

UQAB

Magazine

PRESS RELEASE

Launching of a Social
Campaign of Hizb ut
Tahrir / Kenya under the
Slogan:
Islam the Only Air Tight
Solution to Family Feuds

NEWS AND COMMENTS

Trump's Re-election:
A Bottomless
Democratic Decline

ARTICLE

The Illusion of Choice: Why
Voting in a Secular System
Fails Muslims

ANSWER TO QUESTION

Ruling on Financial and
Commercial Transactions
Over the Internet



Press Release

Launching of a Social Campaign of Hizb ut Tahrir / Kenya under the Slogan:

Islam the Only Air Tight Solution to Family Feuds

Hizb ut Tahrir / Kenya is formally launching a campaign to address social issues that will run for one month. The one month campaign will commence on 1st November 2024 and end on 1st December 2024.

The aim of this campaign is to highlight the realities of the capitalist social system and how it has led to several social ills in society, including but not limited to marital dissolution, land disputes, domestic conflicts, and a high divorce rate.

During this campaign Hizb ut Tahrir will present a clear viewpoint of the Islamic Ideology on family related issues as well as reminding the Muslim Ummah in upholding Islamic Personality. We firmly believe that the absence of the implementation of Islam as a complete system of life has led to the deterioration of not only the social structure but political and economic as well. It is Islam that when was executed for 13 centuries by the Khilafah (Caliphate) solved all social, economic and political challenges. We also believe that once the Khilafah will be established upon the Method of Prophethood all problems will be tackled.

The activities of the campaign will include public talks, street talks, seminars with intellectuals and academics among others.

We call upon the general public and the Muslim Ummah in particular to join us in this glorious campaign so as to gain the pleasures of Allah (swt). We ask Him (swt) to make this campaign a success and make it a success for the entire Muslim Ummah.

Shabani Mwalimu

Media Representative of Hizb ut Tahrir

in Kenya

NEWS & COMMENTS

Trump's Re-election: A Bottomless Democratic Decline

News:

On November 6, 2024, it was confirmed that Donald Trump, a convicted criminal, once again won the presidential election in the United States. This event is not merely a matter of despicable individual, but a symptom of a deep-seated decay in the democratic system of the West. As the world looks on, Trump's re-election exposes the many illusions that Western democracy has sold to the world for years.

Comment:

Democratic Decay

Trump has always personified arrogance, elitism, and selfishness. His return to power in the U.S. underscores a broader leadership crisis that not only threatens America but also undermines the entire concept of Western democracy. When a convicted criminal and openly immoral person can be set to lead the world's most powerful country, it once again reveals how incompetent, corrupt, and manipulable democracy is. The so-called rule by the people stands clearer than ever as a platform for egotists, capital interests, and elites who have no regard for the true needs of the people. The elite controls the narrative and the flow of money, while the people are misled into believing they have real influence. The so-called democratic values are nothing but illusions used to manipulate, control, and colonize peoples and nations. This is not just an American phenomenon—it reflects the general decay of democracy and the severe leadership crisis in the West.

Freedom, justice, and human dignity have long been the slogans of the West, but reality has proven to be marked by something much darker. The Western world has never been a guarantor of justice or dignity; on the contrary, it has historically used its power instruments to oppress, dominate, colonize, and destroy other nations. It continues to do so today. It is not a system that protects the weak or cares for the common good of humanity. Instead, it is a system designed to protect the privileged elite and maintain a status quo that preserves the West's dominance over other parts of the world.

A New Political Order is Needed

For the Muslim Ummah, this event is a reminder that we cannot place our hopes and future in the hands of Western powers or their leaders, as some, unfortunately, have believed. While Muslims in Gaza face genocide, we repeatedly see the international community turn a blind

eye.

If we are to come to the aid of Muslims in Palestine, it will not be through the White House! It is time to turn inward and rebuild our own systems based on justice, mercy, and unity. The Islamic Caliphate is no dream—it is a divine duty and a practical necessity, if we wish to see justice and human dignity prioritized in this world. Our fate cannot depend on election results in Washington or Paris but must be built on our own strength and conviction.

While the West wavers under the weight of its contradictions and crises, we, as Muslims, have a unique opportunity to revive the golden era when the Caliphate was a beacon of justice, dignity, and development for the entire world. The liberation of Palestine and the protection of the oppressed in Gaza and elsewhere can only happen through a united Islamic Ummah under the leadership of the Caliphate. It is the solution—not only for Muslims but for all humanity, which increasingly suffers under the dominance and injustice of the Western system.

