



Nussrah

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Magazine

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The Ummah wants Islam as a Rule

The mammoth Khilafah conference of 2 June 2013 in Jakarta, Indonesia, with an attendance of 140,000, is a further confirmation of the Ummah's desire for Islam. In Pakistan, the discussions in the mosques, offices and homes are dominated by a desire for Islam as a system to govern our affairs. The public opinion has reached to an extent that the call for implementing Islam, Shariah and Khilafah were prominent in Pakistan's election campaigns of many politicians, who are aware of the public opinion.

A recent international survey reflected well what the Muslims of Pakistan sense daily all around them. Entitled "The World's Muslims: Religion, Politics and Society," it was conducted by The Pew Research Center's Forum on Religion & Public Life and published on 30 April 2013. The survey involved a total of more than 38,000 face-to-face interviews in 80-plus languages, reflecting both the diversity in the Ummah and Islam's unique quality of unifying people. The survey report declared, "Overwhelming percentages of Muslims in many countries want Islamic law (sharia) to be the official law of the land."

Survey findings in Pakistan were particularly encouraging. Only 29% said that democracy is better able to solve their country's problems, whilst support for making sharia the official law of the land stood at 84% and 91% of Muslims in Pakistan say that it is bad thing that the laws do not follow Shariah. As Pakistanis on the ground know, even the minority who advocate democracy do so because they incorrectly believe that it too will lead to the implementation of Islam.

Pakistanis firmly affirmed their conviction that Islam is the only true Deen and rejected the Western values. 92% said Islam alone leads to heaven, 85% believe that it is necessary to believe in God to be moral and 87% said that they adhere to Hadith and Sunnah at least a little, whilst 88% believed

that Western entertainment hurts morality. Despite the Western onslaught against Islam, including its family values and punishment laws, the Pakistanis expressed their overwhelming attachment to Islam. 88% favour Islam's punishment, for example for theft, 89% favour punishment for adultery by stoning, 91% believe drinking alcohol is morally wrong, 91% believed suicide is morally wrong, 93% believed sex outside of marriage is wrong and 90% said that homosexuality is wrong.

At a time that the Western civilization is losing what vestiges it had of religion, with dwindling church attendance, rising agnosticism, reactionary movements to Christianity such as Satanism and humanism, it is a cause of comfort to see how the Muslims are firming up on their commitment to Islam. Moreover, it is a confirmation that it is the advocates of Western liberalism within Pakistan that are working to divide and polarise society, for they are working against the overwhelming tide.

As for the practical translation of this opinion into a rule that represents this opinion. As can be seen by the major powers criminal support of the Syrian tyrant against the Muslims rising for Islam, the return of the Khilafah needs a material support from the Ummah itself. In this respect Pakistan is particularly fortunate as its armed forces are not just overwhelmingly capable of granting the support for the Khilafah's return in Pakistan, they are of the same kind as its people. They are an armed forces nurtured upon Islam, respectful of it and prepared to sacrifice their all for it. So is it not time for all voices in Pakistan to call the armed forces to cover the remaining short distance by granting Nussrah to the Ummah for the Khilafah? Is this not more natural and fruitful than calling for their support for another round of misery under democracy?

Indonesia's Khilafah Conference



Over 130,000 Muslims attended the Khilafah conference in Jakarta today
June 2, 2013 at 3:36 pm Indonesia, World
<http://www.5pillarz.com/2013/06/02/biggest-khilafah-conference-in-islamic-history/>

Indonesia hosts biggest Khilafah conference in history

Posted by **Dilly Hussain**

Around 130,000 Muslims have attended the biggest Khilafah conference in Islamic history in Bung Karno stadium in Jakarta, Indonesia.

Hizb ut-Tahrir held the conference titled "Big change of the World towards Khilafah". Prior to this, 30 regional conferences were organized by HT Indonesia in various stages during the month of Rajab.

The conference included speakers and participants from around the globe including Australia, Lebanon, Europe, Sudan, Egypt, Pakistan and elsewhere.

Numbers

The event started at 8am Indonesia time and by then the stadium was already around two thirds full. Bung Karno stadium was effectively at a capacity crowd of roughly a 100,000 people within an hour.



5 Pillarz was told by HT Indonesia that the demand for the conference was so great and so many tickets were sold that the athletics track

around the field was also used as a seating area. This brought the total number of people inside the stadium to about 110,000.

There were also roughly 20,000 people outside of the stadium, so between 130,000 – 140,000 people would be a relatively safe approximation.

Atmosphere

Hamzah Qureshi, an attendee from Australia described to 5 Pillarz the atmosphere. He said: "The environment was incredible. It is truly difficult to express in words. It felt quite surreal in the sense that the atmosphere was so lively, electric and completely consuming."



"You felt as though you were one amongst many. There was joy in appreciating the goodness of the Ummah, it's unity and its insistence on calling only for Islam and the Khilafah."

"But there was also sadness in the fact that the world today does not have the Khilafah and is suffering terribly due to that. Overall however, the atmosphere was phenomenal."

Main message of the conference

The main message of the conference was that the world is experiencing a great and imminent transition towards the Islamic Khilafah. This theme allowed for a number of topics to be addressed and some exploration of issues such as secular liberalism, democracy, capitalism, and then subsequently

Press Coverage: Indonesia's Khilafah Conference

looking at the Khilafah as an alternative solution.



Mr Qureshi said: “The unified call for the Khilafah was awe-inspiring, humbling and mesmerizing. From all around the world, from the rich to the poor, from the famous former Indonesian rock star Hari Mukti, to your everyday Muslim, there was only one thing on the minds of the people at the conference, and that was the Khilafah.”



HT Indonesia said to 5 Pillarz: “HT has maintained a consistent conceptual course and methodological approach since its inception and has not strayed from this even an inch. It is amazing to see a spectacle so grand that demonstrates the true global traction of the concept of Islam as our only solution through the re-establishment of the Khilafah.”

UK media representative of HT, Taji Mustafa was one of the guest speakers. He said to 5 Pillarz: “Alhamdulillah the event went great.

The turnout was over 120,000 and that was only in the stadium. Today's conference truly demonstrated the zeal and the will power of the Ummah in striving for this noble cause.”



The notion of a unified Muslim world under one ruler and shariah law has come under the spotlight since the Arab Spring demonstrated mass public support for Islamic groups in the Muslim world. However, some say that



sectarianism, division, foreign domination and the presence of strong secular forces make the notion of Khilafah an unrealistic prospect.

Sources
[5 Pillarz](#)

Seeking Victory in Ramadhan demands Nussrah from the Armed Forces

Musab Umayr

Allah سبحانه وتعالى, Al-Qawwi. Al-Aziz said in His revealed Book, the Noble Quran, وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ “And there is no victory except from Allah the Almighty, the All-Wise.” [Surah Aali-Imran 3:126] And He سبحانه وتعالى said in the Book in which there is no doubt within it, إِنَّ يَنْصُرْكُمْ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرْكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ “If Allah helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you And in Allah (Alone) let believers put their trust.” [Surah Aali-Imran 3:160]. These ayaat confirm to the believing heart, whose eyes fill with tears upon reading the words of Allah سبحانه وتعالى, that the greatest weapon the Ummah possesses is the promise of Allah سبحانه وتعالى, An-Naasir, of victory, Nasr. Yes, indeed, the Muslim armed forces prepared of material power, as commanded by their Lord, preparing it to the extent that their superiority in weaponry struck fear in the hearts of the weapons, whether it were missiles, torpedoes or naval forces, yet they approached Allah سبحانه وتعالى for the victory through Dua. Yes, the armed forces’ leadership prepared the creative and thorough plans of war, down to the last man in the army and the last hillock upon the terrain, yet they looked to Allah سبحانه وتعالى for providing success in the plans. Yes, indeed, the Muslim officers had the backing of Islam implemented as a state and a rule, to unify the Ummah under the Khilafah, yet again they depended Allah سبحانه وتعالى for ensuring the victory.

Thus, the Muslim armed forces were found to fight in the cause of Allah سبحانه وتعالى by day and invoke Allah سبحانه وتعالى to provide the victory, standing in prayer by night, drawing closer to Him سبحانه وتعالى so that He سبحانه وتعالى became the eyes, ears and limbs of the

believers. This Iman, dependence on Allah for victory multiplied the power of the military assets the armed forces possessed, propelling them to achieve practically that which the kuffar could not even dare to conceive, let alone propose. Thus the kuffar enemy forces began to conceive that the armed forces were other than humans, of the Jinn and possessing blood that is blue, not red. And the generals of the kuffar for centuries marveled at the skills of the Muslims, such that General Rommel of Germany’s armed forces declared that the secret of his success on the battlefield were the strategies of Khalid bin Walid رضي الله عنه .

So what of the seeking of victory during Ramadhan today by our armed forces? Ramadhan the month granted abundant blessings to draw closer to Allah سبحانه وتعالى. The blessed Ramadhan with its closure of the gates of Hell, chaining of the Shayateen, opening of the gates of Jannah, its fasting, its Tarawih and its night of worship, a night of power, which is better than a thousand months of worship! Thus it was during Ramadhan, that this Ummah has seen its greatest victories. It was during Ramadhan that the armed forces greatest weapon, Iman in Allah, was ground to its sharpest and shined to its brightest. And of all times of this Ummah, understanding this matter is of great importance this Ramadhan 1434 AH. For today, the armed forces of the Ummah number over six million personnel, many times that of its foremost enemies. As for weaponry our armed forces possess tanks, planes and ships and even nuclear capability. Yet, the Ummah is besieged by its enemies, whether in Palestine, Syria, Afghanistan or Kashmir by despised enemies, who spare not the elderly, the children, the women, the cattle or the crops. It is at this time that the Ummah, whether from the armed forces or outside of

Musab Umayr: Ramadhan and Victory

them, must consider Ramadhan and victory for the Muslims.

What of 17 Ramadhan, 2 AH and the battle of Badr? Consider the first and foremost commander of the Muslim armed forces, RasulAllah صلى الله عليه وسلم, the Chief of the Prophets عليهم السلام. Allah سبحانه وتعالى granted the Muslim armed forces a resounding victory over the forces of the leading tribe amongst the Arabs, the Quraysh, at the battle of Badr. Remember our brave forefathers standing in the battle field number, more poorly equipped than the enemy, such that they had to share shields, greatly outnumbered by the enemy such that it was three-fold larger, fighting as a single force in their first major battle against a fighting force that had generations of experience. Remember the mercy to all humankind, RasulAllah صلى الله عليه وسلم, as he prepared the battle lines to the finest of details and then prayed to Allah سبحانه وتعالى as if he possessed nothing, asking for His victory. So what a befitting example for Allah سبحانه وتعالى to confirm for all time the fact that He alone holds the victory as He declared in His Book, a guidance for the believers for all time, وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ “And Allah already helped you in Badr when you were a weak little force. So fear Allah and be grateful to him.” [Surah Aali-Imran 3:123].

As for 20 Ramadhan, 8 AH, it saw the Opening of Makkah. At a time when RasulAllah صلى الله عليه وسلم made practical efforts to expand the call for Islam well outside the Arabian Peninsula Allah granted the Muslims a victory over the chief obstacle from within the Arabian Peninsula, the Quraysh rule of Makkah. The Opening of Makkah ended the Quraysh dominance over others and paved the way for the rapid expansion of the Islamic State throughout the lands. RasulAllah صلى الله عليه وسلم went for battle with a force of ten thousand, noble Muslims marching in state of fasting until they reached Al-Qadeed on the way to Makkah. Abu Sufyan, leading the kuffar, was made to bear witness to the numerous tribes in the formidable and battle hardened forces that

were unified by Islam under a single state, demoralizing him to the extent that he was convinced of defeat. And consider how the forces of the Muslims adheres to precise missions, invoking the help of Allah سبحانه وتعالى and sweeping asides the enemy forces in a single day. It was a manifest victory which paved the way for the opening of lands far beyond the Arabian Peninsula, after consolidating Tawheed firmly within it. After the Opening of Makkah, Allah سبحانه وتعالى said, إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ - وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا “When the Help and Victory of Allah comes. And you see the people enter in droves into Islam.” [Surah An-Nasr 110:1-2]

And even after the return of the beloved RasulAllah صلى الله عليه وسلم to Allah سبحانه وتعالى the Ummah continued to spread the light of Islam over the armed forces. They were fully aware of their responsibility towards the Risaalah of Islam for RasulAllah was not sent with a Risaalah for a time and a particular people but for all of humankind and for all time. Thus the Muslim armed forces benefitted of the bounties of Ramadhan to seek victory after victory over the enemies throughout the ages. Even after the return of RasulAllah and the best generation of Muslims, his generation, the Muslims for centuries sought victory at the hands of Allah during the blessed month and throughout the era of Islamic rule, Ramadhan heralded victories for the Muslims.

Indeed, the Opening of Andalusia took place from 28th Ramadhan 92 Hijri. Spurred The Khalifah of Al-Walid's Musa ibn Nusayr sent Tariq bin Ziyad to open Spain; an army of around 7000 men was led by Tariq who crossed the straits and took possession of the fortress on the Rock that came to be known as Jabal al Tariq or Gibraltar. Then he advanced into Algeciras in Southern Spain. Then Musa himself personally participated in the opening of Spain, landing with a large force at Tarifa and heading for Seville, capturing it as well as Carmona.

Musab Umayr: Ramadhan and Victory

The momentous victory over the Crusaders, the battle of Hitteen also took place in the month of Ramadhan, in the year 584 AH (1187 CE). In 1187 the Christian King of Karak, who was called Arnat, attacked an innocent group of pilgrims travelling to make the Hajj. The attackers, showing no mercy, plundered, tortured the men and dishonoured the women. Whilst killing the pilgrims Arnat said: "Go tell Muhammad and ask him if he can save you." When the news of this event reached Salahuddin, despite his anger, he sent a polite message to King Arnat. In the letter he asked him to respect the peace agreement, to free all the prisoners and to return whatever he had stolen. The King however refused Salahuddin's request. The Christians amassed a strength of 50,000 fighters to do battle at Hitteen. The Christians led by the Kings of Jerusalem, Karak and Tripoli were defeated comprehensively. Many of their princes and knights were taken as prisoners. It was Allah's سبحانه و تعالى will that Salahuddin should meet face to face with King Arnat of Karak, the butcher of innocent pilgrims. Before killing him with his own hands Salahuddin told him he was killing him for defaming the honour and dignity of the Prophet صلى الله عليه و سلم and for the murder of innocent Muslims.

