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We Condemn the Arrest of Members of Hizb ut Tahrir in Kenya

PRESS RELEASE

On Monday 3 July 2017, three members of Hizb ut Tahrir in Kenya were arraigned in Mombasa Law Court on charges of posting posters without name and addresses of the printer and publisher. The members arraigned in court were:

Shabani Mwalimu – Media Representative Hizb ut Tahrir in Kenya
Bakari Mohamed – Member of Media Office Hizb ut Tahrir in Kenya
Mahmoud Majid – Member of Hizb ut Tahrir in Kenya

Hizb ut Tahrir Kenya strongly denounce the wrongfully arrest of our members and wish to highlight the following:

- We have been in existence for more than 20 years in Kenya. We have never been associated with nor engaged in any issues of incitement whatsoever.
- Our work in Kenya is to present Islam as the only viable alternative to solving humanity's problems. Our main goal is to resume the Islamic way of life through the re-establishment of the Khilafah (Caliphate) in a country with Muslim majority. In the process of realizing the goal, we firmly abide with the methodology of the Prophethood and we use neither force nor violence.
- We categorically state that all political, economic and social crisis witnessed today in Kenya and globally emanate from the greedy and corrupt western capitalist ideology.
- We emphasize that democracy has failed in Kenya and globally in uniting people, maintaining peace, stability and prosperity. Democracy is a system designed to benefit a few handful elites and not the common-man as always portrayed. Decision-making in democracy is solely for the few. Democratic elections is a race among the elites for capturing power to enrich themselves. Therefore, the democratic politicians use any means to ascend to power and currently this is what is happening in Kenya as some reports have already indicated and raised alarm over possible elections' violence. It is irrational to allege that the callers of the resumption of the Islamic ideology are a threat to national security and elections.

Finally, we consider this move as predestined 'Qadhaa' by our Creator and it would not turn Hizb ut Tahrir Kenya back or instill fear in its work of overseeing the peoples' affairs, accounting the leaders and exposing the evils of the capitalist ideology. Instead, we shall firmly move forward with our work of calling for the truth while our eyes are fixed on the Khilafah based on the Prophet's (saw) method; which will liberate humanity including the non-Muslims who are currently languishing due to poverty, wars, corruption and other catastrophes due to the Capitalist ideology.

Media Office of Hizb ut Tahrir in Kenya

The Non-Police Pillars of the British East Africa Police State



1. The Digital ID Card

A Society-wide Access-Controlled Prison-System Complex

The Nyumba Kumi initiative enabled with the implementation of a Digital Identity card and integrated into the larger Safaricom Surveillance Camera system would be a powerful tool of control as it reaches in to all aspects of the individual's life. That is to say beyond movement, the Digital Identity Card would enable control of all social and economic transactions of individuals, society-wide.

And this is no exaggeration, this is the vision as articulated by the Government of Kenya itself.

(<http://www.nation.co.ke/news/State-starts-process-to-issue-Kenyans-with-super-ID/1056-2340886-roykwrz/index.html>)

To paint a picture. As we speak many buildings and institutions are inaccessible without Identification Cards. The manual nature of the system makes it impossible to scale without significant cost in financial terms and convenience. But the Digital Identity Card coupled with legislation that requires all institutions to acquire Digital Identity Card Access-Control and Readers systems, would enable the system to not just track an individual within

metres of accuracy and record all transactions (this is all already possible) but to also embargo an individual at atomic transaction level.

This is to say, today while it is possible to track and trace individuals and entire populations, it is not possible to finely control or limit movement and transactions.

But with the Digital Identity Card and Digital Cash (Cashless System), it will be possible to lock an individual out of society not just economically but physically. As all socio-economic institutions will authorize through the "single source of truth" Digital ID infrastructure.

i.e. The buildings we currently cannot enter because a watchman will not let us in will be inaccessible because a door will not let us in, and this will extend all the way in to the economic system.

We will all live in a massive open-door prison-complex, but when you are blacklisted you will essentially be incarcerated out in the open. It will be possible to banish you from society without physically pursuing you to physically remove you.

Activists in the West politically resisted Digital Identity Cards as they are alert to the danger this portends as gives puts unknown

people virtually unlimited power over society, and the USA.GOV has not succeeded in implementing this system upon its citizens. This has not stopped the USA.GOV from pursuing its implementation over other societies evidenced by the pronouncements by year 2014 Cabinet Secretary Ole Lenku and Deputy President William Ruto after every visit to the United States that they were working with the USA.GOV and Israel to implement the Digital Identity Card system.

This resistance is now by and large inconsequential, as the entry point for the Digital Identity system has been determined by global elites to be the financial system, whose powerful convenience makes resistance futile.

This World Economic Forum vision is faithfully followed through and executed by the local comprador.

The entry point for this Digital yoke is the financial system and not the political. It will sneak up on the population. M-PESA which is the primary financial transaction infrastructure for the population provides the ultimate Digital ID platform nexus as an intersection for finance and mobile communication.

What is important to keep in mind here, is not so much that we are building a prison-complex around

ourselves, but that we are building someone else a prison-complex around ourselves. This is not a secret. Edward Snowden revealed to us we do not own our phones, because we do not own the software on our phones.

But according to the Daily Nation, Ms. Gatabaki gleefully informs us we do not even own the Digital ID system financially i.e. it has been paid for by someone else, an unknown entity.

That we do not own the Digital Access-Control Prison-Complex on any level, neither technical nor financial is not a secret. Ms. Gatabaki revealed all....

Ms. Gatabaki captures the insidious nature of the entire project best with her boast
“We will reach a point where you will not get basic public services without presenting your digital ID”.

