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Democracy Attacks Itself in Kenya by Perpetrating Tribal Hatred and Divisions

Press Statement

Kenya has been a focus by the international arena after the National Super Alliance (NASA) leader Raila Odinga took a self-oath as president in a ceremony attended by thousands of his supporters on Tuesday 30 January 2018. This step termed as violation to the current constitution of the country more so after the swearing in of Uhuru Kenyatta November last year as the president after the conclusion of last October elections that were boycotted by Odinga. While the event continues to draw reactions, **The Islamic Party of Hizb ut Tahrir** would like to state the following:

The ceremony gave a picture of how Kenya is suffering from a serious disease of tribal and regional divisions instigated by its politicians. Despite continuous calling of feeble patriotic and nationalistic thoughts, it is obvious that the thoughts are weak and thus can never bring a permanent unity between people. Nevertheless, tribalism, classism and regionalism are among the tactics of democratic politicians who employ them in order to ascend to power or maintaining power. In addition, this fact is not only witnessed here in Kenya but also in big states like the US as witnessed from President Trump's racist utterances. Nevertheless, his administration is full of politicians with racist and hate policies against foreign emigrants especially those with African origin and Muslims.

It is clear that despite the sovereignty in crafting constitution and legislation that the secular society conferred itself to, it is clear that its leaders do not accord respect to the constitution rather they follow and violate them based on their interests and whims. While the government termed Raila's step as against the constitution, on his side, Raila and his supporters maintain that the move was in line with the constitution! The drama continued further; when the government decided to switch off the mainstream media houses threatening journalists that airing the NASA's event amounts to violation of the constitution, while the media insisting that events broadcasting is their constitutional right. This is how fragile manmade legislation is; those who make them and purport to protect them are the same ones who violate and break them.

We caution the Kenyan community in general and the Muslim community in particular not to fall in this trap between NASA and JUBILEE since in origin it is just part of the vast tactics of imperialist politicians in competing for chances to affluence and self-enrichment while the community languish as laggards! The truth of the matter is both camps unite and break ties based on interests. We saw recently how they came together in parliament to grant themselves an opportunity of awarding themselves shillings 2.1 billion to buy posh cars at the expense of the cost of living which keeps on skyrocketing!

We conclude by reiterating that only Islam has the capability of producing sound politics and best politicians who possess policies to political, economic and social prosperity as witnessed in the past thirteen centuries during the Khilafah (Caliphate) rule. And we believe, Allah willing, that Khilafah will return back so soon to once again lead the world with sincere politics which will fill the entire world with truth and justice.

Shabani Mwalimu
Media Representative of Hizb ut Tahrir in Kenya

Taxation



What is 'Taxation'?

Taxation refers to compulsory or coercive money collection by a levying authority, usually a government. The term "taxation" applies to all types of involuntary levies, from income to capital gains to estate taxes. Taxation is differentiated from other forms of payment, such as market exchanges, in that taxation does not require consent and is not directly tied to any services rendered. The government compels taxation through an implicit or explicit threat of force. Taxation is legally different than extortion or a protection racket because the imposing institution is a government, not private actors.

Tax systems have varied considerably across jurisdictions and time. In most modern systems, taxation occurs on both physical assets, such as property, and specific events, such as a sales transaction. The formulation of tax policies is one of the most critical and contentious issues in modern politics.

Purposes and Justifications for Taxation

The most basic function of taxation is to fund government expenditures. Varying justifications and explanations for taxes have been offered throughout history. Early taxes were used to support

ruling classes, raise armies and build defenses. Often, the authority to tax stemmed from divine right. Later justifications have been offered across utilitarian, economic or moral considerations. Taxation is the system States use to raise money to finance government spending. Governments use tax revenues to pay the army and police, to build dams and roads, to operate schools and hospitals, to provide food to the poor and medical care to the elderly, and for hundreds of other purposes. Without taxes to fund its activities, governments could not exist. Proponents of progressive levels of taxation on high income earners argue that taxes encourage a more equitable society. Higher

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taxes on specific products and services, such as tobacco or beer have been justified as a deterrent on consumption.

Throughout history, people have debated the amount and kinds of taxes that a government should impose, as well as how it should distribute the burden of those taxes across society. Unpopular taxes have caused public protests, riots, and even revolutions. The side-effects of taxation and theories about how best to tax are an important subject in microeconomics. Taxation is almost never a simple transfer of wealth. Economic theories of taxation approach the question of how to minimize the loss of economic welfare through taxation and also discuss how a nation can perform redistribution of wealth in the most efficient manner.

Governments impose many types of taxes. In most developed countries, individuals pay income taxes when they earn money, consumption taxes when they spend it, property taxes when they own a home or land, and in some cases estate taxes when they die. Those who pay taxes based on such a framework generally lose 50%-60% of their salary to taxation. In the United States, federal, state, and local governments all collect taxes. Taxes on people's incomes play critical roles in the revenue systems of all developed countries. In the United States, personal income taxation is the single largest source of revenue for the government. In 2010 it accounted for 47% of all federal revenues.

In an article titled Islam and Taxation by Adnan Khan for Khilafah.com and published on 4th July 2009, he said that the level of taxation in any nation will affect people's behaviour, including their choices in working, saving, and investing. Taxation in the West has created a number of problems in wealth distribution where the burden falls heavily upon the poor with the rich utilizing tax loopholes and tax havens. The level of spending in any economy is

affected by the level of taxation. A high tax burden can have a drastic effect on the overall economy especially in the West where spending plays a key role.

Investment decisions by companies are also affected by taxation as they reduce the firm's income and thus the benefit from making the investment. Most economists believe that business taxes decrease the amount of physical investment by businesses. Taxes also influence the types of investments that businesses make. This is because the government taxes returns on some types of investments at higher rates than others. These differences cause businesses to make investment decisions based on tax consequences, rather than whether they are sound from a business point of view. By distorting investment decisions, the tax system leads to an inefficient pattern of investment. Fundamentally, the problem or debate remains should taxation be on income or wealth?

Tax in Kenya – Kenya Revenue Authority (KRA)

The Kenya Revenue Authority was established in 1995 by an Act of Parliament, under CAP 469 of the Laws of Kenya. The Authority has the responsibility of assessing, collecting and accounting for the taxes. It collects revenue and administers the revenue Acts for the purpose of facilitating trade. The Authority collects four main taxes: Customs and Excise, Income Tax, Value Added Tax (VAT) and Motor vehicle and driving licenses. Moreover, under the devolved system of Government, counties may impose certain taxes within their domain.

Income tax is almost as old as the customs duty in Kenya. Both taxes were introduced in the country by the colonial government and have existed ever since. Unlike the VAT and Customs and Excise, income tax is a direct tax on individuals and limited companies. All the other taxes are indirect in the sense that they are

indirectly related to your consumption of taxable goods and services regardless of your size of income.