And the Battle of Ain Jaloot in Ramadhan 658 Hijri (1260 CE) against the Tartar invasion was yet another great victory for the Muslims. Towards the end of 656 Hijri the Tartars launched one of their largest assaults on the land of the Islamic Khilafah, resulting in the seizure of the Khilafah capital, Baghdad, the killing of the Khalifah Al-Musta'sim Billah, and the occupation of three quarters of Islamic land. Heading towards Egypt and Morocco, the last stronghold of the Muslims, the Tartars sent a threatening letter to the Ameer of Egypt, Mahmud Saifudeen Qutuz, which included the following statement, "We have demolished the land, orphaned the children, tortured the people and slain them, made their honoured despised and their leader a captive. Do you think that you can escape from us? After a while you will know what's coming to

you..." Qutuz replied in a befitting manner. He killed the Tartar delegation and left their corpses hanging in his capital, lifting his soldiers and people's spirit on the one hand, and putting down his enemy's and that of their spies and loyalists on the other. This raised the spirit of the Muslims and simultaneously shocked the Tartars for they realised they were facing a leader unlike those they had previously encountered. Qutuz rallied the Muslims to prepare for the inevitable battle that would occur. Under his leadership, Muslims were rallied upon Iman, unity and the necessary weapons of steel to confront the enemy. He sought the help of rulers and ulema alike to unify, stand for the defense of Islam and focus the efforts of the Muslims towards the liberation of the Islamic lands. Then it was time to engage the enemy on the battlefield at Ain Jaloot on Friday 25th Ramadhan 658. Qutuz led the Muslims into the battle, which initially swayed towards the Tartars. Observing this, Qutuz climbed on a rock, throwing his helmet away, shouting "Wa Islamah. Wa Islamah", urging the army to keep firm and fight Allah's سبحانه و تعالى enemies. Inspired by Qutuz's flushed face, striking vigorously with his sword and engaging the enemy the Muslim army shifted the battle in its favour of the Muslims, until the Tartar army was shattered and fled from the battle. Victory was for Islam and the Muslims. As for the Tartars, when they realized their incursion and dominance in the Islamic East was fading and that Muslims regained their power, they escaped towards their homeland, which eased Qutuz's efforts to liberate all of Shaam (modern day Syria, Palestine, Lebanon, etc.) within weeks.

The essential question is how to restore Ramadhan to its proper status, a month of victory over the enemies of Allah and His Messenger. What is it that prevents the Muslim armed forces from heeding the cries of the injured men, the dishonored women and the orphaned children? How is it that

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Q & A Regarding Sighting the Moon of Ramadhan

Moon-sighting at the beginning of the lunar months is raised every year in our Islamic community in Ramadan... What is our position to those who say using the astronomical calculations is an alternative to sighting to prove the start of Ramadan? Is it only an outweigh opinion or rejected, which is *batil* (invalid)? In other words, can this evidence (shub'hit daleel) be understood in any other manner or not? And if it is a rejected opinion- as I understand- what is the Islamic judgement (Hukm) for their fast for those who follow this opinion? For your information there are many here in Australia and in other western countries and they are increasing.

And another issue, if it becomes clear to the fasting person that he made a mistake in sighting the moon, what shall he do? Is that not something of severity? And some who discussed this say that the fast based on the sighting of the hilal (crescent) is not practical, simply they attempt to sight the moon but can not sight it, or they disagree in its sighting which causes a problem! What is the opinion on this issue? Today's calculation precisely determines the new moon; it then determines the sight possibility even if it not seen, so why not depend on calculations, since it makes the issue easier in the same manner we calculate prayer times.

Answer:

The fasting in Ramadan is dependent on the sighting of the moon according to the evidence related to it including «صُومُوا لِرُؤْيَيْهِ وَأَفْطَرُوا لِرُؤْيَيْهِ، فَإِنْ غُبِّيَ عَلَيْكُمْ فَأَكْمَلُوا عِدَّةَ شَعْبَانَ ثَلَاثِينَ». **“Fast at its sighting, and if it vanishes from your vision, then complete the period of Shaaban 30 days.”**

In regards to those who deem astronomical or lunar calculations as evidence and depend

upon it, it is rejected and does not apply to the issue. Commonly referring to the following two:

First: The Prophet (saw) said: «إِنَّا أُمَّةٌ أُمِّيَّةٌ، لَا نَكْتُبُ وَلَا نَحْسِبُ، الشَّهْرُ هَكَذَا وَهَكَذَا» “We are an illiterate nation; we neither write, nor know accounts. The month is like this and this” (Al Bukhari) and this Hadith «إِنَّا أُمَّةٌ أُمِّيَّةٌ، لَا نَكْتُبُ وَلَا نَحْسِبُ، الشَّهْرُ هَكَذَا وَهَكَذَا»

“We are an illiterate nation; we neither write, nor know accounts. The month is like this and this” (Al Bukhari). Although it contains the concept of illiteracy as noted by the word “illiterate” with some people understanding that as if it is an *illah* that since today's Ummah is literate then we are able to use calculation to determine the moon sighting for Ramadan. However this NOT the case as it is known in Usool principles since this description is suspended, because of the description (illiteracy) is often taken out of context, since the majority of the Arabs were illiterate at the Prophet's (saw) time, in addition to this understanding is suspended by a text which is this Hadith «فَإِنْ غَمَّ عَلَيْكُمْ فَأَكْمَلُوا» (العدة ثلاثين) (البخاري). **“and if it is hidden by clouds then complete thirty (days)”** And did not mention any conditions or restrictions that if sighting is not possible due to clouds, rain or any other reason preventing its sighting, thus the Hukm (Islamic ruling) determined the completion of a thirty-day month, even if the crescent exists although covered by clouds. Therefore one has to act according to the wording of the Hadith and not based on understanding the Hadith.

This is the reality of the conditions of acting according to the understanding in more than one case, it becomes suspended if it is taken out of context, or if a text suspended like:

Q & A: Moon of Ramadhan

((وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ)) **“And do not kill your children out of poverty”** so “out of poverty” describes the concept that is fear of poverty, that was in general a description for the Arabs, who used to kill children from fear of poverty, therefore that understanding is suspended with the text, **وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا** **“but whoever kills a believer intentionally- his recompense is Hell”** therefore the understanding here will be suspended, it is not said that the Haram is when you kill your children fear of poverty while Halal during wealth! Rather it is Haram in both cases, whether in poverty or wealth, as stated in the following ayah ((لَا تَأْكُلُوا الرِّبَا أَضْعَافًا)) **“Do not consume usury, doubled and multiplied”** thus ‘doubled and multiplied’ are a described concept, therefore the understanding is derived from the concept, who used to deal with *riba* (interest) doubled and multiplied, and that understanding was suspended by this text ((وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ ۖ)) **“But Allah has permitted trade and has forbidden interest”** Therefore this understanding is suspended, it does not refer to the high interest as haram about the least amount as permissible rather all amounts of ribaa are haram due to the concept ‘doubled and multiplied’ is suspended as we stated.

So the concept of ‘illiterate’ is suspended as we explained; therefore if one was unable to sight the moon due to clouds or rain, then it becomes obligatory to complete 30 days of the month, whether or not we know how to calculate.

Secondly: Their statements regarding prayer times depend on calculation, therefore the time of fasting depends on calculation... and the answer to that:

Researchers (or anyone who follows the texts) can find that the evidences differ for fasting from those that are related to prayer, since fasting and breaking the fast is linked to this moonsighting: ((مَنْ شَهِدَ مِنْكُمْ الشَّهْرَ فَلْيَصُمْهُ)) **“So whoever sights (the new moon of) the month, let him fast it”** **صوموا لرؤيته وأفطروا** “

Begin and end fasting when you sight the crescent” so the sighting is the Hukm. However the texts concerning Salah are linked to verifying the time. ((أَقِمِ الصَّلَاةَ لَدُلُوكَ الشَّمْسِ إِذَا ۖ)) **“Establish prayer at the decline of the sun [from its meridian]”** **إذا ۖ** **“if the sun remains then pray”** thus the Salah depends on verifying the time, by any means to ensure the prayer time. So if you looked to the sun to see the time of the meridian/disappearance or if you looked to the shadow, then you will see the shadow of everything being the same or doubled in size, as it came in the Ahadith regarding prayer times. If you did this and verified, then your Salah is valid; and if you did not do that, but calculated it astronomically and learned the time of the meridian is at such and such time, and looked to your clock without going to see the sun or the shadow, then the Salah is valid. That is to verify the time using any means, why? Because Allah (swt) ordered you to pray when the time enters, it was left it up to you how to verify when it entered without specifying the manner of verification. As for fasting, He (swt) ordered you to fast by the sighting and specified for you the cause. Furthermore He (swt) said that if the clouds blocked your vision and you could not see, you should not fast even if the crescent existed behind the clouds and you were certain of its presence based on astronomical calculations.

This is our opinion on this issue, thus the astronomical calculations are not permissible in designating the fast or its breaking of the fast for Ramadan, but rather the Shariah sighting.

-As for the fast of those who use astronomical calculations, if they fasted the days of Ramadan according to the sighting, then their fasting is valid. And if they missed a day of Ramadan according to the sighting, then they are responsible for it and must fast the day (as make up for the missing day).

Q & A: Moon of Ramadhan

This is what we are convinced of and we make it clear to people, and we do not use a stick to force people to follow our opinion, we clarify this using good means and proper wisdom to conclude this topic. So we do not make this issue grounds for conflict; instead we draw the straight line next to the crooked line, and Allah (swt) is the Guide to the straight path.

-Regarding the claim that sighting makes the issue difficult, then if a person fasts the month and then another person tells him that it is Eid... Likewise if he was not fasting on the first day of Ramadan and another person came to him and said the new moon was seen so it is Ramadan and in this manner, the issue became difficult for him...

And the answer to this is that the issue is easier than this, so if the Muslim fasts and breaks the fast according to the knowledge of the vision after he investigated it. So if he fasts and breaks his fast based on the non-sighting of the Crescent at his place, and then another person with more knowledge came and said the new moon was sighted, then he has to follow him which is clear from the Hadith of the Messenger of Allah (saw). It was narrated by a group from Al-Ansar:

«غَمَّ عَلَيْنَا هَلَالٌ شَوَّالٍ فَأَصْبَحْنَا صِيَامًا، فَجَاءَ رَكْبٌ مِنْ آخِرِ النَّهَارِ فَشَهِدُوا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُمْ رَأَوْا الْهَلَالَ بِالْأَمْسِ، فَأَمَرَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَفْطُرُوا ثُمَّ يَخْرُجُوا لَعِيدِهِمْ مِنَ الْغَدِ»

“The moon of Shawwal was hidden by the clouds so we woke up fasting, then at the end of the day there came riders they testified in front of the Prophet (saw) that they saw the crescent the day before, the Prophet (saw) ordered them to break their fast and then celebrate Eid the next day.” (Ahmad)

In the past, it was difficult to receive news of the moon-sighting from one region to another, as it occurred with the Prophet (saw) when he was informed by a delegation arriving to Madinah during the day in which the Prophet (saw) and the Muslims were fasting because

they did not see the crescent. Therefore, when the delegation informed the Messenger (saw) of the sighting of the crescent, the Messenger (saw) ordered the Muslims to break their fast, and that day was the last day of Ramadan. So the Messenger fasted the complete period because he (saw) was unable to sight the new moon in Madinah. So when the news of the sighting in another area reached them, he ordered to break the fast, because this was a day in Shawwal. In other words: Eid, and not a completion of the period of Ramadan.

This issue is not complicated. In every area - sighting is possible, and if they do not see the new moon and they do not receive reliable information of the sighting from another area, then they have to fast or break their fast. And if they receive news of the new moon sighting, they have to follow it, because the Hadith is a speech is for everyone (صوموا... لرؤيته). “fast at its sighting...”

Regarding your statement: They claim “it is not practical”; so why is it not practical?

If the people of Australia try to sight the new moon of Shawwal but do not see it, and they do not receive news of its sighting from another area, then they have to fast. If they receive news of the new moon sighting during the day, then they have to break the fast, because this is the day of Eid, as the Messenger of Allah (saw) did... And so forth.

Today, news arrives easily and without trouble... and therefore the issue of it being unpractical is not an argument for the Muslim, who wants to achieve correctness (al-Haqq) in his worship.

- As for determining the new moon using calculation, this is correct, whereas determining the possibility of the sighting, this is incorrect, because astronomers differ in determining the time period which it takes the new moon to become visible after sunset. Thereby in actuality, we do not fast or break

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Hizb ut-Tahrir Wilayah Turkey holds Conferences

Hizb ut-Tahrir Wilayah Turkey held seminars in the major cities of the former centre of the Khilafah. It held the seminars in the month of Rajab, the month of the fall of the Khilafah at the hands of Turkish and Arab traitors, in collusion with the British. The seminars of 2 June 2013 were well-attended by Muslims from all walks of life and took place in Istanbul, Ankara and Bursa. Hizb ut-Tahrir works throughout the Muslim World for the immediate re-establishment of the Khilafah. It works according to the methodology adopted by RasulAllah SAW to establish Islam as a state in Madinah.



The tyrant of Ash-Sham, the Iranian Regime and its Hizb in Lebanon Repeat Halagu's Destruction of Baghdad in Qusayr

Approximately seven centuries ago in the year 656 AH, Hulagu Khan destroyed Baghdad after a severe siege. People were massacred in large numbers, houses and mosques were demolished, books and libraries were burned, and crops and livestock were destroyed. The Tigris River, penetrating Baghdad, was witness to this destruction as its water was diluted with human blood and the ink from books. Today stripped from any humility before Allah, His Messenger or even the believers, tyrants indulge in Muslims' blood in Qusair.

The tyrant of ash-Sham strikes Qusair with lethal explosives and competing with him is Hizb 'Iran' (Hezbollah) with its missiles and launchers, the latter of which is indirectly but directly lead by Iran through human interference and logistic support in the form of trucks and airplanes. The attack on the area of Qusair and its orchards has been on-going for days, even weeks now, expanding to its houses and mosques; and neither people nor trees and stones are spared from the tyrant and his henchmen's bombings. This time it is the 'Asi River which runs through Qusair, whose water is witness to the effects of the bombing, killing and destruction.

All of this is to please America and its allies and the Jewish state and its henchmen who want to keep Bashar to protect the interest of the colonialist Kuffar and the Jews. This will go on so long as it will take them to groom a new agent to replace another agent. Meanwhile the tyrant, the Iranian regime and its party assure them: I am hastening, America, so you can be pleased with me!