The inverse use of the system that Ms. Gatabaki is NOT talking about is its use a blacklist. It will, after full implementation, be possible to completely lock an individual socially and economically out of society.

What she may not be seeing is it will also be possible to lock an individual out PHYSICALLY too, that is, not just socio-economically.

Now, in Africa, the state system provides little in service. The government is largely extractive. For most of the plebeian masses, getting blacklisted would probably be a boon equivalent to filing “chapter 11” in the United States. One would be safe from the taxman and all debtors, rechannelling economic transactions through alternative channels probably at some cost in the form of transaction fees and commissions.

What we need to understand is this blacklist will not limit itself to the economic and administrative domain as Ms. Gatabaki’s statement seems to imply, this blacklist will be capable of locking an individual out socially.

Remember society has evolved to a point where all transactions even social are expressed via the digital infrastructure, the new polity is, the Network Society.

It will be entirely possible that not only will a blacklisted individual be unable to communicate or trade but will possibly even be unable to physically access many public spaces.

The Digital ID Card system will make total lock-out and lock-down of an individual possible on a society-wide scale with a single checkbox.

This is the true nature, purpose and ability of the Digital ID Card system, the technological cornerstone of the evolving British East Africa Protectorate Police State.

2. Legislative

i. Executive Order No 9066 of 1942

The Nairobi Metropolitan Command initiative let by Hon. Aden Duale aimed at turning Nairobi in to a Military area has an dark past and an deeply insidious purpose.

It has an American history exhibited by Executive Order No. 9066 of 1942 signed by the then President Franklin D. Roosevelt authorizing in a state of war, military commanders to declare areas of the US as military areas from which any and all persons may be excluded. It was used against people with foreign enemy ancestry.

One just needs to replace the word America/US with Kenya and persons with Muslims/Somalis to understand the port of Hon. Aden Duale’s proposed Metropolitan Command Initiative Bill.

The American financed Kenya Military which is in a state of war with Somalia, may one day for instance remove all Somalis from Nairobi and intern them into camps or a massive prison facility just as the American government did to the Japanese

then.

Hon. Aden Duale’s proposed bill would be a legislatively driven Coup d’état, a case of civilian body politic “voluntarily” surrendering governance to the Military, given it would place the Capital city under Military rule. We would be under Martial law but by writ of civilian legislature. It is important to state here, this would be a cul-de-sac, no exit. You cannot legislate the military out of the streets. In Ceasar’s words “Alea iacta est”, the die would essentially be cast.

The fact that the initiative is led by a Somali and Muslim would give it legitimacy that translates to a carte blanche for the military in its internment of Muslims or Somalis. The Operation Linda Inchi pogrom as a historical reference should give sufficient guidance to the scale of violence this legislation will open to the targeted populace.

ii. GOV.UK Counter Extremism Bill And Snooper’s Charter Version +254

The Attorney General’s proposals to regulate religious institutions and social media were an attempt to directly import legislation from the United Kingdom. His efforts completely mirroring Theresa May’s equivalent efforts in wording and timing with her 2015 Counter-Extremism Bill and Snooper’s Charter.

Fortunately the strong resistance by members of the clergy blunted his attack against his own people for and on behalf of imperialism.

The clergy understood that the definitions of extremism and terrorism are deliberately and essentially vague. The terms extremist and terrorist can therefore be used against any individual or group of individuals as and when those who wield the tools of power decide. This is how it came to be that the Leader of Opposition Raila Odinga was accused by the Police Spokesman at the time of “spreading

dangerous ideologies...”, quoting from the Prevention of Terrorism Act 2012, when he rallied the public in calling for resignation of the leadership of the Electoral Body. Later, these same “Anti-Terror” laws where you to hold six legislators without bail, the infamous Pangani Six.

3. Fascist Surveillance

A Corporate private sector that executes the role and functions meant for the Government in Security and Surveillance. Safaricom camera project. Coupled with deepening voice and data signal transmission surveillance.

4. Angular Perspective

The combination above has no counter beyond mass informed intransigence, as it is State. But it does raise critical questions.

The legislative pillars create a legal cover and political context for the Police State. The technological tools will amplify and compound its ability, biopower and reach exponentially. This assembly of tools turns the territory into an open prison-complex. It grants a very small group the ability to see and control movement of large populations at a macro level and individuals at the micro level with pinpoint precision.

There are vital questions these developments raise. These are vital issues that all strata of society need to be attuned to and to engage, because as we will reveal in our next issues that we neither own nor control a single aspect of this powerful system of control.

The history indicates none of these are native initiatives. Ms. Gatabaki and Ole Lenku revealed the entire Digital Identity initiative is foreign funded, owned and executed but did not specify who owns the identity management system nor why and how the Government of Kenya handed the chain to the yokes on the population’s necks.

The representatives in the Parliament lack both the ideological depth and drive to propose or drive such complex and malevolent legislations.

Counterterror bills were passed in over 100 countries in a span of less than 15 years.

It is public knowledge local legislators can only unanimously pass their perks. No one would seriously tolerate contemplation of the idea that Aden Duale Leader of House Majority ideated the concept of declaring Nairobi Metropolitan Command. Neither could any stretch of the imagination legitimately propose the native military generals as the protagonists of such an initiative, and we do recognize their industry in what is locally termed “tender-preneurship”.

At least, the synchrony of timeline of Theresa May’s proposals for the Snooper’s charter and Kenya’s Attorney General revealed his ventriloquist.