The collection of the taxes is however not without controversy as to whether they achieve their goals or are effectively collected. The World Bank in its 16th edition of Kenya Economic Update said that Kenya's tax revenue growth was lowest in a decade. The global lender has noted that even though more goods and services have been traded, very little of these economic activities have been taxed. This has seen the Government run huge deficits that have been plugged with more debt. Figures from the National Treasury indicate that in 2016/17, the cumulative revenue collection, including Appropriation-in-Aid (A-I-A), was Kshs. 1.4 trillion. "This revenue was Sh54.8 billion below the revised target of Sh1.45 trillion due to shortfall in ordinary revenue collection following reduced collections from excise duty and corporate income tax, and the shortfall in the collection of cumulative ministerial A-i-A (by Sh49.2 billion)," said Treasury in the 2017 Budget Review and Outlook Paper.

The Cabinet Secretary for National Treasury Henry Rotich was also lurching from one financial challenge to another as the loan that the Government sought two years ago in the most difficult times fell due, but now without enough money to repay it. CS Rotich who recently revealed that the country would be issuing another Eurobond to repay a syndicated loan of \$750 million (Sh77 billion) that was expected to mature in October, was at pains to assure Kenyans that the country did not have liquidity issues. While the repayment period for the syndicated loan fell due, the Kenya Revenue Authority (KRA) was short Sh40 billion on revenue targets due to massive subsidies on sugar, wheat, maize and milk that saw customs revenue plummet. The shortfall between the budget and what is collected by the KRA has been

growing at such huge levels which make it impossible for the State to do without new debt. The taxman will also seek to make better tax valuations and improve shipment inspection while at the same time mine third party data which will be linked to bank accounts, Integrated Financial Management Information System and the Central Bank.

Another dilemma in the taxation policy under Capitalism is government failure to reveal how it spends the revenue collected. In the third Annual Kenya Revenue Authority (KRA) Tax Summit held in December 2017 at the University of Nairobi, Mr. Nikhil Hira, one of the experts and a tax advisor at Deloitte argued that as long as the Government does not account openly for how it spends the revenue collected, people will never feel obligated to pay taxes.

In a Q&A article by Hizb ut-Tahrir titled "The Leaked Panama Papers and the Motives", it was stated that the globalization policy followed by the US during President Clinton's term led many American capital owners to place their wealth outside its borders. The US wants to break down the barriers of the countries and to colonize them economically. It had succeeded in financial control through globalization, but on the other hand, American capitalists also found a way to evade heavy US taxation. In order to complete the system of globalization and to facilitate capital movement, the introduction of a new type of transnationals so-called "offshore" firms emerged where they registered in one country but were active in another country. They deposit their money in a third country but may be run by another company from a fourth country. This was often the "offshore" name their representatives, such as Mossack Fonseca or other people other than the actual owners used.

In order to avoid paying taxes, wealthy Kenyans are learning from their peers around the world

by constantly seeking elaborate schemes to protect their money and keep it away from the tax man at all costs. As stated in the Standard of November 12th 2017, private tax consultants are paid top dollar to devise means of routing investments the world over through layers of ownership structures deliberately designed to fool tax regimes. Many reasons have been advanced for the lengthy and complicated schemes including tax efficiency and secrecy from family or perceived business rivals. But the preference of specific destinations such as Mauritius and Jersey has come into sharp focus, informing the current global discourse on their role in abetting tax avoidance and secrecy. "It is in everybody's interest to pay the lowest possible taxes as long as it is not illegal" says Muema, who has previously been a partner at global consultancy firm KPMG in Kenya.

Are Taxes allowed in Islam?

As contained in the book Amwaal, the Maks is taken despite the fact that there are many Ahadith which censure taxes (The maks) and are harsh against its collector, such as what was narrated by Uqba b. Amir that he heard the Messenger of Allah ﷺ saying: "**The tax-collector will not enter Paradise.**" Such tax is the funds taken from merchants when they cross the State frontiers. It was also narrated by Kareez b. Sulaiman, who said: "Umar b. Abdul Aziz wrote to Abdullah b. Awf al-Qari that he should travel to the house known as the house of tax in Rafah and demolish it, then carry it to the sea and scatter it. He also wrote to Ady b. Arta'a to waive ransom, food and taxes from the people for they are not taxes but reduction (of the people's properties) about which Allah ﷻ said:

وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْنُوا فِي الْأَرْضِ
مُفْسِدِينَ

"Do not withhold from the people the things that are their due nor commit evil in the land" [Hud: 85]

All these Ahadith and reports censure

the Maks, and are severe and harsh against its collector which indicates the illegality of collecting it. However, there are other reports which indicate that 'Umar ibn Al-Khattab and the Khulafa'a after him, Uthman, Ali and 'Umar bin Abdul Aziz, used to take Ushr from merchandise crossing the State frontiers. They used to take quarter-tithe (2.5%) from Muslim merchants, half-tithe (5%) from Zimmis and the tithe (10%) from Harbi merchants. A report from Ziyad bin Hudayr states: "'Umar ibn Al-Khattab appointed me over the tithe and commanded me to take quarter-tithe from Muslim merchants." And in another report he said: "Umar ibn Al-Khattab commanded me to take the tithe from the Christians of Bani Taghlib and half-tithe from the Christians of Ahl ul-Kitab."

The reports are explicit that 'Umar and the Khulafa'a after him, used to take quarter-tithe from the merchandise of Muslim merchants crossing the frontier, half-tithe from Dhimmi merchants and the tithe from Harbi merchants. This was witnessed by the Sahabah with their consent, confirming their Ijma'a on the permissibility of taking it. Also 'Umar bin Abdul Aziz, who commanded Ady bin Arta'a to stop taking taxes from the people and Abdullah bin Awf al-Qari to destroy the house of tax in Rafah, commanded his governor in Egypt, Zareeq bin Hayyan al-Damashqi to take quarter-tithe from Muslims and half-tithe from Dhimmis." These Ahadith and reports appear to contradict the previous Ahadith which censure the Maks with harshness and severity against its collector, and also those which say that 'Umar and Ziyad did not tax Muslims or Zimmis.

Close scrutiny of all these Ahadith and reports on this issue shows that there is no contradiction between them whatsoever. The Maks which is censured with harshness against the collector refer only to money taken without right (i.e. illegitimately) from Muslims such as taking the tithe from them or taking more than a quarter-tithe from their merchants

crossing the frontier. Ushur are not obliged upon the Muslims, nor is anything imposed upon their trading merchandise except Zakat, which is a quarter-tithe (2.5%). This is neither a Maks nor a tithe (Ushr). This clarifies the meaning of the Ahadith of ibn 'Umar and Ziyad bin Hudayr in saying that 'Umar did not take the tithe; instead he took Zakat from them and its amount was quarter-tithe not the tithe (2.5%).

As for Zimmis, the tithe was not taken from them, the amount taken was only half-tithe. The half-tithe taken from them was a condition of the peace agreements (Sulh) contracted with them at the time of 'Umar ibn Al-Khattab when Iraq, Ash-Sham and Egypt were conquered. Thus, the Maks which is prohibited and its collector harshly rebuked is that which is taken illegitimately from Muslims, Zimmis or Harbis, irrespective of whether more than the stipulated amount is taken or is greater than that taken from Muslim merchants when they visit their lands. Similarly Malik bin Anas used to say: "They were covenanted to settle in their lands, so every time they cross it for trade they should be taxed." Thus it becomes clear that there is no contradiction and the tax (Maks) that is censured is the collection of property illegitimately. Taxes taken from Zimmi and Harbi merchants is booty for Muslims. It is to be placed in the department of booty and Kharaj and to be spent like the expenditure of Jizya and Kharaj.