These brutal attacks were given the green light by America, assuming that more killing in the land of ash-Sham will cause them to accept

the American initiatives. Therefore America is producing for them another agent to replace his predecessor by holding conferences and negotiations under the title of "peaceful solutions". America rebuilds the secular system after face-changes, because it understands that the direction of the people of Ash-Sham is Islam. In doing so America has instructed its front and rear battle lines to use all means of killing and destruction including all sorts of massacres to force people into subordination to their commands and plots. And these are the monstrous attacks!

It is possible for the Muslim to comprehend the malice of the tyrant of ash-Sham against the Muslims and Islam, since he proudly declares his system is a secular regime in opposition to Allah, His Messenger and the believers. But Hizb 'Iran' and its Hizb in Lebanon speak of Islam and Islamically. So how can they participate with secularism rather compete with him in killing Muslims, bombing their mosques and killing their women and children? If they are believers, do they not recite the words of their Lord?

((يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ))

"O you who have believed, why do you say what you do not do?" [TMQ 61:2] Or are they an example of those described by Allah as

((يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ))

"saying with their mouths what was not in their hearts. And Allah is most Knowing of what they conceal" [TMQ 3:167]

We have become witness to the paradoxes that are staunchly rejected by the sane mind making the blood boil in one's veins in those with vision and insight, whereas the Jewish

Hizb ut-Tahrir: Destruction of Qusayr by Syria's tyrant

entity that violated Palestine and the Golan Heights bomb vital facilities in Syria. However the Syrian regime responds with bombing the elderly, women and children in Syria! Meanwhile Hizb 'Iran' proclaims to

assist the Syrian regime of ridding the Golan Heights from the filth of the Jews when it actually assists the tyrant in destroying Qusair and seizing it from the purity of Islam and its people! Iran used to threaten the Zionist entity with retaliation instead it threatens Qusair and others in ash-Sham, while calm and peaceful with the Zionist entity which violated Palestine and the Golan Heights!

Qusair is being bombed from all directions with the enemies of Allah and His Prophet gathering against it: the Sham's tyrant who is proud of the secularists and the hypocrites who speak with their tongues of which is not in their hearts. They speak of Islam, while concealing their spite towards the people of Islam. Meanwhile all of them rush to destroy Qusair including its inhabitants, plants and even rocks!

All the while, regimes' armies do not mobilize to rescue Qusair nor are they affected by Allah's saying: ((وَإِنْ اسْتَنْصَرُواكُم فِي الدِّينِ فَعَلَيْكُمْ وَالنَّصْرُ)) **"If Allah should aid you, then no one can overcome you"** [TMQ: 3:160] Rather they observe the bombing and destruction while counting the martyrs and injured, are not concerned by the screams of the orphans and bereaved mothers. In fact they seem to be waiting with unparalleled patience for Qusair and others in Sham to be obliterated. Heartbreakingly these armies are stationed in their barracks obeying the ruler in his treachery, open transgression and injustice. These armies obey regimes that praise America, spilling the precious Muslim blood to satisfy America and its allies. Is there no honorable man amongst these armies, that Allah will show him the truth and guide his heart? To topple these treacherous regimes and proceed as the commander of his unit or battalion to rescue his people and brethren? Is there no such man?

Nevertheless, there are lions in Qusair resisting the continuous bombings in which tyrants utilize all types of weapons that reach them via America's frontlines: Russia and Iran. They resist with weapons which do not amount to a tenth of what the enemy is using. But with hearts of great conviction and tongues speaking the truth, they declare: Either victory or martyrdom to repel the aggression against our religion, our honour, our houses and ourselves! Lions in the face of surrounding tyrants! Lions at a time when mice have roared the lion's roar! The lions of Qusair will be victorious Inshallah in their *dunya* (life) and the Hereafter! Whatever befalls the believer is good and the reward is for the God-fearing.

Indeed the curse of Qusair will reach the tyrants of ash-Sham and the Iranian regime and its Hizb in Lebanon. Indeed the sacred blood that was spilled will haunt them in their beds in the darkest of the night and throughout the day until the command of Allah is sent down, and can no longer be withstood. Even if they destroyed Qusair, they will attain but humiliation in this *dunya* (life) and severe torture if they knew, ((فَأَذَاقَهُمُ اللَّهُ الْخِزْيَ فِي الْحَيَاةِ)) **"So Allah made them taste disgrace in worldly life. But the punishment of the hereafter is greater, if they only knew."** [TMQ 39:26] They will be destroyed like their adherents before them! Hulagu and his adherents were expelled after they thought they had defeated the Khilafah in Baghdad and Hulagu had already deemed himself victorious until he himself was destroyed. But the Khilafah returned and climaxed from anew in Cairo and Istanbul, ((وَتِلْكَ الْأَيَّامُ نَدَاوُلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ)) **"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"** [TMQ 3:140]

Hizb ut Tahrir reiterates the words of truth (Haqq) that the Messenger of Allah (saw) said

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to Ka'ab bin 'Ujra many centuries ago in a Hadith Sahih extracted by al-Hakim in al Mustadrak Ala Assaheain:

«أَعَاذُكَ اللَّهُ يَا كَعْبُ بْنُ عُجْرَةَ مِنْ إِمَارَةِ السُّفَهَاءِ» قَالَ: وَمَا إِمَارَةُ السُّفَهَاءِ؟ قَالَ: «أَمْرَاءُ يَكُونُونَ مِنْ بَعْدِي لَا يَهْتَدُونَ بِهَدْيِي وَلَا يَسْتَتُونَ بِسُنِّي، فَمَنْ صَدَّقَهُمْ بِكَذِبِهِمْ وَأَعَانَهُمْ عَلَى ظُلْمِهِمْ، فَأُولَئِكَ لَيْسُوا مِنِّي وَلَسْتُ مِنْهُمْ وَلَا يَرُدُّونَ عَلَيَّ حَوْضِي، وَمَنْ لَمْ يُصَدِّقْهُمْ بِكَذِبِهِمْ وَلَمْ يُعِنْهُمْ عَلَى ظُلْمِهِمْ فَأُولَئِكَ مِنِّي وَأَنَا مِنْهُمْ وَسِيرُدُونَ عَلَيَّ حَوْضِي»

“O Ka'ab Bin 'Ujrah, may Allah give us refuge from the ruling of Al-Sufaha.” They said: “Oh Messenger of Allah: What is the ruling of 'Al-Sufaha'?” He said: "Rulers who will be after me. They do not follow my guidance, and they do not implement my Sunnah. The one who follows their lies, and helps them in their oppression, he is not from me, and I am not from him, and he will not be permitted into my Hawd (basin). And the one who did not believe their lies, and did not help them in their oppression, he is from me, and I am from him, and he will be permitted into my Hawd (basin).” This Hadith has been extracted by many Sahabah.

Whoever supports an unjust ruler and authenticates his lies, regardless of the Islamic legal school he follows, be he Hanafi, Maliki, Shafi'i, Hanbali, Zaydi, Ja'fari or Ibadi, the Hadith of the Messenger of Allah (peace and blessings be upon him) applies to him: « فَأُولَئِكَ » **“He is not from me, and I am not from him, and he will not be permitted into my Hawd (basin),”** as a clarification of the graveness of this sin. Therefore Hizb ut Tahrir believes in the ayah of Allah ((هُوَ سَمَّاكُمْ الْمُسْلِمِينَ)) **“Allah named you ‘Muslims’”** [TMQ 22:78], speaks the truth, does not fear none other than Allah with the help of the Almighty. Hizb ut Tahrir addresses those who aided and still aid the tyrant of ash-Sham to restore their goodness and repent their wrongful deeds. We ask them to show remorse before the time comes when remorse will no longer be accepted, nor will

their repentance be accepted. Will they then be deterred?

((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]” [TMQ 50:37]

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RasulAllah is defamed and there is no befitting answer, such that the kuffar are encouraged to repeat their evil again and again? In answer it is the fact that the Muslims are no longer ruled by Islam and led by righteous rulers. Instead they are ruled by traitors against the Muslims, who serve their enemies and implement other than Islam. Today these traitors receive the officials of the enemies and take orders from them rather than sending a message of defiance through them such that they shake in their thrones. The response of the traitors to the cries for help from the Muslims of Syria, Palestine, Iraq, Kashmir and Afghanistan is to firmly lock the armed forces in their barracks, awaiting instructions from the kuffar masters so as to send them to assist kufr and its people all over the world! The duty upon those who are sincere in the armed forces is to grant the Nussrah for the immediate re-establishment of the Khilafah. Only then will the armed forces of Muslims will set forth as they are meant to, spreading the pure Risaalah of Islam throughout the earth. Allah سبحانه و تعالی said: **إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ** **الْأَشْهَادُ** **“Verily, We will indeed make victorious Our Messengers and those who believe, in this world's life and on the Day when the witnesses will stand forth (Day of Judgment)”** [Surah Ghafir 40: 51].

Ameer of Hizb ut-Tahrir's Answer to Questions on Syria

Question:

Assalamu alaikum wa Rahmatullah wa Barakatuhu,

To our dear Ameer, is this page specific to Fiqhi matters? If it is not, then I have the following question:

I have noticed in the process of the on-going war in the land of Ash-Shaam (greater Syria) that there exists a number of regional axis in addition to the axis of two main states.

1) The Saudi axis and the key work in which Sheikh Al-'Ar'oor and he has for example the Liwaa Al-Islaam (brigade) in Dumaa and he was in the act of forming the joint military command with Tayfoor (of the Muslim brotherhood).

2) The Qatari axis: In addition to containing the Syrian National Alliance it has worked as an obstacle from the beginning to the national council and has supported the national coordination (council) and has therefore adopted to support the Syrian Liberation front. It has more than one key the most significant of which is Azmi Bashaarah.

3) The Turkish axis: It is dedicated to stabilizing the fragile internal scales of balance, its eye is on the Kurdish issue firstly and then democracy in Syria secondly and it represents the axis maintaining the international borders and American policy.

4) The Jordanian axis: It appears that it is in clear opposition to the Turkish axis. This is because there has been many attempts to form what has been termed a 'National Army' in Jordan however Turkey and America have caused it to fail through their communications with specific army officers including from them Mustafa Ash-Sheikh (this is in spite of the continual presence with the American

intelligence agencies and defence department in meetings held in Jordan).

5) The Kuwait axis: By way of Islamic organizations and people: They have formed mainly under the title of 'Ahraar Ash-Shaam' (Syrian Rebels) and they worked to win over many parties particularly in Ash-Shaam.

And on the international level: you have the American Axis and then the British and French axis. And all of this is related to the opposition.

And the question is: What is the form that the on-going conflict is taking? And what is the shape of the region in terms of allegiance? And what are the main axis in the struggle? And what is the projected solution that each party wishes to achieve?

Jazaakallahu Khairan.

Answer:

To Al-Fateh Al-Jadeed:

Wa alaikum assalam wa Rahmatullah wa Barakatuhu,

You have asked whether this page is for political, intellectual or Fiqhi matters...

Dear brother, this page is for the purpose of all goodness (khair) that can be gained through this communication and as such no question from any topic from amongst the topics that hold goodness is prevented InshaAllah.

As for your question related to the axes that are involved in the Syrian struggle, then the issue is explained as follows:

1) The effective political influence since the era of Hafiz and Bashar is the American influence and this regime was an accessory to accomplish the American interests in the region and a guardian for the security of the Jewish entity and not only in regards to what

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was occupied in 1948 but also in regards to the Golan that was occupied in 1967.

2) When the people's popular movement occurred in Syria and escalated, thus Bashar became incapable of resuming matters as they were prior, America realized that its agent's rule was collapsing and its priority became how to guarantee the next agent replacement. So it seriously worked and strove, which resulted in the establishment of the Syrian National Council... However it was unable to establish roots for these councils internally and began to fear that the revolutionaries would be able to topple the tyrant before an alternative had been developed and as a result, a power would emerge that is not aligned to America.

3) So it began to give one grace period followed by another and another to Bashar with fruitless non-decisive projects via the Arab league and United Nations. So it formed a monitoring committee that was unable to even protect themselves, then (international/regional) meetings one following another here and there which came to know decisions and merely gave more time for it to sell their foreign manufactured opposition group so that domestically the people would accept them as rulers.

4) What surprised America was that Islamic sentiments dominated the internal situation, whether this was embodied by those who held awareness of the Islamic thoughts and its ruling or those who were not aware. America was also shaken by the masses' calls for the establishment of the Khilafah whilst the secular voices were almost completely lost despite the extensive efforts of the media to focus on them!

5) This setting has struck fear in to the heart of America and its allies and they fear that matters will slip out of their hands and as such they have begun to focus on three matters or areas:

First: Giving the green light to Bashar to kill and oppress in the greatest manner possible so

as to pressure the people inside Syria to accept America's outcomes outside Syria, thereafter injecting these puppets to establish a secular civil rule in Syria i.e. a change of faces whilst the main foundations of the regime remain intact.

Secondly: Then if they are unable to successfully peddle their manufactured opposition by using the massacres of Bashar as leverage then it is expected that they will resort to international intervention to bring its chosen government and excuses and arguments for this theatre will be raised when the time necessitates. However due to the large number of its problems; and its internal and foreign crises it has placed the intervention to the back of its projected plans. And it will not resort to it unless the first plan mentioned above has failed.

Thirdly: During this period, country will have reached destruction to such a level that even if Islam was able to triumph over the rule in Syria then it would be a land which has been destroyed and ruined in which America and its allies will assume that the Ummah will despair and abstain from revival and production. However America and all of the enemies of Islam do not realize the greatness of this Ummah because within it are the toughest of men who will build the land in spite of the oppressors, who will increase agriculture and livestock despite the plots of the hypocrites. And this Ummah has confronted their likes from before: The crusaders and the Tartars who spread corruption, death and destruction throughout the lands and despite this the Ummah overpowered them and banished their evil that they became nothing but a trace as if they had never existed before whilst the Ummah was renewed, destroying its enemies and struck them in ways that they could not account for, restoring the Ummah as the best from humanity.

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ
عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ
مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ. "You are the best

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nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient." [Aali 'Imraan: 110]

6) This is in regards to America... as for Russia, Turkey, Iran and its allies in Lebanon; these represent the front lines of America providing Bashar with weapons and support. They fire up the stage and cool it in accordance to American plans. It is within this context that the last meeting between the American secretary of state and Russian foreign minister, which was for 'passing time' and closer to jargon than the making of decisions.

7) As for Europe, it is attempting to "make trouble" through its agents and in particular Qatar and Jordan knowing that America does not give them any weight leaving Europe to trail behind its authority. So after American officials went to Russia and held their meetings regarding Syria thus neglecting and side-lining the European role! The British Prime Minister travelled to Russia tracking the American steps to see if there is anything that he can explore to 'save face' as if Britain has a role in this issue. The position of France is no different from that except that the sounds coming from France are loud shouts while Britain's low sounds are of deceit and slyness whilst the result is one and the same in terms of neither having an effective role in Syria.