Who guaranteed the Safaricom GoK Surveillance Project at a time when the country’s S&P credit rating was “Non-Investment grade speculative - Negative”? The GoK’s credit rating did not qualify it for direct private sector financing. And to believe Bob Collymore’s submission that Safaricom trusted the GoK with 14 Billion of its shareholder’s money (of which the GoK is already paying harsh interest rate penalties for delayed instalment repayments, literally proving the point it is a less than attractive debtor) in his words “as stakeholders we have to be partners in the war on terror” in other words out of the goodness of his heart would qualify one as naive.

These are the important questions. Questions we will endeavour to look deeply into, in the coming issues.

Arkanuddin Yassin
Chairman of the Central Contact
Committee of Hizb ut-Tahrir in
Kenya

Muslim Youth between Gang Culture and Islam



“You are the best of the nation raised up for mankind because you enjoin what is right and forbid the wrong.” [TMQ Ale-Imran: 110]

Allah informs us in this verse of the Holy Qur’an that we are the best nation raised up for mankind. However, when people look at the reality of the Muslims today and in particular the reality of the Muslim youth in our society, they ask themselves, ‘how can these people be the best people raised for mankind?’ When they see the Muslim youth involved in a culture of gangs and drugs, they can only see a contradiction between how the divine text describes them and how palpably they are.

The reality of the problem does not lie with Islam rather the dilemma is due to some of the Muslim youth in present day having lost touch with their roots. If we need to take a look back into our history, we would quite easily see that the Islamic civilization was one of the greatest, most prosperous and successful civilization of all times. It was a civilization that excelled in all folks of life; be it political, economic, social or spiritual.

The Islamic civilization was at the forefront of the world for fourteen hundred years and the hallmark on this great Ummah has been its youth. The youth were vital in raising this deen and in making the word of Allah the highest. Unfortunately, some of

the Muslim youth today have lost touch with Islam and the Islamic history. They know more about Western personalities, and take them as role models, than they know about the greatest people in history, the Sahabah of the Messenger of Allah (saw) and our other great predecessors.

Various groupings or ‘vikundi’ exist amongst the youth today. There are those who emulate hip-hop stars and are ‘wanna be gangsters’, walking around with pride, exchanging foul language, thinking it’s cool to take drugs and be involved in crime. Others are into the clubbing scene and indecency acts as if they are not going to be accounted for what they do. Boyfriend-girlfriend relationships have become the norm where it is seen as odd if one is not ‘going out’ with the opposite sex or at least attempting to. Time wasting has become the favorite pursuit where music, computer games, movies and ‘chilling’ have become the normal pastimes. Rebelliousness to parents has reached new levels, where children are almost strangers to their own parents and feel more comfortable with their friends than with their own families. They learn how to think and act in a way alien to Islam as they are continuously bombarded with Western culture via the television, school and society at large.

There are many examples from the Sahabah of youth, men and women,

who were leaders for Islam. Mus’ab ibn ‘Umayr (ra) was only 24 years old and was sent by the Messenger of Allah (saw) to Madinah to spread Islam, ‘A’isha (ra) the wife of the Messenger of Allah (saw) had a huge influence on the development and expression of Islam despite her tender age, ‘Usamah ibn Zaid who was only 17 when he led the senior Sahabah of the likes of Abu Bakr (ra) and ‘Umar (ra) as the Amir of an army of Jihad, Ja’far ibn Abi Talib who at the age of 20 was able to stand in the court of king Negus of Abyssinia and eloquently represent and defend the Muslims.

However, we should realise that the great personalities from amongst the youth continued even after the time of the Sahabah. Imam Shafi, one of the greatest scholars of this Ummah, memorised the Qur’an when he was 7, and was a mujtahid, a scholar, with the ability to derive solutions from the Qur’an and the Sunnah at the age of 14. Tariq ibn Ziyad conqueror of Spain and Muhammad al-Fateh, the conqueror of Constantinople (modern day Istanbul) were young men.

There are many other examples of Muslim youth who stood up for Islam and achieved great things for the sake of Allah (sw). The important thing to bear in mind is that in the past under the rule of Islam this was the norm for the youth. The atmosphere was dominated by Islam, the major events of the society were not who is playing who in the next

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match, rather it was how we can spread the word of Allah (sw).

The following practical steps are an advice for the Muslim youth and those responsible for their upbringing. For those who do not practice Islam, insha'Allah it will help them to begin and those who are already practicing, insha'Allah it will aid them to enhance our worship of Allah (sw).

1) Educating Yourself about Islam

The Messenger of Allah (saw) said, **"Seeking knowledge is an obligation upon every Muslim."** [Ibn Majah]

All of us have to be continuously gaining knowledge about Islam, as it is the most important thing in life. So we have to know about the Islamic Belief and Sharia.

2) Linking our Actions to the Consequences in the Akhirah (Hereafter)

A Muslim must link his actions directly to the consequences, the rewards and punishments in the hereafter. He should visualise these when even thinking about performing any prohibited action; this consciousness of Allah (sw) and the afterlife should be a shield to protect us from sin and should encourage us to earn reward. If we are about to act rebelliously to our parents in a haram way, we should know what the Messenger of Allah (saw) mentioned about this. It was narrated by Anas (ra) that Messenger of Allah (saw) was asked about the most serious and detestable sins. He (saw) replied, **"To associate anyone with Allah, to disobey the parents and cause them pain or injury; to kill unlawfully and to give false evidence."** [Bukhari].

If we are about to miss the obligatory salah (prayers), we should remember that the Messenger of Allah (saw) equated missing salah to disbelief. The Messenger of Allah (saw) said, **"The covenant between myself and yourself is the salah, whoever abandons the prayer commits**

an action of disbelief." [Musnad Ahmad].