The Muslim Ummah has within itself all the prerequisites to take up the mantle of leadership. It is time for Muslims to rise up, reject the current political order, and become the light that shows humanity the path to a just society, based on divine laws and moral integrity.

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا
اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ
[خَوْفِهِمْ أَمْنًا أَمَّا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا]

“Allah has promised those among you who believe and do righteous deeds that He will surely grant them succession to [authority] upon the earth just as He granted it to those before them, and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me.” (Surah An-Nur, 24:55)

Written for the Central Media Office of

Hizb ut Tahrir by

Ibrahim Atrach

The Illusion of Choice: Why Voting in a Secular System Fails Muslims



Every four years, as elections approach, a surge of enthusiasm for voting floods mainstream media, social media influencers, and various organizations. Muslims are also encouraged to participate, often through local Muslim organizations. For over two decades, they have been urged to vote for specific parties or individuals, hoping to gain benefits or prevent harm. In 2000, Muslims were encouraged to vote for George W. Bush, who then launched the War on Terror, devastating Muslim lands and resulting in the deaths of nearly 1 million Muslims. In 2008, Muslims supported Barack Obama, expecting positive change. Instead, Obama expanded FBI surveillance and entrapment programs targeting Muslims in America and supported dictators like Sisi in Egypt, further fueling conflict in the Middle East. In 2020, Muslims voted for Joe Biden, who has supported and funded the genocide in Gaza while advancing the LGBTQ agenda domestically. Even peaceful protests against the genocide by students of all backgrounds were crushed with support from the Democratic Party, while Republicans urged even more repression.

The events in Gaza expose the reality of the current world order. The genocide there, backed by powerful nations, shows how "democratic" systems can support oppression. Freedom of opinion is celebrated only when it supports the existing system. Historical patterns reveal that, regardless of popular choice, decisions often align with the interests of the ruling elite, and election promises that threaten those interests are quickly discarded. The people are left with a controlled system that profits the powerful while sidelining genuine change.

Muslim voices, however, do hold significance to secular decision-makers, but mainly to assimilate Muslims into secularism, urging them to give up Islamic values in favor of integration. This tactic aims to dissolve the distinct identity of the Muslim community, urging Muslims to participate in a secular political framework that ultimately undermines Islamic principles.

Some suggest voting for third-party candidates to disrupt the two-party system, thinking it can give Muslims leverage. Yet, the reality of who controls the system remains. Voting for a third party offers only the illusion of influence in a structure designed to maintain the power of the two main parties. For example, despite Europe's multi-party systems, Muslims there face increasingly aggressive anti-Islam legislation. The same power dynamics remain, regardless of the number of parties, confirming the hadith of the Prophet (saw):

«لَا يُلْدَغُ الْمُؤْمِنُ مِنْ جُحْرٍ وَاحِدٍ مَرَّتَيْنِ»

"The believer does not get stung from the same hole twice." (Al-Bukhari and Muslim).

Muslims often ask, "If we don't vote, should we remain politically inactive?" On the contrary, Islam mandates Muslims to engage actively and promote justice within society. Allah says,

[ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ]

"Invite to the way of your Lord with wisdom and good instruction and argue with them in a way that is best." (Quran, Surah An-Nahl, Ayah 125).

The Prophet (saw) further stated,

«مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ»
«وَذَلِكَ أَوْفَى الْإِيمَانِ»

“Whoever among you sees an evil, let him change it with his hand; if he cannot, then with his tongue; if he cannot, then with his heart, and that is the weakest of faith.”

(Sahih Muslim).

Islamic political activism does not require participation in secular voting but rather active engagement through enjoining good and forbidding evil.

Engagement must be based on the Aqeedah and aligned with Islamic rulings. Voting in systems that legislate contrary to Allah’s guidance is haram, as it endorses man-made laws over divine laws. Allah states,

[أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنْ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ]

“Do they seek the judgment of ignorance? But who is better than Allah in judgment for a people who are certain?” (Quran, Surah Al-Ma’idah, Ayah 50).

