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**BLESSED INDEED
IS THE ONE WHO
TRULY ACCEPTS
THAT RIZQ IS IN
THE HAND OF
ALLAH (SWT)
ALONE**

**VICTORY (NASR);
ITS MEANING,
CAUSE, TWO
CONDITIONS AND
PREVENTIONS**

**LESSONS FROM
MUHAMMAD BIN
QASIM AL-
THAQAFI, THE
OPENER**

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

**TAFSEER AL-BAQARAH
AYAAT 183-185**

**REJECT THE IMF, THE
COLONIALIST TOOL
THAT ORCHESTRATES
PAKISTAN'S ECONOMIC
DESTRUCTION**

**PROTESTS: "TO SECURE
PAKISTAN'S INTERESTS, SEVER
THE NATO SUPPLY LINE &
EXPEL THE US PRIVATE
MILITARY AND INTELLIGENCE"**

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Colonialist Debt Trap

Whilst announcing that an IMF delegation will reach Pakistan on November 7 for talks on an IMF programme, Finance Minister, Asad Umar, said, "We are going [to the IMF] for the 19th time and we wish that it is the last time we do so." We know for sure that it will not be the last time because IMF programmes are designed to ensure dependence on loans. The IMF is the institutional guarantor of Western economic superiority over the rest of the world. Through colonialist tools such as the IMF, the West applies policies upon the rest of the world that it would never accept for itself.

The IMF insists that Pakistan privatize large scale industry, energy and mineral interests. Thus, IMF demands "privatizing public sector enterprises," which leads to the state treasury being severely deprived of revenues. This "privatization" drive is sold in the name of plugging losses in public sector enterprises and selling the flawed idea of "States not being good Business Managers". The same enterprises are then handed over to private interests who are able to extract billions in profits from these Public Sector Enterprises. Hence the profits from these privatized enterprises fill the pockets of a small elite section of the society rather than being circulated through the whole of society via efficient State ownership and management. The IMF thus uses the incompetence, corruption and inefficiency of State officials as an excuse to privatize large scale public sector enterprises which potentially are a huge source of revenue for the state treasury. Thus the State remains poor and in need of resources in the form of loans and heavy taxation.

Whilst the United States, particularly under Trump, implements heavy trade protectionism to protect its industry and agriculture, the IMF ensures that Pakistan opens up its resources and markets to foreign colonial powers, in the name of "measures to improve the business climate." Taxation is

massively increased on agriculture inputs such as imported machinery and fertilizer and cost of industrial inputs such as energy and minerals is increased. This cripples local production and allows the dominance of the foreign colonialists' companies. Through encouraging foreign direct investment, foreign companies are given relief on establishing their industry and products enabling their control over local resources, as well as allowing them to take their profits back to their home economy.

Despite blaming Pakistan's previous rulers for the current economic mess, Pakistan's current rulers are pursuing the same path of subjugating our economy to the IMF. Despite its independence from British rule more than 70 years ago, Pakistan is burdened by rulers that continue to mindlessly implement the Capitalist economic system that the British had imposed upon Indian Subcontinent, after the British terminated the Islamic rule of the Mughals and those before them. Pakistan will never be able to escape sinking into an economic quagmire until it abandons the Capitalist economics and returns to the implementation of Islam. It is Islam which brought such prosperity to India over its 800 years of implementation that this land was the foremost industrial and agricultural region of the world. Its public and private sectors combined at one stage contributed to 23% of the world's GDP. Its state treasuries were such that it was able to provide substantial free health care and education. Its wealth and fortune was such that it drew explorers from the backward countries of Western Europe in order to seek out alternate trade routes to reach the Indian jewel, at great personal risk.

The time for Colonialism and Capitalism is over. It is now time for the Muslims of Pakistan to return to the System of Islam which will guarantee their economic wellbeing, the Khilafah (Caliphate) upon the Method of the Prophethood.

Tafseer Al-Baqarah: 183-185

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

[wants] for you to complete the period and to glorify Allah for that [to] which He has guided you; and perhaps you will be grateful (185:Baqarah).”

Allah (swt) makes clear in these verses as follows:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ (البقرة: 183). أَيَّامًا مَعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامٍ مَسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ (البقرة: 184). شَهْرَ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الْهُدَى وَالْفُرْقَانِ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ (البقرة: 185)﴾

“O you who have believed, prescribed upon you is fasting as it was prescribed upon those before you that you may become righteous (183:Baqarah). [Fasting for] a limited number of days. So whoever among you is ill or on a journey [during them] - then an equal number of days [are to be made up]. And upon those who are able [to fast, but with hardship] - a ransom [as substitute] of feeding a poor person [each day]. And whoever volunteers excess - it is better for him. But to fast is best for you, if you only knew (184:Baqarah). The month of Ramadhan [is that] in which was revealed the Qur'an, a guidance for the people and clear proofs of guidance and criterion. So whoever sights [the new moon of] the month, let him fast it; and whoever is ill or on a journey - then an equal number of other days. Allah intends for you ease and does not intend for you hardship and

Allah (swt) has made Sawm (صوم Fasting) a Fard (Fard Obligation) for those who believe - The Muslim Ummah - just as He (swt) Obligated it for the previous nations. The similarity here is in the Obligation of fasting and neither its number of days nor its specified month.

1- Allah (swt) has made Sawm (صوم Fasting) a Fard (Fard Obligation) for those who believe - The Muslim Ummah - just as He (swt) Obligated it for the previous nations. The similarity here is in the Obligation of fasting and neither its number of days nor its specified month. So the text is not about this matter rather its referring to the Obligation of fasting as it is in the verse, كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ “O you who have believed, prescribed upon you is fasting as it was prescribed upon those before you.”

2- As to why fasting is a obligation in these verses is yet to follow:

A. كُتِبَ عَلَيْكُمُ الصِّيَامُ “Prescribed upon you is fasting...” This is Khabr (صيغة خبر) but in the Seeghat ut Talab (صيغة الطلب Form of Request, Imperative Case) i.e “you should fast.”

B. The arrangement of Qadaa' (قضاء Making Up) of Fast for the ill and the traveller is a Qareenah (قرينة Concatenation/Indicator) of its Jazm (جزم Decisiveness) in its Talab (طلب Request). If it was not a Talab Jaazim (طلب حازم Decisive Request) then there would not have been the arrangement of Qadaa.' فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ “So whoever among you is ill or on a journey [during

them] - then an equal number of days [are to be made up.] That is why the Request for Fasting is a Decisive Request and hence it is an Obligation.

C. Also the Ayah, **فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ** “So whoever sights [the new moon of] the month, let him fast it” is a Request for Fasting for the one who has sighted the month i.e. the locally resident, and the verse after it **وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ** “and whoever is ill or on a journey - then an equal number of other days” is a Qareenah of its Decisiveness because the ill or traveller must make up their fasts if missed. This shows that it is a Decisive Request, meaning that Fasting is an Obligation.

D. These explanations are in terms of the Quran, as for the Sunnah there are many Ahadeeth. Amongst them is the Hadith of Umar Ibn Al Khattab who narrates the answer of RasulAllah (saaw) to Jibril (as) when he (as) asked about Islam. He (saaw) replied, **أَنَّ شَهَادَةَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامَ الصَّلَاةِ الْمَكْتُوبَةِ، وَإِيتَاءَ الزَّكَاةِ، وَصَوْمَ رَمَضَانَ، وَحَجَّ الْبَيْتِ مِنْ اسْتِطَاعَ إِلَيْهِ سَبِيلًا** “Islam is that you should testify that there is no deity worthy of worship except Allah and that Muhammad is His Messenger (saaw), that you should perform salah (ritual prayer), pay the zakah, fast during Ramadan, and perform Hajj to the House (the Ka`bah), if you can find a way to it (or find the means for making the journey to it).” [Tirmidhi, Muslim] The subject of the question was Islam and Islam is an obligation for every human being. Allah (swt) said, **إِنَّ الدِّينَ** إِنَّ الدِّينَ “Indeed, the religion in the sight of Allah is Islam.” [Surah Aale Imraan 3:19]. Allah (swt) said, **وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ، مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ** “And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers.” [Surah Aale Imraan 3:85]. Fasting was mentioned in the answer of the RasulAllah (saaw) when informing Jibril (as) about Islam, which Evidences that it is a Fard (فرض Obligation), a great Obligation.

There is also a narration, **بني الإسلام على خمس: شهادة أن لا إله إلا الله وأنَّ محمدًا رسول الله وإقام الصلاة وإيتاء الزكاة وصوم رمضان وحج البيت من استطاع إليه سبيلاً** “Islam has been built on five [pillars]: testifying that there is no god but Allah and that Muhammad is the Messenger of Allah (saaw), performing the prayers, paying the Zakah, making the pilgrimage to the House, and Fasting in Ramadan.” [Bukhari, Muslim]. What is based on that is a concept which states the decisiveness in in the request. These five pillars appeared in the text to show islam is built upon them i.e they are from the pillars of Islam hence fasting is an obligation.

3- Allah (swt) has made an Hikmah (حكمة Wisdom) for Fasting and it is Taqwa (تقوى Piety). He (swt) said, **لَعَلَّكُمْ تَتَّقُونَ** “that you may become pious.” Taqwa is the fear of Allah, obedience of Him and preparation for meeting Him. Just as some Sohabah defined it as, **الخوف من الجليل والعمل بالتنزيل والاستعداد ليوم الرحيل** “Taqwa as being the ‘fear of Jaleel (Allah), acting upon the Tanzeel (Quran), being content with Qaleel (little), and preparing for the day of Raheel (journeying from this world).”

That is why it is upon the one who is Fasting to fulfill this Wisdom from his Fast because Allah (swt) has made Taqwa the Wisdom of fasting when He (swt) made it Obligatory.

So let one look towards his Fasting. Did it increase within him his Fear of Allah, obedience of Allah and His Messenger (saaw) and preparation for his meeting with Allah by doing many good deeds? In that way, it will be a sincere fast, with it one will ensure great and pure reward from the Lord of the Worlds, and righteous glad tidings from RasulAllah (saaw). He (saaw) said in the Hadith Qudsi, **كُلُّ عَمَلِ ابْنِ آدَمَ لَهُ إِلَّا الصَّوْمَ فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ** (Allah said) **Every act of the son of Adam is for him except fasting. It is done for My sake, and I will give a reward for it.** [Bukhari, Muslim] He (saaw) said, **للصائم فرحتان: فرحة عند فطره،**

وَأخْرَى عِنْدَ لِقَائِهِ رَبِّهِ **“There are two joys for the fasting person: the joy when he breaks his fast, and the joy of when he meets his Lord.”** [Bukhari, Muslim] As for the one who does not ensure this Wisdom of fasting, let him deal with this matter before the Day when there will not benefit anyone wealth or children, except he who comes to Allah with a sound heart.

4- **“A limited number of days”** meaning a few days, the Arabs referred to ‘a few’ as ‘limited’. As like ‘a lot’ means unlimited. For instance the Ayah, وَقَالُوا لَنْ نَمْسَنَّا وَقَالُوا لَنْ نَمْسَنَّا **“And they say, “Never will the Fire touch us, except for a few days.”** [Surah al-Baqarah 2:80], according to the claim of the Jews that it is a few days. And Allah (swt) said, وَأَشْرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ **“And they sold him for a reduced price - a few dirhams.”** [Surah Yusuf 10:20] i.e for a little price.

That’s why the verse أَيَّامًا **“A limited number of days,”** means a few days, and the month of Ramadhan is twenty-nine or thirty days. RasulAllah (saaw) said, الشهر تسعة وعشرون أو **“The month is twenty-nine days or thirty.”** [Bukhari, Muslim]

5- After Allah (swt) made clear the Obligation of Fasting, He (swt) allowed those who are ill or travelling to keep their Fast or to break it. If they break their fast, they make it up on other days. This is for the ill person who is hoping to be cured and he can fast or break the Fast. This Rukhsa (رخصة Concession) is also for the traveller and he can fast or break the Fast. Allah (swt) has permitted for them to break their Fast, if they wish and make up their missed days after their illness or travel.

After Allah (swt) made clear the Obligation of Fasting, He (swt) allowed those who are ill or travelling to keep their Fast or to break it. If they break their fast, they make it up on other days. This is for the ill person who is hoping to be cured and he can fast or break the Fast.

As for sickness, it is known. As for Safar (سفر Travel), it is the Shar’i Safar during which Salah (صلاة Prayer) is shortened. Its estimation was transmitted from the sahabah, such as when Ibn Abbas (ra) was asked about the Safar wherein Salah is shortened. He said, **“From Asfaan to Taa’if or from Jeddah to Taa’if.”** [Muwatta, Imam Malik] And as for that which came in other texts, **“Three faraasikh and a farsakh is four burud”** [Muslim, Abu Daud]. Its estimation of distance in our day is roughly 90 km.

6- وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةً طَعَامٍ **“And upon those who are able [to fast, but with hardship] - a Fidyah (فدية Ransom) [as substitute] of feeding a poor person [each day].”** After Allah (swt) made clear the Obligation of Fasting and that is أَيَّامًا مَعْدُودَاتٍ **“A limited number of days”** – the month of Ramadhan - Allah (swt) mentioned those who are not Qadir (قادر Capable) of Fasting, either temporarily or permanently.

A. **فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ** **“So whoever among you is ill or on a journey [during them] - then an equal number of days [are to be made up] later.”** For those who are not capable of Fast, temporarily.

B. وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةً طَعَامٍ **“And upon those who are able [to fast, but with hardship] - a Fidyah (فدية Ransom) [as substitute] of feeding a poor person [each day].”** For those who are not capable of Fast, permanently.

“enduring it (fast) with hardship” يطيقونه has two meanings: those who fast with Wusa’ (وسع Ability) and those who fast with exhaustion of exertion and strength.

If it was with the first meaning, then the ayah means, “a Khitaab (خطاب Address) for the Muslims to fast the month of Ramadhan. If they were ill or travelling then they can either fast or break the Fast and make them up on other days. Or if they have ability to fast, they can break the Fast and pay the Fidyah for each day they don't fast.” With this meaning, the Address is not maintained, because at the beginning the Address is an Order for Muslims to fast and then in this Ayah the Address is an Order to break the Fast and to pay Fidyah, and all of this is for the one who has the Ability to Fast. So, it is clear here that the Address is not maintained, if we considered the meaning of يُطِيقُونَ as being able to fast. This is because Wusa' and Isti'aa'ah (استطاعة Capability) are linked to the same Evidencing. The Evidencing is the verse “Allah لا يُكْفِ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا” **Allah doesn't burden a soul more than it has ability to bear.**” [Surah al-Baqarah 2:286] and the Hadith “Do ما أمرتكم بأمر فأتوا منه ما استطعتم” **Do what I command you to the best of your capability.**” [Bukhari, Muslim]

As for the second meaning for يُطِيقُونَ that they Fast with exhaustion of exertion and strength of effort meaning utter exhaustion, then the Address is maintaining because the meaning then becomes: “O believers Fast the month of Ramadhan, if you have the capability and if you're ill or travelling then make them up on other days. And if you are not capable to Fast except with utter exhaustion - like the old weak man or the old weak woman or the ill who has no hope of being cured - then let break the Fast and pay Fidyah.”

With this meaning, the Address is maintained: the Order of Fasting is for the one who is able, with Rukhsah (رخصة Concession) for those who are ill or travelling to make them up again. However, as for the weak, elderly and ill without hope of cure, they do not Fast but pay Fidyah.

There are those who say that at the beginning of Islam, Fasting was for those who had capability was a choice. So, if the one who

is capable to Fast wanted he would fast and if he wanted to break the Fast, he would break it and then pay the Fidyah. This is copied by the following verse “...So **whoever sights [the new moon of] the month, let him Fast it...**” However, the words of those who say that and the narrations on which they are based are all probable, because it is not based on the saying because a Nass (نص Text) does not Abrogate another except if the conditions of Naskh (نسخ Abrogation) are met. One of the conditions is the impossibility of combining. And here, it is not impossible and so it what we have said is more likely i.e. that the Obligation of fasting was not abrogated and from the very beginning, it was a Muhkam (محكم Arbitrating) Text. The obligation is upon the locally resident who are able to fast with a Concession for the ill and the traveller to break their fast and then make them up, and for the very old and the sick who have no hope of cure, breaking Fast and payment of Fidyah. And this is what the noble verse Evidences.

This is confirmed by what was narrated from Ibn Abbas with this meaning and the absence of abrogation, as narrated by al-Bukhaari, Abu Dawood and others, قال ابن عباس ليست منسوخة هو الشيخ الكبير والمرأة الكبيرة لا يستطيعان أن يصوما فيطعمان مكان كل يوم مسكينا “Ibn `Abbas said, ‘This Verse is not abrogated, but it is meant for old men and old women who have no strength to fast, so they should feed one poor person for each day of fasting (instead of fasting).’”

7. “...And whoever **volunteers excess - it is better for him...**” وَعَلَى الَّذِينَ يُطِيقُونَ فِدْيَةَ طَعَامِ مَسْكِينٍ **And upon those who are able [to fast, but with hardship] - a Fidyah [as substitute] of feeding a poor person [each day]...**” In this verse there is a Dalalah (دلالة Evidencing) that the one who took out more than the Fidyah required for each day of his breaking Fast, it is better for him and closer to Allah (swt).