8) What remains to be discussed is the axis of the Ummah and the movement inside Syria which is as follows:

The minority captivated with the western culture, imprinted with its thoughts and concepts, saying what they say and they call for a secular democratic state which separates the Deen from life's affairs.

Then there is another group which is greater in number than this minority and carries more weight. They are Muslims whose eyes are

covered, they love Islam and want the Khilafah yearning for the flag of the Messenger (saw). However they do not openly declare that which they love and want out of fear of provoking the western colonial states and they do not raise the flag of Islam out of fear of instigating nationalist counter claims.

The group that calls for Islamic ruling (Hukm Islammi) is divided into two groups:

The first group that utilizes material actions (i.e. armed struggle) and calls for the rule of Islam however this group does not possess the correct and complete awareness of the Islamic thoughts and its rules and their application upon the current realities, etc.

And a group that is honest and sincere who want the Islamic rule, the rightly guided Khilafah, in accordance to the methodology that the Messenger of Allah sallallahu alaihi wassalam proceeded with and so they seek the Nusrah from its people...

My dear brother, in all of our actions we adhere to the method of the Messenger sallallahu alaihi wassalam and we draw the straight line against the crooked. We reveal the Haqq and insist upon it not only in Al-Shaam but there are actions that we execute in other regions and in particular in those lands neighbouring Ash-Shaam. InshaAllah these actions that have been witnessed and we ask Allah (swt) to assist us and grant us Tawfeeq.

In conclusion, America and its allies are preparing deals to guarantee the welfare of the tyrannical rule and to replace grim faces with those which are darker whilst the foundations of the secular republican system remains standing. They exert their efforts to delay the coming rule of Islam in Ash-Shaam; as the rule of Islam signifies the perish of the Kuffar and hypocrites along with their followers and cronies. Therefore it is obligatory upon the Ummah to not allow them to achieve their evil goals thereby to grasp onto the Haqq and pledge to Allah that they will never accept any

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The Dangers of Iran-Hezbollah Axis

Abu Hashim

With each passing day the depth and breadth of Iran's support for Assad's floundering regime becomes ever more apparent. The latest news to emerge from Syria is that sophisticated technology supplied by Russia and Iran is boosting Assad's chances of staging a comeback against the brave opposition fighters. Equally revealing is the magnitude of the assistance provided by Hezbollah to Assad's brutal war machine. Hezbollah fighters deeply entrenched with Assad's men are engaged in several battles in and around Damascus, and near strategic town of Qusayer and elsewhere.

Over the past several months both Iran and Hizb-e-Iran (Hezbollah) have categorically denied their involvement in propping-up Assad's tyrannical rule, but now they openly embrace Assad as if he is part of their family. Together they have redoubled their efforts to shed Muslim blood on an unimaginable scale, and in the process have committed horrific war crimes.

The focus of their anger is directed towards the Sunni population of Syria whom they regard as an existential threat to their influence. Indeed, Hizb-e-Iran views the Islamic character of the uprising with deep trepidation. Recently, Nasrallah used the term takfiri to describe the Islamic threat emerging from Syria and as a justification for intervention. This is ironic, as he chooses to embrace a Shia heretic Assad who is an Alawaite, and mainstream Shias consider Alawaites infidels.

Meanwhile, Tehran has thrown in its lot with the heretical regime of Assad and is petrified by the Islamic resurgence in Syria. Iran's deputy foreign minister for Arab and African affairs Hossein Amir-Abdollahian said, "We will not allow the Syrian government to be overthrown."

But if anyone had any doubt about the sincerity of Iran and its surrogate Hizb-e-Iran in defending the interests of the Islamic world they should look no further than Israel's attack on Damascus last month. Both were unashamedly exposed as they stuttered to offer a muzzled response. They clearly preferred the killing of Syrians instead of fighting their sworn enemy the Jewish state. Yet, this is not

the first time that Iran in particular has failed to come to the aid of the Muslim Ummah. The two Gulf wars, America's occupation of Afghanistan and Israel's war with Lebanon is ample of evidence of Tehran's duplicity and inactivity in defending the interests of the Islam.

While Iran is no friend of Sunni Islam, Tehran's treatment of fellow Shias is equally damning. In the second Gulf war, Tehran watched silently as the Americans fought and killed Shias in the cities of Najaf and Karbala. Tehran's apathy was repeated again in 2006, when Israel attacked Lebanon. During the war, Tehran did not even come to the aid of its staunchest ally Hezbollah and only offered moral support. In all of these examples, Tehran was only concerned with fortifying the hegemony of America and Israel.

The Shia leadership of the present is of the same ilk as the Shia leadership of the past. They prefer to side with the enemies of Islam, and do not care what happens to Sunnis or Shias. In the thirteenth century, Iben Al-Alqami a Shia politician and part of the Caliph al-Mustasim political entourage betrayed the Caliph and sided with Hulagu Khan by offering him intelligence and advice. Alqami's treachery allowed Hulagu Khan to ransack Baghdad and in the ensuing slaughter Hulagu's army did not differentiate between the killing of Sunnis or Shias. Ibn Katheer then says, "*After the Caliph was killed, they went and stormed through the country, killing everyone they were able to from men, women, and children, old and young, sick and healthy....The killing continued until it was said that the number of dead reached one million eight thousand bodies.*"

Shias should deeply reflect on the actions of their present leadership and they must resist in getting drawn into sectarian conflicts that only benefit foreign powers and their surrogates in Iran and Hizb-e-Iran. Rather they should support the re-establishment of the rightly guided Caliphate, where they can live in peace as citizens of the Islamic state and wait for the return of the Mahdi.

Open Letter to the Tyrant of Pakistan

The year long abduction of Naveed Butt will not delay or prevent your end at the hands of a Khaleefah Rashid

Peace is only upon those who follow guidance!

We send this letter to you via the diplomatic missions of Pakistan around the world, as well as by local channels, by which we know our message will reach you.

We address you, General Kayani, as the key agent of America in Pakistan, a guardian for the American Raj in Pakistan and this region. We address you at a time when one veil for your treachery departs, the government of Raja Pervez Ashraf, and another veil arrives, the government of Nawaz Sharif, after the elections of 11 May 2013. As if this ploy would veil your heinous crimes from the Lord of the Worlds (swt) As-Samee', Al-Baseer, Al-Aleem!

We address you as we find you, a man who betrayed our people and our armed forces by establishing America's military presence on our doorstep, and a man who is deepening his betrayal now, by establishing a permanent crusader presence, under the cover of a partial, limited withdrawal. A traitor who broke his oath to defend the country from its enemies, by establishing the enemies' intelligence, military and private military deep within the country, its length and its breadth. An oath-breaker who silences and confines to the dungeons any Muslim, officer or politician who raises the word of truth against him, exposing his treachery before this noble Ummah, to secure her from harm.

Thus, we denounce your abduction of our noble brother, Naveed Butt, confining him to

your dungeons for over a year, since 11 May 2012. Naveed Butt as the spokesman of Hizb ut-Tahrir is a man renowned for speaking defiantly, fearing none but Allah (swt), exposing your American masters' plans. He exposed these plans when you were the right hand man of Musharraf and also when you were brought by the Americans over Musharraf's head, as the new chief agent of America. And we must add to our denouncement so that it becomes powerful, by invoking the Wrath of Allah upon you, for you have declared war on those who are loyal to Allah (swt). Allah (swt) in the Hadeeth Qudsi, قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ قَالَ مَنْ قَالَ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ "The Messenger of Allah peace be upon him said that Allah said, Whosoever harms my Wali I will declare a war against him ..." (Bukhari).

We further warn you that this crime of yours, the abduction of Naveed, will be added to your other crimes, when you are seized soon, InshaaAllah, by a Khaleefah Rashid, ruling by Islam and unifying this noble Ummah against its enemies. The very least you can do as a Tawba and an appeal for clemency, in preparation for that day, is that you should make way for the Ummah in its march towards the establishment of the Khilafah, and thus remove yourself as an obstacle to its sons in Hizb ut-Tahrir. So in some small way, you will have sided with the Ummah, as the moment of its triumph draws near.

Lest you underestimate the value of our warning, it is best for you that you consider your own precarious situation carefully.

HT Pakistan: Open Letter to the Tyrant of Pakistan

Firstly, consider your messages that you send to Hizb ut-Tahrir through your thugs and your spies, calling the Hizb to lighten its words against you, offering in return that you will lighten your oppression against the Hizb and even release Naveed! Did you consider how your repeated, emphatic messages only confirm your precarious situation? Your messages reveal that our words of truth have besieged you, for you are aware, as we are aware, that Islam's commands are heeded deeply and widely by the Muslim officers over whom the Americans installed you. Or do you not know how they speak of you and your masters, openly in the barracks and messes, as well as the high regard they have for Islam and its Khilafah?

Secondly, consider the immense pressure upon you from America to be in the front line against the call for the Khilafah and the party of this call Hizb. Did you not notice how this pressure has increased to great degrees in recent times? Know that this pressure is because of the realization of your masters that, the Khilafah is indeed near, with the signs of its impending return sensed throughout the Islamic Lands, whether in Pakistan or Syria or any other place. InshaaAllah it is not long now before the imminent statesman, Ata ibn Khlaleel Abu Ar-Rashta, the Ameer of Hizb ut-Tahrir deals with you as a Khaleefah for all the Muslims. And remember, of all the tyrants in the Muslim World, your situation is one of the most precarious, for you find yourself in the lands of the seventh largest armed forces in the world, Pakistan, a Muslim army whom are grandsons of Khalid, Salahudeen and Muhammad bin Qassim. Moreover, when tyrants fall or fail in their services to the West, their Western masters willingly abandon them to their fate, so that they are wrenched out by the Ummah from the sewer or the gutter or any other lowly place!

Thirdly, O tyrant of Pakistan, despite the evidences to the contrary, if you think you're immune to the winds of change, consider that your peers amongst the tyrants and Pharaohs

thought of themselves as if they are immortals on the earth and gods other than Allah (swt). However, they were met by what Allah ordained for them. And from them is the one who is waiting now for his blackened misfortune, which he will see soon.

((إِنَّ اللَّهَ بِأَلْعَامِرِهِ قَدْرٌ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا))

“Verily, Allah will accomplish his purpose. Indeed Allah has set a measure for all things.” [Surah al-Talaaq 65:3]

Hizb ut-Tahrir

Wilayah Pakistan

14 Rajab 1434 AH

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alternative to the Khilafah that they will not succumb to the manufacturing of the enemies of Islam in the form of a transitional or temporary government. Since, they are governments that sing their praise and conspire against Islam and the Muslims just like the Kafir colonialists and hypocrites. So no National Council that came first, no Syrian alliance that came after and no Hito for the future will bring any goodness to this Ummah as they are all upon the methodology of America and its allies.

Your brother,

Ata Bin Khalil Abu Al-Rashtah

08 Rajab 1434

2013/05/18

The link to the answer from the Ameer's Facebook page:

https://www.facebook.com/photo.php?fbid=168710103297075&set=a.154439224724163.1073741827.154433208058098&type=1&relevant_count=1

A Rebuttal of the Official Narrative of the War on Terror

Moez Mobeen, Islamabad, Pakistan

The war on terror continues to be the most important and polarizing debate in Pakistan. Yet, it continues to this day with the most fundamental question still unanswered, is it our war or not? Although since the start of this war, Pakistani public has consistently rejected it as an American war, a section of the Pakistani intelligentsia has been consistently trying to change the overwhelming consensus against this war so as to change public opinion in favor of it. With the idea of peace talks with the Pakistani Taliban doing the rounds, a fresh attempt is being made by this segment of the intelligentsia to establish a narrative which favors military operations and continual war against Islamic militants. Arguments like protecting the monopoly of the state on physical aggression and deploying state power to defend the idea of democracy are being presented to present this war, as a just war. What follows is the rebuttal of such a narrative.

It should be understood that the state and its institutions are in origin political institutions, which are based on a comprehensive idea about the organization of the society. The legitimacy of the state does not merely come from it being the competent authority and hence enjoying complete monopoly on physical aggression. The legitimacy of a state and its institutions come from the idea upon which it stands and its ability to organize the people's affairs successfully based on that idea. A state which is unresponsive to the needs and demands of a segment of the society would naturally face a challenge to its authority from that particular segment. In such a scenario the state needs to first and foremost review as to why a segment of the society chose to physically challenge it. This essentially means that the state should accept its failure to integrate that segment in to

mainstream society. So why was that segment marginalized? Is it because of weak state infrastructure which was unable to cater for the needs of that segment of society denying it access to the resources of the state? Or was it the state's refusal to protect that segment from foreign aggression? Is it because a new idea has taken root in that segment of the society which contradicts the idea on which the state stands? Is it because the state deliberately chose to ignore the aspirations of that segment of the society for the sake of foreign interests? Such a detailed analysis needs to be carried out by the state to win the hearts and mind of the rebellious segment of the state.

Any physical aggression aimed at the state, from within a segment of the society over which it governs, has political origins and political motivations. It is known throughout history that rebellions take route upon an agenda or an idea. The fact that such physical aggression was aimed at a political entity, the state, which has its own idea and agenda, goes on to show the political nature of such physical aggression. Faced with such a scenario, is the state justified in blind use of force as retaliation to such a physical aggression insisting that its monopoly on physical aggression be accepted at all costs whatever the political considerations? Not necessarily so. The state can deploy its extraordinary power to suppress a physical challenge to its authority, but such a power cannot transform the rebellious segment of the society, it may rather incite it further. Rebellions are not suppressed or quelled by force rather the motivations behind them should be addressed through political discourse and engagement. Ignoring the political dimension of sedition and treason is a flawed approach.

Thus, a state will only be able to subdue a rebellious segment under its authority if it is

materially and intellectually superior to it. Material strength alone is not enough unless of course the state plans to physically eliminate the whole rebellious segment. A political solution is an attempt to integrate the rebellious segment of the society in to mainstream society under the authority of the state. What this really means is an attempt at integrating the rebellious segment of the society through either of the two approaches. Either the state would have to reform itself to accommodate the demands of the rebellious segment of the society or the rebellious segment would have to give up its demands. So in reality a political solution is an attempt at intellectual integration.

To suggest that such negotiations are an abdication of the state's monopoly on physical aggression is in reality oversimplification of the problem. The state does not exist to jealously guard its monopoly on physical aggression; it rather seeks such an exclusive monopoly on physical aggression to use it in the interests of the people it governs, not to use it against them. So this is not really a debate about how institutions function, for such a debate is academic. It is rather a debate about how a political entity functions.

