has established for the appointment of the ruler is the “Bayyah” (pledge of allegiance) and that is conditional based on him implementing the laws derived from Quran and Sunnah. It is through this Bayyah that he becomes the Khaleefah of the Muslims. Bayyah is the right of the Ummah and she can appoint whomever she wishes as a Khaleefah through this method. All four rightly guided Khulafah (May Allah be pleased with them) were appointed by the Bayyah of the Muslims to them. They only became Khulafah when the Ummah gave them the Bayyah without any compulsion.

There is no concept of monarchy in Islam and nor can any ruler appoint a Crown Prince as a successor. We must highlight that it is an obligation upon all Muslims to remove someone who usurps the authority without the

Bayyah while the Ummah doesn't accept him as their ruler.

After the death of our beloved Prophet (saw), Abu Bakr (ra) became the Khaleefah, then Umar, Uthman and Ali followed by Hassan (ra). Imam Hassan (ra) stepped down in favour of Ameer Muawiya for him to be the Khaleefah of the Muslims but Ameer Muawiya attempted to take Bayyah for his son Yazid during his life time. However, those Sahabah (ra) who were alive at that time rejected this action of appointing a successor, while highlighting the fact that deed is the Sunnah of Caesar and Khosroe and not of RasulAllah (saw). Naturally, after the death of Ameer Muawiya, the Ummah should have appointed a new Khaleefah after the consultation of Ahl Hal wal Aqd (the representatives of the Ummah) but this is not what took place. Instead Yazeed usurped the authority in the area of Ashaam, the stronghold of his father.

At that time, there were three centres of the Muslims, Madina Munawwara, Kufa and Ashaam. The people of Madina Munawwara and Kufa were in favor of appointing Imam Hussain (ra) as a Khaleefah, while the people of Ashaam were under the influence of Yazeed, bearing in mind that Ashaam remained the capital of the Khilafah under Ameer Muawiya for a long time. Imam Hussain (ra) wanted to take the Bayyah from the people of Madina and Kufa in order to achieve the majority, so he could challenge the authority of Yazeed, who usurped the authority unlawfully while taking away the right of the Ummah.

There is no concept of monarchy in Islam and nor can any ruler appoint a Crown Prince as a successor.

Usman Adil: Lessons to be Learned from the Karbala Tragedy

Imam Hussein (ra) viewed Yazid violating the principles of Islam and starting a process that will result in the Khilafah turning into hereditary rule, leading to the weakness of the Islamic State. He observed that if this crucial knot of Islam was untied, then this will make way for the deviation from the rest of the rules of Islam. Hence, it was of utmost importance to challenge Yazeed. To increase his strength, Imam Hussein (ra) intended to travel to Kufa, whose people had assured him that they will take a stand with him. Yazid tried to stop this attempt and while Imam Hussain was on his way to Kufa, he was stopped by the contingent of an army sent by the governor of Kufa, Ibn Ziyaad. Imam Hussein (ra) was accompanied by almost one hundred members of his family and the army tried to force Imam Hussain (ra) for obedience and left no door open for any reconciliation but Imam Hussain (ra) refused to obey and resisted the arrest and opted to fight with complete vigour.

The army of Ibn Ziyaad didn't care at all that they were raising the sword against a personality about whom the Rasool Allah (saw) said, "Hussain is from me and I am from Hussain. Allah loves whoever loves Hussain." The small convoy was outnumbered by the opposing forces and that led to the field of Karbala being stained by the pure blood of the Companions (ra) and the grandson of Rasool Allah (saw). This incident made Yazeed the flag-bearer of tyranny while Imam Hussain (ra) became a great example for the Ummah, for not bowing down to the oppression and injustice.

Lessons from the incident of Karbala:

The event of Karbala was not just any event that is to be narrated as some story. It was definitely not an event that simply becomes a means to inspire gatherings or to raise the emotions of the people, rather there are lessons

for us to take heed. The sacrifice of Imam Hussain (ra) gives an enormous lesson for a believer that he must not accept a single violation in the ruling, from the rules of Islam. Accepting the compelling authority of Yazeed would have meant that one accepted distortion of the rule of Islam, which clearly states that the Bayah (pledge of allegiance) is the right of the

Currently in the Muslim World, we have such rulers imposed on us who not only discard one rule of Islam, rather they have suspended the whole Khilafah system

Ummah and it is her right to appoint the Khaleefah without any compulsion. Imam Hussain (ra) stood firmly against the violation of this principle while what we see today that not only one rule, but the whole of Islam has been discarded from implementation as a state. Currently in the Muslim World, we have such rulers imposed on us who not only discard one rule of Islam, rather they have suspended the whole Khilafah system. Moreover, even that was not enough sin for them, they ally with the disbelievers in their war

against Islam to stop the return of that noble state. If we want to take lessons from the life of Imam Hussain (ra), then it becomes incumbent upon us to account and challenge these rulers and strive for the re-establishment of the Khilafah on the Method of the Prophethood.