Taxation in Islam

Taxes are the property obliged upon Muslims by Allah ﷻ which is necessary to meet the needs and interests obliged upon them in the situation where there are no funds in the Bait ul-Mal of the Muslims to spend upon these needs and interests. Islam has a completely different perspective on the economy and tax as the Islamic basis is different to that of capitalism. Fundamentally taxation in Islam and under the Khilafah puts the emphasis of taxation on wealth

rather than income. The Islamic taxation system does not tax income, but taxes wealth. This means that the average person will be left with more disposable income and will be liable for tax on whatever wealth is left at the end of the year. This will have a significant effect on the economy.

In origin, the permanent sources of revenue for the Bait ul-Mal which Allah ﷻ ordained as obligatory upon Muslims, from the Fai', Jizya, Kharaj, Ushr and funds from the income of the public properties that have been protected by the State, should be sufficient to ensure the spending upon what the Bait ul-Mal is obliged to spend on. However, Allah ﷻ has made the spending upon these needs and interests which the Bait ul-Mal is obliged to meet whether there are funds in it or not, as a duty upon the Muslims in the case where there are no funds in the Bait ul-Mal to spend on these needs.

The great burden placed upon the Khilafah State today may make the permanent sources of revenue for the Bait ul-Mal insufficient to cover all the expenditure on the needs and interests obliged on it. If these sources of revenue become insufficient, and there are no funds in Bait ul-Mal and Muslims are unable to voluntarily contribute enough of their own accord to cover expenditure on these needs and interests, then the obligation to spend on these needs and interests is transferred from the Bait ul-Mal to the Muslims. This is because Allah ﷻ has obliged them to spend on these needs and interests, and their failure to spend on these needs and areas will lead to harming Muslims, whereas Allah the Glorified obliged the State and the Ummah to remove any harm from Muslims. The Prophet ﷺ said: "**It is not allowed to do harm nor to allow being harmed.**" So Allah has obliged the State to collect money from Muslims to cover expenditure on these needs and interests.

If this situation arises, then the State must impose taxes upon Muslims

such that obligatory expenditure on these needs and interests is met without being exceeded. The State should collect them from what is surplus to the people's basic needs and luxuries according to the normal standards of living. The following are the interests which are funded by the Bait ul-Mal, or by taxing the Muslims where there are no longer any funds in the Bait ul-Mal.

1. The expenditure upon Jihad and what is necessary for it. This includes building a strong army and giving it a high standard of training, preparing it with developed weapons such that their quantity and quality deter, subdue and frighten the enemy, liberate our lands and terminate the influence of Kuffar in the Muslim's lands and enable it also to convey Islam to the world. If there are no funds, then the duty of spending on it, as long as Jihad is obligatory and designated, transfers from the Bait ul-Mal to the Muslims, for Jihad is obligatory upon them by wealth and person. Allah ﷻ said:

انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ (التوبة: 41)

"Go forth light or heavy and fight with your wealth and persons in the way of Allah. That is better for you if you but know!" [At-Tauba: 41]

Anas narrated he said that the Messenger of Allah ﷺ said: "**Fight the polytheists with your wealth, your hands and your tongues.**" In addition, there are tens of Ayat and Ahadith that oblige Jihad by wealth and person upon Muslims. If the contributions of the Muslims are insufficient to spend on the designated Jihad, then the State will impose taxes upon Muslims up to the amount necessary and no more.

2. Spending on the poor, needy and wayfarers. This is an obligation whether there are funds in the Bait ul-Mal or not. This is because spending upon the poor, needy and wayfarers has been obliged by Allah upon Muslims in the form of Zakat and Sadaqah. The Prophet of Allah ﷺ

has narrated from his Lord: **“The one who goes to sleep satisfied while he knows that his neighbour next to him is hungry does not believe in me.”**

3. Expenses such as the salaries of soldiers, civil servants, judges, teachers and the like who provide services for the benefit of the Ummah. They deserve, in return for providing these services, wages from the Bait ul-Mal, and the right to spend upon them is an obligation whether or not there are funds in the Bait ul-Mal. This is because Allah ﷻ has ordained the authority (Sultan) for the Ummah and He ﷻ obliged her to appoint a Khalifah to whom she pledges allegiance (Bay’ah) to hear and obey according to the Book of Allah and the Sunnah of His Messenger ﷺ. The Khalifah undertakes this authority on her behalf and takes care of her affairs in accordance with the Book and Sunnah. Taking care of her affairs can only be accomplished by establishing the institutions of the State, including government institutions such as judges, soldiers, teachers and civil servants. Appointing such people in the State requires the payment of compensation and wages. Since Allah has obliged the Muslims to appoint such people, then He ﷻ has also obliged them to pay their compensation and wages by indispensable indication. The Prophet of Allah ﷺ appointed governors, employees, secretaries and assigned awards (‘Atiyyat) for them. Similarly the Khulafa’a after him appointed governors, officials, judges, secretaries and soldiers, and they assigned awards for them from the Bait ul-Mal. Funding for these people is thus taken either from the Bait ul-Mal or by imposing the required taxes on the Muslims where the Bait ul-Mal has insufficient funds for this purpose.

4. Expenses due in the form of service and caring of the Ummah. These are spent on the utilities whose existence is considered necessary (Dharura) such that

their absence results in harm to the Ummah. These could include public roads, schools, universities, hospitals, mosques, water supplies and similar services.

5. Expenditure upon emergencies like famines, earthquakes, floods and enemy attacks. The right of spending on these matters is not linked to the presence of funds in the Bait ul-Mal. Such spending is obligatory irrespective of whether there are funds in the Bait ul-Mal or not. If harm is feared due to any delay, then the State borrows the amount necessary to spend upon these emergencies and then pay back what it borrowed from what it is collected from Muslims. The evidence for obliging this upon Muslims is the Hadith: **“The covenant of Allah is removed from the people of any locality in which there are people hungry.”**

Taxes are taken from the wealth of Muslims which is in excess of the basic needs and luxuries according to their standards of normal living. Nothing is taken from those who have no surplus wealth. This is due to the saying of the Prophet ﷺ: **“The best Sadaqah is that given out of richness.”** The richness here means that which the person can afford after satisfying his needs. The State is not allowed to impose indirect taxes, nor to do so in the form of court fees, fees on petitions forwarded to the State, sale or registration of land, buildings or measurements or other types of taxes other than those already mentioned. This is because raising taxes is of the prohibited injustices and of the tax about which the Prophet _ said: “The tax-collector will not enter Paradise.”