The liberals have previously used the institutional argument to oppose the Taliban militancy and they use it still. The idea that a state should insist on its monopoly on physical aggression, or what is more commonly referred to as the writ of the state emanates from a viewpoint which views the state as an institution which is a function of predefined set of principles based on a historical analysis of state behavior. Such an approach towards the conception of a state's behavior often results in its proponents divorcing the institution of the state from its real function. It is an institution which derives its legitimacy from the people and hence exists to look after their affairs. An executive authority which does not enjoy legitimacy with a section of the population within its domain should act to establish its legitimacy because it cannot function without

such legitimacy. What it means is that state need to be compassionate, not ruthless, in its response towards a crisis or a challenge to its authority and legitimacy. Interestingly liberals argue on similar lines with regards to the Baloch insurgency which they see as secular and nationalist, but do not believe in applying this approach towards the Taliban insurgency which they revile as having Islamic origins.

Recently the liberals have attempted to bring the ideological angle to this debate. The argument is that the Pakistani state is built on democratic principles and the ideals of secularism. As the Taliban oppose these ideals, state power should be deployed against them to defend the idea on which the state is built. Moreover as the Taliban are not willing to accept a democratic state and adopt secularism, no political reconciliation with them should even be attempted.

There are three fundamental problems with this viewpoint. Firstly and the most worrying is the vagueness in the liberal narrative, its objective and its seriousness in addressing the problem of an insurgency. It appears that such a narrative is being developed to keep liberal thought relevant in Pakistan by packaging it as an alternative to the Taliban's version of Pakistan. As the Muslim World as a whole has marched towards Islamic revival and demanded a more prominent rather central role of Islam in politics and has in fact started demanding political institutions as envisioned by Islam, liberals have felt increasingly marginalized and irrelevant within Muslim societies. It is clear that the Muslim World has rejected secularism with surveys and polls pointing to the increasing demand of Shariah law, such as the recent Pew survey. Even the recent Pakistani elections brought right leaning parties to the fore and despite liberal arguments to the contrary these elections only serve to prove further the society's march towards Islam. The Taliban phenomenon has given the liberals an opportunity to make liberalism relevant to the Pakistani society. So they have worked hard to

build a binary narrative of Taliban versus liberalism in the hope that they would be successful in inciting the population against some practices of the Taliban and as an alternative sell liberalism and democracy to them. So the liberals are relying not on the strengths of secular democracy but the fear of the Taliban to sell their ideology. It can be argued that the liberals need the Taliban and they are not actually interested in ending the cycle of physical aggression, they are rather interested in using this physical aggression to build a narrative which can help transform Pakistan in to a secular state. So the question which needs to be asked is whether the liberals are actually interested in addressing the insurgency problem or using it for their ideological needs?

Secondly, employing state power in defense of an idea has only real meaning and effectiveness if the masses support that idea. The Pakistani public at large does not support secularism and democracy and it rather wants Pakistan to be an Islamic state. The contention that their participation in the recent elections is an expression of their support for secular democracy is deliberately trying to twist the argument. The Pakistani electorate at large doesn't see the electoral exercise and secularism as being one and the same; they rather see no contradiction between elections under democracy and the demand for Shariah law. For them the two can go side by side. Moreover their participation in the system does not come from their conviction in democracy and the idea of sovereignty of the masses; they rather see these elections in terms of personalities and not a comprehensive system of governance. Moreover the voting patterns in recent elections were inspired by a fear of what more harm democracy could bring, rather than a loyalty and conviction in democracy. This translated in to a drive to vote based on voting for the lesser evil or the smaller thief.

The idea that Islam should be the basis of the governance model in Pakistan has been the

founding idea of the Pakistani state and has continued to enjoy support within the society since then. Although the conception of an Islamic state has developed from the early years of a pragmatic struggling for a democratic Islamic state to a comprehensive and radical vision of establishing the Islamic caliphate, the idea of Islam playing a central role in politics never lost its centrality in the Pakistani society. So how can the liberals argue for deployment of state power to protect the idea of democracy, when that very idea is being challenged politically and intellectually throughout Pakistan? Are the liberals any different from the Taliban if they try to impose their idea of the state on the society through the use of force? The only difference between the two being that one is using the resources of a group, the other the resources of the state. The argument that the institution of the state is generally considered to be legitimate and hence any exercise of power in the name of the state is legitimate does not apply here. We have had regimes in Pakistan which were considered to be illegitimate by the liberals themselves, like the Zia regime. In fact the liberals have attacked Zia for using state power to defend and propagate Islam or a version of it. How can they then be justified in advocating the use of state power to defend democracy and secularism which is after all a political idea? So the argument that Taliban don't subscribe to democracy and hence should be crushed is a flawed argument, it is flawed because the question of the idea of Pakistan has not been settled. Or to be more accurate, it has been settled at the level of the masses who want Pakistan to be an Islamic state, but it is still unsettled at the state level where a select liberal minority is using state power to resist the demands of the society.

Thirdly, and most importantly of all, the liberal narrative is flawed in its entirety because they have based it on the wrong premise. The Taliban phenomenon is not about Islamic militants wanting to overthrow the state to

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Only the Khilafah can End the Afghan-Pak Border Dispute

Recently, the Afghan and Pakistani troops clashed yet again over Goshta, the border district of Nangarhar province, which left a few soldiers dead and injured from both sides. An Afghan soldier, killed during the incident, was widely covered by the Afghan media and in social networks. He was celebrated in gatherings, debates, round tables, web pages and entire media outlets as a martyr (Shaheed) and hero.

We herewith draw the attention of Afghan and Pakistani Muslims to the following points:

The current borderlines that separate the Ummah are a devil plot from the Kuffar. Splitting Afghanistan and Pakistan, the Durand line was a fusty idea from Mortimer Durand from the British Empire, in order to preserve its colonial hegemony across the Indian peninsula and maintain its interests in the region. In 1893, the Durand line was signed between the Afghan monarch Abdur Rahman Khan and Mortimer Durand, the British civil servant to the East Indian Company of the colonial British India. After Pakistan declared its so-called independence in 1947, the Durand line dispute heated up between Afghanistan and Pakistan, which remained vague and unsettled until now. Separating Afghan and Pakistan Muslims, the Durand line was signed between the colonial British Empire and its serf Abdur Rahman Khan. Recognizing and maintaining the Durand line and its like are not according to Shariah, it is totally Haram.

1. Muslims are brethren to one another, as Allah (swt) has clearly declared it:

((إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ

تُرْحَمُونَ))

“The believers are nothing else than brothers so make reconciliation between your brothers, and fear Allâh, that you may receive Mercy.” [Al-Hujarat: 10]

Allah (swt) has ordered in the aforementioned verse (Ayah) to reconcile the hostile Muslims who are indeed brethren to one another. Moreover, He has ordered the avoidance of matters that lead to war among the Muslims, in order to gain Allah (swt)’s mercy upon them.

2. And the Sunnah of Rasul of Allah (saw) also indicates that the Ayah is about brotherhood among the Muslims. As narrated by Abdullah Ibn Umar (ra) that Rasoolullah (saw) said:

”الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ، وَلَا يُسْلِمُهُ، وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ، وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبَاتٍ يَوْمَ الْقِيَامَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ“

“A Muslim is brother to a Muslim, he neither oppresses him, nor he submits him (to the enemy). And he who fulfills his brothers needs, Allah (swt) satisfies his needs. Whosoever cheers up his brother of a severe mourn, Allah (swt) will perish his mourn. And he who conceals his brother’s deficiency, Allah (swt) will cover his deficiency.”

O’ you, the Muslims who reside in Afghanistan and Pakistan!

O’ you, the brave offspring of the Ummah, and O’ you the Armies of the Islamic Ummah!

This is the true concept of brotherhood that Allah (swt) and His Prophet (saw) have declared to us. The Durand line is

HT Afghanistan: Only the Khilafah can end the Afghan-Pak border dispute

undoubtedly a devil plot drawn by the colonial British Empire, in order to further split the Islamic Ummah. Whilst Allah (swt) has ordered:

((وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا))

“And hold fast, all of you together, to the rope of Allah (i.e. This Qur’an), and don’t be divided among yourselves”

It is also narrated by Abu Hurairah (ra) that Rasoolullah (saw) said:

”إِنَّ اللَّهَ يَرْضَى لَكُمْ ثَلَاثًا وَيَكْرَهُ لَكُمْ ثَلَاثًا فَيَرْضَى لَكُمْ أَنْ تَعْبُدُوهُ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَأَنْ تَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَيَكْرَهُ لَكُمْ قِيلَ وَقَالَ وَكَثْرَةَ السُّؤَالِ وَإِضَاعَةَ الْمَالِ“

“Verily Allah likes three things for you and He disapproves three things for you. He is pleased with you that you worship Him and associate nor anything with Him, that you hold fast the rope of Allah, and be not scattered; and He disapproves for you irrelevant talk, persistent questioning and the wasting of wealth.”

O’ you officers in the Afghan Army!

You should bear in mind that you are the children of the Islamic Ummah. You should realize that all the tyrant rulers across the Islamic land are the servants for the Kuffar; they will definitely betray you, as they did with the rest of the Ummah. They encourage you to protect the English Durand line, which consequently raises clashes among the Muslims in Afghanistan and Pakistan, in which countless Muslims are killed. The Afghan puppet government, on the other hand, tried its best to sign strategic agreements with the US, England, France and many other crusaders, and allowed them to establish their military bases in this part of the Islamic land. In Islam, it is a basic rule that there is no border among the Muslim Ummah, and the only border the Islamic land has is with the Dar ul-Kufr. To best prove their loyalty to their masters, the Afghan and Pakistani rulers have been trying to secure this infamous border line between the Muslim people.

Whereas, they do not recognize any border while signing strategic agreements with American and Western crusaders. Your blood and efforts, hence, will be wasted in maintaining and applying the devil policies set forth by such tyrant rulers.

O’ Muslims in Afghanistan and Pakistan!

Hizb ut Tahrir / Wilayah Afghanistan, herewith, calls upon you to hold fast to the Qur’an and the Sunnah, in order to find the right path. The agreement that the British colonial Empire signed with its loyal servant Abdur Rahman Khan, can not split the Muslims residing in both sides of the border. The only solution for the cross border dispute, in accordance to the divine rules of Allah (swt) and the Sunnah of His Prophet (saw) is not to fight and kill one another because of it. The only solution is to remove the borderline and re-establish the Islamic Khilafah, in order to achieve Allah (swt)’s pleasure and be victorious in your life ever after.

Your brothers and sisters in **Hizb ut Tahrir / Wilayah Afghanistan** and **Hizb ut Tahrir / Wilayah Pakistan**, are working hard to revive the Islamic State based on the path of our beloved Prophet (saw). **Hizb ut Tahrir / Wilayah Afghanistan** calls upon the Muslims in Afghanistan to join your brothers and sisters in **Hizb ut Tahrir** in order to combine our potential vigor and efforts all together to re-establish our glorious Khilafah, which is the only government that can pull the Ummah out of all miseries. Let us work for the revival of a true Islamic life under the banner of the Khilafah, which defends the glory of Islam and the Ummah and is the major victory in the Hereafter as well.

Hizb ut Tahrir

Wilayah Afghanistan

23 Rajab 1434 AH

01 June 2013 CE

Open letter to Nawaz Sharif, from Hizb ut-Tahrir Wilayah Pakistan

Peace be upon those who tread the path of guidance,

We send this letter to you regarding your commitment to strengthening ties with America that you made even before taking your oath of office, an oath which you finally took on 5 June 2013. This letter is a stern warning of the consequences for the Muslims of the region of such an alliance. We took note of your explicit commitment to strengthen relations with America in your party's manifesto, your statements and your numerous meetings with the US Ambassador in Pakistan. We also considered how on 15 May 2013, US President Obama phoned you to congratulate you, after which the White House released a statement that, "the two leaders agreed to continue to work together to strengthen US-Pakistan relations and advance our shared interest of a stable, secure and prosperous Pakistan and region." So, we write to you to assure you, contrary to what Mr. Obama declared, America's interests in the region neither make Pakistan stable, secure nor prosperous and perhaps, Mr. Sharif, you may take heed.

We ask you, Mr. Sharif, regarding our stability and security, how has alliance with America ever strengthened us? In fact, America has consistently undermined our capabilities, under the banner of alliance and strategic partnership. Previously, after America unceremoniously replaced you by another of its agents, General Musharraf, it unleashed unprecedented harm against us through its alliance. General Musharraf, assisted by his right hand man General Kayani, worked to establish America's military, intelligence and private military to never before seen levels within Pakistan, as well as providing the essential means for

establishing and maintaining the American occupation of Afghanistan, including our intelligence and logistic supplies through our territory and airspace. Now, legions of Raymond Davis's supervise bombings and target killings throughout our country to create an atmosphere for a war of Fitna, where Muslims count their dead in tens of thousands and our nuclear weapons and other sensitive assets are under grave threat.

To add to our instability and insecurity, America "rewarded" Pakistan for its help by establishing unprecedented Indian influence within Afghanistan, handing the Hindu state the ability to create chaos within Pakistan's borders. Then, America through its agent Kayani stretched Pakistan's armed forces by trapping them in new fronts in Baluchistan and the tribal areas, whilst simultaneously slashing the Muslim troop presence on the border with India, to provide the Hindu state an even freer hand in its mischief against us. As for what America retrieved you for after discarding you, it is to secure America's war in the region. Firstly, the opening up of yet another front for America's war, this time within Pakistan's major cities such as Karachi, whose atmosphere is again being prepared for some months through target killings and bombings. Secondly, allowing America to maintain a permanent military presence on our doorstep, under the cover of a limited withdrawal from Afghanistan, which is being presented as a victory, even though all of America's embassies, consulates, bases and officials in the Muslim World are a grave and constant threat to the security and stability of the Ummah. And thirdly, to provide legal cover for the promotion of America's most trusted agent and your senior partner in the new regime, General Kayani, to a five star

HT Pakistan: Open letter to Nawaz Sharif

General, in a newly created post called Chief Of Defence Staff for his years of loyal service to America. So how can you, Mr. Sharif, while taking an oath to serve the country, commit to strengthening America's hands against our armed forces, our people and our security?

