

NUSSRAH MAGAZINE

Issue 14

September/ October 2013 – Dhul Qa'adah/ Dhul Hijjah 1434

Editorial: Islam is a spiritual and political belief

“Resoundingly Muslims have realized that there is nothing Muslim about democracy.”

HT Egypt: The army undertakes a coup against the so-called imaginary Democracy

“This is the way in which the public opinion for the Khilafah and the Shari'ah will be generated so that the sincere people from amongst the people of Nussrah (support) in the armed forces can take sides and align themselves with this call.”

Tafseer: Al-Baqarah 83-86

Extract from the book 'At-Tayseer Fee Usool At-Tafseer' written by the Ameer of Hizb ut Tahrir, the eminent jurist, Sheikh Ata Ibn Khalil Abu Al-Rashtah.

Ameer Hizb ut-Tahrir's Q&A:

Taxation & State Intervention in the Economy, the Mujadid (Renewer) and Hizb ut-Tahrir & the Syrian Revolution

Hajj- One Ummah's Journey under the Shade of the Khilafah

Free Naveed Butt International Campaign

“The mother of Muhammad Ali said, ‘Give your life for Khilafah, my son’”

HT Pakistan's Campaign for Syria's Muslims

John Kerry Not Welcome Protests

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Price: Rs. 30/-

Islam is a spiritual and political belief



The realization that Pakistan's elections brought more of the same has deepened the engaging debate about whether Shari'ah or Democracy is our goal. Moreover, this debate is an Ummah wide debate. Consider the removal of the Morsi government in Egypt and the questions it raised in the Pakistani intelligentsia about Islam being incompatible with democracy and the impossibility of Shari'ah arising through democracy. Consider also the events in Syria and the refusal of the uprising Muslims to succumb to any solution less than the complete implementation of Shari'ah. This too undoubtedly has left its mark on our local discourse. The Syrians have laid down their lives in tens of thousands to stamp their conviction indelibly in the heart of the Ummah.

Indeed, Muslims have rejected the trap laid by the West in the influential article by the American policy maker, Richard Haass, "The Goal becomes Muslim Democracy." Resoundingly Muslims have realized that there is nothing Muslim about democracy. Democracy is viewed as an obstacle to the implementation of Islam and its revealed Shari'ah.

The consolidation of Muslims around a belief that shapes both collective and individual lives, the crystallization of the debate into the abolition of democracy and the return of the Khilafah, has not gone unnoticed. The West's leading crusader for the battle of hearts and minds of Muslims, former British Prime Minister, Tony Blair, must now concede the battle is lost. His lamenting in the aftermath of the removal of the Morsi government,

confirms this loss when he said, "Religion must have a voice in the political system but not govern it." By saying this, Blair and his hordes have utterly failed to acknowledge that the West's experience of religion is not that of the Muslim World's. Christianity cannot be likened to Islam. An essentially spiritual belief cannot be compared to a belief that provides for explicit injunctions within both the spiritual and political realms.

Certainly Mr. Blair would do well to realize his mistake. Whilst the Christian Church burnt scientists at the stake, the Khilafah spawned armies of scientists and intellectuals, armed with inventions and innovations, that led the world by decades, and in some cases, centuries, in fields as diverse as agriculture, industry, astronomy, medicine, mathematics, chemistry, physics, architecture and literature. Whilst Christians initiated bloody pogroms against those who deviated from their beliefs, the Khilafah was the sanctuary for a vast array of citizens of widely varied beliefs, including Jews, Christians, Zoroastrians and Hindus. Whilst Christendom debated whether a woman had a soul or not, the Muslim woman had her rights for education, property, trade, inheritance, voting and consent for marriage provided for and secured, paving her rise as a trader, scientist, doctor, jurist and politician, throughout the era of the Khilafah. Whilst Christian nations engaged in bloody wars of narrow nationalism, the Ummah stood as one people, one citizenry, with one armed forces and one treasury, with Hajj as an annual display of how Islam established a single brotherhood from all the races and tribes that Allah سبحانه و تعالى has created.

The West would do best to realize its mistake and concede its loss. Only then can it open its eyes to what Islam has to offer the world of mercy, justice and prosperity, as it offered for centuries before and as the Ummah is prepared to offer again practically, as a Khilafah state.

Tafseer: Al-Baqarah 83-86



Extract from the book 'At-Tayseer Fee Usool At-Tafseer' written by the Ameer of Hizb ut Tahrir, Sheikh Ata Ibn Khalil Abu Al-Rashtah.

Allah and تعالى states in His Kitaab Al-Kareem:

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا
وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ
وآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ مُّعْرِضُونَ
وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ
دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنتُمْ تَشْهَدُونَ

ثُمَّ أَنتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِّنْكُمْ مِنْ دِيَارِهِمْ
تَظَاهَرُونَ عَلَيْهِم بِالْإِثْمِ وَالْعُدْوَانِ وَإِن يَأْتُواكُمْ أُسَارَىٰ فَفَادُوهُمْ وَهُوَ
مُحَرَّمٌ عَلَيْكُمْ إِيخْرَاجُهُمْ أَفْتَوْا مُنُونٌ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضِ فَمَا
جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ
يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ
أُولَئِكَ الَّذِينَ اشْتَرَوُا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ فَلَا يَخَفُفُ عَنْهُمْ الْعَذَابُ وَلَا
هُمْ يُنصَرُونَ

"And (remember) when we took a Covenant from the Children of Israel, (saying): (That) they do not worship other than Allah (Alone) and be dutiful and good to parents, and to kindred, and to orphans and Al-Masaakeen (the poor), and speak good to people and perform As-Salaah and give Zakaah. Then you turned back, except a few of you, while you are those who turn away (in opposition).