And if this dreadful situation of the current state of affairs of the Ummah doesn't move us, then we must look into our own hearts and ask ourselves this question, are we really the true lovers of Imam Hussain (ra)?

Q&A: Scientific Miracles in the Noble Quran

Question:

Assalamu Alaikum wa Rahmatullahi wa Barakatuh

What is the meaning of the scientific miracles in the Noble Quran? Are there really scientific miracles in the Quran? Is this a science on its own right or is it something else?

May Allah help you in all the good.

Fahed Zalloum

Answer:

Assalamu Alaikum wa Rahmatullahi wa Barakatuh

Regarding the scientific miracles in the Noble Quran, this term was not known at the time of the Prophet (saw), or at the time of the noble Companions. To clarify the matter is in the following:

1- A miracle is "what appears unusual in what is brought by the one claiming prophethood when challenging the deniers in a manner that the deniers cannot bring anything like it"; the miracle of the Prophet must have two things: the first to be extraordinary, and the second is to challenge deniers by the miracle that Allah (swt) gave to the Prophet. The miracle of Prophet Muhammad (saw), which is the challenge to prove his prophethood is the Noble Quran. He (saw) did not challenge the Arabs with other than that to prove his prophethood:

Allah (swt) says:

﴿قُلْ لَنْ أَجْتَمِعَ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا﴾

The miracle of the Quran is mainly manifested in its eloquence, classical (Arabic) and its elevation to an amazing degree. This is manifested in the miraculous style of the Quran; its style is of clarity, power and beauty that humans cannot reach

"If mankind and the jinn gathered in order to produce the like of this Qur'an, they could not produce the like of it, even if they were to each other assistants." [Al-Isra': 88]

Allah (swt) says:

﴿أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِثْلِهِ مُفْتَرِيَاتٍ
وَادْعُوا مَنْ اسْتَضَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ﴾

"Or do they say, "He invented it"? Say, "Then bring ten surahs like it that have been invented and call upon [for assistance] whomever you can besides Allah, if you should be truthful." [Hud: 13]

Allah (swt) says:

﴿وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُوْرَةٍ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ﴾

"And if you are in doubt about what We have sent down upon Our Servant [Muhammad], then produce a surah the like thereof and call upon your witnesses other than Allah, if you should be truthful." [Al-Baqarah: 23]

2- The miracle of the Quran is mainly manifested in its eloquence, classical (Arabic) and its elevation to an amazing degree. This is manifested in the miraculous style of the Quran; its style is of clarity, power and beauty that humans cannot reach.

Style is when the meaning is arranged in coordinated words. Or it is the way to express graphically the meanings in language terms. And the clarity of the style is through the emergence of the meanings intended to be used in the expression chosen. The power of the style is by choosing the words that lead to the meaning that are best suitable. The delicate

meaning is expressed with delicate words; the prudent meaning is delivered with prudent words; and the meaning of the denunciation is delivered with words of denunciation, and so on. The beauty of style is by choosing the purest phrases and most appropriate to deliver the intended meaning and suitable one with the words and meanings with the rest of the sentence and sentences.

3- The follower of the Quran finds the height and loftiness of its characterized style; of clarity, strength and beauty. Thus, the Quran has a special format, and it is found to use every meaning in the word that suits it, suits the words around it, and its meanings, and this is consistent in all of its verses. Thus, its miracle is clear in its style in terms of being a special form of speech that does not resemble the words of human, and human words do not resemble it. And in terms of delivering the meanings in the words and sentences appropriate to them, and in terms of the effect of words on the ears of those who understand its eloquence and study deep its meanings and are humbled to the level of almost prostrating to them, and the effect on those who do not realize the meanings, they are compelled by the ring of these words in the miraculous format that humbles the listener forcibly even if the meaning of the words is not understood. Therefore, it was a miracle and will remain a miracle until the Hour.