Presidential and congressional elections, in which candidates authorize laws contrary to Islam, compromise Islamic principles, and support a non-Islamic system of governance. Allah warns,

[وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ]

“And whoever does not judge by what Allah has revealed, then it is they who are the disbelievers.” (Quran, Surah Al-Ma’idah, Ayah 44).

The best path forward mirrors the way of the Prophet Muhammad (saw) and his Sahaba, who did not compromise Islamic values for temporary gains. Allah commanded,

[لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ]

“Indeed, in the Messenger of Allah, you have an excellent example for whoever has hope in Allah and the Last Day.” (Quran, Surah Al-Ahzab, Ayah 21).

This guidance requires Muslims to build an Islamic political identity that aligns with divine principles.

The Muslim community has essential responsibilities, both locally and globally. Locally, Muslims should create their own political platforms, not for voting purposes, but to strengthen Islamic identity, build communal bonds, and engage in dawah. By addressing social issues like homelessness, economic disparity, and family values, Muslims can demonstrate Islam’s solutions to societal problems, presenting it as an answer to modern challenges. A strong Muslim presence, both in communities and on social media, can encourage reflection on the wisdom of Islamic teachings.

Globally, the Muslim Ummah must work together to restore unity and sovereignty, eliminate corruption, and expel colonial influence. This vision, grounded in Islamic ideology, aims to remove oppressive regimes and establish the just and merciful rule of Islam through the Khilafah. The Prophet (saw) foretold this return, saying:

«ثُمَّ تَكُونُ خِلَافَةٌ عَلَى مِنْهَاجِ النَّبِيِّ»

“Then there will be a Caliphate upon the prophetic methodology.” (Musnad Ahmad).

The reestablishment of the Khilafah promises the revival of justice and peace, fulfilling Allah’s words,

[وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ]

“And We have not sent you (O Muhammad) except as a mercy to the worlds.” (Quran, Surah 21:107).

In response to Allah’s call, Muslims are obligated to work towards this vision, uniting under the banner of Islam to lead society with compassion and justice. Allah reminds,

[يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ]

“O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life.” (Quran, Surah Al-Anfal, Ayah 24).

H. 22 Rabi' II 1446

M. : Friday, 25 October 2024 Hizb-ut-Tahrir

America



Question:

Assalamu alaikum wa Rahmatullah wa Barakatahu,

What is the ruling on trading, for example, buying a dinar, oil, gold, etc. with dollars at a time of cheapness, then selling it at a time of high prices to make a profit, knowing that all of this is available on the Internet, and he can transfer the money to the bank and withdraw it whenever he wants?

A second question: Is it required when exchanging currencies to receive it in person or is it sufficient to receive it online without hand?

-I will add to the question: If he buys oil, is it necessary for him to possess it and receive it, and if he sells it without possessing it?

Knowing that if he buys oil, iron, gold or money, he cannot receive it unless he converts it to dollars and receives it as dollars. So if you buy oil, you cannot receive it as oil, but it is converted to dollars.

It was also stated in the book, Economic System that it is not permissible to sell it to it at all, and this includes what he owns but has not received, which requires possession for the completion of the sale, which is measured, weighed, and counted. As for what does not require possession for the completion of its ownership, which is not measured, weighed, or counted, such as an animal, a house, land, and the like, then it is permissible for the

seller to sell it before receiving it.

The question is: How do I judge whether something is measured, weighed, or counted or not? He mentioned an example of something that is not measured, such as an animal or a house, but an animal like a sheep in our country when we buy it, we weigh it and it is sold according to its weight, if it appears to be weighed. Likewise, a house is called an apartment or two apartments, if it is counted, how do I consider them not counted or weighed?

Answer:

Wa Assalamu alaikum wa Rahmatullah wa Barakatahu,

Regarding the subject of trading, we have previously answered a question similar to yours, and I have excerpted from it what is related to your question:

[As for the answer to the first question, which is online trading, it is as follows:

1- Regarding oil, the question is not clear:

Do you want to fill your car at a gas station with an electronic card and give it to the gas station official who will fill your car with gasoline? If that is the case, then it is permissible because if the withdrawal of the price from your account is delayed for a day or two, then it is permissible to buy this commodity on credit without interest, as you received the commodity (gasoline for

Cont... page 7

your car) and he took the price immediately or after a day or two. If the reality is like this, then there is nothing wrong with that.