As for the amount of Fidyah for each day from his breaking the Fast, that is the amount which is sufficient to feed the poor because **طَعَامِ مَسْكِينٍ** “feeding a poor person” is a substitute for فِدْيَةٌ “Fidyah”. Therefore this is the amount needed to feed a poor person daily for each day of his breaking Fast and the amount of food is the estimated food needed at its time in a day that normally suffices.

8. وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ **“But to fast is best for you, if you only knew.”** This means that a person who is permitted to break his fast, such as a traveller, an ill person or a person who it is for him to fast and break his fast, it is better for him to fast if his illness or travel is not difficult for him and he can undertake the fast without hardship. However if his fast is exhausting for him during his illness or travel, then breaking it is better. As stated in the Hadith, RasulAllah (saaw) saw a man who had been put in the shade and saw a crowd of people around him (in the course of a journey). He (saaw) said, مَا هَذَا؟ **“What is this?”** They replied: **“One who is Fasting”**. He said, **“It is not an act of righteousness to fast while traveling.”** [Bukhari, Muslim] and in another narration ليس من البر الصيام في السفر، عليكم **“It is not an act of righteousness to fast while traveling. Take to the Rukhsah (رخصة Concession) which Allah, the mighty and sublime, has granted you, accept it.”** (Narrated by al-Nasa’i). It is a reminder here that the acceptance of the Concession in this situation means that it is AfDal (أفضل Better).

9. Allah (swt) had distinguished the month of Ramadan by initiating the Revelation of the Qur’an within it **شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ**

This means that a person who is permitted to break his fast, such as a traveller, an ill person or a person who it is for him to fast and break his fast, it is better for him to fast if his illness or travel is not difficult for him and he can undertake the fast without hardship.

“The month of Ramadan [is that] in which was revealed the Qur’an...” إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ **“Indeed, We sent the Qur’an down during the Night of Decree.”** (Surah al-Qadr 97:1) **“Indeed, We sent it down during a blessed night. Indeed, We were to warn [mankind].”** (Surah ad-Dukhan 44:3). All this indicates that the Qur’an began to be Revealed to RasulAllah (saaw) on a night from the nights of Ramadan, the Blessed Night, the Layatul Qadr (ليلة القدر Night of Decree), then Allah (swt) completed its Revelation at intervals, for a wisdom that Allah (swt) clarified, وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا **“And those who disbelieve say, "Why was the Qur’an not revealed to him all at once?" Thus [it is] that We may strengthen thereby your heart. And We have spaced it distinctly.”** (Surah al-Furqan 25:32)

Then Allah (swt) revealed that the Great Qur’an,

a) **“...a guidance for the people...”** is in Haal Mansoub (حال منصوب Accusative State), that it will guide them to the Truth and to a Straight Path.

b) **“...and clear proofs of guidance...”** Haal Maa’touf (حال معطوف

Coupled State) which are Definite Miraculous Ayaat which are from the Guidance Revealed by Allah (swt).

c) **“...and criterion...”** i.e. that which distinguishes between Truth and Falsehood, between Good and Evil, and between good deeds and bad actions.

10. In the first and second verses Allah (swt) mentions, **كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ - أَيَّامًا مَعْدُودَاتٍ**

upon you is fasting as it was prescribed upon those before you that you may become righteous” (2:183) “[Fasting for] a limited number of days...” (2:184). The verse is a confirmation of the Obligation of Fasting upon us as it was Obligated on the previous Ummahs, though the number of days differed, then the mention of **أَيَّامًا مَّعْدُودَاتٍ** “[Fasting for] a limited number of days...” is in negation, because it is intended in that verse to only confirm the Obligation of Fasting upon us as it was Obligated on the previous Ummahs and it is not intended to indicate the duration of the Fasting.

As for the verse that follows it **شَهْرُ رَمَضَانَ** **“The month of Ramadan [is that] in which was revealed the Qur'an...,”** therein is the designation of Ramadhan as the month of Fasting for the Islamic Ummah. The month of Ramadhan is particular to the Revelation of the Quran as well as the Obligation of Fasting.

When Allah (swt) mentioned Fasting in the month of Ramadan, he reiterated his rulings for the occasion of the remembrance of the month of Fasting, **شَهْرُ رَمَضَانَ** **“The month of Ramadan...”** Allah (swt) continued to say, **فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ** **“...So whoever sights [the new moon of] the month, let him fast it; and whoever is ill or on a journey - then an equal number of other days...”** He (swt) confirmed the ruling on Fasting for those who witnessed the month and was present i.e. locally resident, as well as the Concession for the traveller and the ill, in a cohesive sequence of unparalleled wisdom.

11. **يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ** **“...Allah intends for you ease and does not intend for you hardship and [wants] for you to complete the period and to glorify Allah for that [to] which He has guided you; and perhaps you will be grateful.”**

Allah (swt) clarifies for us the Hikmah (حكمة Wisdom) from this- He (swt) wants us to have ease in the implementation of the Obligation of fasting and not hardship, difficulty and ruin. This is so that we can complete a number of fasts easily. If we are temporarily unable to undertake the Fasting, it can be undertaken on other days. Even if we are unable to permanently, then there is Fidyah. If we are able to do it in its period, the month of Ramadan, and complete the Obligated amount and glorify Allah (swt) after completing the Fast, i.e. on the day of Eid, such that we are thankful for the blessing of Allah (swt) which enabled us to complete this great Obligation.

The occurrence of the letters of Ta'leel (تعليل Justification), **“...so that you complete...”** **وَلِتُكَبِّرُوا** **“...and that you glorify...”** **وَلَعَلَّكُمْ** **“...so that you may...”** are an explanation of the Wisdom of this ease in Fasting, to complete the Obligated Fasting and glorify Allah (swt) for what He (swt) guided us to carry out the Obligation of fasting and to be thankful to Allah (swt).

As for why we said that what is mentioned in the verses of the previous fasting is Hikmah (حكمة Wisdom) and not Illah (علة Legal Reasoning), this is because of what Allah (swt) mentioned methodically regarding Fasting, **وَلِتُكْمِلُوا الْعِدَّةَ** **“...so that you complete the period...”** **وَلِتُكَبِّرُوا اللَّهَ** **“...and that you glorify Allah ((swt))...”** **وَلَعَلَّكُمْ تَشْكُرُونَ** **“... so that you may be grateful.”** All this is realized in a Jumlah (جملة Collective Sense), that is, with a number of Muslims, even though it is absent in individuals from amongst them. This is Istilaah (اصطلاح Technical Convention) for Wisdom. Hikmah is realized in a Collective Sense by the intention of the Lawgiver. For example, **وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ** **“And I did not create the jinn and mankind except to worship Me.”** (Surah Az-Zaariyaat 51:56). So, we say that the Hikmah of Creation is for the worship of Allah (swt). It is not the 'Illah. This is because the worship from the Created is achieved in its entirety by a number of them,

even though it is absent in individuals from amongst them.

As for the Illah (علة Divine Reasoning), it is the one that dependently revolves around the Ma'lool (معلول Reasoned), in its existence and absence. It is not absent, neither in the Collective Sense nor in individuals, so long as the Illah and Ma'lool are present. This is because the Illah is that which the Hukm (حكم Ruling) was Legislated for i.e. it is the Ba'th (باعث Initiator) of the Tashreea' (تشريع Legislation) of the Ruling. For example, **لئلا يكون للناس على الله حجة بعد الرسل** "...so that mankind will have no argument against Allah (swt) after the Messengers. And ever is Allah Exalted in Might and Wise." (Surah an-Nisa'a 4:165). The Ba'th for sending the Messengers (as) is that the people should not protest before Allah (swt) about their lack of Obedience to Him by saying, "We did not know what you wanted from us because you did not send your messengers to us."

Therefore this verse, **لئلا يكون للناس على الله حجة بعد الرسل** "...so that mankind will have no argument against Allah ((swt)) after the messengers..." becomes an Illah for the sending of Messengers, i.e. since Messengers are sent, people will not have a Hujjah (حجة Defensive Argument) in any case.

Also RasulAllah (saaw) said, **القَاتِلُ لَا يَرِثُ** "The murderer does not inherit" [Tirmidhi, Abu Daood, Ad-Daraami] Evidences that the 'Illah for not inheriting is Intentional Murder. If one of the heirs intentionally kills his Mawrith (مورث Bequeather), this murderer will not inherit. So where there is Intentional Murder by the heir, the Inheritance by the killer is not correct in any case. So, the 'Illah revolves

around the Ma'lool in its existence and absence.

As for **إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ** "...Indeed, prayer prohibits immorality and wrongdoing..." (Surah al-Ankaboot 29:45), the Hikmah of Salah (صلاة Prayer) is to Forbid FaHshaa'I (فحشاء Indecency) and Munkar (منكر Evil) because the Munkar may occur from some of those who Pray in the presence of Salah, so it is by Technical Convention Hikmah because of its absence in some individuals.

i.e. the Hikmah from the Ruling is realized in a Collective Sense and may be absent in some of the individuals.

And the 'Illah is not absent from the Ruling, so it revolves with in its existence and absence.

All this is why we say, **لَعَلَّكُمْ تَتَّقُونَ** "...so that you may become righteous," **وَلِتُكْمِلُوا الْعِدَّةَ** "...so that you complete the period..." **وَلِتُكَبِّرُوا اللَّهَ** "...and that you glorify Allah ((swt))..." **وَلَعَلَّكُمْ تَشْكُرُونَ** "... so that you may be grateful" is the Hikmah of Fasting and not the Illah as it is in the Technical Convention of Usulliyeen.

As for the Illah (علة Divine Reasoning), it is the one that dependently revolves around the Ma'lool (معلول Reasoned), in its existence and absence. It is not absent, neither in the Collective Sense nor in individuals, so long as the Illah and Ma'lool are present.

Blessed Indeed is the one who Truly Accepts that Rizq is in the Hand of Allah (swt) Alone

Musab Umair

The understanding that Rizq (رزق Provision) is solely in the Hand of Allah (swt) is one of the pillars of the Islamic Aqeedah. It elevates the conduct of the Believer so that his mind and energy is freed from constant worry over wealth, to please Allah (swt) as much as possible. Understanding that Rizq is in the Hand of Allah (swt) alone broadens the Muslim's vision about the desire for wealth, facing times of poverty and overcoming fear of poverty. It strengthens the Muslim's resolve for striving (سعي Sa'ee) for Rizq, without making that striving an overwhelming pre-occupation that overshadows or blunts the pursuit of other Obligations. It ignites within him the burning desire for sacrifice, such that he will compromise of his striving in order to further other obligations. All this favor is for the one who truly understands and completely accepts that Rizq is in the Hand of Allah (swt) alone.

And all this is in contrast to those whose understanding of Rizq is clouded and confused such that they believe that Rizq is in the hand of man. Their minds are constantly cluttered by thoughts of increasing the striving, in order to increase the Rizq, such that there is little room for anything else. There is always time for striving for Rizq but little time for worship and carrying the Call to Islam. Their foremost pursuits will be the perfection of his striving as they believe that it

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alone will increase their Rizq. Their minds will be filled with striving, with little room for anything else. When they are called to other obligations they will fulfill them only to the level that they do not interfere with their striving. When they are called to strive for the re-establishment of the Khilafah (Caliphate) on

the Method of the Prophethood, they will throw their hands up, saying, "our Iman is weak." Or they will commit half-heartedly, hanging back and clinging to life, so that they distance themselves from the front rows of the struggle to establish Islam's comprehensive dominance over Kufr.

Let us all put at the very forefront of our minds that Rizq (رزق Provision) is from Allah (swt) alone. The speech of Allah (swt), in the Book in which there is no doubt, that confirms, without doubt, that He (swt) alone Determined the Rizq (Provision) for each and every soul that He (swt) created. Allah (swt) said, لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَى "We ask not of you Provision. We Provide for you, and the End is for Taqwa."

[Taha 20: 132]. Allah (swt) said, وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ And eat of the things which Allah (swt) has Provided for you, as Halaal and good, and keep your duty to Allah in Whom you believe."

[Al-Ma'idah 5: 88]. And He (swt) said, وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ And Allah Provides without stint to whom He will." [An-Noor 24: 38] Allah (swt)

said, **“Indeed, Allah Provides without stint to whom He will.”** [Aali-Imran 3: 37]. Allah (swt) said, **“And whosoever keeps his duty to Allah, Allah will make a way out for him. And He will Provide for him from where he has no expectation.”** [At-Talaq 65: 2-3] And Allah (swt) said, **“And there is not a beast on earth but its Provision is due on Allah. He knows its habitation and its repository. All is in a clear record.”** [Hood 11: 6]. Let us contemplate upon these Ayaat constantly, understanding them, submitting to their meaning and altering our behavior accordingly. So, it is not only that Allah (swt) knew so and so person will be given Rizq, so the Rizq would then be Written and Determined, but more than that is the fact that it was His Hand alone that provided the Rizq! Indeed, Allah is the Razzaaq (رزاق Provider), He Provides to whom He will, and He is the one who expands the Rizq for whom He wills, and narrows it. There is no Raaziq other than Him.

Let us all understand the command for striving (سعي Sa'ee) for Obtaining Rizq, in light of understanding Rizq itself. Allah (swt) said, **“هو الذي جعل لكم الأرض ذلولا فامشوا، He it is Who has made the earth subservient to you, so walk in its paths and eat of His Rizq.”** [Al-Mulk 67: 15] **“فإذا قضيت الصلاة فانتشروا في الأرض وابتغوا من فضل الله، And when the Salah is ended, then disperse in the land and seek of Allah’s bounty.”** [Al-Jumu’ah 62: 10]. Thus, Allah is the Razzaaq, He alone gives the Rizq, and nobody else. He (swt) commanded that people walk in the paths of the land, and spread in it, so that they strive to obtain this Rizq.

However, this by no means that striving is the cause of Rizq and it is from here that the clouding and confusion may occur. Striving is not the cause of Rizq it is rather one of the cases of being provided Rizq by Allah (swt). So, a businessman might strive hard for profit, but he incurs losses and does not profit. An industrialist might strive to build a factory but his goods fail in the market, so he loses or does not profit.

So, it is not only that Allah (swt) knew so and so person will be given Rizq, so the Rizq would then be Written and Determined, but more than that is the fact that it was His Hand alone that provided the Rizq!

On the other hand, an inheritor would be provided Rizq by Allah (swt). Or similarly, a person who takes the Luqtaḥ (لقطة Abandoned Treasure), the Gift (هبة Hiba), the Zakah (زكاة), or the Sadaqaḥ (صدقة), he Obtained Rizq without Striving. Likewise, the one who gets a verdict of Nafaqaḥ (نفقة Financial Maintenance) to his advantage against whom is responsible about the Nafaqaḥ, and he collects it, he would have Rizq without striving. This is the same case of the disabled, infirm and decrepit people, when the State looks after them; or those whom the State grants land. All such people obtained Rizq without striving and are evidence that striving is not the cause of Rizq but merely one of the cases in

which Allah (swt) provides. So, let us consider our choices regarding striving for Rizq according to the guidance of Allah (swt) and His Messenger (saaw).