Summary

It is quite clear that the Taxation policies implemented in the Capitalist system have failed to achieve their objectives as the money collected is never put to good use and the criteria used is not equitable. Furthermore, Government does not account openly for how it spends the revenue

collected. It is only thorough Islam that equity is achieved. In an article written by Jamal Harwood on 7th March 1999, he states that “The main economic policy of the Khilafah state is to provide for the basic necessities of a healthy and expanding society. Islam defines the main economic problem as one of distribution and not production as Capitalism does. This requires a clear distinction between the State, Public and Private owned property. The prime focus of the Khilafah state will be to mobilize its manpower, wealth and resources to launch a “revolution” in heavy industry, manufacturing and distribution”. The current practices of income based tax rather than wealth based, as mandated by Islam is a great dis-incentive to investment and growth. There is a positive incentive for full investment as un-used wealth is taxed through Zakat or could be raised for essential expenditure. Accordingly, the Islamic economy is very dynamic, characterized by full investment and a tremendous circulation of wealth.

Kassim Agessa
Member of Hizb ut Tahrir in Kenya

Political Situation in Kenya: A Crisis of Democracy



The eyes of the world were on Tuesday 30th January 2018 focused on Kenya, East Africa's Powerhouse as the National Super Alliance (NASA) embarked on a journey to show defiance to the Jubilee administration with its leader Raila Odinga taking an "oath" that has left many questioning his next political move. Mr Odinga swore 'himself' as the "People's President". Citing the electoral justice, Odinga boycotted the last years' October election which saw Mr. Uhuru Kenyatta declared as the President of the Republic of Kenya whom according to IEBC's results he won by 98% of votes casted.

To understand this political situation and what it means we need to highlight the following events:

First; After the October Election, Britain became the first government to congratulate President Uhuru Kenyatta after his victory was upheld by the Supreme Court November

last year. United Kingdom Foreign Secretary Boris Johnson sent his country's message in a telephone call to Foreign Affairs Cabinet Secretary Amina Mohammed. The European Union asked politicians to recognize President Kenyatta's re-election and respect the Constitution and the rule of law. The United States called for national dialogue to end the tensions

Second: On Friday 16th January European Union parliament debated a report on Kenya's elections issued by EU observers chief Mariette Schaake in Brussels that the August election was marred with malpractices. This was contrary to its previous report issued on August which commended transparency of the election.

Third: On 26th January the United Nations confirmed sending former Nigerian President Olusegun Obasanjo who is a member of the Secretary-General's High-Level

Mediation Panel to mediate in the political stalemate in Kenya. UN Secretary General Antonio Guterres spokesman Stephane Dujarric, when fielding questions from Inner City Press in Geneva on 19th January 2018, confirmed that indeed they sent Obasanjo to Kenya. "As you know, the political situation in Kenya is one we've been following closely, especially the ongoing preparation by the Opposition, the National Super Alliance, for the swearing-in planned for January. Despite the spokesman's confirmation, Jubilee and NASA denied knowledge that Obasanjo was in the country for mediation. National Assembly Majority Leader Aden Duale denied there was such a meeting while State House Spokesman Manoah Esipisu declined to respond when asked about the meeting

Fourth: NASA principles held a press conference in Nairobi's Intercontinental Hotel and claimed

Raila and his running mate Kalonzo Musyoka garnered 8,041,726 votes against President Kenyatta's 7,755,428 votes. This was three days before the swearing in.

Fifth: The African Union Commission chairperson Moussa Mahamat offered to mediate between President Kenyatta and Mr Odinga to defuse the growing political tension. Mr. Mahamat appealed to the parties to avoid actions that could put Kenya's stability at risk.

Sixth: Government shut down the Media and even threatening some Journalists. Just couple of days after mock swearing in, riots broke out in Nairobi's western suburbs of Kibera and some parts of Nyanza region, where opposition supporters protested against the arrest of a city MP, Timothy Kajwang along with Miguna Miguna, a lawyer who was at Mr. Odinga's side during the ceremony who was then deported to Canada.

Three main issues can be deduced from the above: -

A-Raila Odinga still enjoys support country wide and especially in Nyanza region. His support gives him a political weight in Kenya's Politics. He won the nomination to head the opposition alliance thanks to the American support which is evident from the statements of the former out spoken US Ambassador Michael Rannaberger who called upon the voters to back the "youth", indicating Raila who is many years junior to Kibaki. In 2007 and 2013, America was quite sure for Odinga's win though it did not happen. In 2017, she doubted his winning. Since America gets some economic share in with economic data showing US overtook Britain for the first time as the top source of foreign tourists who visited Kenya in the year to October 2016, cementing its position as a crucial source of dollar inflows in addition to diaspora remittances, it appears not to care much about Odinga. This is why America condemned the

Raila Odinga's swearing-in as the people's president. In a statement on Thursday 1ST February, the US noted: "We reject actions that undermine Kenya's constitution and the rule of law. Uhuru Kenyatta was elected as president of the Republic of Kenya on October 26, 2017 in a poll that was upheld by Kenya's Supreme Court." What Raila is currently doing is just a political bargaining and trying to prolong his political relevance. On the other hand, Jubilee is punishing Railas' brain washed boys. The move to gag the media was meant to conceal the serious divisions Kenya is suffering.

B-British has successfully been able to maintain her grip in Kenya by insuring that his man Uhuru Kenyatta maintains power. . Known with her political savvy it has used International Criminal Court to strengthen Uhuruto which guaranteed their win in 2013 Polls. In the last years' August election UK used to give stern warnings of possible eruption violence in Kenya, this was to push Uhuru Kenyatta to use maximum force to avert chaos also to depict Opposition as responsible for violence as he would dispute elections. British is seen playing tactful since it already has a stake but it pretends that it is pushing for dialogue. While America is also seen pushing for talks it seem that might happen on condition that the lions share remains with British. It is worth mentioning both America and Britain have equals share in the political medium that serve their interests in Kenya.

C-Kenya is deeply polarized country but apparently there is yet a mutual policy between America and Britain to instigate civil strife. The current political turmoil gives a picture of how the country is faced with ethnic and regional divisions instigated by politicians in every circle of election. Despite continuous calling of feeble patriotic and nationalistic thoughts, it is obvious that the thoughts are weak and thus can never bring a permanent unity among Kenyans. Nevertheless, tribalism, classism

and regionalism are political cards to maintain or ascend to power. However, the discovery of Oil in the country may add extra "spice" to the existing tensions with the UK and the US seen highly competing to secure the Kenyan oil for their respective multinational companies.

In conclusion, the tug- of war between NASA and JUBILEE is other than a part of the vast tactics of comprador bourgeois in competing for chances to affluence and self-enrichment while the common-man languishes as laggards! In addition, it shows the failures of Democracy plunging Kenya into current disasters. The political situation is another example of the crisis created by the Anglo America in Africa, a continent blessed with vast minerals but destroyed by the greed of the colonialists via their agents.

Shabani Mwalimu
Media Representative of Hizb ut Tahrir in Kenya

Do not be tempted by the Allures of this Temporary World



Do not be worried about the dunya and what is in it, for no doubt death will overtake it and us. Whoever is mainly concerned with gathering up the world, then he will one day face regret and turn against it. The soul will not be satisfied with gathering the worldly materials, the basic necessities is what will suffice.