And we ask you, Mr. Sharif, what prosperity will we earn by strengthening ties with America even more? Decades of American colonialist policies have ensured that Pakistan has a weak industrial base, an inability to make heavy machinery and engines, large and ever increasing taxation on local production, weakening of the Rupee which causes huge inflation, privatized energy sector which means power and fuel are very expensive and often subject to severe shortages. These policies have all been implemented by you previously and your party's manifesto and your statements confirm that you will continue them. As if all this was not enough, to add to our economic misery, America demands that we open our borders to trade with India. We assure you that such trade is not for our prosperity, as it is America that seeks to win India over to her sphere of influence, with Pakistan's economy as a sacrificial lamb to appease her. Indeed, how can this open trade with India be for our prosperity, when adding to the Western dominance of our economy, we are now to be dominated by Indian products, with increasingly costly imports and decreased local production, more closure of our industrial units, greater inflation and even more unemployment. So how can you, Mr. Sharif, while taking an oath to serve the country, commit to further weakening our economy before our enemies?

So, Mr. Sharif, the path of the Kayani-Sharif regime will be no different to the path of the Kayani-Zardari regime, or the Musharraf-Aziz regime before that, or your own regime before that as well. This path is for progressive deepening of economic misery and foreign policy humiliation. Our destruction will deepen to such an extent that in time people

will believe Zardari was better than you, just as people believed that Zardari could only be better than Musharraf, and just as people believed, not so long ago, that Musharraf was a welcome relief from you. In reality, alliance with America means that its agents in our country are always digging a deeper and deeper pit for us, where the previous situation is always better than the present!

What is a tragedy in all of this is that Pakistan is a country with immense potential, huge material resources, the seventh largest armed forces in the world, nuclear weaponry and a noble and good Muslim people. So what a crime it is that you and your kind would consider work to deny the people of the good bestowed upon them by their Lord, by strengthening ties with the kuffar, even though Allah سبحانه وتعالى said, **مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ** Neither those who followed earlier revelation who deny the truth from the people of the book, nor the Mushrikeen like to see good bestowed upon you from your Sustainer; but Allah bestows grace upon whom He chooses- for Allah is limitless in His great bounty." [Surah al-Baqara 2:105]. O if only you and your kind were to pay heed, Mr. Sharif!

Mr. Sharif, Hizb ut-Tahrir affirms that the only way to provide our country and its region with prosperity and security is to reject the alliance with the kuffar, their policies and their democracy and implement Islam by its Khilafah state. From the time of Muhammad bin Qassim *raheemullah* and for a thousand years afterwards, Islamic rule was the source of immense success in the Indian Subcontinent. As for prosperity, it was Islam that raised the Indian Subcontinent as the economic envy of the world, compelling the British Empire to strengthen its economically failing dominion by invading the region. As for security, Hindus remain as a majority after a thousand years of because of Islam's

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Kayani-Sharif Regime Bows Before India

Pakistan's Prime Minister in waiting, Nawaz Sharif, has bowed in front of India, even before taking the oath of office, under the watchful eye of America's key agent in Pakistan, Kayani. So the Kayani-Sharif regime has already proved that it is the new jockey of America's horse in Pakistan, democracy, and is the true successor of the Musharraf-Aziz and Kayani-Zardari legacy. Talking to foreign news journalists, Nawaz Sharif extended an invitation to the Prime Minister of India, to attend his oath ceremony. Prior to this, Nawaz had already stated on an Indian TV channel that he will visit India, whether India invites him or not. First, the Musharraf-Aziz, then the Kayani-Zardari regime and now the Kayani-Sharif regime desire to please India consistently by any means, regardless of the humiliation. This is the result of an American policy which wants to place India in front of China, by weakening Pakistan to a submissive state before India, rather than achieving its true potential as the nucleus of a global Khilafah state.

During the last decade, Indian rulers rejected arrogantly the invitation to tour Pakistan, extended by Pakistani rulers. But one after another, who ever came into power, Pakistan's rulers never dared to oppose the American policy to appease India. How humiliating it is that a Kaffir Mushrik Hindu consistently rejects offers, but the rulers of Muslim Pakistan are shameless in bowing in front of them. Does Nawaz Sharif not know that even today almost seven hundred thousand Indian forces in occupied Kashmir are killing the Muslims and dishonoring their women? Does he not consider that the pure and blessed blood of more than one hundred thousand martyrs in occupied Kashmir is of more value than having trade with India? Does he not care that India is working to make the fertile lands of Pakistan barren, by building several dams in occupied Kashmir? Does he not consider that India, with the protection and support of America, is interfering in Baluchistan

and tribal areas through Afghanistan, but the Kayani-Sharif regime is assuring him that our land will not be used against India? And just a few days prior, one Pakistani prisoner was brutally killed in a jail of occupied Kashmir and India refused to provide protection to Pakistanis in India. Despite all of this, Mr. Nawaz Sharif still wants to embrace India, proving that democracy is America's horse in Pakistan, as stated by the US Ambassador to Pakistan, Mr. Olson. And this is why the Kayani-Sharif regime will follow the footsteps of the Musharraf-Aziz and Kayani-Zardari regime. This new regime is so eager to implement American instructions, by bowing in front of India, that it has done so, even before Sharif has taken his oath!

Shahzad Shaikh, Deputy to the Official Spokesman of Hizb ut-Tahrir in Pakistan

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the fast according to the new moon, but to its sighting, as the Messenger of Allah (saw) ordered us to do. « صُومُوا لِرُؤُوبِهِ وَأَفْطِرُوا لِرُؤُوبِهِ، « فَإِنْ غَبِيَ عَلَيْكُمْ فَاكْمِلُوا عِدَّةَ شَعْبَانَ ثَلَاثِينَ «Fast on its sighting and break the fast on its sighting, if its covered to you then complete the period of Shaaban with 30 days.” It is possible that the new moon of Ramadan is present but the clouds cover it and you are unable to see it, so we complete the period according to the text of Hadith, thus the time of fasting is by the sighting as defined in the evidences, if the time of the fasting like the time of Salah was without the condition by sighting then the determination of the time using calculation will be correct. However, the evidences for fasting are dependant on the sighting, and the evidence for Salah came for verifying the time without the requirement of sighting «...إِذَا زَالَتِ الشَّمْسُ فَصَلُّوا» “if the sun sets then pray...” as we explained above.

20th Ramadan 1433 AH 8/8/2012 CE

Electricity Crisis is Democracy's Best Revenge

The electricity crisis throughout the country is indeed democracy's best revenge against the masses. It is an open secret that this crisis is not because of generation capacity being unable to meet for our requirement. Then the question is: Why have the people not been relieved from this crisis by the two previous two regimes of Musharaf-Aziz and Kayani-Zardari? The rulers' point fingers towards circular debt, expensive furnace oil, electricity theft, non-payments of bills and the extreme inefficiencies of distribution companies.

However, are these problems so insurmountable that the previous two governments could not address them? In fact, the real cause is that in democracy these electricity generating plants, units and their distribution companies are privately owned businesses, rather than public properties. So even though the installed capacity is 21,000 MW and the peak demand is 17,500 MW, the electricity production remains at less than 9000 MW. The withholding of payments to these companies by the government is allowed by democracy, adding to the woes of the companies, who are struggling to produce whilst maintaining profits and avoiding further debt, and so are forced to under-produce. Moreover, whilst electricity remains private property, even if there is an increased supply to quell the people's anger, it just means more debt for the country and even more expensive electricity.

This policy is employed because it keeps the people drowning in misery, so they do not raise voice against the American Raj. Thus, the rulers have created this crisis intentionally and now the strongest Muslim country seems to be weaker than any weakest of African nations. And this scenario helps the rulers to make excuses for their surrender before America. The rulers in waiting since the 11th May general elections have started to say even before they have been sworn into office that they can not give any specific date for the ending of this crisis. Along with this, they are also creating a false perception that a country which acquired nuclear and missile technology without the assistance of any foreign power, cannot resolve this crisis without the help of America, China or India. Moreover, on the one hand these rulers cry over scarcity of resources when it comes to ending this crisis, but on the other hand they spare nothing to fight America's war, draining seventy billion dollars from the economy and spending billions of rupees of taxpayers' money to maintain and secure the NATO supply line.

Democracy and dictatorship only fulfill American colonialist interests. Only the Khilafah will provide relief to the masses from this crisis by implementing rulings of Islam regarding energy. According to the saying of RasulAllah (saw) "**Muslims are partners (associates) in three things: in water, pastures and fire**"(Dawood), the Khilafah will declare all electricity generating plants, units, organizations and their distributing companies as public property and abolish taxes imposed on petrol, diesel, furnace oil etc. These measures will not only liberate people from under-producing electricity producing units, it will also reduce the cost of electricity as well. Other than this Khilafah will opt for the policy of self reliance and promote the generation of electricity through those resources, like water, coal, natural gas, which are available within the state. This policy of self reliance further reduces the cost of electricity.

Hizb ut-Tahrir warns the people that both democracy and dictatorship implement the capitalist system and care only for colonialist interests. Only the Khilafah can liberate the Ummah from the tyranny of the capitalist system and the clutches of the colonialist powers, through the implementation of Islam. Therefore the people must join Hizb ut-Tahrir in its struggle for the establishment of Khilafah.

Shahzad Shaikh, Deputy to the Official Spokesman of Hizb ut-Tahrir in Pakistan

Policy for Industrialization as a Leading State

Hizb ut-Tahrir / Wilayah Pakistan has issued a Publicized Policy Position (PPP) regarding the subject of establishing the industrial requirements for the Khilafah as the world's leading state.

Preamble: Pakistan has been denied its industrial potential through colonialist policies imposed by democracy and dictatorship alike

A1. Although Pakistan has huge material resources, a young, bright and lively population and has been included within the "next eleven" economies in the world regarding its potential, its industry is in a pitiful state, since its creation. The so-called industrial growth of the sixties and seventies was of basic and simple industry, without laying the basis for heavy industry. Growth rate of industry fell from 8.2% in 1980's to 4.8 % for the 1990's and in the latter half of 1990's the growth was only 3.2%. In 1996/7 the growth for industrial sector was minus 0.1%, and was 1.5% in 1999/2000. Private investment fell from 10% to 8% during the 1990's, though foreign ownership of industry has surged, as reflected in the Foreign Direct Investment (FDI) figures. Gross fixed capital formation in private sector in the large scale manufacturing sector fell continuously over the 1990s, by as much as 60%. And successive rulers facilitated foreign companies in establishing industry, such as extraction plants, refineries and power generation and taking their huge profits abroad, whilst obstructing local private companies through requirements such as obtaining 22 NOCs (No Objection Certificates) to install even a medium size industry. In addition, tariff rates have fallen drastically from a maximum of 225% in 1986 to less than 20% making it easier for Western companies to flood our markets. So, it is not surprising today that

thousands of industrial units have been declared sick and overall local industrial production is at an all-time low, with foreign multinational companies strengthening their hold on our economy.

A2. Democracy will never allow Pakistan to achieve its potential because it is what implements the Western colonialist policies. Intent on exploiting the world resources, colonialist powers want to keep Pakistan a state with poor industry, unable to extract its resources by itself, devoid of heavy industry such as engine and jet engine manufacture, dependent on import of even simple agricultural machinery, provider of cheap light industry products for Western markets such as electric fans, surgical equipment, hand craft and sports goods, as well as making Pakistan's population a huge market for Western products. Widespread unemployment, expensive goods, dependence on the West for weapons technology, brain drain of brilliant sons and daughters to the West are just a few symptoms of this deeply seated colonial program. This colonialist policy is being implemented since the time of East India Company and is implemented today through democracy, which is just a rubber stamp for the colonialist policies of the World Bank and IMF.

B. Political Considerations: Removing the locks and fetters to the industrial resurgence of the Ummah

B1. Establishment of a powerful industry mandates a focus on military industry. America and China are the world's foremost industrial powers because both have an orientation to war industries, including cutting edge stealth, supercomputers and space technologies. Germany and Japan's pre-World War II military orientation has benefited their

Publicized Policy Position: Policy for Industrialization

industrial development until now, with their mammoth car industries being a development of their immense tank, armored personnel and jet engine manufacturing experience. Much of the innovation in consumer products are byproducts of military/ space technology, including goods as mundane as kitchen appliances, such as the Teflon on frying pans and internet systems for regulating home appliances. However, due to colonialism, despite the fact that Pakistan achieved nuclear weaponry, it has been denied a powerful industry, with its armed forces dependent on military technology from belligerent colonialist states and vital areas of its economy dependent on foreign products and technologies, from telecommunications to engines and heavy machinery.

B2. Industry has fluctuated between forced privatization and nationalization and both policies have led to immense suffering. So, socialist or communist states have advocated indiscriminate, whole-scale nationalization of industry, to address the problem of concentration of wealth in the hands of a few. However, this man-made narrow solution curbed the natural urge for wealth, which stimulates responsibility and innovation. At the other extreme there is capitalism, which advocates universal private ownership. It cares not for whether the ownership is of resources from which the public has need and must not be deprived of or sensitive, strategic, capital intensive industries, in which the state should dominate. So in addition to the immense concentration of wealth in the hands of a few capitalists, these capitalists act as lobbies to dictate foreign policy objectives to the state, waging war on resource rich nations, such as the Muslim countries.

B3. Research and development and heavy industry have a co-dependent relationship, but both are driven by the vision to be the leading state. America the world's superpower strove to be the world's leading state which resulted in its establishing a substantial heavy industry. It even sought out foreign scientists, such as

German rocket engineers and established universities to progress in technology. America enjoys some of what the Khilafah achieved for centuries, where the Khilafah's universities were the favored destination for the European elite, Arabic was the world's language of science and technology; and the Khilafah's industry and weaponry were the cause of awe throughout the world. Whereas in Pakistan today, there is a huge brain drain as intelligent well-qualified individuals seek countries where their skills are of immediate and practical use.

B4. If seeking to be the leading state is the engine for growth of heavy industry, such as manufacture of engine and industrial machinery, then state and private financing are part of its fuel. Despite the immense wealth in the country, including trillions of rupees locked away from industrial investment in banks and stock markets, the agent rulers took loans from the colonialists with conditions to prevent substantial local industrial development in both private and state sectors.

C. Legal Injunctions: Establishing industrial might for the leading state of the world

C1. From the first day of the return of the Khilafah, the Islamic State will strive to become the leading state, unmatched by any rival, as it was before. Regarding industry, it will have a military focus, which will lead to the rapid development of a heavy industrial base

In its **Introduction to the Constitution**, Hizb ut-Tahrir has adopted Article 74, **“The Department of Industry is in charge of all the affairs connected to industry, whether heavy industry such as the manufacturing of engines, machines, vehicles, materials and electrical equipment, or light industry. Similarly, whether the factories are of the public property type or they are included in the private property and have a relationship to the military industry. All types of factories must be established upon**

the basis of military policy... it is a duty upon the State to manufacture weapons by itself and it is not allowed to depend upon other states, because this allows other states to control it, its will, its weapons and its fighting... This can't be achieved unless the State possesses heavy industry and started to build factories which produce heavy industry, both military and non-military alike."