Let us put in our minds that the one who is successful is not the one who strives day and night for Rizq, regardless of other commands in his Deen. No, success is the one who values his Islam, strives within it and is truly content with what Allah (swt) provides. 'Amr b. al-'As reported Allah's Messenger (saaw) as saying, **“He is successful who has accepted Islam, who has been provided with sufficient for his want**

and been made contented by Allah with what He has given him.” [Muslim]

Instead of constant fretting over striving and regret over missing opportunities to strive for Rizq, let us simply pray that whatever Allah (swt) provides is sufficient and nourishing for us. Abu Hurairah narrated the the Messenger of Allah (s.a.w) said, **اللَّهُمَّ اجْعَلْ رِزْقَ آلِ مُحَمَّدٍ قُوَّتًا** “O Allah! Make the sustenance of Muhammad's family nourishing.” [Tirmidhi]. Abu Hurairah narrated that a man said: “O Messenger of Allah, I heard your supplication last night, and the part of it that reached me of it, was that you said, **اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَوَسِّعْ لِي فِي رِزْقِي وَبَارِكْ لِي فِيمَا رَزَقْتَنِي** ‘O Allah, forgive me my sin, and expand for me my abode, and bless for me that which You have provided me’. He said:, **فَهَلْ تَرَاهُنَّ تَرَكَنَّ شَيْئًا** ‘Do you see that they leave off anything?’” [Tirmidhi]

Instead of being extreme in striving for Rizq at the costs of other duties, let us be moderate in striving for Rizq so that we give each duty its full due. It was narrated from Jabir bin 'Abdullah that the Messenger of Allah (saaw) said, **أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ وَأَجْمَلُوا فِي الطَّلَبِ فَإِنَّ نَفْسًا لَنْ تَمُوتَ حَتَّى تَسْتَوْفِيَ رِزْقَهَا وَإِنْ أَبْطَأَ عَنْهَا** “O people, fear Allah and be moderate in seeking a living, for no soul will die until it has received all its provision, even if it is slow in coming. So fear Allah and be moderate in seeking provision; take that which is permissible and leave that which is forbidden.” [Ibn Maajah]

Instead of envying the one who has mountains of wealth, upon which there will be ample accounting by Allah (swt), let us truly envy the one who is content and satisfied in that which he was provided. It was narrated from Abu Umamah that the Messenger of Allah

(saaw) said, **إِنَّ أَعْبَطَ النَّاسِ عِنْدِي مُؤْمِنٌ خَفِيفُ الْحَاذِ ذُو حَظٍّ مِنْ صَلَاةٍ غَامِضٍ فِي النَّاسِ لَا يُؤْبَهُ لَهُ كَانِ رِزْقُهُ كَفَافًا** “The one who most deserved to be envied, in my view, is the one who has the least burden, who prays a great deal and finds joy in prayer, and who is unknown among people and is not paid any heed. His provision will be sufficient, he will be content with it, his death will come quickly, his estate will be small and his mourners will be few.” [Ibn Maajah]

Let us not fill our minds with worry over Rizq and hearts with rancor over its narrowing, knowing that our Provision is in the Hand of Allah (swt) alone. It was narrated that Habbah and Sawa', the two daughters of Khalid, said: “We entered upon the Prophet (saaw) when he was doing something, so we helped him with it. Then he (saaw) said, **لَا تَيَاسَا مِنَ الرِّزْقِ مَا تَهَزَّرْتِ رُءُوسُكُمْ فَإِنَّ الْإِنْسَانَ تَلِدُهُ أُمُّهُ أَحْمَرَ لَيْسَ عَلَيْهِ قِشْرٌ ثُمَّ يَرْزُقُهُ اللَّهُ عَزَّ وَجَلَّ** “Do not despair

of provision so long as your heads are still moving, for a person's mother bears him red with raw skin, then Allah provides for him.” [Ibn Maajah]. And RasulAllah (saaw) said, **لَوْ أَنْتُمْ تَوَكَّلْتُمْ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ لَرَزَقَكُمْ كَمَا يَرْزُقُ الطَّيْرَ تَعْدُو خِمَاصًا وَتَرُوحُ بِطَانًا** “If you were to rely upon Allah with the reliance He is due, you would be given provision like the birds: They go out hungry in the morning and come back with full bellies in the evening.” [Ibn Maajah]

Islamic Education in Pakistan; Past and Present

Ikhlaq Jehan

In Pakistan, the term 'Islamic Schooling' has different meanings for different people, the reason for this is that there is no agreement on the basic question of how much Islam is to be taught. Being tagged as an extremist is the reward you may get if you have ever been near any madrassa or Islamic school. We need to see if madrassas always had this reputation or were they in reality considered esteemed places for knowledge and learning. The Indian Subcontinent has a beautiful history of knowledgeable people with places which helped people quench their thirst for education. The first great expansion of Islam into India came during the Umayyad Dynasty, which was famous for its work in the field of educational and intellectual development. After the formal entrance of Islam into India, different dynasties ruled, from the Ghaznavids to the Mughals, who are portrayed as warriors, conquerors and kings, while ignoring their intense efforts in educating the people. Mahmud Ghaznavi, who was the Wali of the Khalifah, was a great patron of learning. During his rule, Lahore also became a great centre of learning and culture. Lahore was called 'Small Ghazni'. Under the Delhi Sultanate the madrassa education developed considerably and this further developed under the Mughals. It should not be overlooked that in medieval India the education facility was available at least through three forms: formal institutions (in the form

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of *maktabs and madrasahs*), informal institutions (in the shape of individual centres of teaching) and private teachers and tutors (known as *muallim, muaddib or ataliq*).

One indicator of a civilization is what it has generated in terms of knowledge and how literate its population is. William Dalrymple wrote in his book, *The Last Mughal* (2006), that Delhi was a celebrated intellectual centre and by about 1850 was at its cultural peak with "six famous madrassas and at least four smaller ones, nine newspapers in Urdu and Persian, five intellectual journals published out of Delhi College, innumerable printing presses and publishers, and no fewer than 130 Yunani doctors." He quotes Colonel William Sleeman as admitting that the madrassa education given in Delhi was "quite remarkable". Sleeman himself wrote on a visit to Delhi, the Mughal capital: "Perhaps there are few communities in the world among whom education is more generally diffused than among Mohammadans in India. He who holds an office worth Rs

20 a month commonly gives his sons an education equal to that of a Prime Minister. They learn through the medium of Arabic and Persian, what young men in our colleges learn through those of Greek and Latin — that is grammar, rhetoric and logic."

This gives a brief glimpse into the history of education in India under Islam. The important thing is that people did not go to the madrassas or learning centers to become prayer leaders, but the degree they got from the

institute was good enough also to get them a job with the government. Today in Pakistan we see Islamic education being given in three different ways, none of them is designed to meet the cause of raising a child capable enough to live a life that he/she deserves.

- 1) Normal Schools
- 2) Islamic Schools
- 3) Madrassas

Normal schools: These are basically the institutions which were designed by the British in the name of formal education. They considered madrassas to be a danger for the government due to the Islamic ideas that they taught. It's ironic that these are the thoughts of today's government as well. These schools separate religion from life and religion is just taught as an extra subject that has to be kept separate from all worldly affairs. So on one hand the children will be studying evolution in Science and on the other in Islamiyat teaching Surah al Naas describing God as the King of Mankind. Deen is portrayed as a personal matter between a person and the Almighty. All Islamiyat books include incidents from the Prophet's (saw) life that preaches peace and patience, but without relating it to the fact that peace and patience was observed only to obey Allah (swt) and whenever material action was required it was swift and furious. These schools fail to even give the basics of Islam and results in hollow confused personalities ashamed of their religion, considering it backward, not good enough to answer all the questions of present time nor is it compatible with today's world.

Islamic Schools: These are the schools that emerged in reaction to the secularism that

was being taught in the normal schools and the absence of quality learning of worldly education at the madrassas. Parents who were trying to stick to their Islamic values and did not want their children to be westernized found

relief in these Islamic schools. These schools are playing an important role in building love for Islam in the little children but they fail to give purpose to this love. The children are taught to take pride in their religion, history and famous personalities but are not taught how to become the source of pride for the coming generations. They try and keep the atmosphere Islamic like promoting the use of khimar and jilbab, but the children fail to understand ; if it is the right behavior then why is it absent from the Society?. This is because the only solution given to eradicate all social evils is personal reform. A child fails to understand that even after doing the right thing he or she is deprived of an ideal Islamic society. Nationalism is promoted and efforts are made to instill the love for country and land. Parents

also have to compromise on the standard of education provided, especially after junior school. The main reason for that is that subjects like sciences, mathematics and English demand expert teachers which these schools fail to provide. Most of these schools operate till Matric or 'O' Levels. Parents and children are left wondering where to go for further education while hanging on to their Islamic beliefs. The crux of the matter is that choosing a modern Islamic school in Pakistan is like choosing "one of the lesser evils".

Madrassas: According to a report titled '*The Madrassa Conundrum — The state of religious education in Pakistan*', the number of madrassas in Pakistan has crossed 35,000 from

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fewer than 300 since the inception of Pakistan. This is not because the State was concerned about the lack of Islamic knowledge in its people, neither was it because the state was helpless and 'religious clerics' deceptively built all these madrassas without the government's knowledge. No, the story is totally different here. These are not the madrassas which were once the symbol of learning in the world and which combined holistically and with excellence the teaching of Islamic knowledge with the empirical sciences and other subjects. Instead, during General Zia's time they were used to produce fighters for the Afghan Jihad. Once the Afghan war was over they continued as they were the only institutions that provided free education and food as well. Though this should not be the purpose of madrassas, the situation kept deteriorating to the extent that students not only lost their credibility as future religious scholars but were also portrayed as the enemies of the State and also branded with titles, like extremists and fundamentalists. The irony is that these madrassas are closely monitored by the intelligence agencies; some of them are even funded by them and some receive grants from the provincial government. All these grants and funds are not given for the betterment of the madrassa children, but to fulfil the government's interests of controlling the minds of the students in its own agenda and regulating what they are taught to fit their secular agenda. The government knows that the Islamic ideology and the secular state policy are not on the same page and that is why they feel threatened and try to limit Madrassah teaching into producing only three things : *Imamat of salat* (leading prayer), *nikkah* (Marriage) and

The government knows that the Islamic ideology and the secular state policy are not on the same page and that is why they feel threatened and try to limit Madrassah teaching into producing only three things :
Imamat of salat (leading prayer),
nikkah (Marriage)
and janaza (funeral).

janaza (funeral). If they ever tried to go beyond the set limits, then the government makes sure to make an example out of them for others to see - like the incident of Jamia Hafsa in 2008, when the whole madrassa became a battlefield for opposing the government for not having an

Islamic system and ended in a massacre of the students by the orders of then President Pervez Musharraf.

Another problem with madrassas is that they are still using Dars-e Nizami that also includes the teaching of mathematics, astronomy, logic and philosophy along with hadith, fiqh and tafsir. However, they are ignoring the finer points of *ilm ul hadith*. For example, a madrassa student reported that authentication of the *rawi* (narrator) is not focused on, even though the teaching of Islamic sciences requires it. In addition, their teaching provides students with a narrow and partial understanding of the Islamic principles and laws without building a deep understanding of their application to real life. Furthermore, the content of the

sciences taught are very old-fashioned and outdated. So even though the Alim certificate from a madrassa is equivalent to an MA degree either in Arabic or Islamic Studies, it implies that no major job opportunities await him.

If we look at Leitner's report of 1882, it confirms the educational status of just the Punjab as having 330,000 pupils learning "all the sciences in Arabic and Sanskrit schools and colleges, as well as... Logic, Philosophy and Medicine were taught to the highest standard". After 1857, when the British system of education took hold, the number of pupils in this form of education diminished to 190,000. Nevertheless, Leitner's analysis of the indigenous system of education proved that it

was far superior to that set by the British in 1835 with Macaulay's Minute on Education for the Indian colony. This shows that Muslims were prosperous and safe under Islamic rule, even though in our schools today it is taught that the Mughals were drunken overindulgent rulers. In reality they set up a system that took care of their people's need and that system was not created or designed by the human mind, but by Islam. Indeed, under their rule, each village was provided teachers who taught Arabic to Muslim children. Furthermore, it did not just take care of the Muslims but also took care of its Hindu subjects.

We need to have a look at history as it ought to be looked at and give a true picture to our children. It is their right on us that we show them the light which will solve their problems and give direction to their lives. They need to know that Deen (religion) and Dunya (life) are not two separate things but that they are conjoined, and separating them will cause the loss of both. My dear brothers and sisters, let's join hands to save the future of this Ummah and demand that the Government of Pakistan stop playing with education. Let us make efforts to bring back that glorious system of Khilafah (Caliphate) which once showed the light of Islam to the world, as only a system designed by the Word of Allah (swt) will help us accomplish the task of gaining His Pleasure. Only this system will provide the opportunity to the people to live in a just society under a ruler with whom they can enjoy this world and be supported in securing the rewards of the Hereafter under the shade of Allah's mercy. The Messenger of Allah (saw) said,

«ما من أمير يلى أمور المسلمين، ثم لا يجهد لهم وينصح لهم، إلا لم يدخل معهم الجنة»

"A ruler who, having control over the affairs of the Muslims, does not strive diligently for their betterment and does not serve them sincerely, will not enter Jannah with them." (Narrated by Muslim)

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The War Policy

From the Book, “Islamic Personality Volume II “

War policy is taking care of the affairs in a situation that would make the victory for Muslims and defeat for their enemies. The immediate practical aspect manifests itself in this policy. The Shar'a allowed within it matters it forbade in other than it, and forbade matters within it, that it allowed in other than it. It allowed within it the lying to the enemy, whereas this is forbidden in other than war. Thus, it made for the rules, specific consideration in war. Amongst the considerations are those related to dealing with the enemy, and those related to the actions of war itself, and others related to the Islamic army and others related to other matters.

As for dealing with the enemy, Islam ordained for the Khaleefah and Muslims to do with the enemy, similar to the matters which the enemy did to them and to confiscate from the enemy, similar to what the enemy confiscate from the Muslims, even if it were of the forbidden things. Allah (SWT) said: **وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ** **“If you are punishing with then punish with similar to what you were punished with. And if you are patient, it is better for the patient ones”** [TMQ 16:26]. It is narrated that the cause (*sabab*) for the revelation of this ayah is that the polytheists mutilated Muslims on the day of Uhud. They cut open (*qarru*) their stomachs, cut their private parts and slit the tips of their noses. They did not leave anyone without mutilating

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him, except Handhala bin Ar-Rahib. The Messenger of Allah (SAW) stood over Hamza (ra), who had been mutilated, and he was an evil sight, as his stomach had been split and his nose cut off, so he (saaw) said: **«أما والذي أحلف به إن أظفرتني الله بهم لأمتلن بسبعين مكانك»** **“By the One in Whose Name is swear, if Allah grants me victory over them I will mutilate seventy in your place,”** so this ayah was revealed. The

ayah was revealed in war, and even though it prohibits to exceed the similar. Nevertheless, it is explicit in allowing Muslims to do similar to what the disbelievers do to them. It is even understood from the ayah the permissibility of mutilating the killed from among the disbelievers, who mutilated those killed among the Muslims, except that it does not exceed the like of what they did. This is although mutilation is haram and there are reports forbidding that. However, the Muslims can do it, if the disbelievers mutilated those killed from among the Muslims.

Similar to this is deceit (*ghadar*) and breaking the covenant. Thus if the enemy do that, or it is feared that they might do it, then it is allowed for us to do it. Otherwise, it is not allowed for us to do it. It is allowed for us to do this even though there came prohibition about it. This is only

according to the war policy, since its prohibition is only where the enemy has not done it. However, if they do it, it is allowed for Muslims to do it. Allah (SWT) said: **وَإِمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ إِلَيْهِمْ عَلَى سَوَاءٍ** **“If you fear treachery from a people, then throwback (their covenant) to them, so as to be on equal terms”** [TMQ 8:58]. Accordingly, it is allowed for Muslims to use nuclear weapons in their

war with the enemy, even if this was before the enemy used them against them (Muslims) as all states permit the use of nuclear weapons in war. So it is allowed to use them, although it is forbidden to use nuclear weapons, since they destroy humanity, whereas jihad is to revive (*ihyaa*) humanity with Islam, not to exterminate humanity.

As for what is related to actions of war, Muslims can burn the trees of disbelievers, their food, farms, homes and destroy them. Allah (SWT) said: **مَا قَطَعْتُمْ مِنْ لِينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى أُصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْزِيَ الْفَاسِقِينَ** “You did not cut any palm-tree (leena) or leave it standing upon its roots except by the permission of Allah and in order to disgrace the transgressors” [TMQ 59:5]. The Messenger of Allah (SAW) did burn the palm-trees of Bani an-Nadheer, despite his realization that they eventually would become his. As for what is narrated by Yahya bin Said Al-Ansari that Abu Bakr As-Siddiq (RA) said to the army leader he sent to Sham: (لا تعقرن شاة ولا) بعيراً إلا لمأكلة، ولا تحرقن نخلاً ولا تغرقنه “Do not hamstring sheep or camels except for food nor burn palm-trees or flood them” upon which all the Sahabah consented, without any one disputing this. This is the conduct in war in origin, which is not to ruin habitation or cut trees.

However, if the Khaleefah or army leader views that winning the battle necessitates destroying habitation or cutting down trees, or it speeds up the winning of the battle, then it is allowed in war policy to cut trees and destroy habitation, as the Messenger of Allah (SAW) did. Similar to this is killing and burning cattle, and all that the enemy possesses. If the war policy requires this, then he may do it even if it

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were forbidden. Allah ta'ala said: **وَلَا يَطْنُونَ مَوْطِئًا يَغِيظُ الْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوِّ نَيْلًا إِلَّا كُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ** “Nor do they tread any foot-print which angers the disbelievers or obtain anything from the enemy except that a good deed is written for them” [TMQ 9:120]. This speech is general in everything nor did there

come what would specify this ayah presence, whether any other ayah or hadith, so it remains in its generality. There came sound ahadith about the permissibility of burning houses, and burning and cutting trees. From ibn Umar: (أن رسول الله قطع نخل بني النضير وحرق) “Verily the Messenger of Allah (SAW) cut and burnt the palm-trees of Banu Nadhir.” Upon this did Hassan say: And upon this was revealed the ayah: (مَا قَطَعْتُمْ مِنْ لِينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى أُصُولِهَا) “You did not cut any palm-tree or leave it standing upon its roots” [TMQ 59:5]. And Bukhari narrated from Jareer bin Abdullah who said: The Messenger of Allah (SAW) said: (ألا تريحني من ذي الخَصَصَةِ، قال: فانطلقت في خمسين ومائة فارس من أحمس، وكانوا أصحاب خيل، وكان ذو الخَصَصَةِ بيتاً في اليمن لختعم وبجيلة فيه نصب يُعْبَدُ يقال له كعبة اليمانية، قال: فاتاها فحرقها بالنار وكسرها، ثم بعث رجلاً من أحمس يكنى أبا يبيشره بذلك، فلما أتاه أرطاة إلى النبي قال يا رسول الله: والذي بعثك بالحق ما جنت حتى تركتها كأنها جمل أجرب، قال: فبَرَكَ النبي ﷺ على خيل أحمس ورجالها

“Will you not grant me rest from Dhul-Khalsa. He said: So I departed with one hundred and fifty horsemen from Ahmus, and they were people of tethered horses. Dhul-Khalsa was a house in Yemem for Khath'am and Bujayla with idols that were worshipped, and it was called the Ka'aba of Yemen. He said: so I came to it, burnt it with fire and destroyed it. Then he

sent a man from Ahmus whose title was Abu Arta'a to the Prophet (SAW) to give him the good news about this. When he reached him, he said: O Messenger of Allah, by the One Who sent you with the truth, I did not come until I had left it as if it were scabby camels. He said: 'So the Prophet (SAW) blessed (*barraka*) the horses of Ahnus and their men five times'", and "*barraka*" means he prayed for their blessing. Ahmad, Abu Dawud and ibn Majah narrated from Usamah bin Zayd who said: **بعثني رسول الله إلى قرية يقال لها أبنى فقال: انتها (ثم حرق) "The Messenger of Allah (SAW) sent me to a town called Ibni and said: Reach it then burn (it)."** Ibni is Yubna of Palestine. It also appears in the testament of Umar narrated by Malik in Al-Muwatta and from its comparison with these ahadith that burning and cutting of trees, and the destruction of homes is only where the battle or war requires this. So it is part of the war policy.