Work for the place of eternity, whose gatekeeper is Ridhwan, its neighbor is Ahmad and its builder is the Most Merciful. The ground made of gold, musk its soil and its grass is of saffron. Its rivers of pure milk, honey, and wine, which flows pure in its streams, while the birds fly on the branches, busy glorifying Allah, openly, singing his praise. Who wants to buy a place in the lofty Eden, in the shade of Tubaa (Tree), lofty in its building? Who will buy a place in Firdaus, auctioning it for a Rak'a with the shadow of the night covering him? Or attend to the hunger of a poor person until he is full in a day of starvation and strife?

The soul is satisfied with the world while it knows that security and happiness in it is abandoning what is in it. By Allah! If the soul was content with what it was provided with, that would suffice it. By Allah! By Allah! It is security, I repeat it again thrice after a second time. If there was a dry smooth rock on the shore of the sea, it would wipe its area (with just as much water as it needs). The provisions for the slave, Allah has promised to give, until he receives all of it. Alternatively, if there were above the seventh sky a road, Allah would make a path of ascending (to get the rizq) easy. Until you get what was written in the Lawh (Preserved Tablet), if you did not get it yet, you will get it.

Our money that we hoard will be inherited. And our Land that is bound to ruin we build. There is no place for a person to rest in after death except for the one you were building before. Reap the fruits of tomorrow in a noble place, no shame or annoyance comes near it. In it are

delights, everlasting forever and ever, with no end nor expulsion from it. No ears or eyes have seen or heard, nor has any heart imagined what is in it. So alas! To the honour when one gets it and Alas to the souls whom it contains.

And this place (the world) do not be deceived by its delights for soon what amazes you will vanish. Control yourself do not be fooled by its glamour its materials and beware of its deep traps. Its deception did not last a day on anyone, nor did they stand firm against its night. So look and ponder how many were wrecked of a sudden and how many did the arrow of death strike? Qaroon was proud in his worldly materials from his foolishness and from its intoxication; he called his people to check it out. Spending his nights busy, restless in seeking of wealth and his concern of possessing it. And in the day, certainly it was his calamity causing in his heart concern so he hid it.

So whoever builds it with good (does good with his money) his recompense is sweet, and whoever builds it with evil, ruined is his residence. These homes in the horizon are vacated as become ruined and its buildings taste death. Where are those kings that fortunes made heedless until the cup-bearer gave them the taste of death to drink. Buried were generations and all those with a lifespan shall too. Just like that, death buries everyone in it (the world). So, death stares at the world and its deception while the people remain heedless from staying away from what is in it. Only if exposed its real intentions. No life would accept its days and would reject it. We are busy with our work and pursuit of the world at the expense of death, which we are bound to run into.

Poem Attributed to Ali Ibn Abi Talib (ra)
<http://www.saaid.net/Doat/hamesbadr/48.htm>

Women Have no Dignity under the Mafia Democratic System

News:

Kenyan media have covered reports of rape committed to mothers who have just given birth at Kenyatta National Hospital (KNH) who had sought maternity services at the institution that they are being harassed, raped and other unspeakable acts committed on them by hospital service providers.

Comments:

The invalid capitalist ideology and its secular – liberal creed views a woman as a commercial commodity and tool for sex. Hence, their value and dignity is dependent on their ability to be sexualize. With such an evil viewpoint, the women are anticipated to face life with a lot of challenges. To compound matters further; the mafia capitalists peddled a false narrative of feminism to champion the interests of women. That led to the rise of the so-called feminists who allege to be the voice of the women and call for women's inclusion and recognition in sectors that are either male dominated or just for the purposes of rubbing shoulders with men for the so-called **gender equality**.

The struggle for women recognition has led to serious clashes between the man and woman as the social system itself, which is supposed to regulate the relationship between man and woman, is itself a failure as it emanates from man's limited mind. As such, it has led to liberalization of society and glorified the freedoms as provided for in the Mafia Democratic System especially **personal freedom**. Personal freedom has given leeway to humanity to do whatever they want anywhere anytime based on their whims and desire. The secular governments are striving day in day out to guarantee the freedoms and especially realization of personal freedom, which is the backbone of the secular liberal society.

Chaos and insecurity towards women is ever at all-time high and its increasing as society becomes highly liberalized. This has led us to such grave incidences as witnessed for instances:

1. Health care service providers to commit inhumane acts to their women patients or services seekers including but not limited to rape under their care like what is being reported in the latest scandal at KNH. A renowned government health care institution that is looked upon by the citizens for quality services, but; instead has turned out to be the most insecure site for women to seek services! The latest scandal, which is not the first one to paint the institution as an evil den of sexual predators was also in the public limelight in previous years coupled

with financial embezzlement by its managers!

2. Health care centers and providers forcing women to undergo Caesarian section (CS) for delivery; so that they can pocket millions in return from the National Hospital Insurance Fund (NHIF). This has led to NHIF to raise alarm over a sudden rise in births through Caesarian section (CS) which also translates to the firm making huge financial payments to health facilities beyond the budgetary framework. Women's health implications are not taken into consideration; instead, financial benefit/profit takes priority.

3. Kenya's Health Ministry executing a 1 woman 2 children policy, which is informed by the false narrative championed by the mafia capitalists using their invalid capitalist ideology. That the economic problem facing humanity is due to scarcity of resources and high population, but; the truth is that resources are vast but amassed within a few egocentric mafia imperialists and that the main problem is distribution of the said resources for the betterment of society.

The solution to the problems facing women and humanity in general lies in the uprooting of the corrupt capitalists ideology and replace it with the pure Islamic ideology emanating from the Creator of creations who knows what is good or bad for them. Women's dignity is only anchored under the banner of Islam executed as a comprehensive ideology by the Khalifah led by a pious Khalifah who yearn for the highest gardens of Jannah which are everlasting and not this fading and temporary world full of evil temptations! It is only Islam which shall protect the honor and primary role she plays as a mother and housewife, and guarantee that women have the same rights and obligations as men except for those specified by the Shariah evidences to be for him or her. Thus, she has the right to practice in trading, farming and industry, to partake in contracts and transactions; to possess all forms of property; to invest her funds by herself (or by others); and to conduct all of life's affairs by herself.

Ali Nassoro Ali
Member of the Media Office of
Hizb ut Tahrir in Kenya

The Prophet's (saw) Methodology for Revival

10th Halaqa: Abubakar as-Siddiq (ra), Umar ibn Khattab (ra) and Uthman ibn Affan's (ra) Endurance of the Hardship and Nuisance in the Face of the Da'wah

In this halaqah we continue with the fourth and last tactic used by the Quraysh against the Prophet's (saw) da'wah. And today we will talk about nuisance and persecution that faced some of the Companions (ra).

Resilience of As-Siddiq رضي الله عنه

Narrated by 'Aisha (ra) who said: when the Sahaba reached 83 in numbered Abubakar emphasized to the Messenger (saw) the need to come out openly.

He said: **"Oh Abubakar! We are still few"**, so Abubakar never stopped at emphasizing to the Messenger the need to come out openly until the Prophet did. Muslims arranged themselves and sat at every corner of the mosque, and Abubakar became the first who openly called to Allah.