C2. Regarding the nationalization and privatization dilemma, Islam as the world's true revealed Deen has solved this problem from its root. Public resources such as abundant minerals, fuel resources and energy forms such as electricity are publicly owned. Their revenue and utilization is for the entire public and the State ensures this matter. Factories that manage public resources are also considered public property. Such factories will neither be state or private. This would include coal, gold, copper and bauxite extraction plants, gas refineries and electricity production plants and distribution networks. Such public resource related factories can never be privatized or nationalized, so private industry would benefit from cheap raw materials and energy. In addition, that which can be privately owned cannot be nationalized or made as a public property.

In its **Introduction to the Constitution**, Hizb ut-Tahrir has adopted in Article 138, **"Factories by their nature are private property. However, they follow the rule of the product that they are producing. If the product is private property then the factory is considered to be private property, such as textile factories. If the product is public property then the factory is considered public property, such as factories for iron ore production."** And in Article 139, it is stated **"The State is not permitted to transfer private property into public property, since public property is confirmed by the nature and characteristic of wealth and not by the opinion of the State. Based upon this, what is called**

nationalisation is not from the Shari'ah in any shape or form." And in Article 140, it is written **"Every individual from the Ummah has the right to utilise anything from public property, and it is not allowed for the State to permit someone to individually possess or utilise it."**

Also in its **Introduction to the Constitution**, Hizb ut-Tahrir has adopted Article 74, **"Thus it is necessary that the State has factories for producing all types of atomic weapons, rockets, satellites, airplanes, tanks, mortars, naval ships, armored vehicles and all types of heavy and light weapons. It is necessary that the State has factories which produce machines, motors, materials, and electronics, and factories which have a relation with public property and light factories which have relation with the military or war industries."**

C3. Regarding research and development, the state must ensure that there are facilities that secure the Khilafah industry as being a world leader. This will involve great investment by the state, linking industry to university research, to meet the state's requirements for engineers, architects, town planners, doctors, educationalists and agricultural scientists and so on. In addition the state will encourage private institutions to play their role in research and development.

In its **Introduction to the Constitution**, Hizb ut-Tahrir has adopted Article 162, **"All individual subjects of the State have the right to establish scientific research laboratories connected to life issues, and the State must also establish such laboratories."**

C4. Regarding funding of industrial development, by restoring the public properties to public ownership and ensuring strong state ownership of essential industries, as well as implementing other Shariah rules regarding revenues, the state will be able to

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Policy for Agricultural Development, Food Security and Rural Prosperity

Hizb ut-Tahrir / Wilayah Pakistan has issued a Publicized Policy Position (PPP) regarding ensuring strong agricultural development upon the vast agricultural lands of the soon to be established Khilafah, inshaaAllah.

Preamble: Man-made laws have denied Pakistan its true agricultural potential

A1. It is known that the Muslim Lands under whilst they implemented the laws revealed by Allah SWT were the agricultural marvel of the world. At a time when Europe was stricken by starvation and famine, one of the factors that drew the crusaders to attack the blessed lands of Ash-Sham was their immense agricultural wealth to the point that the crusaders conceived they are going to the “land of milk and honey.” Moreover, during Europe’s Dark Ages, the Muslim Lands were an essential nexus for introducing essential crops and also the concept of summer irrigation to the West. As for the Indian Subcontinent, under Islam, it was an agricultural powerhouse, producing 25% of the world’s GDP, with a formidable export profile, inciting the greed of the British colonialists over the vast wealth in agriculture, particularly spices and condiments. However, when these revealed laws were replaced during the British occupation by man-made laws, there was a wide-scale famine within the same lands under this British Raj, leading to the deaths of hundreds and thousands through starvation. Until now man-made laws are implemented in the field of agriculture, denying Pakistan its true potential as an agricultural powerhouse.

A2. With large tracts of arable land mostly fed by one of the world largest Indus river system, four distinct seasons, diverse landscape and large pool of semi-skilled labor force, Pakistan is gifted with immense agricultural

potential. Agriculture has been a dominant source of growth and development for Pakistan’s economy. It feeds people, provides raw material for industry and is the basis of Pakistan’s foreign trade. It contributes nearly a quarter of the gross domestic product and over half of export earnings, employs nearly 45% of the labor force, and provides income to nearly two-thirds of the rural population. In addition to the main food commodities, agriculture provides raw material to agro-based industries and generates revenue through export of raw and finished goods. In the last twenty years, the average annual growth rate of agricultural output is estimated at about 4%, with a lower rate of 3% in the last five years. However, Pakistan’s existing land is underutilized. The total area of the farm land of Pakistan is about 30 million hectares, out of which 22 million hectares is being cultivated and the rest amounts to the cultivable waste, out of the cultivated land about 6 million hectares of ploughed area remains un-cropped annually, only 7 million hectares area is sown more than once a year.

All of this is achieved, despite the lack of government support for the agricultural sector, with farmers being forced to use primitive farming methods, devoid of techniques to increase yield such as modern irrigation networks and engendering resistance to disease, as well as the lack of cultivation upon all arable land or reclamation of arable land reclamation

A3. Moreover, any growth in agriculture has had little effect on rural poverty. In fact it has worsened. Man-made laws have led to the concentration of wealth in the hands of the few, as is the inevitable outcome of capitalism, despite several rounds of land reforms. Millions are without a means to earn a decent living to secure their basic

Publicized Policy Position: Policy for Agricultural Development

needs and Pakistan's rural population is a true case of starvation in the midst of plenty. According to Pakistan human development reports about 57.4% poor are working for land owners without wages. That is why non-farm activities have become a substantial source of income for agricultural households, especially those with little land of quality or no land. Armies of rural people are forced to leave their villages to descend upon the cities in search of livelihood, only to end up sleeping on the streets and standing in long lines for poorly-paid menial labor jobs. Agricultural credit facilities in Pakistan add to the problems. The rate of interest on agricultural credit is high and loans are neither provided in time nor cater to total demand for loans. Farmers are obliged to borrow from informal sources. About 50.8% poor borrow at a very high rate of interest. It is a common saying about our farmer that *"he is born in debts, grows in debts and dies in debts."*

B. Political Considerations: Man-made laws cause and deepen agricultural under-productivity and rural poverty

B1. After the abolition of the revealed Shariah laws, capitalism ensured the concentration of land ownership in the hands of a few. Though the British left, capitalism remained and so this concentration continues to be the dominant feature of Pakistani agriculture. The wealthiest 4% of rural households own over half of all cultivated land; yet 49% of rural households are completely landless. Landless farm workers farm the land of land owners and then must pay rent to them, such that the majority of landowners are absentee owners just living off the rent. So, those who practically cultivate land benefit little of it, whilst those who own the land benefit immensely. The so-called "Green Revolution" of 1960s worsened matters, by allowing a small elite to take back previously leased lands and eviction of previous tenants. This

further increased rural poverty and led to a flood of rural workers into the cities, in a frantic search for alternative livelihood. And what is left to fall in between rural workers migrating to cities and absentee land owners is gross under-utilization of Pakistan's abundant agricultural lands.

B2. No matter who comes to rule in democracy, the kufri colonialist laws it implements worsens the plight of the Muslims because democracy is not bound to implement the revealed laws of Islam. Thus, Benazir Bhutto's government first introduced corporate farming in the late 1990s. It declared corporate farming an industry and approved 19 multi-national companies for business. A major boost to the policy framework came in 2001-2, when Musharaf's government passed the Corporate Agricultural Farming policy and Corporate Farming Ordinance, which provided a legislative basis, along with a series of tax breaks to potential foreign investors. The 2009 policy package announced by the Kayani-Zardari government offers competitive incentives to foreign investors in agriculture with the unprecedented release of vast tracts of state land to foreign investors.

And under the Kayani-Nawaz government these policies will bring further unemployment, hardship and under-productivity. Whilst local farmers are crushed by heavy taxation on essential agricultural inputs such as fertilizer, seed, machinery, transport and fuel, foreign companies enjoy preferential treatment regarding ownership of land, import of machinery and equipment as well as remitting their profits back to their foreign states. Moreover, foreign companies will favor cash crops that are used in their own economies, rather than being concerned about food crops essential for Pakistan's food security. Thus as a result of implementing colonialist policies, democracy will ensure that Pakistan's local agricultural capacity will

Publicized Policy Position: Policy for Agricultural Development

be usurped by foreign companies and Pakistan's ability to feed and clothe itself will be undermined, making it more dependent on more expensive foreign imports.

C. Legal Injunctions: Maximizing land cultivation and rural prosperity, whilst securing food security

C1. The return of the Khilafah will boost agricultural production and rural employment, thus increasing Pakistan's food security and prosperity by restoring the Islamic land laws in the Indian Subcontinent. Uniquely, Islam strongly links the issue of ownership of the land with its cultivation. So regardless of whether the land-owner has large tracts of lands, or small tracts of it, he must supervise its cultivation personally. And the state will assist the owners in cultivation, whether through grants or through interest-free loans.

In its Introduction to the Constitution, Hizb ut-Tahrir has adopted in Article 136, “**Everyone that owns land is compelled to use it, and those that require financial help are given money from the *Bayt Al-Mal* to enable them to utilise their land. If anyone neglects utilising the land for three years continuously, it is taken from them and given to someone else.**”

If the owner of land is unwilling or unable to cultivate his agricultural land despite assistance being offered, he is not allowed to hire it to another to cultivate it. RasulAllah SAW said, *ازْرَعْهَا أَوْ امْنَحْهَا أَخَاكَ*, “Cultivate it or give it to your brother”

In its Introduction to the Constitution, Hizb ut-Tahrir has adopted in Article 135, “**It is completely prohibited to rent land for agriculture, irrespective of whether the land was *Kharajiyah* or *Ushriyyah*. Likewise, temporary share-cropping is also prohibited. *Musaaqa* (renting trees for a**

portion of their yields) is permitted without restriction.”

And Islam encourages the revival of uncultivated agricultural land by granting ownership to the one who revives dead land to agricultural productivity. RasulAllah SAW said, *مَنْ أَحْيَا أَرْضًا مَيْتَةً فَهِيَ لَهُ* “whoever revives a dead land, it belongs to him” [Tirmidhi]

Thus, in its Introduction to the Constitution, Hizb ut-Tahrir has adopted Article 134, “**Dead land is possessed through its revival and fencing.**”

C2. The Khilafah will abolish the foreign ownership of agricultural lands. Moreover, the Khilafah will free local farmers from the burdens of heavy taxation on agricultural inputs by restoring the just Shariah system of revenue generation, *Kharaaj* and *Ushr*, which is upon potential and actual agricultural production respectively. This will be an immense boost to food security as well as domestic prosperity as the Ummah enjoyed for centuries under Islamic rule. Thus today the Khilafah will prioritize the crops that allow its citizens to have their basic needs of food and clothing met completely, with excess production being used for foreign trade as part of building relations with other nations to carry the call of Islam to them. This in turn would mandate a state sponsored program to develop agriculture levels to standards that lead the world, including irrigation, fertilizer, disease prevention, arable land reclamation and new advances such as bio-fuels. It will establish strong pastures to support a surge in livestock availability.

In its Introduction to the Constitution, Hizb ut-Tahrir has adopted Article 165, “**Development and investment by foreign funds within the State are forbidden. It is also prohibited to grant franchises to foreigners.**”

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O Believing People of Bangladesh

Hasten to Remove the Killer of Muslims and Mass Murderer, Zalim Sheikh Hasina and Re-Establish the Khilafah

On 06 May, 2013, in the dead of night, the agent of imperialist crusaders, zalim Sheikh Hasina unleashed a brutal, cowardly, barbaric attack on the hundreds of thousands of Muslims who were gathered at Motijheel Shapla Chattar, Dhaka, to protest against the outrageous vilification of Islam and RasulAllah (SAW). Upon her orders, at around 2:30AM, a combined force of more than 10,000 police, Rapid Action Battalion and Border Guards well equipped with heavy weaponries, firing thousands of rounds of bullets, ambushed the unarmed, innocent Muslims from all directions, in the crusading style of America, the invader of Iraq and Afghanistan. 2500-3000 Muslims were massacred in cold blood and many more thousands were injured. We in **Hizb ut-Tahrir**, strongly condemn this vicious and disgraceful attack upon the Ulama and ordinary God fearing Muslims, and pray that Allah (SWT) showers His blessings upon the Martyrs.

O the Believing People who were present at Shapla Chattar!

From now on your duty is one and only one. That is, you must adopt the re-establishment of Khilafah as the sole demand of your movement. Our beloved Prophet (SAW), for the sake of whose honour you have given your blood, struggled throughout the entire period of His Prophethood for establishing, defending and expanding the Khilafah. Only the Khilafah state will permanently bring an end to the repeated vilification of Islam and RasulAllah (SAW), and avenge the blood of the martyrs from Hasina. Therefore, without delay, before it is too late, hasten to overthrow Hasina, the enemy of Islam and raise your voice high in chanting slogans for establishing the Khilafah – The way to avenge the blood of martyrs/Khilafah, Khilafah; the only way for liberation/Khilafah, Khilafah; the mother of all commands from Allah/Khilafah, Khilafah; Sunnah of RasulAllah/Khilafah, Khilafah; Ijma of the Sahabah/Khilafah, Khilafah. RasulAllah (SAW) said,

((إِنَّمَا الْإِمَامُ جُنَّةٌ يُقَاتَلُ مِنْ وَرَائِهِ وَيَنْقَى بِهِ))

“Verily, the Imam (Khaleefah) is the shield from behind whom you fight and protect yourselves.” [Sahih Muslim]

We, in **Hizb ut-Tahrir**, want the truly sincere Ulama from amongst the leaders of the protest movement to know that the 6th May massacre has brought upon you, the honoured inheritors of the Prophets (AS), even much greater responsibility. The people came to the streets overcoming all fear and obstacles and sacrificed their fresh blood only and only for the sake of their love for Islam and RasulAllah (SAW). Therefore be truly loyal to Allah (SWT) and the believers and do not divert from this even by a hair breadth by letting your movement become a means to the Awami-BNP for holding onto power or reaching power. From this moment onwards take your movement forward towards its rightful end, by translating your movement into a movement for establishing Islam, for establishing the Khilafah. And if you do not do so then it will be a grave neglect of the great ...