As for the Islamic army, the Imam or army leader can prevent the following from going to the battlefield; the hypocrites, transgressors, those who encourage desertion, spreaders of rumours and their like. This is due to Allah's statement, **وَلَكِنْ كَرِهَ اللَّهُ انبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيلَ اقْعُدُوا مَعَ الْقَاعِدِينَ (46) لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا وَلَا أُضْعِفُوا خِلَالَكُمْ يَبْغُونَكُمْ الْفِتْنَةَ** "But Allah disliked their going out so He discouraged them and it was said 'Stay behind with those who stay behind.' (46) Had they gone out with you, they would not have increased within you except confusion, hurrying back and forth amongst you, sowing sedition (*fitnah*) amongst you." [TMQ 9:46, 47]. This is even though the hypocrite or transgressor are not prevented from joining the Islamic army. However, if the war policy requires preventing them from going to battle or performing or supervising a specific action, it is allowed for the Khaleefah and army leader to do that.

As for what is related to other than dealing with the enemy, the actions of war or the Islamic army, this is what occurred with the Messenger in his return from the battle of Banu Mustaliq. He returned with the Muslims in

remarkable haste. He would walk night and day to his utmost ability, until he reached Madinah. The exertion exhausted the Islamic army, even though the rule is to be easy with the army. From Jabir who said: **كان رسول الله يتخلف في السير فيزجي الضعيف ويردف ويدعو لهم** "The Messenger of Allah (SAW) would lag behind in travel, gently urge the weak and put him behind him and make Du'a for them" (narrated by Abu Dawud). However the war policy in relation to what Abdullah bin 'Ubayy bin Salul was doing, in terms of sowing the seeds of discord between Muslims, the Muhajireen and Ansar, necessitated not traveling according to the travel of the weakest of the army, but traveling according to the travel of their strongest, so as not to leave a place for discussion or debate.

In such manner, the war policy requires that the Imam undertakes actions required to take care of the affairs of war, so as to win the battle or war and defeat the enemy and overpower them. However, this is restricted to where no text came upon a specific action, or a text has come which prohibits an action in a general way, during war and in other matters, without any specification (*takhsees*) such e.g zina, Allah (SWT) says in the Quran: **وَلَا تَقْرَبُوا الزَّانِيَ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا** "Do not even go close to fornication. It is indeed a shameful act, and an evil way to follow" (Bani Israel 17:32). If there came a specific text, it is not then allowed to perform this action under the pretext of war policy. Rather it is obliged that one restricts himself to the text, according to the setting in which it came. If the text came definite without Divine Reason (*illah*), then it is not allowed to undertake the action. If the text however came with a reason, then the text is followed according to the reason. If the text came with a Prevention (*man'i*), and it came that the Messenger did it, despite the prevention in specific circumstances, then one cannot undertake the action, except in those circumstances. There came texts about actions which the Shar'a prevented so the prevention is followed according to what came. Nor should

one say the war policy allows it. Al-Bukhari narrated from ibn Umar who said: **وُجِدَتْ امْرَأَةٌ مَقْتُولَةٌ فِي بَعْضِ مَغَازِي رَسُولِ اللَّهِ ، فَنَهَى رَسُولُ اللَّهِ عَنْ قَتْلِ النِّسَاءِ وَالصِّبْيَانِ** (A woman was found killed in some of the battles of the Messenger of Allah (SAW), so the Messenger of Allah (SAW) prohibited the killing of women and children.” Ahmad narrated from Al-Aswad bin Sar'i who said: The Messenger of Allah (SAW) said: **مَا بَالُ أَقْوَامٍ جَاوَزَهُمُ الْقَتْلَ الْيَوْمَ حَتَّى قَتَلُوا الذَّرِيَّةَ ، فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ ، إِنَّمَا هُمْ أَوْلَادُ الْمُشْرِكِينَ ، فَقَالَ :** **“What is wrong with the people whose killing exceeded today until they killed children? A man said: O Messenger of Allah (SAW, they are merely the children of polytheists. He said: Verily the best of you are the children of polytheists.”** Abu Dawud narrated from Anas that the Messenger of Allah (SAW) said: **انْطَلِقُوا بِاسْمِ اللَّهِ وَبِاللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ ، لَا تَقْتُلُوا شَيْخًا فَانِيًا ، وَلَا صَغِيرًا وَلَا امْرَأَةً ، وَلَا تَغْلُوا ، وَضَمُّوا غَنَانَكُمْ ، وَأَصْلَحُوا وَأَحْسَنُوا إِنْ اللَّهُ يَحِبُّ الْمُحْسِنِينَ** **“Go forth in the name of Allah, with (the help of) Allah and on the creed (millah) of the Messenger of Allah. Do not kill a perishing old man, a child or a woman and do not betray. Gather together your booties and be righteous as Allah loves the righteous.”** These ahadith prohibited specific actions in war, so it is not correct that they be done in war under the pretext of war policy. Instead, they are only done in the way the texts came. There came texts that it is allowed to do all these matters, by shooting cannons and bombshells, and all that is thrown from afar with something heavy, even if women and children are killed, if it is not possible to reach the disbelievers, except by killing them due to their mixing with them. Al-Bukhari narrated from As-S'ab bin Jithama **عن أن رسول الله سئل عن أن أهل الدار يبيتون من المشركين فيصاب من نساتهم**

When the catapult is fired, it does not distinguish between women, children, trees etc which indicated that heavy weapons, such as cannons and bombshells, when used in war, then it is allowed to kill, destroy and ruin everything with them.

“that the Messenger of Allah (SAW) was asked about the people living among the polytheists and their women and children are struck. He said: They are of them.” In the Sahih of ibn Hibban from S'ab who said: **سألت رسول الله عن أولاد المشركين أن نقتلهم معهم، قال: نعم فانهم منهم** **“I asked the Messenger of Allah (SAW) about the children of polytheists whom we kill together with them. He said: Yes, for they are of them.”** At-Tirmidhi extracted from Thawr bin Yazid **نصب المنجنيق (أن النبي نصب المنجنيق على أهل الطائف) that the Prophet (SAW) hoisted a catapult upon the people of Taif.”** When the catapult is fired, it does not distinguish between women, children, trees etc which indicated that heavy weapons, such as cannons and bombshells, when used in war, then it is allowed to kill, destroy and ruin everything with them.

Similarly if it is not possible to reach the disbelievers, except by killing women and children; wherein they are struck due to their mixing with them, killing them is allowed. As for doing each one of these matters alone, without the catapult or other than the situation of not being possible to distinguish them from the disbelievers whom we are fighting, in this there is a detailed statement, according to what came in the texts. As for children, it is absolutely Haraam to kill them in other than the two previously mentioned situations. The same applies to the Hireling (*'aseef*) i.e. the employee who is with a people through compulsion, as he is among the weak people. This is because there came prohibition of killing either of them in a definite way, without being reasoned by any reason.

As for women, it is looked into. If she fights then it is allowed to kill her and if she does not, then it is not allowed to kill her. This is according to what Ahmad and Abu Dawud narrated from Rabah bin Rabi' that he went together with the Messenger of Allah (SAW) in a battle which was fought with Khalid bin Walid at its front. Rabah and the Sahabah of the Messenger of Allah (SAW) passed by a woman killed by those who were in the front. They stopped to look at her and were astounded by her beauty, until the Messenger of Allah (SAW) reached them upon his mount, so they moved away from her. The Messenger of Allah (SAW) stopped over her and said: **ما كانت هذه لتقاتل، فقال لأحدهم: إحقِ خالداً This is not one to fight. Go meet Khalid and say to him: Do not kill children nor the hireling.** So the hadith made the reason for the Prohibition of killing her that she does not fight. This is strengthened by Abu Dawud narrated from 'Ikrimah that the Prophet (SAW) **مر بامرأة مقتولة يوم حنين فقال: من قتل هذه، فقال رجل أنا يا رسول الله غنمتها، فأردفتها خلفي فلما رأته الهزيمة فبينا أهوت إلى قائم سيفي لتقتلني فقتلتها، فلم ينكر عليه رسول الله) "passed by a woman killed on the day of Hunayn and said: Who killed this one? A man said: I did, O Messenger of Allah (SAW). I took her as booty and placed her behind me. When she saw the defeat coming to us, she extended (her hand) to the hilt of my sword to kill me so I killed her. The Messenger of Allah (SAW) did not reject (this) from him."**

This clarifies that when the women fights, killing her is allowed; and if she does not fight then killing her is not allowed. As for the perishing old man, if he is perishing without there remaining any benefit to the disbelievers

... No action done by Muslims to their disbeliever enemy is repulsive as long as this action occurred in the state of war, whether this action was allowed (halal) or forbidden (haram) outside of war. Nothing is excluded from this except the action for which there came an explicit Prohibition against doing it in war.

or harm to Muslims, it is not allowed to kill him due to the prohibition of killing him. However, if there is benefit in him for the disbelievers or harm to Muslims, it is allowed to kill him. This is due to what Ahmad and At-Tirmidhi narrated from Samra that the Prophet (SAW) said: **اقتلوا "Kill the old men of the polytheists and leave alive their children"** and also due to what Al-Bukhari narrated from the hadith of Abu Musa that when the Prophet (SAW) finished from Hunayn, he sent Abu Aamir over the army of Awtas. He met Dureed bin As-Sama, and he was one hundred (years) and something, and they brought him before them to plan for them the war. Abu Aamir killed him and the Prophet (SAW) did not reject that from him. Accordingly the hadith of Anas is taken to mean the perishing old man who there is no benefit in him or harm from him; he is the perishing old man as came in the same hadith.

These matters which there was Prohibition from doing them are not done except according to how the text came with them. Anything beyond that is not allowed. No action done by Muslims to their disbeliever enemy is repulsive as long as this action occurred in the state of war, whether this action was allowed (halal) or forbidden (haram) outside of war. Nothing is excluded from this except the action for which there came an explicit Prohibition against doing it in war.

Victory (Nasr); Its Meaning, Cause, Two Conditions and Preventions

Abdul Karim Abu Mus'ab for Al-Waie Issue 384

We say, whilst Tawfeeq is from Allah (swt), that because of influencing cultures upon the Muslims and their distance from abiding by the Laws of Allah (swt), the understanding of Victory (نصر Nasr) has become confused within many. This further leads to disputes over how to achieve Victory. The misunderstanding has also effected attitudes towards what has befallen the Islamic world in our time.

Some Muslims consider Victory as a divine gift, bestowed by Allah (swt) upon whom He (swt) wishes from His servants, without merit, preparation, trials and tribulations. This understanding is incorrect in light of the verse, **وَلَوْ يَشَاءُ اللَّهُ لَانْتَصَرَ مِنْهُمْ وَلَكِنْ لِيَبْلُوَ بَعْضَكُمْ بِبَعْضٍ وَالَّذِينَ قَتَلُوا فِي سَبِيلِ اللَّهِ فَلَنْ يُضِلَّ أَعْمَالَهُمْ (4) سَيَهْدِيهِمْ وَيُصَلِّحُ بِأَلْهِمْ (5). وَيَدْخُلُهُمُ الْجَنَّةَ عَرَفَهَا لَهُمْ (6). يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنصَرُوا لِلَّهِ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ (محمد: 7)** “**And if Allah had willed, He could have taken vengeance upon them [Himself], but [He ordered armed struggle] to test some of you by means of others. And those who are killed in the cause of Allah - never will He waste their deeds. He will guide them and amend their condition. And admit them to Paradise, which He has made known to them. O you who have believed, if you support Allah, He will support you and plant firmly your feet.**” (Surah Muhammad 47:4-7). Victory is from Allah (swt) and it has its Legal Prerequisites. It is not sought by mere wishful thinking such as that by the People of the Book. Allah (swt) said, **لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا** “**Paradise is not [obtained] by your wishful thinking nor by that of the People of the Scripture. Whoever does a wrong will be recompensed for it, and he will not find besides Allah a protector or a Naseer (نصير Granter of Victory).**” (Surah Nisa 4:123).

Some think that the current reality will not allow Victory and that it is far away and so they have submitted to circumstances. Others link it to the coming of the Mahdi, the Hadiths about the End of Times and sayings in addition to these.

However, if we direct attention to the tide of history and the struggle of civilisations, we would see a universal rule regarding the rise and fall of states. There has neither been a state that has dominated all of human history, nor has there been a state that continued without end. The changing of circumstances is a rule from the rules of Allah (swt) for human society. At times, Victory may be for the people of Falsehood and at other times, for the people of the Truth. However, the final consequences are for those who hold to the Truth, as long as they are firm upon it. This is a divine law that is a fixed law that neither favours anyone, nor excludes anyone, but by His (swt) permission. Whosoever falls under the scope of this law, it is applied upon him as it applies upon others, as is understood from the verse, **إِنْ يَمَسُّكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِثْلُهُ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ** “**If an affliction should touch you - there has already touched the [opposing] people a affliction similar to it. And these days [of varying conditions] We alternate among the people so that Allah may make evident those who believe and [may] take to Himself from among you martyrs - and Allah does not like the wrongdoers.**” [Surah Aali-Imran 3:140]

So, we found that it is necessary to shed light on the concept of Victory generally.

Victory (Nasr) carries many linguistic meanings, including help and support. However, by convention, Victory is conquering the enemies, overcoming them and gaining superiority. The word Nasr is found in

the Quran with its derivatives in many different places.

As for Nasr by Islamic Legal definition, it is mentioned eleven times in the Quran. It varies in every place, depending on the context of the verse and what is of importance from its meaning:

Firstly: Protection and Defence, and most of these were in reference to threaten the kuffar and wrongdoers, in several ways:

1- In the Seeghatul Nafee (صيغة نفي) Form of Denying) of the protection from the torment of the Hereafter as in the verse, **يَوْمَ لَا يُعْنِي عَنْهُمْ كَيْدُهُمْ** شَيْئًا وَلَا هُمْ يُنصَرُونَ **“The Day their plan will not avail them at all, nor will they be helped.”** [Surah at-Tur 52: 46]

2- In the Form of Denying self-ability to defend torment as in the verse, **وَيَأْتِيهِمْ مَنْ يَنْصُرُنِي مِنَ اللَّهِ** وَإِنْ طَرَدْتَهُمْ أَفَلَا تَذَكَّرُونَ **“And O my people, who would protect me from Allah if I drove them away? Then will you not be reminded?”** [Hud56:30]

3- In the form of avenging against oppression, **وَلَمَنْ انْتَصَرَ بَعْدَ ظَلْمِهِ فَأُولَئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ** **“And whoever avenges himself after having been wronged - those have not upon them any cause [for blame].”** [Surah ash-Shura 42:41]

4- In the form of help and assistance, **مَنْ كَانَ يَظُنُّ أَنْ لَنْ يَنْصُرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ فَلْيَمْدُدْ بِسَبَبِ إِلَى السَّمَاءِ** **“Whoever should think that Allah will not support [Prophet Muhammad] in this world and the Hereafter - let him extend a rope to the ceiling, then cut off [his breath], and let him see: will his effort remove that which enrages [him]?”** [Surah al-Hajj 22:15]

And here the Ulema'a mentioned a difference between Victory (نصر) and Help (إعانة). So, Victory is only in the case of adversarial struggle, whilst Help is in all other cases. Thus, Help is more general than Victory.

Secondly: Victorious (غلبة Ghalbah) and Triumph (ظفر Zafar): This meaning comes to mind when you hear the word Victory, as in the verse, **وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ وَمَا** **“And Allah made it not but good tidings and so that your hearts would be assured thereby. And Victory is from none but from Allah . Indeed, Allah is Exalted in Might and Wise.”** [Surah al-Anfaal 8:10]. This confirms the confining of the reality of Victory to being from Allah (swt) alone.

Thirdly: Mushtaqat (مشتقات Grammatical Derivatives) of Victory: There are many in the Quran, so we mention some of them only, by way of example: Fatah (فتح Conquest), Tamkeen (تمكين Establishment), Rise (ظهور), Fawz (فوز Winning), Furqan (فرقان Criterion), Nijaah (نجاه Deliverance), Victorious (غلبة Ghalbah)...