If we are tempted by intoxicants such as alcohol or drugs whether in large or small quantities, we should be warned by the words of the Messenger of Allah (saw). The Messenger of Allah (saw) also said, **"An intoxicant is the mother of all vices. Whosoever drinks it; his prayers will not be accepted (by Allah) for forty days. If he died and there is wine in his stomach, he has died the death of Jahilliyah (ignorance)."**

3) Being in a Good Environment

Remaining in a correct atmosphere is vital for a Muslim to be able to avoid the temptations that the Shaytan puts forward. The type of atmosphere that exists amongst some of the youth today is very corrupt and is dominated by drugs, alcohol, lewd music and free mixing with the opposite sex. Often what is discussed is related to the opposite sex, music, television, movies, computer games and the like. It is very rare that serious discussions about life take place.

Abu Musa narrated that the Messenger of Allah (saw) said, **"The example of a good companion in comparison with a bad one is I like that of the musk seller and the blacksmith's bellows (or furnace); from the first you would either buy musk or enjoy its good smell while the bellows would either burn your clothes or your house, or you get a bad nasty smell thereof."** [Bukhari Volume 3, No 314].

We must realise that our friends in the dunya will be our friends in the Akhirah (hereafter). The true meaning of friendship is not to allow each other to get closer towards hellfire but to help each other in getting closer to Jannah. Sometimes what people perceive to be as their closest friends can be their worst enemies if they are making them earn the displeasure of Allah (sw).

4) Carrying Da'wah to Others

When studying Islam, we also need

to carry it to others. The Messenger of Allah (saw) said, **"Even if you know one verse propagate it."** Many of the Sahabah began calling to Islam as soon as they embraced Islam even though they had very little knowledge of it. Carrying Islam to others, enjoining the good and forbidding the evil is an obligation and in reality makes us more conscious of our own actions. We should know that we can never be perfect - we will make mistakes. Islam wasn't revealed for angels, it was revealed for human beings.

5) Following Islam Doesn't Mean Becoming Robots

Some people have the misconception that following Islam means that you have to turn into robots or monks and are not allowed any relaxation. Islam allows relaxation and leisure but as long as it is according to the Shari'ah and does not distract us from obeying Allah (sw).

'A'isha (ra), the mother of the believers, narrated, **"Three worldly things used to give pleasure to Messenger of Allah (sw): food, women and perfume. He acquired two, but one he did not acquire. He acquired women and perfume, but not food."** [Musnad Ahmad] The Messenger of Allah (saw) would relax with his companions and his wives. The Messenger of Allah (saw) even allowed various types of sports like target shooting. He (saw) said, **"You should practice target shooting for it is the best of your entertainment"**.

However we should be careful not to become obsessed with entertainment and relaxation as this might harden our hearts.

Ibn 'Abbas narrated that the Messenger of Allah (saw) said, **"There are two blessings which many people lose; (they are) health and free time for doing good."** [Bukhari]

6) Valuing Your Youth

Whilst we are young we have the potential to follow Islam by advancing

our understanding and carrying Islam to others. Youth doesn't last forever so we must make good use of it before it is gone. We have to ensure that we follow the footsteps of the great Muslim youth of the past who used to be leaders of humanity. Remember the words of the Messenger of Allah (sw) who said, **"Value five things before five other things: Youth before old age; health before sickness; affluence before poverty; leisure before becoming too busy; and life before death."** [Tirmidhi]

7) Parental Responsibility

Parents' responsibilities for the care and upbringing of their children are mentioned in several verses of the Quran, as well as in the Hadeeth. Allah Almighty Says (what means): **"O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones..."** [Quran 66:6]

How do we ward off that fire from our families? We need to show to them the right way and to teach them the difference between right and wrong. An excellent example of this is found in the words of Luqmaan to his son, related in the Quran, where he admonishes him:

- a. Not to ascribe divine powers to anything other than Allah.
- b. To be good and kind to parents.
- c. To obey parents unless they command what is wrong.
- d. To understand that all our deeds, however minor, are recorded and will be brought to light.
- e. To be constant in prayer.
- f. To enjoin what is right and forbid what is wrong.
- g. To bear what befalls him with patience.
- h. To avoid pride, arrogance and boastfulness.
- i. To be modest in manner and speech.

This is a model example of parental responsibility and advice. Luqmaan guides his own son on the path to paradise with simple but memorable words.

Children are a trust given to the parents. Parents will be held accountable for this trust on the Day of Judgment. Parents are essentially responsible for the moral, ethical and the basic and essential religious teachings of their children.

If parents fulfill this responsibility, they will be free of the consequences on the Day of Judgment. The children will become better citizens and a pleasure to the eyes of their parents, first in this life, and in the Hereafter.

Allah, Almighty Says (what means): **"And those who believed and whose descendants followed them in faith – We will join with them their descendants, and We will not deprive them of anything of their deeds. Every person, for what he earned, is retained..."** [Quran 52:21]

8) 'Vikoto' at the Madrasa

Common reality that many face whilst growing up is going to the Madrasa routinely every day for two hours in the evening. Often instead of being a productive two hours where minds are filled with clear understanding and the powerful culture of Islam, for many it is something that they dread – two hours of memorization and being beaten for a variety of reasons, ranging from making a mistake to talking to friends. In later years friends often laugh about their painful days at the Madrasa and compare the various methods of punishment the 'Ustadh' would inflict, the most famous being the 'Kikoto'