However, if the intended purpose of trading is to buy a limited quantity of oil and then sell it before receiving it, then this is not permissible because receiving it is a condition for selling these commodities. Abu Dawud narrated on the authority of Zaid bin Thabit who said:

فَإِنَّ رَسُولَ اللَّهِ ﷺ نَهَى أَنْ تُبَاعَ السِّلَعُ حَيْثُ تُبْتَاعُ حَتَّى يَحْوَزَهَا التَّجَارُ إِلَى رِحَالِهِمْ

Allah's Messenger (ﷺ) forbade that commodities to be sold in the place where they were bought, till the traders take them to their dwellings".

That is, these goods are not sold except after they are possessed and received. So, taking possession is a condition for the validity of their sale unless there is a specific text regarding a particular good, then it is permissible and not others, and this is not mentioned here... Accordingly, selling that quantity of oil without taking possession of it is not permissible according to Islamic law.

But if you mean to be a partner in an oil well by paying money via an electronic card over the Internet, then this is not permissible because oil wells are public property and do not have private ownership.

But if you mean something else, then clarify it.

2- Trading in gold and silver:

As for gold and silver, selling and buying them for each other or for cash must be done hand to hand, as in the hadith narrated by Al-Bukhari and Abu Dawud on the authority of Omar: "Gold for silver is usury except hand to hand," meaning hand to hand. Therefore, buying gold for silver or for cash is not valid except by hand to hand.

And because after we have learned how to trade online, the exchange does not happen immediately, but rather it may take hours or days, therefore it is not permissible to buy gold and silver with an electronic card via the Internet unless the card is deducted from the account immediately when buying gold or silver, i.e. hand to hand, so do not receive the gold or silver except at the time the amount is deducted from your account. And since there is no immediate exchange in trading online, but rather after a day or two, then it is not permissible.

3- Trading in stocks and bonds is forbidden because stocks belong to joint-stock companies that are invalid according to Islamic law, and because bonds are linked to usury. We have detailed the subject of joint-stock companies in the book, The Economic System, as well as in The Turbulence of the Stock Markets other books. We have mentioned in the booklet, The Turbulence of the

Stock Markets, a summary of the matter as follows:

"As for the Shari'ah rule pertaining to the dealing in these shares and in securities, whether buying or selling, it is forbidden. This is because these shares are those of a company that is unlawful according to Shari'ah. They are in fact certificates of bills which contain mixed sums from a lawful capital and unlawful profits made from an unlawful transaction. Each bill represents the value of a share, and this share represents part of the assets that belong to the unlawful company. These assets have been mixed with an unlawful transaction which Shari'ah has prohibited. Thus, it is illicit money, whose buying and selling becomes unlawful, and dealing in such money is also illicit. This is also the case for bonds, in which money is invested with interest, and so is the case for bank shares and similar, since they all contain sums of illicit money; thus their buying and selling is unlawful, because the money contained in them is illicit." END QUOTE.

4- Trading paper currencies on the Internet, such as the dollar and the euro, is forbidden because there is no hand-to-hand exchange, which is necessary in exchanging money. Hand-to-hand exchange, as it applies to gold and silver, also applies to paper money on the grounds of currency, i.e. using them as prices and wages. We mentioned the following in the Answer to Question on 11/07/2004:

[Dealing with paper currencies

Yes, what applies to gold and silver in terms of usury and other monetary rulings applies to them. This is because the realization of the reason (cash, i.e. its use as prices and wages) in these papers makes them take the rulings of money.

Therefore, buying usurious items with these papers applies to what was mentioned in the hadith (hand to hand), i.e. it is not a debt.

The subject is as follows:

The Messenger (saw) says:

الذَّهَبُ بِالذَّهَبِ، وَالْفِضَّةُ بِالْفِضَّةِ، وَالْبُرُّ بِالْبُرِّ، وَالشَّعِيرُ بِالشَّعِيرِ، وَالْتَّمَرُ بِالْتَّمَرِ، وَالْمِلْحُ بِالْمِلْحِ، مِثْلًا بِمِثْلٍ، سَوَاءً بِسَوَاءٍ، يَدًا بِيَدٍ، فَإِذَا اخْتَلَفَتْ هَذِهِ الْأَصْنَافُ فَبِيعُوا كَيْفَ شِئْتُمْ إِذَا كَانَ يَدًا بِيَدٍ

"Gold is to be paid for by gold, silver by silver, wheat by wheat, barley by barley, dates by dates, and salt by salt, like for like and equal for equal, payment being made on the spot. If these classes differ, sell as you wish if payment is made on the spot." (Narrated by Al-Bukhari and Muslim on the authority of Ubadah bin Al-Samit, may Allah be pleased with him.)