And (remember) when we took your covenant (saying): You do not shed your own blood, nor do you turn out yourselves from your dwellings. Then you ratified this and (to this) you bear witness.

After this, it is you who kill one another and you expel a party from among you from their homes, assist (their enemies) against them, in sin and transgression. And if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Then do you believe in a part of the Book and disbelieve in another part? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allah is not unaware of what you do.

Those are they who have bought the life of this world at the price of the Hereafter. Their torment shall not be lightened nor shall they be helped."

(Al-Baqarah 83-86)

In the book: 'At-Tayseer Fee Usool At-Tafseer' written by Sheikh Ata Ibn Khalil Abu Rashtah, the following was mentioned in regards to the Tafseer of these Noble Aayaat:

1. Allah and تعالى informs us in these Aayaat that he has taken a covenant (Agreement) upon Bani Israa'eel that they do not worship other than Allah: **لَا تَعْبُدُونَ إِلَّا اللَّهَ** *"(That) they do not worship other than Allah."*

This has come in the Khabar (informing) form with the meaning of Nahi (forbiddance). So it means: Do not worship other than Allah and that they should be good to their parents, keep good relations with relatives, and treat the orphans and Masaakeen (poor) well. And to speak to the people with the 'Qawlan Hasanan' (Good speech). 'Husnan' and 'Hasanan' are both Mutawaatir readings for this Aayah. And also to establish (perform) the Salaah and

give the Zakaah. However they did not abide by this covenant but rather opposed it and rejected it, with the exception small number from amongst them who submitted and believed, and this was the same whether it was at the time of Musa عليه السلام (i.e. the time in which the covenant was taken upon Bani Israa'eel) or in the times that followed them, and as such it also includes the Jews who were present at the time of the Messenger صلى الله عليه وسلم. So the Meethaaq (covenant) that was taken upon the Salaf (those who preceded) also applies to the Khalaf (those that came after them), and the lack of abiding by the covenant of those whom it was made with applies also upon the reality of the Jews who were present in the time of the Messenger of Allah صلى الله عليه وسلم. This is because they twisted and changed the description of the Messenger صلى الله عليه وسلم whilst knowing the real truth of the matter. **"while you are those who turn away (in opposition)"** Meaning that you are a people who have become accustomed to opposition and turning away from your covenants.

2. Then Allah سبحانه وتعالى informs us of the covenant bound them upon that: They do not kill one another and that they do not turn one another out from their homes. **لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرَجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ** *"You do not shed your own blood, nor do you turn out yourselves from your dwellings"* Meaning to spill the blood of another group and to expel the people of the other group from their homes. So the fact that they are from one Millah (Religion) then their blood and persons are also considered one.

And in spite of their ratification of the covenant, their agreement to it and their witnessing upon it, they broke the covenant of Allah as they killed amongst themselves and they aided other nations against some of them and they expelled some from their homes, whilst all of that was prohibited for them.

3. From the Mantooq (explicit meaning) of the Aayah it is explained that that which has been obliged upon them in the covenant is for them

to leave the killing of some of them and to leave the expelling of some of them. **لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرَجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ** *"You do not shed your own blood, nor do you turn out yourselves from your dwellings"*

And from the Mafhoom (implicit meaning) of the Aayah it is explained that He, Allah سبحانه وتعالى took from them also (in the covenant) that they do not assist others against some of them and ransom the prisoners. **تَظَاهَرُونَ عَلَيْهِم بِالْإِثْمِ وَالْعُدْوَانِ وَإِنْ يَأْتِوكُمْ أُسَارَىٰ تَفَادَوْهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِيْرَاجُهُمْ** *"You assist (their enemies) against them, in sin and transgression. And if they come to you as captives, you ransom them, although their expulsion was prohibited upon you."* And: **وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِيْرَاجُهُمْ** *"Although their expulsion was prohibited upon you."* Is Ma'toof (connected) to: **وَتُخْرَجُونَ فَرِيقًا مِنْكُمْ مِنْ دِيَارِهِمْ** *"And you expel a party from among you from their homes."*

And with regards to explaining the Hukm (ruling) in it, I say: According to the language, if the Faseeh Arab (The people of the language) separate the Ma'toof (the thing connected) from that which it is connected to, or if they separate an adjective (Na't) from that which it is describing, or the arrangement of the speech varies in terms of bringing forward some words and taking others back (Taqdeem and Ta'kheer), or other alterations in regards to the arrangement of the speech, then the purpose and objective behind doing this is in order to make that which goes against the (normal) arrangement of speech, stand out and be distinguished.