This reality completely contradicts Islam and originates from backward traditions and ignorance. Islam does not allow the beating of children like some receive in the mosques and madrasas today. The Messenger of Allah (sw) never beat his children or his grandchildren. He was known to be the one who would love his children and grandchildren, in fact he was so soft to his two grandchildren Hasan and Hussain that they would play on his back whilst he was doing

sajda (prostration) for salah (prayer) and he would not tell them off. The Messenger of Allah (sw) said, **"Honor your children and bring them up well. Verily, your children are a gift for you."** [Ibn Majah] Islam recognises the importance of education of children. Ibn Majah narrated that the Messenger of Allah (saw) said, **"Teach your children and teach them properly."**

The purpose of education is to form the Islamic personality in thought and behavior. This cannot be achieved by merely forcing people to memorize. Rather it requires building an understanding of the basics of Islam and how to live life according to it. People cannot be changed by the stick but only by truly being convinced of the Islamic concepts. The Messenger of Allah (sw) did not make the mosques a place where you did not want to go. In his time the mosques were the center of learning, not beating. The doors of the mosque were open to youth to sit and discuss rather than being closed properties controlled by committee's as we find today.

May Allah guide us all to the right path that will lead us to success in this world and hereafter.

Fathi Ali Mohammed

Drawing Lessons from the Distinction of the Personalities of the Two Slaves: Bilal (ra) and Wahshi (ra)

Regardless of how much time has passed, some feelings and destinies resemble each other, for example, the destiny and feelings of the slaves from the time of the Prophet Muhammad (saw) and the destiny of some people whose behavior resembles that of slavery in today's reality. Slaves from the past were captured by the influential rulers of the Quraish and the slaves of today are captured by their own wishes, desires, weakness etc. The distinction in the personalities of the two slaves at the time of the Prophet (saw): Bilal ibn Rabah (ra) and Wahshi ibn Harb (ra) is one which we can also find in the personalities of different Muslims today.

Both slaves had the same reality in life. Both of them were captured and they were servants, but Bilal (ra) had a completely different view of life. His goal was always directed at only satisfying Allah (swt), no matter in which difficult situation he was in. He endured so much torture for Allah (swt) and sacrificed so much for His Deen. But Wahshi was never happy with his situation and he wanted to do everything to be freed like the others. Nowadays, many people are more like Wahshi. They are dissatisfied with their life and are willing to do everything for a change without thinking about the satisfaction of Allah (swt).

Bilal (ra) had no special skills except that he was able to recite a beautiful Iqama, but every Muslim knows him today for his self-sacrifice. This fact that Bilal (ra) did not give up his Islamic beliefs and suffered so much torture had a great influence on the people of Quraish at that time. This behaviour was a great win for Islam. Nowadays, the enemies of Islam use secret and insidious torture methods and even if the Ummah

see thousands of Muslims dying, this does not often have the same influence on them like the words "Ahadun Ahad" by Bilal (ra) had in Makah.

The reason for this is that most of the people of today failed to truly see this world just as a temporary stay where they have a battle with Shaytan. If we want to be like Bilal (ra) we must learn to do everything in our life just for the satisfaction of Allah (swt). This is a view of life which is full of Ikhlas (sincerity) and without Riyah (pride). The life of the people who focus only on Allah (swt)'s satisfaction is without resentment, envy, arrogance and unhappiness. However, the bad characteristics remove people from the real meaning of life and pave the way to the hell-fire. If a person is working for the re-establishment of the Caliphate, "Ummul Furaid", it is nevertheless important that this person always considers the Satisfaction of Allah (swt) and has Ikhlas in all the affairs of his life. This is the big difference between the two slaves. And Muslims today must choose which of these slaves they wish to emulate. The time has changed but the message is the same.

وَاللَّيْلِ إِذَا يَغْشَى * وَالنَّهَارِ إِذَا تَجَلَّى * وَمَا خَلَقَ
الدَّكَرَ وَالْأُنثَى * إِنَّ سَعْيَكُمْ لَشَتَّى * فَأَمَّا مَنْ أُعْطِيَ
وَاتَّقَى * وَصَدَّقَ بِالْحُسْنَى * فَسَنُيَسِّرُهُ لِلْيُسْرَى *
وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى * وَكَذَّبَ بِالْحُسْنَى * فَسَنُيَسِّرُهُ
لِلْعُسْرَى * وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى * إِنَّ عَلَيْنَا
لَلْهُدَى * وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَى * فَأَنْذَرْنَكُمْ نَارًا
تَلْظَى * لَا يَصْلَاهَا إِلَّا الْأَشْقَى * الَّذِي كَذَّبَ وَتَوَلَّى *
وَسَيَجْزِيهَا الْآتِقَى * الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى * وَمَا
لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى * إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ
الْأَعْلَى * وَلَسَوْفَ يَرْضَى

"By the night when it covers. And [by] the day when it appears. And [by] He who created the male and female, Indeed, your efforts are diverse. As for he who gives and

fears Allah. And believes in the best [reward], We will ease him toward ease. But as for he who withholds and considers himself free of need. And denies the best [reward], We will ease him toward difficulty. And what will his wealth avail him when he falls? Indeed, [incumbent] upon Us is guidance. And indeed, to Us belongs the Hereafter and the first [life]. So I have warned you of a Fire which is blazing. None will [enter to] burn therein except the most wretched one. Who had denied and turned away. But the righteous one will avoid it - [He] who gives [from] his wealth to purify himself. And not [giving] for anyone who has [done him] a favor to be rewarded. But only seeking the countenance of his Lord, Most High. And he is going to be satisfied." (Surah Al-Layl)

Allah (swt) expects from the Muslims certain characteristics; one who helps others, one who has Taqwa (obedience to Allah) and one who believes in the later reward from Allah (swt) and does not prefer what is in this Dunya. Allah (swt) will make the way to Paradise easy for such a personality that is focused on the satisfaction of Allah (swt). To be like Bilal (ra) means to make this characteristic as a habit. Habits are necessary and good, but a Muslim should concentrate on having good habits which bring him near to Allah (swt). So, it is better for a Mu'min to be a slave of Allah (swt) and to attain the eternal liberation in Paradise, rather than being a slave of this deceptive Dunya and his own desires and attain eternal captivity in the Fire.