4- Here are examples from the evidences that the miracle of the Noble Quran is its linguistic style:

A- It is known that when a Prophet brings a miracle from Allah to challenge his people, it will be in a matter that his people have excelled on and are the most knowledgeable in so that the challenge will be fair. Musa (as) has challenged the people of Pharaoh with magic and they were the most knowledgeable people in magic, and Isa (as) challenged his people by curing the diseased and the revival of the dead and they were the most knowledgeable people in medicine, and so on, but the people of

Mohammed (saw) were not the most informed in the natural sciences, magic or medicine, but they had the upper hand in the language. It was their passion and their daily work and they hardly mastered anything else; they were creative in writing, producing its prose of all kinds and in producing poetry with its laws (Bahr) and rhym, so the most appropriate challenging miracle for them is the speech they know in the style of the Arabic language.

B- The Noble Quran challenged the Arabs to come up with a Surah (chapter) like it. For example, Surat Al-Kawthar, with no doubt, and other Surahs that are short do not entail a scientific issue or the like, but what stands out in it is the wonderful language style that the Arabs could not come up with anything like it.

C- The one who made the Arabs amazed and feel incapable when hearing the Noble Quran is its linguistic style and not the scientific aspect mentioned in it, and this is known of them and frequently (tawatur) transmitted from them. Even some of them said that the Quran is the magic of the words.

D- It was not transmitted from the Prophet (saw) that he made the challenge to the Arabs in the scientific aspects mentioned in the Noble Quran, but he (saw) used to ask them to bring something like it in style.

E- The Noble Quran came with meanings known to the Arabs at the time of the Prophet (saw) but sometimes it narrated from their own words as His (swt) saying:

(وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا * أَوْ تَكُونَ لَكَ جَنَّةٌ مِنْ نَخِيلٍ وَعِنَبٍ فَتُفَجَّرَ الْأَنْهَارَ خِلَالَهَا تَفْجِيرًا * أَوْ تُسْقِطَ السَّمَاءَ كَمَا رَعِمْتَ عَلَيْنَا كِسْفًا أَوْ تَأْتِيَ بِاللَّهِ وَالْمَلَائِكَةَ قَبِيلًا * أَوْ يَكُونَ لَكَ بَيْتٌ مِنْ زُخْرُفٍ أَوْ تَرْقَى فِي السَّمَاءِ وَلَنْ نُؤْمِنَ لِرُقِيِّكَ حَتَّى تُنَزِّلَ عَلَيْنَا كِتَابًا نَقْرُوهُ قُلْ سُبْحَانَ رَبِّي هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا)

“And they say, "We will not believe you until you break open for us from the ground a spring*Or [until] you have a garden of palm trees and grapes and make rivers gush forth within them in force [and abundance]*Or you make the heaven fall

upon us in fragments as you have claimed or you bring Allah and the angels before [us]*Or you have a house of gold or you ascend into the sky. And [even then], we will not believe in your ascension until you bring down to us a book we may read." Say, "Exalted is my Lord! Was I ever but a human messenger?" [Al-Isra': 90-93]

These noble verses are a narration of the sayings of Qurayish; the meanings mentioned therein are those of the words that Qurayish said, but the Qur'an narrated them to us in a wonderful and exquisite manner that Qurayish failed to bring something like although it was narrating what they said, and this highlights that the miracle is in the style of the language of the noble Quran

These are some evidences that the miracle in the Quran is limited to the linguistic style:

5- Those who use the term scientific miracles refer to what is stated in the Noble Quran, which scientific theories or facts apply to, such as the saying:

(وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ * ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ * ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمَضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ)

“And certainly did We create man from an extract of clay* Then We placed him as a sperm-drop in a firm lodging* Then We made the sperm-drop into a clinging clot, and We made the clot into a lump [of flesh], and We made [from] the lump, bones, and We covered the bones with flesh; then We developed him into another creation. So blessed is Allah, the best of creators” [Al-Mu'minin: 12-14]

The miracle of the Noble Quran is its linguistic style, which was the challenge, and the Quran did not challenge the Arabs to prove the prophethood of the Prophet (saw) with a scientific miracle

But these verses and the like came to signify Allah's ability and not to prove any scientific aspect, and the evidence for that is that the addressees of the days of the Prophet (saw) did not understand the scientific aspects in them. In addition to the fact that it was not the challenge to them, they were not used by the Prophet as the challenging miracle to his people to signify the truth of his Prophethood.