And here the Ma'toof 'Alaihi (Al-Mahkoom 'Alaihi) is: **وَتُخْرَجُونَ فَرِيقًا مِنْكُمْ مِنْ دِيَارِهِمْ** *"And you expel a party from among you from their homes"* And the Ma'toof (Hukm) is: **وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِيْرَاجُهُمْ** *"Although their expulsion was prohibited upon you."* So the separation between them both: **تَظَاهَرُونَ عَلَيْهِم بِالْإِثْمِ وَالْعُدْوَانِ وَإِنْ يَأْتِوكُمْ أُسَارَىٰ تَفَادَوْهُمْ** *"You assist (their enemies) against them, in sin and transgression. And if they come to you as captives, you ransom them"* means that there is a matter that is intended to be highlighted in

relation to the subject of expelling and the Hukm upon it.

And by contemplating upon the Aayah it becomes apparent that what is intended to be highlighted and to stand out, is their condemnation for their expulsion of their brothers in war and not in a peaceful (or amicable) manner. So it reflects an increase in the condemnation and level of disgrace that falls upon them.

Had the Aayah read as: 'And you expel a party from among you from their homes, although their expulsion was prohibited upon you' (i.e. without the middle part separating the two statements), then we would not have understood the manner of their expulsion as their leaving could have been done by other normal peaceful means like through mutual agreement or trade reasons etc... However this separation: تَظَاهَرُونَ عَلَيْهِم بِالْإِثْمِ وَالْعُدْوَانِ وَإِنْ يَأْتِوكُمْ

تَظَاهَرُونَ عَلَيْهِم بِالْإِثْمِ وَالْعُدْوَانِ وَإِنْ يَأْتِوكُمْ "أسارى" تُقَادُوهُمْ ***You assist (their enemies) against them, in sin and transgression. And if they come to you as captives, you ransom them***" explains that they drove them out in war and thereafter the Hukm was mentioned to highlight and make stand out the condemnation and disgrace falling upon them because their expulsion of their brothers was by war and this is worse than had they expelled them by another means that was peaceful and not war. Hence, the separation between the two parts that attach together: "وَتُخْرَجُونَ فَرِيقًا مِّنكُمْ مِنْ ديارِهِمْ" ***And you expel a party from among you from their homes***" وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجَهُمْ" ***Although their expulsion was prohibited upon you.***"

The purpose of it is to highlight the severity of condemnation and disgrace upon them for the act of expelling their brothers by war and not in a peaceful manner.

From this it becomes clear that they violated the first three matters that their covenant was made upon: The leaving of killing, expulsion and not assisting others against them (i.e. their own people). They turned away from these matters and only stuck to the fourth point of

their covenant alone: Ransoming of captives. As such they believed in part or some of the book and disbelieved in some or part of it. أَفْتَوْمُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضِ it. ***Then do you believe in a part of the Book and disbelieve in another part?***"

This is a form of questioning that reflects denunciation and a censure of them upon the level of evil of what they had done.

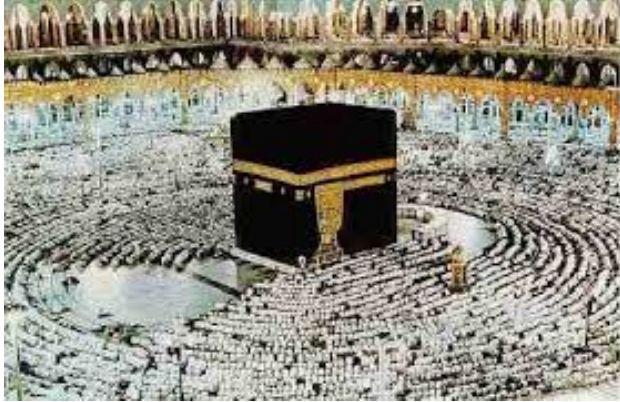
4. Allah completes the Aayah by explaining the fate of the one who does that: خِزْيٌ Khizyun: Meaning: Humiliation, disgrace and degradation/lowliness which is the recompense in the Dunyaa whilst in the hereafter there will not be merely a severe punishment, but rather the severest of punishment awaits. And Allah سبحانه وتعالى is not inattentive of your abhorrent acts but rather they are preserved, so that they will be recompensed with what they deserve in terms of disgrace and punishment in this life and the next. وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ. ***And Allah is not unmindful of what you do.***"

5. And this Aayah is a description of the reality of the Jews who were in Al-Madinah when Islam came to them. Banu Qaynuqaa' were allied to the Khazraj whilst Banu An-Nadeer and Banu Quraizhah were allies of the Aws. So the Jews would ignite war between the Aws and the Khazraj whilst each group would assist their ally and they would kill each other whilst fighting on the side of their allies. And resulting from the war some of them would be expelled from their homes. However, at the end of the battle the Jews would all gather together to ransom their captives whether they were from Banu Qaynuqaa', Banu An-Nadeer or Banu Quraizhah. وَإِنْ يَأْتِوكُمْ أُسَارَىٰ تُقَادُوهُمْ. ***And if they come to you as captives, you ransom them.***" So if your allies have Jewish captives taken from the other side in the war you (i.e. the Jews) pay their ransom and free them. وَإِنْ يَأْتِوكُمْ ***And if they come to you***' means: That they become captives/prisoners at the hands of

Continued on Page 8

Hajj- One Ummah's Journey under the shade of the Khilafah

Musab Umayr



وَأَدِّنْ فِي النَّاسِ, سبحانه و تعالىAllah بالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ
“And proclaim to mankind the Hajj (pilgrimage). They will come to you on foot and on every lean camel, they will come from every Fajj `Amiq.” [Quran 22:27]. “They will come from every Fajj)” means every route, as Allah says: وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا (and We placed therein Fijaj for them to pass) [Quran 21:31].
عميق (Amiq) means distant.