Amanah Abed
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Love and Hate for Allah's Sake



The Messenger of Allaah (may Allaah raise his rank and grant him peace) guided us to this balance and moderation in our emotions when he said:

إِنَّ أَوْثَقَ عُرَى الْإِيمَانِ أَنْ تُحِبَّ فِي اللَّهِ وَتُبْغِضَ فِي اللَّهِ

“Verily the strongest handhold of faith is that you love for the sake of Allah and that you hate for the sake of Allah.”

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ - 5:54

O you who have believed, whoever of you should revert from his religion - Allah will bring forth [in place of them] a people He will love and who will love Him [who are] humble toward the believers, powerful against the disbelievers; they strive in the cause of Allah and do not fear the blame of a critic. That is the favor of Allah ; He bestows it upon whom He wills. And Allah is all-Encompassing and Knowing.

(وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ)

(While the people of eemaan are stronger in their love for Allaah [than anyone else]) [Soorah al-Baqarah: 165]

The hadith of Abu Hurayrah which states that the Prophet (saw) said: “Seven types of people Allah will shade them by His Shade on the Day of Resurrection when there will be no shade except His Shade. They will be, a just ruler, a young man who has been brought up in the worship of Allah, a man whose heart is attached to mosques, two people who love each other for only Allah’s Sake, where they associated together because of Him and dissociated from each other because of Him, a man who is called by a charming lady of noble birth to commit illegal sexual intercourse with her, and he said, ‘I am afraid of Allah, a man who gives

in charity secretly such that his left hand does not know what his right hand has given and a man who remembers Allah in seclusion and his eyes are then flooded with tears.”

“The declaration of faith, there is no god but Allah, requires you to love only for the sake of Allah, to hate only for the sake of Allah, to ally yourself only for the sake of Allah, to declare enmity only for the sake of Allah; it requires you to love what Allah loves and to hate what Allah hates[1] Ibn Taimiya, al-Ihtijaj bil-Qadar, p.62

Ibn Abbas

“Whoever loves for the sake of Allah, and hates for the sake of Allah, and whoever seals a friendship for His sake, or declares an enmity for His sake, will receive, because of this, the protection of Allah. No one may taste true faith except by this, even if his prayers and fasts are many. People have come to build their relationships around the concerns of the world, but it will not benefit them in any way.[1]

Ibn Rajab al-Hanbali, Jami’ al-Ulum wal Hikam, p.30

One of the practices that seems to be missing in our community is “loving each other for the sake of Allah” which means loving Allah’s servant for his faith and obedience. Even though it is an important matter which should belong to the muslim “nafsiyah”, today, many of us don’t show this behaviour towards our sisters and brothers. If we take a look at our oummah, we will see that this love is absent between us. First, between people inside the same family, then, between neighbour’s, friends and Muslim’s in the world. The human is a social creature who has many relationships with other people. However, these relationships are often based on profit instead of Allah’s satisfaction. We should not forget that “the love for Allah” is a recommendation of Allah (swt) as the

other orders.

Why is this behaviour so important? There are many reasons and I will quote only some of them. First, the people who love each other for Allah (swt) will belong to the seven categories of people who will be protected by Allah’s shadow on the Judgment Day. Then, in a hadith of Rasul (sws), it is mentioned that if we don’t love each other for God, we have not believed in Allah. Third, we should think about the reward that Allah will offer to us in paradise. Allah (swt) promise for these people minberes of light envied by prophets and martyrs. Then, if we love each other for Allah, Allah will love us.

After understanding the importance of this love, we should think about how we can implement this command so it changes our behaviour.

First, by helping our sister/brother when she/he is in need. In this way, The Merciful will take off one of our difficulties. Secondly, by coming to others with a smiling face. Allah consider it like a “sadaqa” (charity) and will reward us. Then, by giving gifts, this will increase the love that we have for each other. Then, by thanking people. The person who make the act will be happy for it and by the way, we also thank The Generous, Ar Rahman. Next, by accepting people’s forgiveness, by hiding others’ secrets, by giving advices and so on.

I would conclude with the following Muttafaqun Alayhi hadith. An-Nu’man ibn Basheer reported: The Messenger of Allah, peace and blessings be upon him, said, “The parable of the believers in their affection, mercy, and compassion for each other is that of a body. When any limb aches, the whole body reacts with sleeplessness and fever.”

The Prophet's (saw) Methodology for Revival

3rd Halaqa: The Structure of the Companions (ra)

The Prophet (saw) started the da'wah by first conveying to those whom their acceptance of the da'wah was obvious to him regardless of their age, status, gender or race.