Abubakar and Muslims were attacked by the polytheists, they were given a thorough beating and Abubakar was choked severely by the polytheist Utbah ibn Rabi'ah. He surrounded and hit him with shoes on his face. Abubakar was beaten to the point that his nose could not be identified on his face; Banu Taym came with clothes and put him in his house, thinking he was dying...!

Bani Taym then returned and entered the mosque saying: "By Allah if Abubakar were to die we will kill Utbah ibn Rabi'ah...! They returned to Abubakar; Abu Quhafa and Banu Taym talked to Abubakar until he responded, in the evening he asked: "Where is the Messenger (saw)? Was he hurt?!"

The First to Declare his Islam

Narrated by Is'haaq from ibn Umar (ra) who said: when Umar (ra) embraced Islam he said: "Who among the Quraysh should I break the news to?" he was told: Jamil bin Muammir, he therefore went to him, Abdullah ibn Umar said, and I followed him, and observed whatever he was doing while I am a young man who is well aware of everything that I see until he reached at him. He told him: "Are you aware Oh! Jamil that I have embraced

Islam the religion of Muhammad (saw)?" he said: By Allah, he did not reply at him rather he stood up and took Umar's (ra) by his piece of cloth and Umar followed him, I also followed them till he stood up by the door of the mosque shouting: "Oh Quraysh! (while they were busy with their businesses); Be aware that the son of Khattab has left religion of his forefathers...!" he said: he said this while Umar was behind him, he has lied, I have embraced Islam, I bear witness THERE IS NO GOD TRUE WORTHY OF WORSHIP THAN ALLAH AND MUHAMMAD IS THE MESSENGER OF ALLAH!! They ganged and beat him; they never stopped at beating him until the sun was right on their heads!

He says: Umar was exhausted, finally he sat down while they stood by his head and he said: "Do whatever you like, by Allah had we been 300 men, we would have left this town for you, or you would have left it for us...!" he says: while they were in that situation there came an old man from the Quraysh (Al-Aas bin Waail As-Sahmiy) wearing a nice dress and white robe, he stood at them and asked: "What is the matter?" They replied: "Umar left religion of his forefathers", he said, "Quiet...! A man has chosen a matter for himself what do you want from him? Do you think Baniy Adiy will leave you to kill him? Leave him alone...!" he says: By Allah, they felt as if he had raised up a curtain from them.

Resilience of Dhin-Nurayn / Uthman

Narrated by Saa'd from Muhammad ibn Ibrahim At-Taymiy who said: When Uthman ibn Affan رضي الله عنه embraced Islam, his uncle al-Hakam bin Abi al-Aas ibn Umayyah took him and tied him with a rope. He told him: "Do you leave religion of your parents and follow religion of an innovator? By Allah, I will not untie you until you abandon what you have of this religion...!" Uthman replied: "By Allah I will never abandon it...!" when Al-Hakam saw his resolve towards this religion he despaired and freed him...!

It will continue in UQAB Issue 15... In Shaa Allah.

Q&A

Political Developments in Kurdistan and Iran

Question:

On 06/01/2018, Iran accused the Kurdistan region of being behind the protests in Iran, and on 07/01/2018 the Kurdistan region denied this accusation. It has been noted during the massive demonstrations that took place in the Kurdistan region, especially in the province of Sulaymaniyah on 19/12/2017, the news reports that said that Iran played a role in them. Can it be said that the Kurdistan region had a hand in the protests in Iran on 28/12/2017 as a case of tit for tats? In other words:

1- Is what took place in Iran and in the region a reaction to an action? 2- Did they move spontaneously or an external force moved them? 3- If so, who is this force? Are these protests meant to change the regime in the region or Iran? And May Allah reward you with the good.

Answer:

The two events are not an act of reaction to an action, and Iran's accusations to Erbil are but a form of political confusion as a result of internal events. Erbil is currently preoccupied with its crisis, which is almost subduing its entity, and it has no ability in the current circumstances to move the street in Iran! The political confusion was clear when Iran accused several forces for the protests; Iranian officials have blamed foreign forces. Iran's envoy to the United Nations, Ghulam Ali Khoshro, said on Friday: "that Tehran had strong evidence that the "demonstrators" had clearly received guidance from abroad "... BBC Arabic 07/01/2018) Therefore, the accusation of Iran to Erbil is within this confusion: (The Secretary of the Iranian Expediency Council, Mohsen Rezai, said on 6/1/2018

that details of the scenario of events in Iran were planned in Erbil, the Kurdistan region of Iraq ... Russia today 07/01/01 2018). The region denied the accusation through Sven Dzii, the spokesman of the region (previous source). Therefore, the issue is not a reaction to an action, but each has its objectives and conditions. However, the two events began spontaneously and then surrounded by external motives to achieve objectives related to the region and Iran. In accordance with the course of events, this is explained as follows:

First: Events in the Region

1- Various news agencies reported that on 19/12/2017, demonstrations in Sulaymaniyah broke out among teachers and employees who were not paid for months, and then the demonstrations included large sections of the population in Sulaymaniyah province, and then spread to other parts of the province including parts of the province Erbil. The rapid involvement of the masses in these demonstrations is a result of the people's dissatisfaction with the economic affairs of the region after the decline of the major oil resources there due to Baghdad's control of the province of Kirkuk and other pressures exerted by Baghdad, especially the closure of Erbil and Sulaymaniyah airports for foreign flights, which increased the difficulties of traveling abroad, forcing travelers to transit through Baghdad International Airport. What added insult to injury is the accusation of local and influential government officials of corruption and acquisition of wealth in the region. The demonstrations spread like wildfire, especially in areas where the influence of the Kurdish parties against Masoud Barzani and his Kurdistan Democratic Party is

high. The displacement of Kurdish families from Kirkuk and others into the region has been exacerbated by worsening local living conditions with the fears of internal opposing movements. All of this indicates that the movements were spontaneous.

2- These protests were directed mainly against the government of Erbil, which is controlled by the Kurdistan Democratic Party, Barzani Party, who is hiding after his resignation from the presidency of the territory behind his nephew Nechirvan Barzani, and this is understood in many ways, including:

A - The demonstrations broke out starting in the province of Sulaymaniyah, the province controlled by the movements and parties opposed to the British agent Massoud Barzani. The base of the Movement for Change is in Sulaymaniyah, and Talabani's strong wing in the Patriotic Union party is in Sulaymaniyah also. These parties are able to provoke and organize the events although they are not able to control the entire course of the events.