Praise be to Allah سبحانه و تعالى, Lord of His House, the Ka'aba, who commanded this Ummah to travel by all means of travel that He provided to make the Hajj. Praise be to Allah سبحانه و تعالى, Al-Aleem, from whom nothing is hidden, who assured humankind that this Ummah will come from far and wide for the Hajj. This Aayah, with the command within it, was revealed when the Ummah was found just in the Arabian Peninsula. The promise of Allah سبحانه و تعالى is fulfilled, for as the Khilafah expanded, Muslims descended upon it from Persia, Ash-Sham, Africa and the Indian Subcontinent. After fourteen centuries of this command, the lands of the Muslims embrace the largest portion of the world's inhabited lands.

From a Hajj gathering of just over 50,000 just before the abolition of the Khilafah in 1924, the gathering today, when the Khilafah's return is expected imminently, is over 3.1 million. Moreover today, Muslims are found well beyond the lands of the Muslims, ambassadors in waiting for the command of the Khaleefah Rashid. And Insha'Allah after the Khilafah's return Islam will finally enter every house, which will be brought into the Deen. Narrated by Ahmad in his Musnad, RasulAllah SAW said, لا يترك الله بيت مدر ولا وبر الا أدخله الله هذا الدين بعز عزيز أو بذل ولا يترك الله بيت مدر ولا وبر الا أدخله الله هذا الدين بعز عزيز أو بذل "Verily, this matter (Islam) will reach where day and night have reached, and it will not leave a house of Madar (mud or clay) or a house of Wabar (fur of camels and goats, i.e. tents) except Allah will bring it into this Deen, (either) with the honour of an honoured one, or the disgrace of a disgraced one; honour with which Allah honours Islam, and disgrace with which Allah disgraces Kufr."

Indeed, Hajj was the heartbeat of humankind's first genuinely transcontinental culture and the Khilafah was its nurturing life blood. The Daral-Islam, for over thirteen centuries, was a composite Afro-Eurasian free-trade zone, through which not only Hujjaaj but also traders, merchants and bureaucrats travelled with relative freedom and ease. By creating and nurturing this central pillar of Islam, the Hajj expanded the possibilities of science, commerce, politics and Deen.

Since the early 20th century, pilgrims to Makkah have sped to their destination in engine-powered vehicles. But for thirteen

Musab Umayr: Hajj- One Ummah's Journey

centuries before that, they experienced very different conditions. Makkah lies in the heart of one of the most arid places on our planet, and the surrounding lands from which pilgrims journeyed were often nearly as harsh. Over the centuries, the padding of human and animal feet and the muffled sounds of their caravans were heard through every valley, village and mosque from the Atlantic shores of Africa and the Iberian Peninsula to the Pacific coast of China, from Zanzibar in the south to the Caucasus and Central Asia in the north. The stream of Hujjaj passed even the most out-of-the-way corner of the Dar al-Islam (the Islamic world), and everywhere everyone knew someone who had been on the Hajj. Each passing Haaji was a tangible reminder of the scope of the Deen, the reach of the immense Islamic civilization and the central authority overseeing the matters, the Khilafah,

Consider the notable example of Ibn Batuta, the most travelled man in history. He was driven by the duty to make Hajj, setting off from Tunisia across the vast lands of the Khilafah. After Hajj, he went beyond to the furthest regions of the Khilafah, and even beyond that into China. Thus, the Khilafah made possible a journey that was many times larger than the journey of the much celebrated Marco Polo. As another example, the first Muslim rulers of the Middle East, the Umayyads established their capital at Damascus in the seventh century, supervising the extensive Darb al-Shami, the "Northern Way," one of the earliest passages to be used for the Hajj. Between the 16th and 18th centuries, the Uthmani Khilafah built—or in some cases refurbished—a series of 15 forts between Damascus and Aqaba whose primary function was the protection of the Hujjaj water supplies. Over twelve centuries, several

million people followed the Darb al-Shami on foot, under the shade of the Khilafah.

As for the journey's end, what a sight and what a spectacle that this Ummah, with all its tribes and races, is one Ummah! The Messenger of Allah صلى الله عليه وسلم said: الحج عرفه or "Hajj is Arafah". The Arabic text implies a very important concept of the meaning of Hajj. There is no day better in the sight of Allah than the Day of Arafah. On this day Allah descends to the nearest heaven in a manner that suits His Majesty, and He is proud of His slaves on the earth and says to those in heaven, ما من يوم أفضل عند الله من يوم عرفة، ينزل الله تعالى إلى سماء الدنيا، فيباهي بأهل الأرض أهل السماء، فيقول: انظروا إلى عبادي، جاؤوني شعثاً غيراً ضاجين، جاؤوا من كل فج عميق، يرجون رحمتي، ولم يروا عقابي، فلم ير يوماً أكثر عتقاً من "النار، من يوم عرفة" Look at My servants. They have come from far and near, with hair dishevelled and faces covered with dust, to seek My mercy, even though they have not seen My chastisement. Far more people are freed from the Hellfire on the Day of Arafah than on any other day." (Abu Ya'la, Bayhaaqi, al-Bazzar and Ibn Hibban).