From the aforementioned, and from the Usuli (Foundation of Jurisprudence) definition of Sabab (سبب Cause), Sabab is, ما يلزم من وجوده **“that whose existence necessitates the existence and whose absence necessitates the absence by itself”** So, we find that the Cause of Victory is in the Hand of Allah (swt) exclusively. And the Thaman (ثمن Price) for granting of Victory for His Deen, has two conditions. The Usooli definition of the SharT (شرط Condition) is ما يلزم من عدمه العدم، ولا **“that whose absence necessitates the absence but whose existence does not necessitate the existence, but not by the absence of itself.”** Victory is the result of its Granter, which is Allah (swt). The two conditions for Victory are:

1- The Eeman (إيمان Belief) that holds us to obey him and use him alone and give him recognition, and that's in the verse, **وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَاءَهُمْ بِالْبَيِّنَاتِ فَاذْتَمَنَّا مِنَ الَّذِينَ** **“And We have already sent messengers before you to their peoples, and they came to them with clear**

evidences; then We took retribution from those who committed crimes, and incumbent upon Us was support of the believers.” [Surah Ar-Rum 30:47]

2- The strong I'adaad (إعداد Preparation) in its general meaning, a preparation which is achievable, though not arriving at perfection in preparation. Allah (swt) said, **وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَأَخْرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تَظْلَمُونَ** **“And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy and others besides them whom you do not know [but] whom Allah knows. And whatever you spend in the cause of Allah will be fully repaid to you, and you will not be wronged.”** [Surah al-Anfaal 8:60]

Victory has many types, including:

1-The Victory which Allah (swt) has promised us, the one we seek to deserve and the one for which we have fulfilled both conditions; Eemaan and preparing available power. Any negligence in this matter will result in Victory not coming to be. Our example is that of Uhud, where some Companions (ra) fell into error when the archers left their positions and violated the order of the Prophet (saaw). And also in Hunayn, when they fell into small shirk, because they were impressed by their opponents' power.

2- There is also a preferential Victory. Here, it is the Wisdom of Allah (swt) that requires a party to be victorious over another party. By way of example, are the verses, **غَلَبَتِ الرُّومُ ۚ فِي ۲ فِي بضع سنين ۗ أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ ۚ ۳ فِي بضع سنين ۗ** **“The Byzantines have been defeated. In the nearest land. But they, after their defeat, will overcome. Within three to nine years. To Allah belongs the command before and after. And that day the believers will rejoice.”** [Surah ar-Rum 30:2-4]

3- There is a Victory for the principle, whereupon the human-being dies upon the principle, such that he is granted victory by Allah (swt). The example is like the people of Ukhlood, who all died, but won a Victory for the principle, because they have confirmed their Eeman in Allah (swt).

These are the types of Victory, but the Victory that Allah (swt) has promised us, and the one that was foretold by His Noble Messenger (saaw) is of the first type i.e. the victory that we are seeking to be deserving of and we ask Allah (swt) that it comes soon.

We will now discuss the relationship of Victory with tribulation, struggle and human effort. It is a firm fact from the Qur'an that there is no victory without tribulation. Yet, there are those who say: Is it necessary for us to be tested in order to attain victory? Yes, the Sunnah of Allah (swt) necessitates that there must be adversity and anguish, so that nothing of effort or energy is spared. Then victory comes after despair through all apparent reasons. Allah said, **أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ وَزُلْزَلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ ءَامَنُوا مَعَهُ مَتَى نَصُرُ اللَّهُ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ** **“Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were afflicted by poverty and hardship and were shaken until [even their] messenger and those who believed with him said, “When is the help of Allah?” Unquestionably, the help of Allah is near.”** [Surah al-Baqarah 2:214]

Were it not for Allah (swt) fighting the people of Falsehood by means of the people of Truth to overcome the people of Falsehood and Corruption, who oppress the righteous, the land would have been corrupted. That is why we find struggle before victory, that is, the truth strives against the Falsehood such that the struggle becomes more intense and direct. It is then when Allah (swt) supports the Truth with

His Victory in speech, action and outcome. As He (swt) said, **الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبَّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهَدَمَتْ صَوْمِعُ وَيَبِعُ وَصَلَوَاتُ وَمَسْجِدُ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا** [They are] those who have been evicted from their homes without right - only because they say, "Our Lord is Allah ." And were it not that Allah checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allah is much mentioned. And Allah will surely grant Victory to those who support Him. Indeed, Allah is Powerful and Exalted in Might.?" [Surah al-Hajj 22:40] There are some misconceptions among Muslims today, inherited through the concept of indifference. This is due to their ignorance of this Deen which is a divine approach to human life. Human effort must be within the limits of the material reality. As a result, in order to achieve human victory, a group from the people must carry this Deen and believe in it with full Eeman, be tested within it until they are upright upon it, strive in achieving it in the hearts of others, thus prevailing upon themselves with their steadfastness and adherence to the Deen. Then comes Victory, after human change is achieved, which is followed by divine change and victory being achieved, As He (swt) said, **Indeed, Allah will not change the condition of a people until they change what is in themselves.**' [Surah ar-Ra'ad 13:11]

Furthermore, there are Mawaani'a (موانع Preventions) in the way of Victory. In Islamic Jurisprudence, the Maania (مانع Prevention) is ما يلزم من وجوده العدم، ولا يلزم من عدمه وجود ولا لذاته "that whose existence necessitates the absence but whose absence does not necessitate the existence and not by the absence of itself." These include:

1- Dispute and division, Allah (swt) said, **وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ**

“And obey Allah and His Messenger, and do not dispute and [thus] lose courage and [then] your strength would depart; and be patient. Indeed, Allah is with the patient.” [Surah al-Anfaal 8:46] The dispute is the difference that creeps in between the Mujahideen in the Path of Allah after their gaining power, as Allah (swt) said, **وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ** “and do not dispute and [thus] lose courage and [then] your strength would depart.” [Surah al-Anfaal 8:46]

2- Ma'siyah (معصية Sin) and disobedience of commands. Here sin is a disobedience of the commands of Allah (swt) as well as the disobedience of the leadership's commands of the leaders which do not anger Allah (swt), and which are not for the sake of gains of wealth and position and other than that.

3- Mawaalaah (موالاة Allegiance) to other than Allah (swt), and Itibaa'a (اتباع Adoption) of a path other than His (swt) Path. If we want Allah to support us, we must not be loyal to other than Allah (swt) and we not adopt other than His (swt) Path. Allah (swt) said, **يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا بَطَانَةَ مَنْ دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُؤًا مَا عَنَتُمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صدورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمْ الْآيَاتِ إِنْ كُنْتُمْ تَعْقِلُونَ** “O you who have believed, do not take as intimates those other than yourselves, for they will not spare you [any] ruin. They wish you would have hardship. Hatred has already appeared from their mouths, and what their breasts conceal is greater. We have certainly made clear to you the signs, if you will use reason.” [Surah Aali Imran 3:118]. And there are further Preventions as well.

After all this distance from Allah (swt), how do we wonder where is the promised victory of Allah (swt)? Victory may be delayed a little upon those who work with the truth and try to resume Islamic life, because Victory does not come by accident, but is subject to the Sunnah of Allah (swt) and divine laws. Allah (swt) only delayed Victory according to His Foresight and from its forms are:

- 1- that the Ummah has not yet matured to attain Victory, and if Victory was granted, the Ummah would not be able to protect it.
- 2- or that the Ummah did not crystallize in her conviction that even if all the forces of the world combined, Victory is not guaranteed without Allah (swt).
- 3- or that the Ummah was not sure that their connection to Allah is the only guarantee for her establishment after Victory.
- 4- or that until all falseness and deceit is exposed to us, as well as the people of falsehood in all its forms.

As for the haste in Victory, it is not a defect or Haraam (Forbidden), because man is hasty by his nature, وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَكَانَ الْإِنْسَانُ عَجُولًا **“And man supplicates for evil as he supplicates for good, and man is ever hasty.”** [Surah Al-Isra'a 17:11] The Companions (ra) of the Messenger of Allah (saw) asked him (saaw) to ask for Victory for them and supplicate for them, but he (saaw) asked them to be patient. Khabbab bin Al-Art (ra) complained to RasulAllah (saaw) about their state while he was leaning against his sheet cloak in the shade of the Ka`ba. Khabaab (ra) said, “Will you ask Allah to help us? Will you invoke Allah for us?” He (saaw) said, **كَانَ الرَّجُلُ فِيمَنْ قَبْلَكُمْ يُحْفَرُ لَهُ فِي الْأَرْضِ فَيُجْعَلُ فِيهِ، فَيَجَاءُ بِالْمِنْشَارِ فَيُوضَعُ عَلَى رَأْسِهِ فَيُشَقُّ بِأَثْنَتَيْنِ وَمَا يَصُدُّهُ ذَلِكَ عَنْ دِينِهِ، وَيَمَشُطُ بِأَمْشَاطِ الْحَدِيدِ مَا دُونَ لَحْمِهِ مِنْ عَظْمٍ أَوْ عَصَبٍ وَمَا يَصُدُّهُ ذَلِكَ عَنْ دِينِهِ، وَاللَّهُ لَيَتِمَّنَّ هَذَا الْأَمْرَ، حَتَّى يَسِيرَ**

الرَّاكِبُ مِنْ صَنْعَاءَ إِلَى حَضْرَمَوْتَ لَا يَخَافُ إِلَّا اللَّهَ أَوْ الذَّنْبَ عَلَى غَنَمِهِ، وَلَكِنَّكُمْ تَسْتَعْجِلُونَ” **“Among those who were before you a (believer) used to be seized and, a pit used to be dug for him and then he used to be placed in it. Then a saw used to be brought and put on his head which would be split into two halves. His flesh might be combed with iron combs and removed from his bones, yet, all that did not cause him to turn away from his Deen. By Allah! This Deen (Islam) will be completed (and triumph) till a rider (traveller) goes from San`a' (the capital of Yemen) to Hadramout fearing nobody except Allah and the wolf lest it should trouble his sheep, but you are hasty.”** [Bukhari]

After this simple clarification, we say: Yes, Allah's (swt) Victory is coming inevitably when we satisfy His Conditions. However, the change begins from human beings, such that each of us takes it upon ourselves to be a part of the group which carries the call to the Deen of Allah with all sincerity, and the sin falls of his shoulders due to him working with those who are working. Amongst them are those who do their very best and in these days many false masks, empty slogans and empty content have been exposed such that little is left in the arena. With a simple effort, the brother of the believer can find this group which has a clear project, an ideological goal, and which does not deviate from the Book of Allah (swt) and the Sunnah of His Noble Messenger (saaw). InshaaAllah, perhaps Allah (swt) has Good for you and enlighten for you insight, for you are the one who is requested to undertake effort and collective societal action for change, and your work is vindication for your protection. And Allah is behind all purpose.

Kashmir was Occupied through Force and it will be Liberated through the Force of Organized Jihad by Pakistan's Armed Forces

Media Office of Hizb ut Tahrir in the Wilayah of Pakistan

In the last few days, a debate has erupted after an interview on 27th September 2018 to Al Jazeera Television, in which Pakistan's Foreign Minister Shah Mehmood Qureshi said while referring to the Kashmir dispute, "War is no option. There is no military solution. The only solution is a dialogue." In recent weeks, on America's behest and encouragement, Pakistan's treacherous rulers have stepped up a campaign to prepare domestic opinion for an ultimate betrayal of the Kashmir cause by misleading the masses about the ability of the Pakistani State to liberate occupied Kashmir from the clutches of Hindu occupation. In doing so Pakistan's political and military leadership reveal their loyalty to Western ideals and the solutions, which the West dictates to them for our problems. These rulers parrot the words of their Western masters bringing excuses for their inaction in support of oppressed Muslims of the Valley who despite their meagre means are defying the oppressive Hindu occupation through an armed resistance which has only gained in strength after the martyrdom of Burhan Wani.

Pakistan's rulers refuse to arm the resistance in Kashmir although it is now widespread and strong, after seven decades of the occupation and which has clearly frustrated the occupying Hindu Armed Forces. These rulers refuse to arm the resistance in Kashmir because they obediently follow American dictates which has labelled the resistance as "Terrorism". These rulers fear angering the

"international community" which has no interest in resolving the Kashmir dispute. This lack of interest of the "international community" in resolving the Kashmir dispute was openly signaled by the UN Security Council through its resolutions on Kashmir which were issued under the non-binding Chapter VI of the UN Charter instead of binding and enforceable resolutions under Chapter VII. Yet Pakistan's rulers present these resolutions as a solution to the Kashmir dispute knowing fully that the value of such resolutions is not worth the paper they were written on. Allah (swt) said, **﴿الَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا أَنْزَلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَكَّمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا﴾** "Have you seen those who pretend to believe in what has been revealed to you and what has been revealed before you, how they go in their judgment to the Taghut, though they have been ordered to disbelieve in it. But Shaytan's wish is to lead them astray" [Surah An-Nisa'a 4: 60]

War is not an option for Pakistan's ruling elite because they hold on dearly to the Westphalian ideal of Nation State which blinds them to the suffering of the Muslims of occupied Kashmir because it lies outside the borders imposed by British colonialists. We ask would war still not be an option if Srinagar was Lahore and Lahore was Srinagar? Does the violation of the sanctity and honor of Muslims become acceptable, just because of mere geography? RasulAllah (saaw) said, **﴿مَا مِنْ أَمْرٍ يَخْذُلُ أَمْرًا مُسْلِمًا فِي مَوْضِعٍ تَنْتَهَكَ فِيهِ حُرْمَتُهُ وَيُنْتَقَصُ فِيهِ مِنْ عَرْضِهِ إِلَّا خَذَلَهُ اللَّهُ فِي مَوْطِنٍ يُحِبُّ فِيهِ نُصْرَتَهُ وَمَا مِنْ أَمْرٍ يَنْصُرُ مُسْلِمًا فِي مَوْضِعٍ يَنْتَقَصُ فِيهِ مِنْ عَرْضِهِ وَيَنْتَهَكَ**

«فِيهِ مِنْ حُرْمَتِهِ إِلَّا نَصَرَهُ اللَّهُ فِي مَوْطِنٍ يُحِبُّ نَصْرَتَهُ»
(Muslim) man will abandon a man who is a Muslim in a place where his sanctity is violated and his honor attacked without Allah abandoning him in a place where he wishes his help; and no (Muslim) man who supports a Muslim in a place where his honor may be attacked and his sanctity violated without Allah supporting him in a place where he wishes for His support.”
[Abu Daud].

War is not an option for Pakistan's ruling elite for liberating Kashmir yet when it came to protecting American interests in the region in the form of supporting the American War on Terror and American occupation of Afghanistan the planes, tanks and artillery of the regime mobilized and our troops were used as a fuel, in the War of Fitna which severely harmed Pakistan and its interests.

The Bajwa-Imran regime is misleading the masses through false promises of prosperity which they claim normalization with the Hindu State would bring. It invites us to sell the Muslims of Kashmir for prospects of economic gains. In doing so this regime insults the Muslims of Pakistan who have consistently demonstrated their love for the Islamic Aqeedah and obedience to Allah and His Messenger and who prefer the bonds of brotherhood of Islam over any worldly gains. By calling for normalization with the Hindu State, this regime insults the wisdom and struggle of our forefathers who had rejected living under the authority of the oppressive Hindus and sought a different homeland for Muslims of Pakistan. And this promise of economic prosperity is a false mirage. The European Union which comprises of nations with a common Judeo-Christian Civilization and a belief in Liberal Democracy and Capitalism is crumbling under a similar economic union today, how then do we expect that the Hindu State, which rules by Kufr as a way of life, live peacefully with the people of Pakistan, who are committed to Islam as a way

of life? No, the only way for peace and prosperity is for Islam to be restored to dominance over the people of the Indian Subcontinent, as it was for centuries.

O Muslims of Pakistan! The rulers of “change” are no different from the previous rulers in their shamelessness and willingness to bow before the Hindu State. Move now to bring real change in Pakistan by working to establish the Khilafah (Caliphate) on the Method of the Prophethood. The Khalifah of Muslims will implement the vision of Islam for peace which requires that power and authority be in the hands of a just Ummah which rules the region and the world through the laws of Islam. Indeed the subcontinent is no stranger to this vision of peace and prosperity when it was under the rule of Islam. The Khalifah of Muslims will care not for international law, international institutions and the Westphalian borders. He will lead you to honor and dignity, in an organized Jihad through the Armed Forces of Pakistan to liberate Kashmir and further moving to fulfill the glad tidings of Prophet Muhammad (saw) about the Conquest of Hind. Abu Hurairah (ra) narrated, «وَعَدَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَزْوَةَ الْهِنْدِ، فَإِنْ أَدْرَكْتُهَا أَنْفَقْتُ نَفْسِي وَمَالِي، وَإِنْ قُتِلْتُ كُنْتُ أَفْضَلَ الشُّهَدَاءِ، وَإِنْ رَجَعْتُ فَأَنَا أَبُو هُرَيْرَةَ الْمُحَرَّرُ» “**The Messenger (saw) promised us the conquest of India. If I was to come across that, I will spend my soul and my wealth. If I am killed then I am among the best of martyrs, and if I return then I am Abu Huraira the freed”**
[Ahmad, An-Nisa'i, Al-Hakim].