6- **In conclusion:** The miracle of the Noble Quran is its linguistic style, which was the challenge, and the Quran did not challenge the Arabs to prove the prophethood of the Prophet (saw) with a scientific miracle, rather, the miracle of Prophet Muhammad (saw) is the Noble Quran. Allah (swt) challenged the Jinn and mankind to bring something like it, but they failed and they will not be able to even if they helped each other:

(قُلْ لَئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا)

"If mankind and the jinn gathered in order to produce the like of this Qur'an, they could not produce the like of it, even if they were to each other assistants." [Al-Isra': 88]

Thus, the miracle of the Prophet (saw) that challenged them to prove his prophethood is the Noble Quran

Your brother,

Ata Bin Khalil Abu Al-Rashtah

8 Ramadan 1438 AH

3/6/2017 CE

Q&A: In the Absence of the Islamic State to Whom should the Zakat be Paid?

To: Mohammed Adel Jamil Al-Ghouli

Question:

Assalamu Alaikum wa Rahmatullahi wa Barakatuh

O our Sheikh, there is a disagreement; to whom the Zakat should be paid? Is it to the government while it is known that it does not spend it in its allocated expenditures, or is it distributed to the poor (Al-Fuqaraa) and the paupers (Al-Masakeen)? Please clarify with evidences. Jazak Allah Khair.

Your brother Mohammed Adel Jamil.

Answer:

Wa Alaikum Assalam wa Rahmatuallahi wa Barakatuhu,

As for Zakat, it is performed in Islam as follows:

1- Zakat of gold and silver (money) may be paid to the Zakat employee in the State, and the State delivers it to its beneficiaries. It is also permissible to be delivered by the Zakat payer to its beneficiaries that are the eight categories mentioned in the verse:

(إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ
وَالْعَامِلِينَ عَلَيْهَا وَالْمَوْلَاةِ قُلُوبِهِمْ وَفِي
الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَأَبْنِ
السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ)

“Verily the Sadaqat are (only) for the poor, needy, those employed upon it, those whose hearts are to be reconciled, slaves, debtors, those in the way of Allah and the wayfarers.” [At-Tauba: 60]

2- Zakat of livestock, crops and fruits is paid to the Zakat employee in the State, and the State delivers it to its beneficiaries. It is not permissible for its Zakat to be delivered by its owner through means other than the State.

3- But all this is when the Islamic State exists. When Allah relieves the affliction of the Islamic Ummah and supports it by the establishment of the righteous Khilafah (Caliphate), then Zakat of livestock, crops and fruits is obligatory paid through the State and not through individuals, whereas the payment of Zakat of gold, silver (money) and trade is allowed to be delivered through the State or through its owners directly.

4- Now that there is no Khilafah state, which applies the provisions of the Shariah, then individuals should pay Zakat of their money; whether it is livestock, crops, trade or gold and silver. The individuals deliver them directly to the beneficiaries in accordance with the provisions of Sharia and they should make sure of that. And Allah is the Arbiter of Success.

It came in the book Funds in the Islamic State under Paying Zakat to the Khalifah, p. 170 (p.155 English edition): “Zakat is paid, whether it is livestock, crops and fruits, currency or trading

merchandise to the Khalifah or his representative such as governors (Wulat) or ‘Amileen (a ruling position that is under the wali) or whoever he appoints as collectors

(Su'at) and employees ('Amileen) over the Sadaqat. Allah (swt) said:

(خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ
إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ)

“Take Sadaqah from their wealth in order to purify them and sanctify them with it, and pray for them. Verily your prayer is peace for them” [At-Tauba: 103]

Allah (swt) obliged His Messenger (saw) in this Ayah to take Sadaqah from the owners of wealth, and the Messenger (saw) used to appoint governors, workers and collectors to take the Sadaqah from the owners of wealth just as he would appoint estimators (Khurraas) to estimate the harvest of the palm and grape trees. People at the time of the Prophet (saw) used to pay the Zakat to him or those governors, workers and collectors whom he appointed over the Sadaqah...