The unified Ummah is a sight that overwhelms the observer. Malcolm X (also known as El-Hajj Malik El-Shabazz famously said, "There were tens of thousands of pilgrims, from all over the world. They were of all colours, from blue-eyed blondes to black-skinned Africans. But we were all participating in the same ritual, displaying a spirit of unity and brotherhood that my experiences in America had led me to believe never could exist between the white and the non-white. America needs to understand Islam, because this is the one religion that

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The Army Undertakes a Coup against the So-called Imaginary Democracy

Sharif Zayed

**Head of the Media Office of Hizb ut Tahrir,
Wilayah of Egypt**

On Wednesday 03/07/2013 General Abdul Fattah As-Sisi, the Minister of Defence and War Production, announced what he called the 'Future map' for the country. The map includes the temporary abeyance of the constitution, the dismissal of the elected president, holding of early presidential elections, provision for the head of the constitutional court to run the affairs of the country throughout the transitional period and until a new President is elected, and for the head of the constitutional high court to have the right to issue constitutional declarations throughout the transitional period. And he indicated that a government of 'National competencies' would be formed, in addition to a committee that would look into all of the suggested constitutional alterations and an appeal to the high constitutional court to decide upon a law for parliamentary elections.

And in this way the army performed against the so-called supposed Democracy that came with Morsi as the 'Legitimate ruler' for the country, as they claimed. And this coup took place under the excuse that the general leadership had refused: 'The abuse to the national and religious institutions of the State' in addition to the: 'intimidation and threatening of sections of the citizens'. So how do they stand in respect to that Democracy that they have so often played lip service to? And especially after closing all of the Islamic television channels, as well as arresting and hunting down hundreds from amongst the main figures from the Islamic wing?

Through all of this, it has been shown without doubt that those who hold the real and effective power throughout the last period were the armed forces and that the President

and his group represented no more than a puppet that was moved by the military establishment, and behind it the head of disbelief America, whenever they wanted. It has also been established that it is not possible to bring Islam to ruling via this democracy and its ballot boxes, within its secular system. It is as if they did not learn from what happened to the Islamic Salvation Front in Algeria and it is hoped that now and finally the callers to this methodology will consider and fully realise this reality and truth.

America has exploited the bitter resentment of the Ummah to the callers of what they call 'Moderate Islam' to give a negative image of Islam by illustrating their failing in relation to managing the nation's affairs. And this is despite the fact that they did not implement Islam and despite the fact that they did not hold the real authority in the land. So they used them for their benefit and then gave them this description, leaving in their wake a notion of fleeing away from the rule of the 'Islamists,' which affected a section from amongst the people.

So it is necessary for the Muslims to know that there is only one way to establish the rule of Islam and no other way. This is the path that the Messenger of Allah صلى الله عليه وسلم walked when he refused to take the rule that was deficient and incomplete and he refused to participate in a corrupt system that was in violation to Islam. Rather the way is to be patient and persevere until the Nussrah (support) comes in full and to work tirelessly within the Ummah to generate a public opinion amongst her based on a general awareness about the obligation to implement the Shar'a of Allah completely in the Khilafah State. This will happen by engaging in an intellectual clash through presenting the strong challenging Islamic thoughts to struggle against the thoughts of Kufir

HT Egypt: The army undertakes a coup

(disbelief), just as the Messenger of Allah صلى الله عليه وسلم did himself. It will not happen by diluting the Islamic thoughts and attempting to make them fit with the Kufr un-Islamic thoughts. Political struggle is also required in addition to exposing the plans and conspiracies that are being plotted against Islam and the Muslims just as the Messenger of Allah صلى الله عليه وسلم did himself and it will not happen by way of flattery and walking side by side with all the despots and agents of the western disbelievers residing in our country from amongst the politicians, media personalities and those who claim to be thinkers. This is the way in which the public opinion for the Khilafah and the Shari'ah will be generated so that the sincere people from amongst the people of Nussrah (support) in the army can take sides and align themselves with this call. This is because they (the armed forces) are those who possess the real power as was proven by the declaration of Sisi however it is unfortunate that he gave his support to that which did not deserve it and had no right to be supported! And he gave up on those who had flattered him without having presented to him a real project that emanates from the Aqueedah (belief) of the Ummah.

We in Hizb ut Tahrir are the leader that does not lie to his people. We repeat the invitation to everyone who wants to see Islam established firmly within the real Islamic State, the Khilafah State, to join us and work with us to establish it in accordance to the methodology that the Messenger of Allah صلى الله عليه وسلم proceeded upon. This is because this is the only way that will truly free the people of Egypt and all of the Muslim lands, and indeed the whole world in its entirety from oppression, fighting, bickering and hatred against one another. The people, Muslims and non-Muslims, will live under the shade of this state of goodness, the Khilafah State, which had been the beacon of light for the earth, its blossoming flower and bright shining light for more than thirteen centuries.

Allah سبحانه وتعالى says:

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً
وَنَجْعَلَهُمُ الْوَارِثِينَ

"We desired to show kindness to those who were oppressed in the land and to make them leaders and make them inheritors" (Al-Qasas, 28:5)

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your allies and so it is like they came to you as captives.