Rasulullah (saw) used to culture all those who accepted Islam with shari'ah rules and made them memorize the Qur'an, to the extent that the number of the companions (ra) from the time he was ordained Prophethood to when Allah(swt) ordered him to openly proclaim the da'wah had reached approximately forty individuals majority of them being youths:

1. Ally Ibn Abiy Twalib - 8 years
2. Zubeyr Ibn Awwam - 8 years
3. Twalha Ibn Ubaydillah - 11 years
4. Arqam Ibn Abiy Al-arqam - 12 years
5. Abdullah Ibn Mas'ud - 14 years
6. Saeed Ibn Zubyar – under 20 years
7. Saa'd Ibn Abiy Waqqas - 17 years
8. Suu'd Ibn Rabia'h - 17 years
9. Jaa'far Ibn Abiy Twalib - 18 years
10. Suhayb Ruumiy - under 20 years
11. Zaydu Ibn Harithah - about 20 years
12. Uthman Ibn Affan – about 20 years
13. Tulayb Ibn Umayr - about 20 years
14. Khabab Ibn Aratti - about 20 years
15. Aamir Ibn Fuhayra - 23 years
16. Mus'ab Ibn Umayr - 24 years
17. Miqdad Ibn Aswad - 24 years
18. Abdullah Ibn Jahsh - 25 years
19. Umar Ibn Khatwab - 26 years
20. Abu Ubaydata Ibn Jaraah - 27 years

21. Utbata Ibn Ghazawan - 27 years
22. Abu Hudhayfata Ibn Utbah - about 30 years
23. Bilal Ibn Rabaah - about 30 years
24. Ayyash Ibn Rabia'h - about 30 years
25. Aamir Ibn Rabia'h - about 30 years
26. Nua'ym Ibn Abdillah - about 30 years
27. Uthman Ibn Madhu'n - 30 years
28. Abdullah Ibn Madh'un - 17 years
29. Qudaamah Ibn Madh'un - 19 years
30. Assaaibu Ibn Madh'un - 30 years
31. Abu Salamata Al-makhzumiy - 30 years
32. Abdul rahman Ibnu Awf - about 30 years
33. Ammar Ibn Yassir - between 30 and 40 years
34. Abu Bakar Swidiq - 37 years
35. Hamza Ibnu Abdul Mutwalib - 42 years
36. Ubaydah Ibn Harith - 50 years

It will continue in UQAB Issue 8... In Shaa Allah.



Q&A: Disposal of Haram Funds & Deceit in Trade

Questions:

Assalamu Alaikum Wa Rahmatullah Wa Barakatuhu our Ameer, may Allah elevate you and bring victory to this Ummah by your hands.

If I may, I have two questions:

The first: In your Answer to the Question to a brother regarding stocks, you said in the Answer: If you give authority to your mother who is kaffir to sell the shares after you learned that they (stocks) are forbidden, in a certain period, then you must dispose of the profits of your shares in this specific period by spending them in the interest of the Muslims. What is the evidence that he should put it in the interest of the Muslims as long as he is not the owner of this money in the Shariah, how is it allowed for him to dispose of it?

The second question: I work in the field of selling vegetables as a peddler. I buy from the market that is about forty kilometers away from me. Sometimes I find a blemish in the commodity ... It is customary that if the owner of the discount shop or the so-called "retailer" is asked to return an item because of the blemish, he will reduce the price of that commodity. If I returned the item on the same day, the transport costs would probably cost me more than the price. Is this indemnity i.e. the difference in the prices of the not defected and defected commodities, discount that we are asking forbidden to take?

Answer:

Wa Alaikum Assalam Wa Rahmatullah Wa Barakatuhu

First: The answer to the first question on the disposal of Haram funds:

1- It seems that you were confused and assumed that our statement: "you must dispose of the profits of shares during these five months and use it for the benefit of Islam and Muslims." meant charity, that is, that the man will get a reward in placing it in the interests of Muslims, but the issue is not so, we said "dispose of it", that is, as if you have unwanted things in your home and you want to get rid of them, you undoubtedly take them and put them in the right place, that is, you do not take these items and throw them in the streets and say that you got rid of them, instead you will take them and dispose of them where it is suitable for them, and this means you will choose a place for these unwanted items without harming anyone and will choose the most appropriate place, isn't that so. It is not reasonable to take these excesses and throw them in the way of people and cause them harm.

That is why we said that he should disposed of it and place in the interests of Muslims, and he must not take this money for example and throw it to the ground, or put it in the garbage container! My brother Yusuf, he must dispose of it in the most suitable place. But it is

not charity that he is rewarded for. Ahmad extracted in his Musnad from Abdullah Ibn Mas'ood that he said, the Messenger of Allah (saw) said:

«وَالَّذِي نَفْسِي بِيَدِهِ... لَا يَكْسِبُ عَبْدٌ مَالًا مِنْ... حَرَامٍ، فَيَنْفِقَ مِنْهُ فَيُبَارِكَ لَهُ فِيهِ، وَلَا يَتَصَدَّقُ بِهِ فَيَقْبَلَ مِنْهُ، وَلَا يَتْرُكُ خَلْفَ ظَهْرِهِ إِلَّا كَانَ زَادَهُ إِلَى النَّارِ، إِنَّ اللَّهَ عَزَّ وَجَلَّ لَا يَمْحُو السَّيِّئَ بِالسَّيِّئِ، وَلَكِنْ يَمْحُو السَّيِّئَ بِالْحَسَنِ، إِنَّ الْخَبِيثَ لَا يَمْحُو الْخَبِيثَ»

"... He who my soul is in his hand ... a slave who earns money that is Haram, and spends from it will not get the blessing on it, and he will not be rewarded for giving from it in charity, and he what he leaves behind will be his provision for Hellfire. Allah does not erase the bad with the bad, but He erases the bad with the good. Evil does not remove evil."