There has come some narration from the Sahabah and followers (Tabi'in) allowing a person to distribute Zakat personally and to put it in its place in case of hard money i.e. currency. It was narrated by Abu Ubayd that Kaysan came to 'Umar with 200 Dirhams as Sadaqah, saying to him: « هذه زكاة، يا أمير المؤمنين، هذه زكاة » «مالی» «O Amir al-Mu'mineen, this is the Zakat of my wealth.” So, 'Umar said to him: « فاذهب »

«بها أنت فاقسمها “You go and distribute it yourself.” It has also been narrated by Abu Ubayd from ibn Abbas that he said: « إذا وضعتها أنت في مواضعها، ولم تعدّ منها أحداً تَعُولُهُ شيئاً، فلا بأس » “There is no problem if you put it in its place and don't give anything of it to anyone whom you support.” It was also narrated the statement of Ibrahim and Al-Hassan said: « ضعها «Put it in its place and conceal it.” This is in relation to the hard money i.e. currency. As for livestock, crops and fruits, these must be paid to the Khalifah or whomever he appoints, for Abu Bakr fought those who denied the Zakat when they refused to pay it to the governors and collectors saying: والله لو منعوني عناقاً كانوا يؤدونه إلى رسول الله لقاتلتهم عليه » “By Allah, if they deny me one baby goat ('Unaq) that they used to give to the Messenger of Allah, I will fight them for it.” Agreed upon through Abu Huraira.” END.

Allah (swt) obliged His Messenger (saw) in this Ayah to take Sadaqah from the owners of wealth, and the Messenger (saw) used to appoint governors, workers and collectors to take the Sadaqah from the owners of wealth

Your brother,

Ata Bin Khalil Abu Al-Rashtah

22nd Ramadan 1438 AH

17/06/2017 CE

Q&A: America's Strategy in Afghanistan

Question: On August 15, 2017, the Taliban sent an open letter to the US President calling for the withdrawal of US forces from Afghanistan, and not to increase US forces: "The Taliban movement called on President Donald Trump to withdraw his forces completely from Afghanistan, And warned him in an open letter from increasing the number of US troops in this country that is undefeatable by Washington ..." (Source: Novosti - RT-Russia Today, 15/8/2017). This came in response to Trump's intention of a new strategy in Afghanistan, which the Taliban are afraid that it may include the sending of new troops, as escalated statements from officials of the White House that this new strategy will be soon. The site quoted on 10/8/2017 Trump's statement to reporters: That his administration is "very close" to adopting a new strategy for Afghanistan ... he added: "It's a very big decision for me. I took over a mess and we're going to make it a lot less messy." .” Does this mean that America is serious about developing a new strategy In Afghanistan? Will it include sending new troops or activating the Pakistani or the Indian role in Afghanistan without sending new US troops? Jazakum Allah Khair.

Answer: Yes, it can be said that today America is thoroughly reviewing its strategy in Afghanistan and perhaps it can find the guidance to what it calls "the last stage" of its intervention in Afghanistan. Trump is angry at the military leadership in Afghanistan. Reuters reported on 3/8/2017 a heated meeting that took place between the US president, Trump, and US military officers in Washington: There was great tension during the meeting when Trump said that the Secretary of Defense James

Mattis and Joint Chiefs of Staff General Joseph Dunford must discuss the removal of General John Nicholson, commander of US forces in Afghanistan, because he did not win the war. Thus, Trump shows his doubts on the American war in Afghanistan. The Obama administration also reviewed and amended its US strategy for Afghanistan, but the revision by the Trump administration today is special because it is taking place in a circumstance of exacerbating international problems for America and its place in the world; this is detailed as follows:

First: America declared its war on Afghanistan in late 2001 under pretexts to respond to the September 11 attack, driven by neo-conservatives who surrounded the small Bush administration. After less than two years, America attacked Iraq and occupied it, sank in its sands and sought help to get out. With America's failure in Iraq, its war in Afghanistan became less important, and it focused its efforts on getting out of the Iraqi quagmire after Iraq and Iraqi resistance became the main concern of the Bush administration and later on the Obama administration. With the Obama administration successfully taking out most of the US combat troops from Iraq in late 2011, America has adopted a new strategy to deal with China's rise. This issue dominated the second phase of the Obama administration and before the US strategy was completed and even during its preparation and crystallization, America's influence in the Arab region was shaken by the Arab Spring revolutions, especially in Syria. America has been spreading its efforts to combat the dangers of

revolutions in the Arab region, especially Syria as well as against China in the Far East.

America declared its rejection to the Chinese islands and worked to revive the Japanese military and proceeded in the path of provoking North Korea. Because of this and because the US casualties in Afghanistan were not serious, America's war in Afghanistan was given less attention by America although this does not show the neglect as much as it shows the fact that new priorities have become the center of American attention.