Then when it was said to them: 'How can you kill each other and thereafter come together to pay the ransoms of one another that have fallen into the captivity of the Aws and the Khazraj?' They respond by saying: 'Paying the ransom of prisoners is Fard (an obligation) upon us in the covenant that Allah took upon us.'

They say this whilst concealing that the covenant also prevented them from killing each other, expelling one another from their homes or assisting outsiders against them. They do this to inflame the fires of war between the Aws and the Khazraj and they break the covenant that was taken upon them for the sake of material benefit of this Dunyaa, so that the affairs of Al-Madinah remain in their hands, whilst weakening the Aws and the Khazraj as a result of the continuous war that they inflame between them.

6. For this reason Allah سبحانه وتعالى describes them in the following Aayah by stating that they have sold their hereafter in exchange for the benefits of this imaginary and short-lived Dunyaa. And He سبحانه وتعالى promises them as a result of what they do, with a severe punishment that will never be lightened for them and which it is impossible to repel. **وَلَا هُمْ يُنصَرُونَ** "*Nor shall they be helped.*"

“The mother of Muhammad Ali said, ‘Give your life for Khilafah, my son’”

Musab Umayr

In our region, lands of Islam, there lived a Muslimah whom the young and old, Muslims and non-Muslims, all alike, fondly called by her Kunya ‘Bi-Amma’. If you were to ask the elderly whether they knew of ‘Bi-Amma’, you would receive the reply: “yes, we used to call the mother of Shaukat Ali and Muhammad Ali as ‘Bi-Amma’.” Thus she was the mother of the leaders of the Khilafah movement.

Abadi Bano Begum was a native of Rampur, Utter Pradesh, born in 1852, of a generation that inherited over 1,000 years of Muslim ruling within Indian Subcontinent, interrupted by the British Occupation which began in 1757. In 1857 when Muslims rebelled against the unlawful rule of the British, she was just five years old. Because of that she could not be properly educated in school and college, but was highly cultured in Islam with chaste manners, which is the best of all knowledge. She cherished great love for Allah سبحانه و تعالی and His Messenger صلى الله عليه و سلم. She was ever ready to sacrifice her life and all for the cause of Islam. She adhered to Islam. She was respectful towards her elders and ‘simple living and high thinking’ was her motto in life. She was married to Abdul Ali Khan who was a senior official of Rampur State. She had one daughter and four sons including Maulana Shaukat Ali and Maulana Muhammad Ali Jauhar. Of these, Nawazish Ali died in infancy. The other three grew up in age. In their early childhood, their father died, thus she became a widow at the age of thirty. The responsibility of bringing up and educating these children fell on ‘Bi-Amma’ alone. She educated them superbly.

When her eldest son, Nawazish Ali, died, people came to give her condolences over the sad demise of her son. They found her bearing the tragedy with exemplary fortitude. She said to them: “We should all submit to the Will of Allah. Allah hath power over all things. Whatever He has entrusted to us, He has power

to take it back when He pleases. Our life and death are indeed in His hands.” When ‘Bi-Amma’ went for Hajj, she caught hold of the ‘Ghilaf’ (cover) of the Ka’ba, and made the following dua: ‘O Allah! By Your Grace my children have now grown up. I beseech You to make them true Muslims.’

Although she did not have any formal education, she was deeply convinced of the advantages of acquiring modern education for the Muslims of the Indo-Pakistan sub-continent. She educated her sons at Aligarh and Oxford; for that she pawned her jewelry to pay for her son’s education. Of the three surviving sons, two earned great renown. The youngest son, Muhammad Ali, acquired exceptional qualities of mind and heart. He was extremely courageous and no-one could hold him in awe. The whole world recognized the superiority of his accomplishments. Consider one interesting and exemplary dialogue: One gentleman praised Maulana Muhammad Ali in the presence of his mother and said: “It is your untiring effort and tender care that has shaped him (Maulana Muhammad Ali) to such towering eminence and capability.” Bi-Amma “You are wrong. The fact is, all this is the result of the Grace of Allah on us. Allah endows with honor whom He pleases and brings low whom He pleases.”

Under the British Occupation, some Muslims became seduced by the Western way of life. To these people ‘Bi-Amma’ cautioned: “Countrymen! Give up the way of life of these foreigners. Stick to the traditional way of life of your ancestors. Serve not these foreigners, nor accept honors from them because these people are very crafty and fraudulent.” During the sessions of the All India Muslim League in 1917, at the age of 62, she delivered a most touching and forceful speech which left a lasting effect on the Muslims. By Allah’s Grace,

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Press Briefing Regarding IMF's Budget for Pakistan