The text is clear when these usurious (riba) categories differ, that the sale is as you wish, i.e. like for like is not a condition, but the exchange is a condition. The word "categories" was mentioned generally in all usurious categories, i.e. the six, and nothing is excluded from it except by a text, and where there is no text, the ruling is that wheat is permissible for barley or wheat for gold, or barley for silver, or dates for salt, or dates for gold, or salt for silver... etc. No matter how different the exchange values and prices are, but hand to hand, i.e. it is not a debt. And what applies to gold and silver applies to paper money by virtue of the common cause (cash, i.e. its use as a price and wages).] End.

By studying how this online trading in buying and selling gold is done, it became clear that the collection or settlement is delayed for a day or two... from the date of the contract, and this is contrary to the agreed-upon condition of exchange, which the Prophet (saw) stipulated in his saying: "Hand in hand." Al-Bukhari narrated on the authority of Al-Bara' bin Azib, who said: We asked the Prophet (saw) about that, and he said:

«مَا كَانَ يَدًا بِيَدٍ فَخُذُوهُ وَمَا كَانَ نَسِيئَةً فَذَرُوهُ»

"Take what was from hand to hand and leave what was on credit." Muslim narrated on the authority of Malik ibn Aws ibn al-Hadathan that he said: I came and said: Who is exchanging dirhams? Talhah ibn Ubaydullah said while he was with Umar ibn al-Khattab: Show us your gold, then come to us when our servant comes and we will give you your money. Umar ibn al-Khattab said: No, by Allah, you must either give him his money or return his gold to him, for the Messenger of Allah (saw) said:

«...الْوَرَقُ بِالذَّهَبِ رِبًا إِلَّا هَاءَ وَهَاءَ»

"Gold and silver are usury, except for this and that..."

Accordingly, it is not permissible to trade the euro, dollar, and other forms of currency over the Internet because there is no immediate exchange)] End quote.

Regarding your question about measured, counted, and weighed items, we have previously answered a similar question as follows:

Answer to Question on 12/02/2006, which stated:

[Counted, weighed and measured are according to the reality of the sale of goods.

...Look at the market and see how this commodity is sold? Is it sold by number, meaning is it called in the market each grain for so much or each one for so much? Is it sold by weight, so is it called each kilo for so much? Or is it called each meter for so much? Or each saa' (type of dry measurement) for so much?...

If this is the case, the description of counted, weight or measure applies to it, whether it is a description of one or

more, meaning that the commodity can be described as weighed and counted...

Examples: wheat, barley... by weight and measure.

Bananas, oranges... by weight and by number (in some countries it is sold by number)...

...and determining its description when seizing these things is important to eliminate ignorance. When someone tells me that I have 100 kilograms of wheat, it is not enough to determine the description. Rather, the type of wheat must be specified so that the weight eliminates ignorance, and so it is with the measured and counted.

But is the animal sold by number, so that it is called out saying each camel for a thousand, or is it sold by the buyer seeing it and looking at it and saying this camel is not worth a thousand and then choosing the second camel? Is each camel like the other such that the sale is by number?

Then, are the houses sold by number, weight, or volume? In other words, does a man who has ten houses call out and say, "A house is for a thousand," or is any house bought by seeing it, and it is different from the other...

Therefore, it is said that the animal and the house are not sold by measure, weight or number. You may say that some people sell their animals by weight, but this is not the case for every animal. He may sell a certain sheep by weight, but he does not sell every sheep, nor does he sell every animal, so he does not sell a cow by weight... as it is not said to me, you have a hundred kilos of animals (of course, meaning that they are alive).

Likewise, you may say that some people sell houses by the meter, but this does not apply to every house. Rather, a meter in this house is ten, and in that house it is twenty, and so on. So, the precise description of it is not by measurement, so it is not said to me, you have a house of one hundred meters...

And so....] End.

I hope this is sufficient, and Allah Knows Best and is Most Wise.

Your brother,

Ata Bin Khalil Abu Al-Rashtah

11 Rabi' al-Akhir 1446 AH

Corresponding to 14/10/2024 CE