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Answers to Questions

Hukm And Baya

1. It was mentioned in the book, The Ruling System in Islam that “the terms ruling, kingdom and sultan have the same meaning.” So the question exists: Is this a linguistic meaning of ruling or the common meaning? Thus if it holds both meanings, would it be considered a coined terminology (lafdhm ushtarak)?
2. The term “Al-Bay’ah” was mentioned in the hadith to mean ‘the contract between the Khaleefah and the Ummah’, so is this meaning to the term “al-Bay’ah” a linguistic or divine (Shar’ii) meaning? Is it a linguistic meaning (Haqeeqah) or a divine (Shar’ii) meaning?

Answer:

Part 1:

- The meaning of the word “حَكَمَ” “Hakama” used by the Arabs, i.e. in the language or what is called as the linguistic fact, is “to execute”:

It is said in the mother tongue: “Al-Hukm: knowledge; Jurisprudence; judging justly; its roots is Hakama, Yahkomo... Qada (executed): Execution, Ruling

In Al-Muheet dictionary, it is mentioned: Al-Hukm: execution”.

In Mukhtar As-Sihah: Al-Hukm: Execution; and he “ruled” between them... (depending on the accent marks used in the word)

- However, this wording was used as a terminology in the heart of Islam to denote “governing and Sultan/authority”. The term is a common reality. (حقيقة عرفية). So the

usage of the word “Hukm” during the time of Prophet Muhammad (saw), the righteous Khulafa and the Arabs after them, it was used to mean leadership and Sultan/authority, i.e. customary reality.

- A word is not called a coined term (mushtarak) except if all its definitions were placed in the Usool of the language, i.e. if all the different definitions were linguistic realities, on the contrary for example that one of them is a linguistic reality and the other is a common term. Such as the word “Daabba” (cattle) is a word which Arabs established to mean all that walks on earth, then it became a common term among them that refers to animals that walk on four legs, thus excluding humans from this group. So one cannot say that the word “Daabba” is a common term that applies to all that walks on earth including animals that walk on four legs because the Arabs did not include all of these meanings to the word “Daabba” but only applied it to all that walks on earth, while customarily applicable only to the animal that walks on four... it is rather mentioned that the wording “Daabba” being all that walks on four that it is a common reality/fact.

In conclusion, common terminology refers to the word which the Arabs placed all of its definitions as a lingual reality, not that one definition is a linguistic reality and the other is a general common term/reality or a specific term as this is not considered common.

For this reason, the term “Hukm” is not a common term in the definitions “Qadaa’/execution” and “Sultaan/Authority”. But it said that Hukm is a linguistic reality

Answers to Questions

when it holds the meaning of Qadaa, and is a specified common reality in the meanings of Ruling and Authority.

Part 2:

As for the term “Bayah”, it is a divine (Shar’ii) reality, and not common terminology specified common reality this is because its definition was specified by the Legislator, not by tradition. To explain this:

“Bayah” in the Arabic language is derived from selling (Al-Bay’) and buying (Al-Shiraa’)

ب ي ع (The letters): Ba ya ‘Aa: “He sold” an item; “he sells it” “selling it” ... [Mukhtar Al-sihah]

Ba’ahu: to sell, to purchase ... [al-Qamus al-Muheet] (dictionary)

Baiy’: To sell: opposite of purchase, Selling: also to sell, that are also antonyms; to sell items, to purchase etc... [common language]

The Islamic legislation (Shar’ii) indicated a different connotation to it which is: the method (tareeqa) of appointing a Khaleefah, and this method is fixed in the Quran and Sunnah and Consensus of the Sahaba, which is done through Bayah (pledging allegiance). So the Khaleefah is appointed by the Muslims who pledge allegiance to him to rule by the Book of Allah and the Sunnah of His Prophet. What is meant by Muslims are the Muslim citizens under the previous Khaleefah if the Khilafah was existent, or the Muslims of the region where Khilafah is established, if it was non-existent i.e. a Shar’ii meaning was given to the word Bayah by evidences from the Qur’an, Sunnah and Consensus of the Sahaba:

Allah (swt) said: □ إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ □ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ □

“Behold, all who pledge their allegiance to thee pledge their allegiance to Allah: the hand of Allah is over their hands.”

Al-Bukhari narrated that Ubada bin Al-Samit said:

«بايعنا رسول الله على السمع والطاعة، في المنشط والمكره، وأن لا ننازع الأمر أهله، وأن نقوم أو نقول بالحق «حيثما كنا، لا نخاف في الله لومة لائم».

“We gave the oath of allegiance to Allah's Apostle that we would listen to and obey him both at the time when we were active and at the time when we were tired and that we would not fight against the ruler or disobey him, and would stand firm for the truth or say the truth wherever we might be, and in the Way of Allah we would not be afraid of the blame of the blamers.”

The texts are clear from the Quran and Sunnah that the method to appoint a Khaleefah is through Bayah as understood by the entire Sahabah, taking this path as it is evident in the Bayah of the Khulafaa ar-Rashideen.

Therefore, “Bayah” has become with this definition a divine (Shar’ii) reality because of its Shar’ii reality can be utilized in the Shariah as outlined above.

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impose their version of Islam on the society. It is rather a rejection of Pakistan’s pro-American foreign policy in which the Pakistani state is trying to protect foreign interests by deploying material force to stop Islamic militants from going to Afghanistan to fight the American occupation. Restlessness in Pakistan’s Pashtun belt is directly associated to geopolitics. This is because in origin this war started for purely geopolitical reasons when the Pakistani regime led by Pervez Musharaf sided with America. It was argued by the Musharaf regime that not siding with America would result in the destruction of Pakistan at the hands of the US. Although Musharaf’s assessment was disputed by some as based on his pro American leanings rather than actual geopolitical reasons the absence of

the argument that Islamic militants are planning to overthrow the Pakistani state was quite obvious.

Moreover the international narrative on the war on terror within Pakistan is also overwhelmingly geopolitical. The West has accused Pakistan for providing safe havens to Islamic militants in FATA who use these havens as a launching pad to challenge the American occupation in Afghanistan. The accompanying debate about violation of Pakistan's sovereignty by US drones and attacks on Salala and Abottabad, the continuation of NATO supply line through Pakistan, American financing for Pakistan's war efforts and the arrest of American spies in Pakistan point to a direct American link to this War within Pakistan so much so that American policy makers consider the Afghan and Pakistan territories as a joint War Theatre. The US has a direct interest in ensuring that Islamic militants in Pakistan's tribal areas do not target its forces in Afghanistan and rather clash with Pakistan's security forces resulting in continuation of its presence in the region without any major threats to it. It has therefore ignited the war between Islamic militants and Pakistan both physically as well as intellectually and has supported the development of a narrative in Pakistan where the War on Terror is seen as Pakistan's war, for such a narrative helps her strategic objective.

The direct US support for this war within Pakistan makes a strong case for the War on Terror to be viewed in geopolitical terms. Even in the intellectual debate regarding this War the US has involved itself by funding political forces like the Sunni Itehad Council which openly opposed the Taliban. Therefore anyone who is serious in ending the chaos and anarchy which has gripped Pakistan in the last decade should forcefully argue for the termination of this war by challenging the main source behind it, the US presence in the region. Nothing else will end the cycle of chaos and anarchy.

securing of the non-Muslim citizens, their lives, wealth and property, such that the Hindus sided with the Muslims against the colonialist in the 1857 Jihad and then again in the Khilafat movement. Indeed, Mr. Sharif, whenever the colonialists have an upper hand, in the time of the British occupation or now under the American Raj you are helping to strengthen, we have only ever known of destruction, humiliation and misery. And we add here, as you seek to woo India for the sake of your American masters, whenever the Hindu mushrikeen have been granted any degree of authority over Muslims, we have only ever known of treachery and brutal oppression, whether at the time of partition of our region, or currently in Occupied Kashmir or other Muslim regions under Hindu authority.

We in Hizb ut-Tahrir assure you, Mr. Sharif, and your American masters that we will not stop our march for the return of the Khilafah and the re-unification of the Islamic Lands as one powerful state, a state to challenge the major powers and replace America as the leading state. As you read our letter, Hizb ut-Tahrir is actively working throughout the Muslim World to secure the Nussrah (Material Support) for the Ameer of Hizb ut-Tahrir, the eminent jurist and statesman, Ata ibn Khaleel Abu Ar-Rashta, for the return of the Islamic Khilafah. Indeed, as your masters know well, the return of the Khilafah to Pakistan is just a matter of time, inshaaAllah, whether Pakistan is the nucleus of the Khilafah, or a significant part of it. We therefore call upon you to repent the misdeeds that you committed in your previous terms and renounce the heinous path that you have committed to once again. The very least that you can do in the hope of atoning for your sins, is to make way for the sincere and capable to establish the Khilafah. If not then you are destined to humiliation at the hands of the Ummah when the Khilafah is re-established, soon by the will of Allah سبحانه وتعالى, and what is even worse for you is the severe punishment in the hereafter. Allah

Answers to Questions

وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ says, سُبْحَانَهُ وَتَعَالَى
الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ
مُهْطِعِينَ مُقْتَعِي رِعْوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفْنَدْتُهُمْ
“Consider not that Allah is unaware of
that which the oppressors do, but He gives
them respite up to a Day when the eyes will
stare in horror, hastening forward with necks
outstretched, their heads raised up, their gaze
returning not towards them and their hearts
empty.” [Surah Ibrahim 14:42 & 43]

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finance industrial development through the state and private sector without dependency on other nations and their restrictive conditions. This will allow the State to become self-sufficient regarding matters such as military technology, clothing, housing, education and health. Foreign trade will be with those countries that are not belligerent and will be undertaken in a way so as not to strengthen them to resist the call to Islam, as ultimately Islam is to be implemented over the entire world.

In its **Introduction to the Constitution**, Hizb ut-Tahrir has adopted Article 165, “Development and investment by foreign funds within the State are forbidden. It is also prohibited to grant franchises to foreigners.”

Note: Please refer to the following articles of Hizb ut Tahrir's **Introduction to the Constitution** for the complete evidences from Quran and Sunnah: 74, 138, 139, 162, 165. To see relevant articles of the constitution for the Khilafah state please go to this web link: <http://htmediapak.page.tl/policy-matters.htm>

D. POLICY: The Khilafah as the industrial marvel of the world

D1. A powerful and diverse industry driven by the objective of being the world's leading state, with the war industry as the leading edge of industrial development.

D2. Public ownership of industry related to public resources, state and private ownership of essential industries that ensure the circulation of wealth in society, whilst maintaining optimal innovation, diversity and creativity.

D3. Establishing strong industrial research and development by the state and through the private sector with significant state support.

D4. Ending colonialist loans with their destructive conditions, by replacing them with Shariah based revenue generation, including public ownership of the immense wealth such as oil and gas.

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In its **Introduction to the Constitution**, Hizb ut-Tahrir has adopted in Article 133, “**Tithed land ('Ushriyyah) constitutes land within the Arabian Peninsula and land whose owners had embraced Islam, whilst possessing the land, before the Islamic State conquered them by Jihad. Kharajiyah land is all land, other than the Arabian Peninsula, which was opened by jihad, whether through war or peace treaties. The 'Ushriyyah land, together with its benefits, is owned by individuals, whereas the Kharajiyah land is owned by the State, while individuals own its benefits. Every individual has the right to exchange, through Shari'ah contracts, the tithed land and the benefits of Kharaj land. All people can inherit these, the same as with all other wealth.**”

Note: Please refer to the following articles of Hizb ut Tahrir's **Introduction to the Constitution** for the complete evidences from Quran and Sunnah: 134, 135, 136, 165. To see relevant articles of the constitution for the Khilafah state please go to this web link: <http://htmediapak.page.tl/policy-matters.htm>

D. POLICY: The Khilafah as an agricultural powerhouse

D1. Efficient use of agricultural land occurs by linking land ownership to its mandatory cultivation. The Khilafah will provide grants and interest free loans to enhance cultivation. Islam provides for ownership of dead agricultural lands by its revival. This will not only enhance food security it will greatly boost the rural population's share in the wealth.

D2. Ending colonialist agreements with their destructive taxation conditions and imposed foreign operation, by replacing them with Shariah based revenue generation and land ownership laws, including Kharaaj and Ushr to allow these lands to return as they once were, food baskets for the wider region.

D3. The Khilafah will establish extensive irrigation systems to lands near and far from water sources. It will open nurseries and laboratories for the development of stronger seed lines, better fertilizer as well as improved disease prevention and resistance, so that the Khilafah will be self-sufficient in agriculture including grains, fruits, vegetables and bio-fuels.

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responsibility brought upon your shoulders.

((يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ وَأَنْفُسَكُمْ
تَعْلَمُونَ))

((O ye that believe! betray not the trust of Allah and the Messenger, nor misappropriate knowingly things entrusted to you.)) Al Anfaal27

O People!

We know that, just like your brothers who were at Shapla Chattar, you too are outraged by the frenzy of attack upon Islam and the

honour of RasulAllah (SAW) by Hasina and her secular allies who give lip service to free speech. And we know your outrage against Hasina is not limited to this alone. Rather for the past four years you have been silently bearing the pain from the Pilkhana massacre and boiling inside from witnessing the hyper-inflation, Hallmark-Destiny-Padma Bridge corruption, share market scam, the death of your loved ones in the fire of Tazreen Fashion factory and from the collapse of Rana Plaza etc. For how much longer will you stay silent?! Rush out to the streets immediately in demand for the Khilafah and call upon your father and uncles, brothers and sons, relatives and trusted officers from the military to overthrow Hasina and transfer the authority to **Hizb ut-Tahrir**.

O Sincere Officers in the Army!

How long will you remain silently seated in your barracks? The people of the country are sacrificing their fresh blood for the sake of Islam and they have rejected Hasina with full hatred. Instead of cleaning the barrels of your guns sitting inside your barracks, come to the aid of the people and challenge the material power of Hasina by your material power. Meet force with force. Your duty is not to protect democracy, which in effect means protecting the throne of zalim Hasina, the agent of US-India, the killer of the people, the killer of your officers. Rather your duty is to protect Islam and the people from her tyranny. Relieve the people from the clutches of the failed Awami-BNP politics by removing Hasina and transferring the authority to **Hizb ut-Tahrir** so that we may establish the Khilafah, whereby the Amir of the party Sheikh Ata' ibn Khaleel Abu Ar-Rashta will assume the responsibility as the Khaleefah and unite the people of the country, unite the global Ummah, protect the honour of RasulAllah (SAW), punish the killers of Army officers and free the Army from US-Indian domination.

**Hizb ut-Tahrir, Wilayah Bangladesh
07 May, 2013**