Second: During the long 16-year war in Afghanistan, it can be definitely said that the US and NATO armies, that participated with it in the war, failed miserably to root out the Afghan resistance, primarily the Taliban, which was ousted in 2001 by the American intervention. It is also possible to assert that all American options for the stability of its agents in Afghanistan have also failed; India, which America introduced to Afghanistan in terms of stopping what America calls the rebellion, did not benefit it. . In addition, it did not benefit much from the war, waged by its agents in Pakistan on Waziristan and others, to try to alleviate America's losses in Afghanistan, and there was no progress in the reconciliation efforts with the Taliban. Therefore, America's situation in Afghanistan seems bleak after 16 years of war. The Taliban are moving freely in large areas of Afghanistan, and the puppet government in Kabul has no influence over it. The movement is carrying out strong and terrifying attacks in most of Afghanistan, including Kabul, where the US military has not succeeded in imposing security, but many attacks, which have been launched against US forces, were by the members of the Afghan

army trained by Washington; thus, the US options in Afghanistan are narrow.

In its description of the Afghan reality today and its dangers, the Carnegie Endowment for International Peace report (22/5/2017) stated "...the combination of a weakening Afghan regime and an unchecked Taliban resurgence could lead to the catastrophic collapse of the Afghan government and state, resulting in either a return to anarchy or the recrudescence of terrorist groups." That report stresses that the Afghan conflict must end not only because it costs America \$23 billion a year, but because of the narrow options for a solution in Afghanistan.

Despite the withdrawal of many American armies from Afghanistan under President Obama, leaving only about 10,000 troops, supported by 3,000 NATO troops as well as 20,000 troops from US security companies, that withdrawal was never resulting from any victory or any progress. The Taliban occupies the bases cleared by the US military quickly, and it does not appear that the army of the puppet Afghan government works effectively outside the capital Kabul despite its large number and the many American efforts to train it; this is in terms of the military aspect.

Third: from a political angle, after America realized the narrowness of its options in Afghanistan and the bankruptcy of the Indian option, it resorted to the negotiation with the Taliban in the hope of its integration in the US government in Afghanistan, and it has used its agents in the Pakistani government to drag the Taliban leaders to negotiations. However, all those attempts failed; America did not succeed militarily or politically on the subject of Afghanistan, but America has no specific plan

for this issue, and has become an area of criticism for the lack of such a plan in Afghanistan. Interfax agency on Thursday quoted a source in the Russian Foreign Ministry as saying that the inability of the administration of the American President Donald Trump to present a clear policy on Afghanistan is an additional factor of uncertainty and instability in this country, adding that its military presence depends on the extent of the strength of the Afghan state and the positions of member states in NATO, and the prospects for settling the situation in the country in general. (Russia Today, 3/8/2017)

Fourthly, the depth of the American crisis in Afghanistan becomes therefore clear, and the narrowness of its options is clear, but it is in dire need of cooling down the Afghan war if it is not possible to completely end it in order to stop the depletion of its military and economic potential. Some military leaders see the need to increase US forces to win against the Taliban. Trump demands a short-term program, clear and concrete results as a condition for acceptance which the military cannot offer because of their bitter experiences in Afghanistan for 16 years. What makes this option theoretically viable is the fact that Trump's mouth salivating greedily for the vast mineral wealth of Afghanistan, which is estimated to be valued at \$1 trillion, as well as its position as an oil corridor from Central Asia. Al-Dustour newspaper website, July 26, 2017, quoted the New York Times: "To explore the possibilities, the White House is considering sending an envoy to Afghanistan to meet with mining officials. Last week, as the White House fell into an increasingly fractious debate over Afghanistan policy, three of Mr. Trump's senior aides met with a chemical executive,

Michael N. Silver, to discuss the potential for extracting rare-earth minerals. Mr. Silver's firm, American Elements, specializes in these minerals, which are used in a range of high-tech products." But the option of sending more troops and investing in infrastructure in Afghanistan, such as railways and roads, to make the mineral extraction possible is not a safe option even in the view of the commercial deals that dominate the president's mentality because of the potential mines falling in the Taliban-controlled territory.