B – In Nechirvan's statement, it is understood as if the demonstrations are directed against his government: "The President of the Kurdistan Regional Government, Nechirvan Barzani, warned of the existence of a "big conspiracy" drawn against the region and it is too large and beyond anyone's imagination", and he pointed to the presence of "parties who want to create chaos in the region and the to divert the demonstrations from its track and spread of violence". He added: " There are hidden hands trying to cause chaos in Kurdistan and we are going to prevent it," referring to the parties, which he did not name, "that supports those efforts towards chaos, but the security authorities

in the region will face these cases firmly ... “ He explained: “We are facing a serious threat and a plot bigger than anyone’s imagination, what happened in the province of Sulaymaniyah are attempts to undermine security and stability,” calling for the need for unity and cooperation of all to overcome them. (Kurdish Basnews website, 21/12/2017)

By this he is pointing to Kurdish parties that opposed the referendum strongly in Sulaymaniyah, and with links to the Americans and their followers in the capital Baghdad and Tehran. From those parties that fueled protests and demonstrations against the Barzani government: the Movement for Change, which became after the split from the National Union party the second political force in the 2009 elections in Kurdistan. After the protests, the Movement for Change, led by Gorran and the Islamic Group, withdrew from the government of Erbil, and the leader of the group, Yassin Hassan, said in an interview with Al Jazeera, “After opening fire on the demonstrators, the Islamic Group and the Movement for Change decided to withdraw from this government completely, and we demand that the government is dissolved immediately and forms a government of national salvation.” (Al Jazeera Net 21/12/2017)

The BBC on 26/12/2017 also reported the position of one of the leaders of the Movement for Change, Yusuf Muhammad, and the President of the Parliament of the Kurdistan region of Iraq. He resigned in order to weaken the position of the government of Erbil in front of the protests; the President of the Parliament of the Kurdistan region of Iraq announced his resignation in protest against what he described as the control of a group of people and certain groups of the legitimate authority. Yusuf Muhammad strongly criticized the control of that group over politics, economics, land, wealth and all aspects of life, as well as the unjust distribution of

the region.” He said that the United States’ rejection of the referendum, which was represented in a letter sent by US Secretary of State Rex Tillerson was a golden opportunity lost by the regions government... (BBC 26/12/2017) This is a reference to the man’s subordination and his movement.

3- Thus, the start of the demonstrations from the province of Sulaymaniyah, controlled by the parties opposed to the Barzani’s Kurdish Democratic Party, the participation of leaders of these parties in the demonstrations, the arrest by the security forces of some of those leaders, the withdrawal of these parties from the government of Erbil to weaken it, calling it to dissolve, the resignation of the head of Parliament months before the presumed date of the elections, and the threat of the government of Al-Abadi in Baghdad to intervene, all indicate that the beginning, although spontaneous, but had a second dimension of external motives that surrounded the natural movement in order to achieve objectives related to the region.

This second dimension is the result of the pressure of local groups in Kurdish opposition to Barzani’s influence, as well as the pressures of Baghdad to topple the Barzani government in Erbil. In addition to what was heard in Turkey, Iran and Baghdad of the need to punish those responsible for the referendum adventure of the secession of Kurdistan, and all of these parties and regimes are loyal to America, if added to this what is noticed of Trump’s policy in the region, and with the slogan “America First”, that America is longer sufficed by its policy being executed in the areas where the British agents are located, but if their interests in some areas require, it will punish or even eliminate them , as happened in the corruption campaign in Saudi Arabia, and as is happening today with the leaders of the People’s Congress in Sanaa after Salih’s

killing. Thus, America pushes its local and regional agents for more pressure on the government of Barzani to topple it and end the British domination over the government of Erbil. If it cannot do this soon, it will set the circumstances for that through successive pressures.

This is probably what happened and is happening in Kurdistan

Second: the events in Iran

1- The demonstrations that broke out on 28/12/2017 began in protest against the economic situation and living conditions of the people, the high unemployment, poverty and high prices; it is reported that the unemployment rate is very high. The Iranian Interior Minister, Abdul Ridha Rahmani Fadhli, revealed in a press conference on 1/10 / 2017 that “the unemployment rate currently exceeds 12% while the percentage in some Iranian cities reached 60%, including Ahwaz (Arab) and Kermanshah (Kurdish) and Baluchistan. The unemployment rate among scientific certificate holders and university graduates is very high ...” 2/10/2017). Reports indicate that 21% of college graduates are unemployed, and that 15 million Iranians are living below the poverty line which means that the results of the application of the capitalist system is reflected negatively on the general population in the country as is the case in all countries that apply this Western system, and since the capitalist economic system is applied in Iran, there are poor distribution of wealth, accumulation of wealth in the hands of the rich and deprivation of many people from it. Additionally, there is failure to address the issue of poverty, there are banks that operate with usury, and there is the application of a system of unjust capital taxes linked to the policies and recommendations of the International Monetary Fund.

And before the recent events, a delegation from the International Monetary Fund visited Tehran on

18/12/2017; it is always holding annual consultations with the Iranian government. The head of the delegation, Catriona Purfield, addressed the Iranian officials: "In the face of this uncertainty and increased risks to the Iranian Financial System, the government should accelerate the restructuring and capitalization of banks and credit institutions. She added: "The quality of assets should be started immediately, the loans of related parties should be assessed, and a time-bound plan of action should be put in place to recapitalize banks and remedy bad debts...the cost of recapitalizing banks through the issue of long-term government bonds can be covered," she added (Iran's Al-Alam official page 19/12/2017). And the government's implementation of these demands result in high prices, unemployment and poverty leading people into harsh living conditions and into protesting against the regime, and led people to express their suffering in all ways.

2- The protests began in the eastern Iranian city of Mashhad, the slogan was "No to high prices", but soon spread to 80 cities and towns. Thousands of young people and the working class participated and were angry at the corruption of officials, unemployment and the widening gap between the poor and the rich. "The protests were the result of three factors: first, the IMF's tough economic adjustment policies, and the second, weakness of the government and officials in solving economic problems, and the last; to avoid transparency and accountability of decisions taken by the government," Ahmad Tavakkoli, chairman of Iran's Transparency and Justice Organization, said in an interview with Fars News Agency on 30/12/ 2017" All this should be added to Iran's external expenditures on the militias and their supporters in Lebanon, Syria and Yemen.

It makes the economic problem a big burden on the Iranians, prompting them to protest and even more than this; to accuse the regime of

betraying the lives of its people. "Many Iranians believe that there is no need for their government's help to Hamas in Gaza, Hezbollah in Lebanon, Assad's regime in Syria, and Houthi's in Yemen, but is a betrayal " (Arabic 21: 01/01/2018) All this shows that the start of the protests was spontaneous with an economic factor. But the regime met it with force and resulted in deaths and injuries. Some reports indicate that the number of detainees since the beginning of the protests on 28/12/217 has increased to more than 1,700 detainees. (BBC Arabic 07/01/2018)

3- It is known that any economic protests if delayed in treatment, the right treatment, especially if met with force, will be accompanied by political protests, and that what happened. Political slogans were added to the economic slogans against the regime and those who maintain it, and criticized the intervention of the regime in the wars of the region and spending billions of dollars on them. The protests began to be dominated by political trends opposed to the regime and an attack on the symbols of the regime and its leaders. Then the events were exploited by Europe and America; the European media appeared to promote it, especially the British like the BBC and its television. For his part, French President Macron said in response to a question by Al-Hayat Newspaper about the events in Iran, published by the newspaper on 4/1/2018: "The demonstrations reflect the openness of Iranian civil society. This made me contact President Rouhani to remind him of the need to avoid violence and allow freedom of expression for citizens. We will wait and see the required openness of Iran by responding to the demonstrators so that we can judge the course of things in preparation for the French Foreign Minister, Le Drian's, visit scheduled to Iran and then my visit to this country." And he called for continuing a permanent dialogue with Tehran. But the intervention of Europe to exploit these events is not worth stopping at

because it is hardly effective.