**Respecting members of the press!
Asalaamo alaykum**

The Media Office of Hizb ut-Tahrir in Pakistan has issued the following press briefing regarding the Kayani-Sharif regime's budget, which is only a plan of implementation for the IMF's destructive policies. This is the reality of being colonialist agents and it underlines the urgent need to liberate Pakistan by Islam and its Khilafah. This briefing is a supplement to yesterday's issuing of Hizb ut-Tahrir/ Wilayah Pakistan's Open Letter to Ishaq Dar and booklet entitled, "Pakistan's economy under the Khilafah." We release this briefing in light of what Islam has stipulated for the media, confident in our knowledge of you that you will do as much as you can, despite the pressure from the tyrants of the current regime. We also assure that under the Khilafah, which is coming soon Insha'Allah, you will not face obstacles in your Islamic duty, for in origin the media is to present Islam strongly and effectively, and provoke the people to turn towards Islam and to study and think of it. It also facilitates the annexation of Muslim lands to the Khilafah state. The media will present the Islamic culture related to the various aspects of life so people are aware of these opinions and can apply them to their individual and collective lives. And it will expose the plans of the belligerent colonialist nations that have ravaged the globe, igniting and supporting wasteful civil wars and struggles to secure the control over countries as well as exploiting wealthy countries such that their people are drowned in poverty and despair. Internationally, the media will support the state's promotion of Islam as an intellectual leadership for all of humankind, a light of guidance for the people oppressed by man-made systems. Allah (swt)said, **ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدِّ لَهُمْ بِالتِّي هِيَ**

أَحْسَنُ "Invite to the way of your Lord with Evidence and Fair Exhortation and argue with them by that which is better." [Surah An-Nahl 16:125]

Respecting members of the press!

Regarding the three major pillars that are destroying Pakistan's economy, they are mentioned in IMF Report 12/35, where it is stated that, "Main policy recommendations: Urgent policy action is needed on three fronts, to contain vulnerabilities, and to place Pakistan on a higher, inclusive growth trajectory: (i) strengthen public finances through revenue mobilization, cuts in wasteful and low-priority expenditure, and a strengthened fiscal decentralization framework; (ii) reform the energy sector to reduce power shortages and the large untargeted electricity subsidies, and more generally reduce the government's footprint in the economy; and (iii) implement financial policies to reduce inflation, protect the external position, and safeguard the stability of the financial sector."

So, dear brothers and sisters, the IMF's three pillars are: crippling the power sector by privatization and ensuring more expensive electricity, increasing taxation to choke Pakistan's economy and guaranteeing inflation by implementing capitalist policies regarding Pakistan's currency. So, just how did "the IMF spokesman in Pakistan," Ishaq Dar convey the words of the regime's masters?

First IMF Pillar: Crippling power sector by privatization

As for increasing privatization of the power sector to guarantee load shedding and unaffordable electricity, Ishaq Dar said in Paragraph 8 of his Budget speech, "A government too occupied in carrying out

business activities that can best be done by the private sector through a market mechanism is indeed a prescription for distorting the entire economic system and creating inequities in its functioning” and he said in Paragraph 11, “Prime Minister will soon announce a comprehensive plan to incentivize and encourage further investment in energy projects in Pakistan.”

Respected members of the press, privatization raises electricity prices so that the private owners can profit in their business. So, whilst private owners amass huge wealth by owning electricity resources, the rest of society is stricken by increasingly unaffordable energy prices. In addition, regarding the electricity shortages, the government itself fell into debt to these private interests to the order of billions of Rupees. So, to maintain profits in the face of the government withholding payments, the private interests were compelled to reduce production. This “circular debt crisis” is the reason that only 10,000 MW or less electricity is being produced. This is even though the total installed capacity is 19,855 MW, dropping to 15,150MW at times of low river flow, against a peak demand that varies between 11,500 MW in the cooler months up to 17,500 MW, during the peak of the hot summer. All this is the result of making electricity a business and not a right for the people. And this privatization of the electricity sector will continue under Kayani-Sharif regime, just as it did under previous governments.

Privatization of electricity contradicts our Deen. Islam ensures the distribution of wealth and one of its mechanisms is the public ownership of electricity resources as well as coal, oil and gas. These resources are neither owned by the state nor individuals. Instead, the state administers such resources to ensure that its benefit is used for all the citizens. RasulAllah صلى الله عليه وسلم said, **المُسْلِمُونَ شُرَكَاءُ فِي ثَلَاثِ الْمَاءِ وَالْكَلْبِ وَالنَّارِ** “The Muslims are partners in three things, waters, feeding pastures and fire” (Ahmad) The Khilafah will

abolish taxes upon power and fuel which have further greatly inflated their prices far beyond the cost of extraction, refinery and distribution. Any profit from sales to non-hostile non-Muslim states will be put to use for taking care of the public's needs as it is the public's property. Thus Islam's treatment of public property will be a means of great comfort for the Muslims.

Second IMF Pillar: Increasing Taxation to Strangle the Economy

As for increasing taxation, Ishaq Dar endorsed this heavily in his speech as a loyal service to the IMF. In Paragraph 8 of the Budget Speech he said. “(4) Fourth, all segments of the population must share the burden of resource mobilization for running the government. The culture of exemptions and concessions must end to build a self-reliant economy.” And in Paragraph 11 he said, “(2) Raising Tax Revenues: I will lay down tax policy and specific measures.” Then in Paragraph 45 he assured crippling of increases in taxation, saying, “The earlier PML (N) government raised Tax to GDP ratio to 13%, which was the result of simplification of tax laws, making taxes broad based, plugging loopholes in the system and holding tax machinery more accountable... The focus of the budget 2013-14 is improvement in Tax to GDP ratio finally reaching to 15% by 2018.”