Consequently, the likely option to be taken by the Trump administration is the withdrawal of the US military to military bases in Afghanistan to maintain the puppet government and to prevent its collapse, with a large push of Pakistan and its return to Afghanistan after the failure of India. All of this is to persuade the Taliban to join the American political system in Kabul and stop The Afghan revolution; that is, the end of the longest American war. Thus, America hopes to reduce the costs of its war in Afghanistan by shifting its presence to military bases, allowing it to move when under threat (similar to its bases in the Gulf region) and to help its agents in Pakistan, who still have links with the Taliban, and it is possible to revitalize these links and build confidence so that the Taliban accept the American conditions across the Pakistani gate. America previously used its Pakistani agents successfully during Obama's time: The Afghan government reached an agreement with the Islamic Party, the country's second-largest militant group, in the absence of the group's leader, Gulbuddin Hekmatyar, the agreement was signed by representatives of the armed group with President Ashraf Ghani. (BBC, 22/9/2016) This encourages America to

use Pakistan on the issue of the Taliban especially after Hekmatyar's reconciliation stance and return to Kabul where he called on the Taliban to join the political system, the leader of the Islamic Party in Afghanistan Gulbuddin Hekmatyar called on Taliban to join the reconciliation with the Afghan government, and urged in his first public speech after his arrival to Kabul the movement to help get foreign forces out of the country by peaceful means. (Al Jazeera.net, 6/5/2017)

Fifthly, Because of the great dangers facing America in the Chinese basin, especially the situation that is getting increasingly hot with North Korea, the continued risks in Syria, the failure of all American policies in the actual recovery of the economy,, the exhaustion of the American military in Afghanistan, the despair of achieving victory, the bankruptcy (failure) of the Indian role at the Afghan local level and the hope that emerged in the return of Hekmatyar, it is apparent from all that that America hopes to achieve reconciliation in the way that brings it guarantees that were not achieved by war. This is why it decided to return to revitalize the role of Pakistan in Afghanistan and to alleviate the Pakistani attacks whether inside Afghanistan or on the border with Afghanistan. During the new military leadership, headed by Bajwa, eight months ago, the Pakistani arena has abandoned the large operations like those of his predecessor, Raheel Sharif, such as "Zarb-e-Azb" in the various stages against what Raheel called "terrorists" on the border with Afghanistan, but instead, there are reports of small clashes between the Pakistani and Indian armies on the Kashmiri border during the command of General Bajwa. And that, no

doubt, enhances his acceptance internally and at the level of leaders of the Taliban.

The new Pakistani army commander, Bajwa, sought to extend cooperation to Afghanistan under the title of combating ISIS; that is, to reintroduce the concept of "war on terror" from fighting the Taliban and the Mujahideen in Waziristan to fighting ISIS. This includes the Afghan government and Afghan tribes spiteful of his predecessor, Raheel. What is hidden in the talks between Bajwa with the Taliban-Afghanistan is more dangerous: (The commander of the Pakistani army, Qamar Javed Bajwa, extended the hand of "security cooperation" with Afghanistan to face the threat of ISIS in a rare development of bilateral relations between the two neighboring countries. General Bajwa sought to start security cooperation with Afghanistan during the Friday meeting with a number of tribal leaders in the Kurram Valley, "an administrative division located in the federally administered tribal areas of Pakistan" near the Afghan border. Pakistan's army commander called on all in the two countries, in rare bilateral relations with Kabul, to be "united and vigilant". He continued during his meeting with the tribes of Kurram Valley, "We must be united, ready and vigilant against this threat ") (Gulf Online, 1/7/2017)

What confirms America's failure to beat the Afghani Mujahideen, especially in Taliban Movement, are the reconciliatory statements of Afghan's President's after Trump's Summit in Saudi Arabia as he said: "What is more important is that the Afghan government wants reconciliation, and we ask the Taliban to be given choice. If they choose reconciliation, they will get everything through politics and

law, and we ask Taliban to be distant from the terrorist.”. (The Middle East, 25/5/2017). This confirms that US policy wants to inspire the Taliban as being outside the scope of the US war on "terrorism", but it must line up with the Afghan government in this war, and that Taliban's demand for the full withdrawal of US troops from Afghanistan can be achieved through peace and not war.

Sixthly, and in conclusion: President Trump's strategy in Afghanistan is reviewed in a circumstance in which US policy is fraught with great risks around the world. In light of the above facts, the US review of its policy in Afghanistan is likely to include the following:

1- This review is going towards a great cooling of the Afghan arena, limiting the American presence in military bases and using them at risk, and showing its mission as if it is against ISIS.