May the Eyes of Cowards Never Sleep

Bilal al-Muhajir

News:

Five three-star generals, including spymaster Lt Gen Naveed Mukhtar, are due to retire on Monday, informed sources told Dawn on 30 September. Besides director general of Inter-Services Intelligence (ISI) Lt Gen Mukhtar, the others retiring on Oct 1 are Peshawar Corps Commander Lt Gen Nazir Ahmad Butt, Commander of Army's Strategic Forces Command (ASFC) Lt Gen Mian Mohammad Hilal Hussain, Military Secretary at the General Headquarters (GHQ) Lt Gen Ghayur Mehmood and Inspector General of Training and Evaluation, GHQ, Lt Gen Hidayatur Rehman.
(<https://www.dawn.com/news/1435893>)

Comment:

The generals and senior officers of the Islamic world including those of the most trained and courageous army, the Pakistani army, are eager to hear the news of the retirement of generals. However, it is as if it were the news of the retirement of a football player or a cricket player, rather than the retirement of a gallant warrior, after decades of fighting enemies and mushrikeen occupiers of the Muslim lands and violators of the sanctities of Islam and Muslims.

The reason for the deterioration of the situation of the armies of the Islamic world is the absence of the correct military doctrine within them. The doctrine of the army in Islam was based on the protection of the sanctity of Muslims in the world, the liberation of the Islamic lands from the occupiers, and reigning in those who dare to dishonour the Prophet Muhammad saaw, defend all the oppressed, Muslims or non-Muslims, and open up lands to the Dawah of guidance and light, raising the banner of Tawheed as dominant over all other banners. After this was the esteemed military doctrine of the armies of Muslims, it then was

replaced with the doctrine of the protection of thrones of the oppressive agent rulers and to fill the pockets of these generals with the privileges and wealth, including substantial retirement benefits including pension and plots, such that these generals can choose to live in one of the Western countries, enjoying the rest of their lives in luxury with the money of the Ummah they took free of charge.

It was better for these generals not to retire before they achieved what the Ummah had entrusted them with and spent generously upon them from the right of their families. So that their food and drink is halal, it was obligatory for them to support the Deen of the great Islamic Ummah by granting Nussrah to the sincere workers from Hizb ut Tahrir in the project of the Khilafah (Caliphate) on the Method of Prophethood. Then and only then, they would be entitled to retire in comfort, with honor for their great deeds. Yet, as for the generals today, an officer rises in promotions until he becomes a general without fighting for the sake of Allah or granting support to those who are in need of it. Their retirement is like that of a retired soccer player or field athlete, where they are honored in sports stadiums and not in military bases, on sports shoes and not on tanks and planes.

The true general Khalid Bin Walid (ra) said when he was on his death bed, لقد شهدت مئة زحف أو زهاءها، وما في جسدي موضع شبر إلا وفيه ضربة بسيف أو رمية بسهم أو طعنة برمح، وها أنا ذا أموت على فراشي، حتف أنفي، كما يموت البعير فلا نامت أعين الجبناء "I have fought in so many battles seeking martyrdom that there is no spot in my body left without a scar or a wound made by a spear or sword. And yet here I am, dying on my bed like an old camel. May the eyes of the cowards never rest."

Lessons from Muhammad Bin Qasim Al-Thaqafi, the Opener

Bilal Al-Muhajir

In 711, Muslim traders sailed across the Indian Ocean from Ceylon near the coast of Sindh, but their ship was looted and they were taken prisoners. The news reached the capital of the Khilafah, when the Khalifah was Alwaleed bin Abd al-Malik. He sent a letter to Hajjaj bin Yusuf, the governor of Iraq, requesting him to ask the rulers of Sindh to apologise for this act and mobilize to liberate the captured Muslims. Thus, Hajjaj sent an army under the leadership of one of the Ummah's brightest sons. His name occupies a prominent place in the hearts of Muslims, especially those of the Indian Subcontinent. He took responsibility for leading the army of the Islamic Khilafah to a foreign land. He was Muhammad bin Qasim al-Thaqafi.

This was how the reply of the Muslim leader was and how he weighed up matters. The Khalifah Abd al-Malik did not merely lodge protests with the Romans or the British against what sinful hands had done against the Muslims. Indeed, there is a stark contrast between the stance of the Khalifah Abd al-Malik and the stance of the current rulers of Pakistan. When Muslim sanctities within Pakistan and outside Pakistan are violated by the new occupiers, the Americans, and the perpetual enemy, the Hindu state, these rulers instead resort to the UN Security Council, the European Union and America, which are in fact the rogue global actors that nurture every such attack. These actors have proved a thousand times that they are nothing but oppressors of

When the army of the Khilafah arrived in Debal, near Karachi, Muhammad bin Qasim handed over his demands to the ruler, Raja Dahir, who in turn rejected them. Thus the Muslims fought against him, until they defeated him and opened Debal to Islam.

Islam and Muslims. They lie to the Muslims at night and devour them in the morning. They are all one family and there is no difference between the European Union, the Security Council, America and Russia. Allah (swt) said,

(وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضِ الْأَتَفَعَلُوهُ تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ)

“And those who disbelieved are allies of one another. If you do not do so, there will be fitnah on earth and great corruption.” [Surah al-Anfaal 8:73]

The true military or political leader, holding the Islamic Belief, does not accept negotiations and compromise over the rights of Muslims. When the army of the Khilafah arrived in Debal, near Karachi, Muhammad bin Qasim handed over his demands to the ruler, Raja Dahir, who in turn rejected them. Thus the Muslims fought against him, until they defeated him and opened Debal to Islam. Muhammad bin Qasim

succeeded his first success with other conquests. The duty of the Muslims is to make the Word of Allah (swt) the highest and so on the basis of the Islamic Belief, the Islamic Army continued its progress until it reached Multan. In three years, i.e. by 714 CE, the entirety of Sindh and southern Punjab were opened to the rule of the Islamic Khilafah. The opening of these lands was not a hostility upon others, condemned by the international community or any fair-minded person. With the opening of the north-western part of the Indian Subcontinent, the Islamic Army brought idol-worshippers from darkness to the light of Islam. Muhammad bin Qasim asked the

Bilal Al-Muhajir: Lessons from Muhammad Bin Qasim Al-Thaqafi, the Opener

administrative employees of the Khalifah to take care of the affairs of the people with the honesty and justice of Islam. They took the money from Zakat and Jizyah without overburdening and provided a decent living for the people.

In our time, the return of the dominance of Islam over the Indian Subcontinent will not be unjust and forced. It will be through the removal of the darkness of greedy capitalism that has impoverished and humiliated its people. And it will be through the restoration of the light and justice of Islam, where all people can benefit of their wealth and take it back from a handful of usurping, corrupt capitalists and feudal rulers.

This solution which we are working to establish on the ground, under the shade of the coming Khilafah State, soon insha'Allah, is like that in the time of the Moghul state, which ruled by Islam. This was even though the Moghul state was far from the centre of the Abbasid Caliphate in Baghdad. Babur, who came from Central Asia to Delhi in 1526, was the first Moghul ruler. His son, Humayun, took power after his death, 1530-1556. According to a document available in the government library in Bhopal, Babur left the following bequest to Humayun, who despite his shortcomings, cared about the application of Islam in a fair manner. And the bequest states, "Observe my son, I advise you to do the following: to establish justice and to observe the religious sensitivities and rituals of the people, even the cows that are worshiped by some citizens, do not slaughter them with provocation and defiance, but slay them in private places. This brings you closer to your citizens, even those who are in charge of them. Do not demolish or destroy the places of worship of any belief, and establish justice in its entirety until peace is ensured in the lands. Islam can be better communicated through the sword of love and affection rather than the sword of oppression and persecution. Avoid disputes between Shia and Sunnis. Look at the different qualities of your people completely as

if they were the characteristics of the seasons of the year."

The fall of the lands of the Subcontinent was the result of the continuing malicious plots by the colonialists, and also because of the distancing of the Subcontinent from the centre of the Khilafah and its then capital in Istanbul. This was in addition to the weakness that had begun to prevail over the Muslims in general. Thus, the Kuffar saw an opportunity to seize control of the Indian Subcontinent. The British invasion of the Indian Subcontinent took place in 1757, where they were strongly resisted by Muslims. The war continued alternating in favor of victory for the Islamic rule in the Indian subcontinent, to the aggressor Britain with the help of some Kuffar forces of Hindus, Sikhs, Buddhist amongst others. Britain was unable to achieve control and stability of its dominance except only after many decades of fierce wars with the Muslims.

Colonialism has never ceased to occupy the lands ever since, either through direct military colonization at times, or through governments and military leaders who are agents for the colonialists at other times, achieving for them that which they themselves could achieve even by direct military occupation. Thus, the Jaahiliyah ignorance returned to these lands, through ruling by other than all that Allah (swt) had revealed, and the rule by International Law as well as British law, and then American law, prevailed.

There is a difference between the behaviour of the Muslims of these lands when the Sultan was their authority and the behaviour of the rulers these days. During the period of the British invasion and the weakness of the Mughal rule over various parts of India, some rulers began to seek support and legitimacy from the Khalifah in Istanbul. They did not seek support from the kuffar, as the rulers do today, when they turn to the European Union or the United Nations every time we are attacked. For example, the ruler of Kannur (Cannanore) sent a diplomatic message to Sultan Abdul Hamid I in 1779, "I implore the

Khaleefah for protection from the aggression of the English East India Company.” We also saw how Tippu Sultan, the governor of Mysore, asked the Khalifah to recognize his rule, but the Khilafah was not at the center of power at the time, so it was not able to send armies to the Indian Subcontinent. However the Khalifah sent a message acknowledging Tippu as the governor of Mysore. Thus, Tippu did not send his credentials to a Kaafir ruler such as President Trump, who stalks us in circles! In the words of the poet:

مجداً تليداً بأيدينا أضعناه	إني تذكرت والذكرى مؤرقة
تجده كالطير مقصوصاً جناحاه	أتى اتجهت إلى الإسلام في بلد
وبات يحكمنا شعب ملكناه	كم صرّفنا يد كنا نُصرّفها
أن الإخاء وأن العدل مغزاه	ورحب الناس بالإسلام حين رأوا
والزيت آدم له والكوخ مأواه	يا من رأى عمر تكسوه بردته
من بأسه وملوك الروم تخشاه	يهتز كسرى على كرسية فرقاً
ونحن كان لنا ماض نسيناه	استرشد الغرب بالماضي فأرشده
ضياته فأصابتنا شظاياها	إننا مشينا وراء الغرب نققبس من

“Indeed I remember and reflect on the written memory, a glorious memory achieved at our hands,

But when I turned to Islam in the land today,
you will find is as a bird with its wings
clipped,

How many hand-spans have we given away
and how we have been ruled by the people of
oppression,

Yet, previously, the people welcomed Islam
when they saw it, when brotherhood and
justice had real meaning,

O the one who saw Umar (ra), his coldness
was removed by him, just as the hot oil
warms,

The Persian Chosroes shook in his chair,
whilst the Roman Caesars feared him,

The West sought guidance by the past and was
guided, whilst we had left our past forgotten,

We walk behind the West, adopting from its
light, whilst struck by its shrapnel.”

Indeed the good, light and justice that came
through the Muslim army led by the

Muhammad bin Qasim, the Opener, can be restored to at least as much as it was. This is only if a military commander from amongst the military commanders of the Pakistan Army, with a sense of honour and lofty principles, eradicates colonialism by overthrowing its agents and replaces them with a ruler, who is like Khalifah Abdul Malik bin Marwan, or Khalifah Umar al-Farooq, by establishing the second Khilafah (Caliphate) on the Method of Prophethood.

This is how we will restore the glory that we have lost, which our rulers still refuse to restore, otherwise we will never restore our rightful position. Are the wombs sterile of the birth of such an awaited commander, or are there many, but they are in need of someone to ring a bell?! We are confident that the descendants of Mohammed bin Qasim are many in Pakistan, and that this matter is just a matter of time. And it is a matter for those who are foremost in goodness, for such will be the foremost in Jannah and achieve honour in the Dunyah. Allah (swt) said, **(سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ)** “Be foremost in seeking forgiveness from your Lord and a Garden whose width is like the width of the heavens and earth, prepared for those who believed in Allah and His messengers. That is the bounty of Allah which He gives to whom He wills, and Allah is the possessor of great bounty.” [Surah al-Hadeed 57:21]

Reject the IMF, the Colonialist Tool that Orchestrates Pakistan's Economic Destruction

The new rulers of Pakistan have announced a return to negotiations with the International Monetary Fund, the IMF, in November 2018. They seek aid, with interest and conditions. On 13 October 2018, the Finance Minister, Asad Umar, said, "We are going [to the IMF] for the 19th time and we wish that it is the last time we do so."

However, it is a fact that the IMF is a colonialist tool that never allows the country that receives loans to stand on its feet. This fact was acknowledged by the new rulers of Pakistan, well before they came to power. In an interview published in the British newspaper "The Guardian" on 18 September 2011, Imran Khan warned, "A country that relies on aid? Death is better than that. It stops you from achieving your potential, just as colonialism did. Aid is humiliating. Every country I know that has had IMF or World Bank programmes has only impoverished the poor and enriched the rich."

The IMF is the colonialist successor to the notorious British East India Company that impoverished the Indian Subcontinent, a region which was immensely rich whilst it was under Islamic rule. Today, the IMF is the institutional guarantor of Western economic dominance over the rest of the world. It imposes economically destructive conditions on countries, preventing their rise as competitors to the Western states.

The IMF insists on the weakening of the local currency, which directly increases the prices within the country, manifested as widespread and relentless inflation. Buying becomes more expensive, as does agricultural and industrial production. It insists on

increasing the costs of power and fuel, so it is more expensive to produce and transport goods. It insists on increasing "regressive" taxation, like General Sales Tax (GST), which is applied upon everyone, without consideration of hardship.

To perpetuate the downward spiral of the local economy, the IMF insists on the privatization of the large sources of revenues for the state treasury. Thus, the state becomes more reliant on taxation and colonialist loans. The privatization drive is sold on the flawed idea that the state can never manage large sources of revenues efficiently. However, these same enterprises are then handed over to private interests who are able to extract billions in profits, whilst the state is left to hammer the local economy into the ground with taxation and then beg from the East and West for loans. Moreover, the colonialist loans come with the evil of interest, which ensures that nations remain in debt, even when they pay back the original principles of loans many times over.

Then, having successively weakened the state and local production, the IMF insists on low import duties for Western goods, Western access to the local markets and resources, as well as measures to take profits back to the West as much as possible.

O Muslims of Pakistan!

The plunge into the abyss begins with a single slip. It is upon us all to raise our voices now against the regime's negotiations with the IMF, the colonialist tool that orchestrates Pakistan's economic destruction. It is not allowed for us to grant the kafireen domination over our affairs, for Allah (swt) said, **وَلَنْ يَجْعَلَ** **...and Allah does** **اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا**

not allow the Believers to grant the kafiireen authority over them” [Surah An-Nisa: 141]. It is not allowed for us to refer our affairs to an entity that rules by other than Islam, for Allah (swt) said, **أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا نُزِّلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا** **“Have you not seen those who claim to have believed in what was revealed to you, [O Muhammad], and what was revealed before you? They wish to refer legislation to Taghut, while they were commanded to reject it; and Satan wishes to lead them far astray.”** [Surah an-Nisa'a 4:60].

O Muslims of Pakistan!

To allow Pakistan to achieve its actual potential through Islam, it is upon us to work with Hizb ut Tahrir to re-establish the Khilafah (Caliphate) on the Method of the Prophethood. The Khilafah will firmly reject the IMF, its membership, its loans, interest payments and conditions that are undermining our economy. Instead, the Khilafah will generate the equivalent of billions of dollars for the state treasury by implementing Islam. It will implement the Islamic ruling for energy and minerals, which is that they are a public property, supervised by the state to ensure its entire benefit is for the people's needs. It will implement the Islamic rulings on company structures, which restrict the scale of private ownership of capital intensive industry, such as large scale manufacturing, construction and transport, allowing the state to dominate these sectors and hence have large revenues to look after the affairs of the people. The Khilafah will implement the Islamic rulings on revenue generation, such as Zakah on trading merchandise and Kharaaj on agricultural land, whilst abolishing oppressive taxation, such as GST and income tax, which does not take into account the poverty of individuals. It will implement the Islamic ruling on currency, ensuring that it is backed by gold and silver, rather than being tied to the dollar. It will thus end the root cause of relentless inflation,

restoring a currency which ensured the Khilafah enjoyed stable prices for over a thousand years. The Khilafah will implement the Islamic ruling on the excessive increase in personal wealth of the rulers during ruling, which is to seize the ill-gotten wealth and put it in the state treasury. And these are only some of the laws that the Deen has obliged upon the Muslims, which ensure their prosperity in this Dunya and the pleasure of Allah (swt) in the Aakhirah.

O Muslims of Pakistan's Armed Forces!