2- For further information, it was clearly narrated by some of the fuqaha that a person should spend Haram wealth according to the Shariah. They quoted as evidence what was narrated from Asim Ibn Kulaib from his father about a man from the Ansar. He said: "We went out with the Messenger of Allah in a funeral, I saw the Messenger (saw) on the grave advising the undertaker: widen before his legs, widen before his head, when he came back, he was received by a woman's servant, and brought food, and he placed his hand on the food and the people followed, they ate, our fathers looked at the Messenger of Allah (saw) while he was chewing a bite, he (saw) said:

«إني أجد لحم شاة أخذت بغير إذن أهلها»

Cont... page13

“This is a sheep’s meat taken without the permission of its people”, so the woman said: O Messenger of Allah, I sent to the Baqi to buy me a sheep, but he did not find one, so I sent to my neighbour -who bought a sheep - to send it to me for its price, but it did not happen, I sent to his wife, and she sent it to me, he (saw) said:

«أطعميه الأسارى»

“Give it to the captives (feed them).”

In other narration, the word used was more comprehensive than the word of the interests of the Muslims; they spoke regarding the areas of charity spending generally, such as: Giving it to the poor or building mosques because these things are areas of charity spending. This is the opinion of Hanafis: It was narrated in Hashiyat Ibn ‘Abidin (3/223), and Al-Maliki’s in Al Jami’ Li Ahkam Al Qur’an by Qurtubi (3/366).

Some scholars said to “spend it in the way of Allah” i.e. “Jihad”. It is one of the views of Shaikh Al-Islam Ibn Taymiyah, where he said in the “Majmoo’ Al-Fatawi”(28/401), (even if the man had obtained Haram money by his hand and could not return it to its owner for not knowing him, and so on... then he should spend it in the way of Allah, this is where it should be spent. The one with many sins the greatest remedy is Jihad; and the one who wants to get rid of Haram and seek repentance but cannot give back the money to its owners, then let him spend it in the way of Allah on behalf of its owners, because this is the way to good deeds that will be his salvation due to the reward of Jihad...). And there are many other narrations.

Secondly, the answer to the second question about your work in selling vegetables, and this is the text of your question:

I work in the field of selling vegetables as a peddler. I buy from the market that is about forty kilometers away from me. Sometimes I find a blemish in the commodity ... It is a custom that if the owner of the discount shop

or the so-called “retailer” is asked to return an item because of the blemish, he will reduce the price of that commodity. If I returned the item on the same day, the transport costs would probably cost me more than the price. Is this indemnity i.e. the difference in the prices of the not defected and defected commodities, or discount that we are asking forbidden to take?) End of quote.

The answer is that this is explained in “The Economic System in Islam” in the chapter of “Deceit in Trade” (English version, page 210/ Arabic version p. 193), it states:

(...A Muslim is not allowed to deceive in the commodity or the currency.

Rather he has to show the defect in the commodity, and explain the forgery in the currency. He is not allowed to deceive in the commodity so as to circulate it or to sell it with a higher price. Nor is he allowed to deceive in the currency so that it would be accepted as a price of a commodity. This is because the prohibition of the Prophet (SAW) regarding that was decisive. Ibn Majah narrated from `Uqbah ibn `Amir from the Prophet (SAW) that he said: «المسلم أخو المسلم، ولا يحل لمسلم أن يبيع أخيه ببعاً فيه عيب إلا بيته له»

“The Muslim is the brother of the Muslim, and it is not allowed for a Muslim to buy a faulty thing from his brother without him being shown that fault.” Bukhari narrated also from Hakeem ibn Hizam from the Prophet (SAW) that he (SAW) said: «البيعان بالخيار ما لم يتفرقا، فإن صدقا وبينا بورك لهما في بيعهما، وإن كتما وكذبا محقت بركة بيعهما» “The two traders (the seller and the purchaser) have the choice (to conclude or cancel the deal) before they departed (from each other). If they were honest and explained (the commodity and the currency) their sale will be blessed. But if they hid (the defect) and lied (to each other) the blessing of their sale will be eradicated.” The Prophet (SAW) also said: «ليس منا من غش» “No one of us is allowed to deceive”, as narrated by Ibn Majah and Abu Dawud from Abu Hurairah. And whoever earned something through deceit and

cheating would not (legally) possess it, because deceit is not one of the means of ownership, rather it is of the prohibited means, and thus it (the thing obtained by deception) is a prohibited and illegal (Suht) property. The Prophet (SAW) said: «لا يدخل الجنة إلا بدماء» “Any (human) flesh that grows from illegal (suht) property will not enter paradise, then the Hellfire deserves it more”, narrated by Ahmad from Jabir ibn Abdullah. If fraud occurred, whether in the commodity or the currency, then the cheated person has the choice either to dissolve the contract or to carry it out, without more options. So if the purchaser wished to keep the defective commodity and take the indemnity i.e. the difference in the prices of the not defected and defected commodities, he has no right to do so, because the Prophet (SAW) did not allow the taking of the indemnity; rather he gave the choice between two matters: «إن شاء أمسك، وإن شاء ردها» “If he wished he could keep (the commodity) or return it back”, as narrated by Bukhari from Abu Hurairah.

Therefore, if you find a defect in the commodity after purchasing it, then you have the option either to return it to its owner and take what you have paid for it, or to accept it ... but you can not accept it and take the indemnity i.e. the difference in the prices of the not defected and defected commodities. As for the long distance between you and the market that you bought the items from, it does not affect the ruling. As in the Hadeeth, you have only one of two things: «إن شاء أمسك، وإن شاء ردها» “If he wished he could keep (the commodity) or return it back”, (as narrated by Bukhari from Abu Hurairah).

Your brother,

Ata Bin Khalil Abu Al-Rashtah
15 Shawwal 1438 AH
9/7/2017 CE