2- It is unlikely that America will send military forces for the purpose of fighting and escalation, but it may send troops for a short period and not for the purpose of fighting but as a bargaining negotiating card, as if the United States is saying it can "compromise" through the withdrawal of these additional forces in return for Taliban's "compromise" and acceptance to negotiate to share power with the Afghan government, and of course, without touching America's interests.

3- To facilitate the temptation for the Taliban to accept, America will return to revitalize the role of Pakistan to show that the new military leadership in Pakistan is softer and more sympathetic with the Taliban to push them to sit and negotiate with the puppet government in

Kabul and to share power with the American political system in Afghanistan.

Seventh: and finally, we warn against relying on the agents in Pakistan or to be reassured with the softness of their military leadership towards Afghanistan. It is a duty to learn from the past; America would not have set foot in Afghanistan without the help of its agents in the Pakistani government. This new policy of the Pakistani government against the Taliban is only a play played by America itself in order to tighten the play which has no goal but to remove the risks facing its agent, Afghanistan government, without its costly military intervention, or for fewer expenses. The new rulers of Pakistan are but another face and an exposed one of the American plan. Sometimes, America will ask its followers in Pakistan to be tough on the Afghani Jihad and break it, like what the notorious Raheel did in Waziristan according to Obama's plan. And now the new men in power are working to tempt Taliban and contain it according to Trump's plan in the wake of the failure of America's policies to force it to the table of dangers, the "negotiations", as a way to eradicate what is left of will to fight (jihad). And so, they are trying to push for negotiations through the close Pakistan ties as a way of misleading and deception, and we warn against falling into the traps of America and its agents or relying on them. *وَلَا تَرْكَنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُم مِّنْ وَلَا تَرْكَنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُم مِّنْ* And do not incline toward those who do wrong, lest you be touched by the Fire, and you would not have other than Allah any protectors; then you would not be helped.” [Hud: 113]

24 Dhul Qi'dah 1438 AH/ 16/8/2017

Unleash the Lions of Pakistan's Armed Forces in Support of the Rohingya Muslims and Heal the Hearts of the Believers!

Media Office of Hizb ut Tahrir in Wilayah Pakistan

Hizb ut Tahrir/ Wilayah Pakistan conducted a countrywide campaign of protests, bayyans and influential contact in support of the Muslims of Rohingya. Hizb ut Tahrir Wilayah of Pakistan issues the following call to action:

1. Closure of Myanmar's diplomatic mission in Islamabad and withdrawal of Pakistan's diplomatic mission in Rangoon, Myanmar, with a simultaneous announcement of beginning of hostilities.
2. Ending of the JF 17 Thunder war plane deal and withdrawal from talks to enable Myanmar to produce JF 17 Thunder in Myanmar.
3. Deployment of Pakistan's nuclear assets in readiness to send a clear message to Myanmar's ally in mischief against the Muslims, India.
4. Declaration of a state of emergency and establishing an open call to recruit the youth and young men of Pakistan for emergency basic infantry training for the next six months.
5. Demanding from the impotent ruler of Bangladesh the use of Bangladesh's military bases on the border with Myanmar for our elite SSG, infantry, army aviation and armored units to stand with Bangladesh's noble armed forces against the enemy in one row, believers against the mushrikeen.

O Muslims of Pakistan! The call to action from Hizb ut Tahrir Wilayah Pakistan is before

you and it is upon you to deliver it to the men of action, our noble officers and troops. The khair in you is evident and you are blessed with armed forces who lives by its motto "*Iman, Taqwa and Jihad Fee Sabeelillah.*" It is upon you now to ensure that the call to action reaches the ears of everyone you know in the armed forces, along with your Dua's in support.

O Lions of Pakistan's Armed Forces! Hizb ut Tahrir Wilayah Pakistan feels the heat of your rage at the actions of the Myanmar butchers. We have full confidence in your motivations and capabilities. Unchain yourselves from the spineless leadership and deliver a victory that the Ummah yearns for and has not seen since the era of the Khilafah, the shield of the Muslims. Be the faithful ally of the Ummah in her time of need and dominate over her enemies. Allah (swt) said, **(إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ * وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ)** **"Your ally is none but Allah and [therefore] His Messenger and those who have believed - those who establish prayer and give zakah, and they bow [in worship]. * And whoever is an ally of Allah and His Messenger and those who have believed - indeed, the party of Allah - they will be the predominant."** [Surah Al-Ma'idah: 55-56].



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