The Bajwa-Imran regime is marching off in the same direction as the regimes before it, leading the country to economic ruin and increased domination by the Western colonialists. It is upon you now to halt this march to destruction, with the strength that Allah (swt) has granted you and will hold you to account for, when you are presented before Him (swt). Remembering your brother-in-arms who preceded you in establishing Islam as a state and a rule in Madinah, grant Nussrah for the re-establishment of the Khilafah (Caliphate) on the Method of the Prophethood now. Remember well, dear brothers in Islam, those who gave the material support (Nussrah) to RasulAllah (saaw), such as Saad bin Muadh (ra). When Sa'ad (ra) died, his mother wept and RasulAllah (saaw) told her, **لِيرِقًا - لِينْقَطِعَ - دِمْعُكَ** **وَيَذْهَبَ حَزْنُكَ لِأَنَّ ابْنَكَ أَوَّلُ مَنْ ضَحِكَ اللَّهُ إِلَيْهِ وَاهْتَرَّ لَهُ الْعَرْشُ** **“Your tears would recede and your sorrow be lessened if you know that your son is the first person for whom Allah smiled and His Throne trembled.”** [At-Tabarani]. This alone is how you will rescue your people from destruction, whilst earning the good pleasure of Allah (swt).

10 Safar 1440 AH/ 19 October 2018 CE
Hizb ut Tahrir/ Wilayah Pakistan

Q&A: The Legal Ruling on Cosmetic Surgery

To: Mourad Maalej

Question

Question to our eminent scholar
Ata Bin Khalil Abu Al-Rashtah,

Assalamu Alaikum wa
Rahmatullahi wa Barakatuh,

Our eminent Shaikh - what is the
legal ruling (Hukm Shari') on
cosmetic surgery?

Answer

Wa Alaikum Assalam wa
Rahmatullahi wa Barakatuh,

1- If the plastic surgery is for the purpose of medication, such as surgery to address deformities in the body such as those resulting from illness or accidents or burns or otherwise, or to remove congenital defects present in a person from birth such as amputating an excess finger or separating the webbing between conjoined fingers, and so on, this type of surgery is permissible. And the evidence for this is what al-Tirmidhi narrated from Arfajah ibn As'ad who said: «أُصِيبَ أَنْفِي يَوْمَ الْكَلَابِ فِي الْجَاهِلِيَّةِ فَاتَّخَذْتُ أَنْفًا مِنْ وَرَقٍ فَأَنْتَنَ عَلَيَّ فَأَمَرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ «أَتَّخِذَ أَنْفًا مِنْ ذَهَبٍ» “My nose was severed on the Day of Al-Kulab during Jahiliyyah. So I got a nose of Wariq (silver) which developed a stench, so the Messenger of Allah (saw) ordered me to get a nose made of gold.” Abu Issa said this Hadith is Hasan Gharib.

If the plastic surgery is for the purpose of medication, such as surgery to address deformities in the body such as those resulting from illness or accidents or burns or otherwise, or to remove congenital defects present in a person from birth such as amputating an excess finger or separating the webbing between conjoined fingers, and so on, this type of surgery is permissible.

An-Nasai transmitted the Hadith from Arfajah ibn As'ad who said: «أُصِيبَ أَنْفُهُ يَوْمَ الْكَلَابِ فِي الْجَاهِلِيَّةِ فَاتَّخَذَ أَنْفًا مِنْ وَرَقٍ فَأَنْتَنَ عَلَيْهِ فَأَمَرَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَتَّخِذَ أَنْفًا مِنْ ذَهَبٍ» “His nose was severed on the Day of Al-Kulab during Jahiliyyah, so he got a nose of Wariq (silver), but it developed a stench, so the Prophet (saw) ordered him to get a gold nose”. Al-Albani graded the Hadith as Hasan. The meaning of "nose of Wariq" is of silver, this indicates that plastic surgery for treatment and medication is permissible.

2- However, if the surgery is for the sake of improvement of appearance and beautification, and not for medication, then this is not permissible and the evidence for that is as follows:

What was narrated by al-Bukhari through Alqama, said Abdullah: «لَعَنَ اللَّهُ الْوَأَشِمَاتِ وَالْمُسْتَوْشِمَاتِ وَالْمُتَمَصَّاتِ وَالْمُتَفَلِّجَاتِ، وَالْحُسْنَ الْمُعْيِرَاتِ خُلِقَ اللَّهُ تَعَالَى، “Allah has cursed women who do tattoos (Washimat) and women who have that done (Mustawshimat), who have facial hair or eyebrows plucked (Mutanammissath), and women who separate their front teeth (Mutafallijat) for beauty, who change what Allah Ta'ala has created.”

And it was narrated by Muslim with the words: «لَعَنَ اللَّهُ الْوَأَشِمَاتِ وَالْمُسْتَوْشِمَاتِ وَالْمُتَمَصَّاتِ وَالْمُتَفَلِّجَاتِ لِلْحُسْنَ الْمُعْيِرَاتِ خُلِقَ اللَّهُ “Allah has cursed women who do tattoos (Washimat) and women who have that done

(Mustawshimat), who pluck facial hair (Namisat) or have them plucked (Mutanammisath), and women who separate their front teeth (Mutafallijat) for beauty, who change what Allah has created.”

It is clear from the hadith that women who separate their front teeth (Mutafallijat) for beauty are sinful, which means that this act is haraam, and that it is reasoned (mu'alal) by the word "for beauty", so it is a causal attribute (wasf mufhim). That is the Mutafalija (a woman who space her teeth) for the sake of beauty is sinful, which means that if it is not for beauty but for treatment and medication then it is permissible. It was mentioned in Lisan Al-Arab: (Alfalaj (the split) in the teeth, is the congenital spacing between the front teeth and the lateral incisors, but if is artificiality made then it is Tafleej (tooth stripping). And "Rajul Aflaj", a man who has split teeth, and "Imra'ah Faljaa", a woman who has split teeth).

Thus, the meaning of al-Mutafalija is a woman who cuts her teeth to reduce them and make small gaps between them to beautify her teeth and to get the appearance of a young girl, i.e. without having any defect in her teeth that requires medication and treatment but only for improvement of appearance and for beautification, this is not allowed according to the hadith in which the Prophet (saw) cursed woman who separates her teeth for beauty, i.e they do it for the sake of beauty. Thus, it (for beauty) is the Illah (reason) in the prohibition, so if it does not exist, i.e. if it is not for beautification, but for treatment and the medication then is permissible.

Thus, the reason (Illah) is (for beauty), so if the surgery is performed for treatment and medication then it is allowed, but if the makeup is normal and surgery is not performed for treatment, but only for beauty and improvement of appearance then is not permissible.

Al-Nawawi said in his explanation of al-Matafalijat for beauty which came in the hadith narrated by Muslim: (As for al-Matafalijat with "fa" and "jeem", and it is meant by Mufalijat to cut between the front tooth and the incisors, from the word "al-Falaj" which is a gap between the front tooth and the incisors, elderly women do that to appear young and to show the beauty of their tooth, because this pleasant gap between teeth is for young girls ... With regard to his saying Al-Mutafallijat for beauty, it means they do so for the sake of beauty and it indicates that what is haraam is to be done for beautification, but if it is needed for treatment or due to a defect in the teeth and the like, then it is permissible, and Allah knows best).

Thus, the reason (Illah) is (for beauty), so if the surgery is performed for treatment and medication then it is allowed, but if the makeup is normal and surgery is not performed for treatment, but only for beauty and improvement of appearance then is not permissible.

This is what I believe is the answer in this matter and Allah knows best, He is Most Wise.

Your brother,

Ata Bin Khalil Abu Al-Rashtah

25th Rajab 1439 AH

12/04/2018 CE

Q&A: Settling the Debt in a Good Manner

To: Asma Jube - Om Ahmad – Alwathiqah
Biwa'dillah

Question:

1- (Asma Jube,

Assalamu Alaikum wa
Rahmatullahi wa Barakatuh,

If he borrowed a ton of iron, as in the example, and he returns a ton and more by his free will without a request or pressure from the lender ... is this not considered settling the debt in a good manner? ... Please clarify this for us.) End.

2- (Om Ahmad

As it is mentioned, it is forbidden to lend something to another person and expect him to return to you less or more of it but should be by the same amount and the same type of goods borrowed, Jazaka Allah Khair, but I got confused by the phrase settling the debt in a good manner: why is not it considered Riba if any increase in the type or amount is considered Riba as mentioned in the answer? Can you please explain to us why we considered the Hadeeth of the Prophet (saw) when he borrowed a young camel and repaid a good four-year camel to be settling the debt in a good manner, but we considered Riba if one borrows a ton of iron and repays it a ton and half? Has it not been stated that it is forbidden to increase in the amount and the type?) End.

3- (Alwah Biwa'dillah

Assalamu Alaikum, our dear Sheikh, and
Jazaka Allah Khair

... it states in the answer ... loan must be returned to the owner without increasing the

"benefit"; otherwise, it will become Riba... Do you mean by the increase... the conditional increase by the lender at the time of loan ... or the increase without mentioning the condition is not permissible?) End.

As for what is stated in the hadeeth of the Prophet (saw) about settling the debt in a good manner, it does not mean the increase in the amount, the weight or the measure. Rather, it means for the same amount, the same weight, and the same measure, but it is permissible to repay the borrowed good with another of more superior quality.

Answer:

Wa Alaikum Assalam wa
Rahmatullahi wa Barakatuh,

As for what is stated in the hadeeth of the Prophet (saw) about settling the debt in a good manner, it does not mean the increase in the amount, the weight or the measure. Rather, it means for the same amount, the same weight, and the same measure, but it is permissible to repay the borrowed good with another of more superior quality. So, if a man borrows from another man wheat with a weight of 10 kilograms, he may return it to him finer wheat, but with the same weight 10 kilograms, and if he borrowed ten Saa' of rice, for example, it is permissible to return it to him finer rice, but in the same measure, i.e., ten Saa'. If he borrowed a sheep, it is allowed

for him to return to him a finer sheep, but not two.

This is the meaning of settling the debt in a good manner; it is not by the increase in the weight or the measure or the amount.

This is how the hadeeth of the Messenger of Allah (saw) in our previous answer is understood, which reads:

From Abu Rafi said: « اسْتَسْلَفَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَكْرًا فَجَاءَتْهُ إِبِلٌ مِنَ الصَّدَقَةِ فَأَمَرَنِي أَنْ أَقْضِيَ الرَّجُلَ بَكْرَهُ فَقُلْتُ لَمْ أَجِدْ فِي الْإِبِلِ إِلَّا جَمَلًا خَيْرًا رِبَاعِيًّا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْطِهِ إِيَّاهُ فَإِنَّ خَيْرَ النَّاسِ

أَحْسَنُهُمْ قَضَاءً “The Prophet borrowed a young camel, and then Sadaqa of camels arrived to him and so he ordered me to repay the man his young camel, and so I said that I couldn’t find anything except for a good four year camel, and so he – peace be upon him – said ‘Give it to him, truly the best of men are the best of those in repayment’”. (Narrated by Abu Dawood and others).

That is, he returned to him a better and finer camel than the camel he borrowed, but the same number, i.e., he repaid one camel.

This is what is stated in our answer about borrowing a ton of iron and repaying it a ton and half for example. So, it is not permissible, but it should be repaid with the same weight.

In conclusion, settling the debt in a good manner is not to increase the weight, the amount or the measure but repaying the same weight, the same amount and the same measure, but it is permissible to be of better type if the borrower wants to repay a better type without being conditioned by the lender, because the Prophet (saw) repaid with what was better and finer without a condition from the lender.

It states in the book *The Economic System in Islam* in the section of *riba*: “As for lending and borrowing (*Qardh*), this is permitted in the six types mentioned and in other types and in any other thing that can be subject to ownership and whose ownership is lawfully transferable. Usury in this case can only occur if there is a benefit due to what was narrated by al-Harith bin Abi Usamah from the Hadith of Ali (ra) with the words: « أن النبي صلى الله عليه وسلم نهى عن قرض جر منفعة » “The Prophet prohibited any loan that entailed a benefit” and in a narration « كل قرض جر منفعة فهو ربا » “Every loan which entails a benefit is usury”.

The exception to that is when it occurs from the angle of settling the debt in a good

manner without anything extra due to what is reported by Abu Dawud from Abi Rafi’ who said: « استسلف رسول الله بكراً فجاءته إبل الصدقة فأمرني أن أقضي الرجل بكره فقلت لم أجد في الإبل إلا جملاً خياراً رباعياً فقال: أعطه إياه فإن خيار الناس أحسنهم قضاءً » “The Prophet borrowed a young camel, and then Sadaqa of camels arrived to him and so he ordered me to repay the man his young camel, and so I said that I couldn’t find anything except for a good four year camel, and so he – peace be upon him – said, ‘Give it to him, truly the best of men are the best of those in repayment’”...

It is not said that grant and gift are permissible, and so if the loan is paid more by weight or amount or measure willingly without a condition then it is permissible. It cannot be said so because this is permissible if it is not connected with the subject of loan, but the increase here occurred for the loan, and so it is a benefit from it, included in what narrated by al-Harith bin Abi Usamah from the Hadith of Ali (ra) with the words: « أن النبي صلى الله عليه وسلم نهى عن قرض جر منفعة » “The Prophet prohibited any loan that entailed a benefit” and in a report « كل قرض جر منفعة فهو ربا » “Every loan which entails a benefit is usury”.

Also, it is not said that the finer in type is a benefit; it is not said so because the Prophet (saw) allowed it and considered it to be settling the debt in a good manner as in the hadeeth of Abu Rafi mentioned above.

I hope the answer is sufficient, Allah willing.

Your brother,

Ata Bin Khalil Abu Al-Rashtah

5th Sha’ban 1439 AH

21/04/2018 CE

Q&A: The Fall of the Turkish Lira

Question:

The Turkish lira fell in one day on 10/8/2018 by 14%, after falling by more than 21% on a continuous basis since the beginning of this year. The drop has increased after America's imposition of tariffs on steel and aluminum imported from Turkey, in addition to the issue of the detention of the American pastor in Turkey since 2016, which America demanded his release ... What are the reasons for all of this? And where is this crisis going? May Allah reward you with the good.

Answer:

In order to get a clear answer, the following matters must be studied:

First: The Lira crisis and its continuous decline at intervals:

1- Using the lira began in 1927 for almost one dollar, after the elimination of the Khilafah (Caliphate) and the elimination of its currency based on gold and silver ... And then began the story of the decline of the lira since 1933; the dollar then was equivalent to two lira... The spiral fall then accelerated until one dollar was worth 1.65 million liras in 2001. The deficit in the Turkish economy peaked with the pressures of the International Monetary Fund, the pro-British government of Ecevit began to shake ... and the 2002 elections took place and Erdogan and his party won and formed the government with US support. His government adopted the decision to abolish six zeros and was approved by the parliament, its implementation started as of 1/1/2005. The dollar was equal to 1.79 lira. But it has not settled for long. Since 2013, the lira

Using the lira began in 1927 for almost one dollar, after the elimination of the Khilafah (Caliphate) and the elimination of its currency based on gold and silver ... And then began the story of the decline of the lira since 1933; the dollar then was equivalent to two lira...

has started to fall again. It has recorded a significant decline for nine months until the beginning of 2014, where it has lost 30%. It has not stopped even today. The Erdogan government has tried to limit the decline and maintain its stability, but failed. Since the beginning of the year, the lira has fallen significantly; until the middle of 2018, it lost about 21% of its value at the beginning of the year, i.e. within six months.

2- Then, on 26th of July of this year, the crisis surfaced dramatically, when both Trump and his vice president Mike Pence threatened to impose sanctions on Turkey if Brunson was not released immediately. The lira then began to decline further at the end of the month of July against the dollar to become 4.91 liras compared to 4.76 liras prior to the decision of

the Central Bank of Turkey to keep the interest rate at 17.75% without an increase. "The Central Bank kept the interest rates unchanged on Tuesday contrary to the expectations predicted of its increase after the rise of inflation to the highest level in 14 years ... The bank kept the repurchase rate for a week at 17.75% ...the lira dropped and lost about 20% of its value since the beginning of this year to 4.91% against the dollar after the decision from being 4.7605 immediately before it..." (Source: Sky News Arabic: Tuesday July 24, 2018)

3- The announcement of the sanctions decision followed, in Trump's tweet on Twitter, and then the Turkish lira's fall accelerated against the dollar ... To contain the crisis with

Washington, Ankara quickly sent a delegation headed by the Turkish Deputy Foreign Minister

on 7/8/2018 to negotiate with his US counterpart and discuss the crisis of Pastor Brunson. But negotiations between the two sides have not reached a conclusion. As soon as the Turkish delegation began the journey home on 9/8/2018, Trump poured oil onto the fire in a tweet on his Twitter account on Friday, 10/8/2018, by increasing tariffs on imports of steel and aluminum from Turkey, making aluminum import tariffs cost 20 percent and steel cost 50 percent, and this pushed the lira down to a new record high of 7.24 lira to the dollar in early trading in Asia and the Pacific. The Turkish currency has lost about 40 percent of its value since the beginning of the year. During the second week alone in August, the lira lost about 20 percent of its value against the dollar. Trump tweeted, "I have just authorized a doubling of Tariffs on Steel and Aluminum with respect to Turkey..." (<https://arabi21.com>, 10/08/2018; New York Times, 10/08/2018)

4- Thus, the financial crisis between America and Turkey on the surface seems to be because of the Pastor Brunson's case, and the US President's desire to satisfy the fundamentalist Christian sector in his electoral base just a few months before midterm congressional elections. But the truth is that the case of Pastor Brunson was used to cover the actual causes of the collapse of the Turkish lira, which is a political crisis fed by the United States to strike Europe, which we will explain, because the signs of the crisis existed even before the Turks disagreement with the Americans. The Turkish government brought the date of the elections earlier from November 2019 to June this year, in order to anticipate any aggravation of the crisis, which may affect the results of the election ... Erdogan himself admitted that, "Thanks to the introduction of the election date we will prepare for the effects of a devastating economic earthquake or we will not be able to get out of this period without incurring losses." (Turkish news page 20/4/2018). That means that the devaluation of the lira was before the

issue of the pastor and before the tariffs were increased ... and even so, Brunson has been imprisoned since 2016, so it makes no sense for America to impose sanctions on Turkey at this time for Brunson, especially since it is known that the US has little interest in religion and human rights...