4- What is worth stopping at is America's intervention. The American President Trump tweeted on his twitter page and said on 1/1/2018. "The people of Iran are finally acting against the brutal corrupt Iranian regime. All of the money that President Obama so foolishly gave them went into terrorism and into their "pockets". The people have little food, big inflation and no human rights, the U.S is watching." The White House press secretary said: "The Trump administration is deeply concerned. Thousands of these protesters have been imprisoned by the regime," adding: "We will not remain silent as the Iranian dictatorship represses the basic rights of its citizens and will hold Iran's leaders accountable for any violations." (Iraq electronic newspaper 10/1/2018) Many of the American officials, led by President Donald Trump, have supported the Iranian demonstrators against the government from the first day. The United States' permanent representative to the United Nations, Nikki Haley, told the Security Council on Friday that America supports the Iranian protestors, she said, "The people of Iran are crying out for freedom for themselves, prosperity for their families and dignity for their nation,". Washington's call for Security Council meeting has angered other council members, including Russia, whose delegate described the Iranian protests as an "internal affair." (BBC Arabic 7/1/2018). Washington's call for the meeting of the Security Council was evidence of America's riding the wave of demonstrations, and the speed of the call surprised the members of the Security Council. "The members of the Security Council were surprised with Haley's call to an urgent meeting of the Security Council to discuss the protests in Iran, and was forced to put pressure on the Russian opposition to the meeting," BBC correspondent Barbara Pelt. The US envoy to the Council said that Washington stands "without

hesitation with those in Iran who seek freedom for themselves and prosperity for their families and dignity for their nation” (BBC Arabic 06/01/2018)

5- This raises the question:

Does America’s support for the demonstrations in Iran mean that they are working to overthrow the regime in Iran? Or does it have another goal to achieve by riding the wave of demonstrations in Iran? To answer this, we say the following:

As for saying that America’s support for the moves is to change the regime is incorrect because they said that themselves; the Deputy Assistant Secretary of State for Iraq and Iran, Andrew Beck, said to Al-Hayat Newspaper published on 4/1/2018: “We are only talking about the protection of demonstrators and in the end we want to see the regime change its behaviour in more than one way, but specifically with the demonstrators” and stressed that “**the administration wants a change in the behaviour of the regime and does not want to change it in Iran...**” [translated from Arabic].

America and its role in the regime is known; we mentioned this previously in the “Answer to Question” on 21/08/2013: (The role of America in the Iranian revolution was clear from the beginning ... and all political actions in the region carried out by Iran are all in conformity with the American projects ...), and we also said in another answer “Answer to Question” on 23/02/2017 (Thus, the Iranian role in the region is a US policy carefully studied, and that this role expands and shrinks according to the requirements of US policy and according to circumstances), and therefore, the declared support of America for the protests is not for a change of the current system

6- So why did America ride the wave and exploit it? This is important for two reasons:

The first is to divert attention from Palestine and Trump’s statement about Al-Quds “Jerusalem” and to

occupy the region with the issue of Iran. So, it becomes the enemy number one in the region, and then the focus falls on Iran and less so, if not diminishes from the Jewish entity, the usurper of Palestine.

The second is to find a justification for the survival of America’s agents in the region under the pretext of standing against Iran and protecting America from the danger of Iran.

Trump’s statement about Al-Quds (Jerusalem) and that it is the capital of the Jewish entity (the most in enmity of those who believe) as we said in our leaflet from 7/12/2017 is a slap on the backs of the America’s agents “**Al-Quds (Jerusalem) is in the hearts of Muslims and their minds, and the silence of those agents on Trump’s statement and their persistence to be agents pleasing to America are big scandals for them ... Trump’s statements against Iran was the straw they cling on to justify their continuation to be pro-American agents despite Trump’s statement about Jerusalem ... by saying that Trump stands in Iran’s face, the archenemy, is an excuse worse than the crime.** قَاتِلْهُمْ اللَّهُ أَنْتَى فَاَتْلَهُمْ اللَّهُ أَنْتَى” **“May Allah destroy them; how are they deluded?”** [Al-Munafiqun: 4]”

7- **This is most probable explanation of what has been happening in Iran regarding the internal protests and foreign statements, especially the American.**

In conclusion, the manipulation by the Kafir colonial countries in the destinies of the Muslim countries is only because the Ruwaibida rulers govern them and are loyal to the enemies of Islam and Muslims, and follow them. The Messenger of Allah (saw) warned of this in what Ahmad narrated in his Musnad from Abu Hurayrah that he said: the Messenger of Allah (saw) said: «أَنَّهَا سَتَأْتِي عَلَى النَّاسِ سِنُونَ خَدَاعَةٍ يُصَدَّقُ فِيهَا الْكَاذِبُ وَيَكْذَبُ فِيهَا الصَّادِقُ وَيُؤْتَمَنُ فِيهَا الْخَائِنُ وَيُخَوَّنُ فِيهَا الْأَمِينُ وَيَنْطِقُ فِيهَا الرُّوَيْبِضَةُ قِيلَ وَمَا «الرُّوَيْبِضَةُ قَالَ السَّفِيهَةُ يَتَكَلَّمُ فِي أَمْرِ الْعَامَّةِ» “There

will come to the people years of treachery; when the liar will be regarded as honest, and the honest man will be regarded as a liar; the traitor will be regarded as faithful, and the faithful man will be regarded as a traitor; and the Ruwaibida will decide matters.’ It was said: ‘Who are the Ruwaibida?’ He said: ‘Vile and base men who control the affairs of the people.’”

It is also narrated by Al-Hakim in Al-Mustadrak and he classified as Sahih Hadith. This Ummah’s problem is its rulers, but it is the best nation brought to mankind; it will not be silent for a long time on this oppressive rule by these Ruwaibida. The Messenger of Allah (saw) gave us the glad tidings of the return of the Khilafah Rashida (Caliphate) after this oppressive rule as stated in Musnad of Imam Ahmad and At-Tayalisi from Hudhayfah ibn Al-Yaman «... فَتَكُونُ مَا شَاءَ... ثُمَّ تَكُونُ اللَّهُ أَنْ تَكُونَ، ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا، ثُمَّ تَكُونُ «خِلَافَةً عَلَى مِنْهَاجِ نُبُوَّةٍ» “then there will be oppressive kingship for as long as Allah wills, then he will remove it when He wills, and then there will be Khilafah upon the Prophetic method” and then he remained silent.”

وَيَقُولُونَ مَتَى هُوَ فُلْ عَسَى أَنْ يَكُونَ قَرِيبًا
“...and they say, “When is that?” Say,
“Perhaps it will be soon”
[Al-Isra’: 51]

24 Rabii’ Al-Akhir 1439 AH
11/01/2018 CE