5- The real reasons behind the steep decline of the Turkish currency is due to a number of reasons, most notably:

a- The volume of large borrowing, especially of the private sector, over the last decade... The Turkish Treasury announced in September 2017 that the total external debt of Turkey is \$438 billion... and it plans to pay about 11 billion to serve the debt of about 43 billion during the year 2018: The Turkish Treasury announced in a statement issued on 31/10/2017 that it "plans to pay \$10.92 billion as part of the amount of about \$43.1 billion to service the debt in 2018". "Inflation rates have recently reached higher than 10%" (Anadolu Agency 31/10/2017). Thus the alarm bells began to ring hard, until the Turkish Treasury Advisor recently announced that "Turkey's foreign debt for the first quarter of the year as of 31/3/2018 is 466.7 billion dollars..." (Anadolu Agency 29/6/2018) Here it should be noted that an important part of this debt is due to government projects in origin but the private sector has implemented and funded them because the government of President Erdogan over the last ten years has tried to alleviate the government debt by putting these projects on the private sector, which borrows from abroad to implement them. So today the private sector bears responsibility for part of this debt, which is a political ploy so that allows the government to always boast of its little foreign debt!

b- Trade deficit between exports and imports increased to 37.5% compared to the previous year to reach 77.06 billion dollars during 2017, according to the data of the Turkish Ministry of Customs and Trade on 2/1/2018. These are paid in hard currency. The value of Turkish exports

was 157.1 billion dollars while imports were 234 billion + 156 million US dollars for 2017 (Turkish TV and Radio 2/1/2018). In addition, the inflation rate announced in Turkey with official figures from "the official Turkish Statistical Office on 3/8/2018 on the inflation rate in the country reached 15.85% (Anadolu Agency 3/8/2018)". It has increased this high for the first time since 2003 when Erdogan's party came to power. The Central Bank's goal was to make inflation rate at 5% to reach Europe's standards ... but it has failed as it could not reach this rate and stopped at 8% but quickly rose to 10% last year to reach today's figure, i.e. about 16%.

c- Reducing Turkey's economic level by the rating agencies has put pressure on the Turkish lira and has weakened confidence in the lira and in the Turkish economy. Moody's (rating agencies) warned on 14/4/2018 of the weakness of the Turkish currency and the inflation of Turkish indebtedness, stated, "the chronic weakness the Turkish currency has a negative impact on the classification of sovereign debt and is a problem to the economy" and referred to "the low foreign exchange reserves in Turkey" (Reuters 14/4/2018) "This agency reduced its classification of Turkey from BA1 to BA2 on 13/3/2018", which upset Erdogan who said, "Credit rating agencies are preoccupied with trying to push Turkey into a predicament, and the financial markets should not take it seriously," (Turk Press, 13/3/2018). Standard & Poor's credit rating agency on 2/5/2018 followed Moody's and lowered Turkey's classification in an unexpected step ... The agency announced its decision to reduce the classification of Turkey from BB to BB-. The agency announced: "The reduction in rating is due to our concerns about the deterioration of the inflation outlook and the long-term decline in the exchange rate and volatility of the Turkish currency," (Reuters 2/5/2018).

They were followed by Fitch credit ratings agency, which stated: "Turkey's credit rating

fell from BB+ to BB due to rising inflation, current account deficits and uncertainty in Turkey's economic policy," (Turk Press 14/7/2018). It is known that these credit rating agencies play a role in influencing the economic situation, they hide the economic problems of a country and do not highlight them as they have done with Turkey for many years, or expose them and exaggerate them as they do with Turkey. Now to serve political purposes, making creditors fear lending to Turkey ... and demand repayment of the debt ... increasing the demand for collecting the hard currency from the market to repay the debt, and the lira decreases.

Secondly: Here, we must question: since the lira crisis was for a long time ... So why pressure it in this period with the crisis of the pastor and the increasing of tariffs? And why highlight the decline of the lira in this accelerated way, making it look like there is tension between Turkey and America to strike the lira? Which is dangerous and it is as a declaration of war, requiring at least cutting ties or to withdraw from NATO ... etc., but none of this happened! So what is the truth behind this? To clarify the truth, we mention the following:

1- Trump's administration has always adopted a strong dollar rhetoric against influential global currency, especially the euro, taking advantage of lower interest rates in the euro zone; it raised its interest rates to pay capital to the migration from Europe to America to get high interest rates ... America expected that the transfer of funds would reduce the euro against the dollar, but the result was not as they wanted, the euro continued to increase against the dollar. The European Central Bank began effective plans to tighten its monetary policy and reduce or stop the purchase of bonds in the so-called monetary easing, which led to the transfer of capital from the United States to Europe and Asia in pursuit of better returns on investment. When Trump failed, he reduced imports and increased exports to adjust the trade balance in his favor, to strengthen the

dollar, and he began to charge for some incoming goods. “Thus, US Secretary of Commerce Wilbur Ross announced Thursday 31/5/2018 that his country will impose on Friday (tomorrow) high customs duties on steel and aluminum importers from the European Union, China, Mexico and Canada.” (www.dw.com, 31/5/2018)

2- But all these policies have not achieved Trump’s goal of strengthening the dollar against the euro ... He seems to have found his wish by highlighting the decline of the Turkish lira by adding more pressure on it, and then struck panic in the European financial market because of the intensity of financial transactions between Europe and Turkey, the majority of investments in Turkey are from Europe, and have increased in 2017 by 42% and the volume of trade exchange with Turkey is the largest with Europe, which reached 160 billion dollars in 2017 and tends to be in favor of the latter. The two parties began to update the customs union agreement signed in 1995 aiming to raise trade exchange to 200 billion dollars in a year and a half, and to reach 500 billion in five years as announced by Turkish Economy Minister Nihat Zeybekci (Middle East 29/9/2017). While the volume of trade exchange between Turkey and America is \$18.7 billion dollars, with an increase of US exports to Turkey by 7.2 in 11 months during the Trump’s time (Anadolu Agency 21/1/2018), and therefore any tremor in the Turkish economy and the Turkish lira will cause a strong panic in the European economy. This financial panic as Trump predicts will be a near fatal blow to the euro.

3- The European market has already been affected by the decline of the Turkish lira:

a- The European Central Bank is increasingly concerned about the exposure of Euro Zone banks to Turkey, especially France's bank BNP Paribas, Spanish bank BPA and Italy's UniCredit. These three banks have major operations in Turkey, and the shares of the

three banks fell by about 3%. Europe has been affected by what is happening in Turkey because of its investments there and the debts that it has on Turkey and the volume of trade exchange between the two parties.

b- According to the latest figures from the Bank for International Settlements (BIS), European banks' debts to Turkey amount to 224 billion dollars (about 200 billion euros), most of them to Spanish banks, which fear their exposure to a crisis in Turkey. Shares of some of these European Banks began to fall, with the lira collapsing by between 10 and 20 percent because of its debt in Turkey. (Sky News 31/5/2018)

c- There is another troubling aspect of Turkish debt, the inability to service debt ... Turkish investors owe Spanish banks \$82.3 billion, French banks \$38.4 billion, and Italian loans are \$17 billion in a mix of domestic and foreign currencies. From here the alarms are sounded in Europe. The Spanish bank BBVA, the Italian UniCredit and the French company BNP Paribas have lost the value of their shares: <https://www.ft.com/content/51311230-9be7-11e8-9702-5946bae86e6d>

The decline in the value of the lira also raises the possibility of Turkey defaulting on its loans, resulting in a large-scale impact on Europe.

d- There were reports indicating that the Turkish large companies are heavily in debt, with more than \$220 billion, they have applied to the government for protection from creditors after the falling of the lira. Among these companies, Doğu Group run by billionaire Frit Shahenk, which called banks to restructure the debt in foreign currency worth billions of dollars. According to some estimates, the total amount of debt required to restructure is about \$20 billion.

e- Industry and the Federation of Chambers of Commerce in Germany announced that about 6500 German companies in Turkey have been

affected by the uncertainty hanging over the state of the Turkish economy, pointing out that the German companies began to dismiss the plan of pumping new investments in the Turkish market. (www.lebanon24.com13/8/2018)

Thirdly, thus highlighting the lira crisis in this accelerated decline as a result of America's actions was to create a major shock in the European economy and then strike the euro and make it fall against the dollar. Although the American actions to pressure the lira will affect the lives of people in Turkey, Trump does not care about this. Although we can see Trump's ruthlessness to strike any currency that competes with the dollar according to the cowboy mentality that runs in his blood, but what is deplorable is that Erdogan did not realize that, and was surprised at what Trump did and wondered how can Trump do this with an ally for a priest? "It is wrong to dare and try to subjugate Turkey by threats for a priest," he said in front of a rally in the Black Sea town of Unye. "I speak to those in America again: shame on you, you exchange your strategic NATO ally for a pastor" (Al-Anba website, Sunday 12/8/2018). Then he says to Trump pleading and with sorrow that Turkey has provided many services to America and fought for its sake!

In an article entitled: "Erdogan: How Turkey Sees the Crisis With the U.S." published in The New York Times on 10/8/2018, Erdogan says: "...For the past six decades, Turkey and the United States have been strategic partners and NATO allies... Our two countries stood shoulder to shoulder against common challenges during the Cold War and in its aftermath... Over the years, Turkey rushed to America's help whenever necessary. Our military servicemen and servicewomen shed blood together in Korea. In 1962, the Kennedy administration was able to get the Soviets to remove missiles from Cuba by removing Jupiter missiles from Italy and Turkey. In the wake of the Sept. 11 terror attacks, when

Washington counted on its friends and allies to strike back against evil, we sent our troops to Afghanistan to help accomplish the NATO mission there." Thus, Erdogan shows his allegiance to America, the enemy of Islam and Muslims, and it rewards him with a lack of appreciation.

Fourth: The fate of this crisis between America and Turkey and the problem of the Turkish lira, what we expect is as follows:

1- The purpose of the US pressure on the Turkish lira, which led to the acceleration of the lira's decline is to create panic in Europe to undermine the European economy and then the fall of the euro, because of the intensity of financial and economic relations between Europe and Turkey, and this has already led the Euro fall against the dollar: "... The euro was badly hit on Friday after the Financial Times quoted two sources as saying the ECB was concerned about the banks of Spain, Italy and France and their exposure to Turkey, and today the euro touched 1.13655 dollars, the lowest level against the US currency since July (Reuters, Monday, August 13, 2018). If Trump hits the euro in a way that satisfies his arrogance, he may re-support the lira by upsetting the ratings institutions' balance as he did when Erdogan came in 2003, when the lira was low and the economy was turbulent during Ecevit's time, and then created a bubble of rising economy with successive loans influenced by America and its agents and raising the rating of Turkey ... and thus was the promotion of the growing economy in Turkey, although it is based on loans and riba (interest)!

2- As for the tariff effects, it is not significant; Turkey's exports to the United States are slightly over \$1 billion (Al-Youm As-Sabi', 2/8/2018), which is not effective in a country whose exports in 2017 were more than \$157 billion (Bawabat Al-Sharq 2/1/2018), as if the intention was to create a turbulent atmosphere in the Turkish economy and then a black atmosphere on the Turkish lira that are echoed

or rather have resonance in the European economy and the euro, because of the intensity of economic and financial transactions between Turkey and Europe and so it was ...

3- Regarding the pastor, he has been detained for about two years and things were calm between Turkey and America, but Trump highlighted it now for the elections, and also to create an atmosphere of tension between Turkey and America that help influence the financial markets, it is a supplementary element in this uproar and not a major one. Therefore when the goal of the euro is achieved which is expected not to go on for long... the pastor will be handed over to America and America may or may not save Erdogan's face!

4- The suffering of the Turkish people as a result of the collapse of the lira, and the rise in prices and the difficulty of living ... This is of no concern to Trump or those in the orbit of Trump and the agents. Perhaps these followers and supporters will learn the lesson or be wiser to the fact that they have no weight and value to their masters, if the interests of these masters requires that they should do whatever they want with them, even if this is an insult to those who follow or bring shame to them who are used to humiliation will not be affected by insults.

In conclusion:

- The crisis that Trump made of the customs duties, the subject of the pastor, the reduction of the rating agencies of Turkey, the disclosure of Turkey's debts, etc., and what happened to the lira of the striking decline, this crisis is intended to create panic in Europe to

undermine the European economy and then the decline of the euro, due to the intensity of financial and economic transactions between Europe and Turkey, which has actually led to the devaluation of the euro against the dollar ...

- And since Erdogan follows the orbit of America, it is not expected that this crisis will be prolonged, but if Trump is sufficed with the decline of the euro, even if not a knockout as he had hoped, this may not be far ... Then, Trump, just as he began the crisis he will end it together with or without saving Erdogan's face. And then the pastor will be released and the tariffs will be canceled or reduced. The rating agencies will adjust the classification of Turkey after the debt is postponed with new loans. Thus, the price of the lira will improve even if it is no longer as it was before the crisis. Trump and Erdogan will go back to their friendly talk as if nothing has happened!! And so on ... If the interests of their masters required insulting them, this will happen, but if their removal was required, it will happen, which did happen to the supporters before them in the past, do they not remember?

(إِنَّ فِي ذَلِكَ لَذِكْرَى لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ) “Indeed in that is a reminder for whoever has a heart or who listens while he is present [in mind].” [Qaf: 37]

12 Dhul Hijjah 1439 AH

23/8/2018 CE

To Secure Pakistan's Interests, Sever the NATO Supply Line, Expel the US Private Military and Intelligence and Seal the US Spy Posts Disguised as an Embassy and Consulates

Media Office/ Wilayah Pakistan

Hizb ut Tahrir / Wilayah Pakistan firmly rejects the welcoming of US Secretary of State, Mike Pompeo, and the US Chairman of the Joint Chiefs of Staff Committee, General Joseph F. Dunford, by the new rulers of Pakistan on 5 September 2018. The visit by the US military and political leadership is to secure the US presence in Afghanistan, by insisting Pakistan employs both force and persuasion to bring the Afghan Taliban to negotiations. This is why the US Pentagon has taken steps to cancel \$300 million Coalition Support Fund on 1 September 2018, on the grounds that Pakistan must do more to end the fierce Afghan armed resistance that has brought US occupying forces to their knees.

Despite maintaining a pretense of "independence", Pakistan's rulers meet with US officials extensively to negotiate plans, even though the US presence in the region remains a real threat to Pakistan and its nuclear assets. Pakistan's military and political leadership maintains intimate contact with the US even though the US presence holds open the doors of Afghanistan to India, so that it enjoys unprecedented presence and influence there, which the Hindu State has been using as a base to ignite the fires of chaos and Fitna throughout Pakistan. Is it not upon the rulers to permanently cut the supply line to the US troops that runs through Pakistan? Is it not upon the rulers to round up and expel the US private military and intelligence that orchestrated attacks on our Armed Forces to impose their war on us? Is it not time to seal the US embassy and consulates, which function as intelligence gathering outposts for the

US State Department and Pentagon? Is it not upon the rulers to urge the sincere tribal fighters to fight, until they expel the American crusaders, as they expelled the British Imperialists and Soviet Russians before them? Is it not upon the rulers to openly announce rejection of any talks with the Americans to legitimize their permanent presence on the door step of the world's only Muslim nuclear power?

It is clear that the rulers' talk of "independence" and the Madinah State is just talk. It is time for the Muslims to insist on nothing less than the ruling by all that Allah swt has revealed, which alone will dignify us in Dunyah and raise our status in the Aakhirah. Indeed, the guaranteed source of strength for Muslims is the Khilafah (Caliphate) on the Method of the Prophethood. It alone will cut the thin thread by which the US presence hangs in the region by severing the NATO supply line, expelling its private military and intelligence and sealing the spy posts disguised as an embassy and consulates. It alone will mobilize all our abundant resources for the service of Islam and Muslims. It alone will work to unify all the current states of Muslims into the single most resourceful state in the world. Allah (swt) said, **الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ (الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَلَيْسَ لَهُمْ الْعِزَّةُ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا) "Those who take disbelievers for allies instead of believers, do they seek power with them? Verily, then to Allah belongs all power."** [Surah an-Nisa'a 4:139].



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