Respected members of the press, taxation of our people is constantly being increased as a proportion of the total revenue, by the IMF. In 2011-12, the government extracted Rs. 730,000 million in income taxes alone, which is more than the entire revenue collected in 2002-3. This has meant that the labour force, blue and white collar workers are facing ever greater hardships, with increased taxation eating away at their wages. Moreover, in the 2012-13 budgets, the government is now chasing a target of a staggering Rs. 914,000 million. Consider also sales tax that has swollen from 9% to 43% of the state's major taxes. It is this sales tax that has made buying food, inputs for agriculture and industry

unbearable for people, choking their ability to contribute to the economy and secure basic needs. In 2011-12, the government extracted Rs. 852,030 million in general sales taxes and in the 2012-13 budget, the target is Rs. 1,076,500 million. And the Kayani-Sharif regime has now declared matters are going to become even worse.

Respected, members of the press, rather than referring to IMF documents for economic policy, the Khilafah mandates implementation of the Shari'ah laws, derived from the Quran and Sunnah. This strangling by taxation contradicts our Deen. Islam does not rely on taxation on income and consumption as virtually the sole means to generate revenue. Its revenue generation is based on accrued wealth beyond the basic needs or upon actual production. Even when the Khilafah does tax, it is with stringent conditions that are based upon accumulated wealth, so it does not penalize poor and under-privileged who are unable to secure their basic needs. And this is asides from the huge revenue that the state will generate from state owned and publicly owned enterprises such as energy resources, machinery and infrastructure manufacture, for example through sales to non-Muslim non-hostile states. Industry and agriculture will thrive in the Khilafah. They will not be strangled by taxes for all manner of crucial inputs, from energy and fertilizer to heavy machinery and engines. Instead, the state will generate revenue from profits of the trade and accrued trading merchandise or the land production. This allows the agriculture and industry to focus on production without fetters, whilst circulation is ensured through their giving of revenues from their profits or accrued wealth. Moreover the abundant revenues stipulated by Shari'ah prevent the need for the interest based colonialist loans, which has meant that Pakistan remains in huge debt because of the interest, despite having paid back the principal on the loans many times over.

Third IMF Pillar: Ensuring inflation by weakening the Rupee

Regarding inflation, Ishaq Dar accidentally connected inflation with its cause, the weakening of the Rupee, whilst not even addressing how to maintain the currency's strength and end inflation from its roots. He said in Paragraph 5 of the speech, "(2) The inflation has averaged around 13%, which is unprecedented in the last four decades; (3) The exchange rate was around Rs.62/\$ and it now stands at about Rs.100/\$ depreciating by a whopping 60%"

The fall of the Rupee is the colonialist policy of heavy borrowing from the central bank, which is called "monetizing" the deficit. Because this method always leads to the growth of monetary base and of money supply and ultimately inflation, it is often referred to as just "printing money." Not only is this weakening of the currency the cause of damaging inflation, it contradicts our Deen, **respected members of the press.** Islam has mandated that the currency of the state is backed by precious metal wealth, ending the root cause of inflation, by building the currency on a powerful foundation. RasulAllah صلى الله عليه وسلم commanded the Muslims to mint Gold Dinars, weighing 4.25g, and Silver Dirhams, weighing 2.975g, as the currency of the state. This is why the Khilafah enjoyed stable prices for over a thousand years. Return to the gold and silver standard for Muslims is eminently practical. The lands of the Muslims in which the Khilafah state is likely to arise contains a lot of gold and silver resources, such as the Sandak and Reko Diq fields in Pakistan. So, respected members of the press, it is upon you now to convey Islam as is its right, so that you play your role in securing the return of the Khilafah.

وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ

."There is nothing upon us except to the clear conveying." [Surah Yaseen 36:17]

Media office of Hizb ut-Tahrir in Pakistan

Back-Breaking Increases in Electricity Bills

The Media Office of Hizb ut-Tahrir in Wilayah of Pakistan

The Kayani-Sharif policies will further increase the price of electricity, which is already hard to afford, despite the fact that it is only available for less than half the day, with people calling the electricity bill “second rent.” The Finance Minister of the Kayani-Sharif regime said that the government will clear the power sector’s circular debt by August 12, which it is doing by taking more interest based loans from local banks and foreign institutions. This is in addition to the regimes increasing taxation upon electricity, as well as increasing the privatization of the power sector. However, these three measures will raise the prices of electricity far beyond their current prices. Moreover, these three measures are mandated by the IMF and contradict Islam’s Shari’ah rulings:

Firstly, persistent borrowing by the government to pay off the circular debt will further increase rises in the prices of electricity as well as everything else. The Kayani-Sharif regime has resorted to heavy borrowing from the Central Bank, which is called “monetizing” the budget deficit. Because this method always leads to the growth of monetary base and of money supply and ultimately inflation, it is often referred to as just “printing money.” The Rupee will lose its value even more, it was once 60 to the dollar, then at the time of the last Budget speech it fell to 80 to the dollar, then in at the time of this year’s budget speech it fell again to 100 to the dollar and in time, if this Kufri system remains in place for next year’s budget speech, the Rupee is expected to fall to 120 before the dollar. The ever weakening Rupee makes everything more expensive, not only electricity. Not only does Islam forbid borrowing on interest, it also ensures that the

currency is based on silver and gold, so that it does not lose its value, thus causing inflation.

Secondly, increasing taxation upon electricity through tariffs will further increase the rapidly soaring electricity bills. Again this contradicts Islam, as it has Shari’ah sources of revenue from state and public property and forbids taxation. In accordance with Islam there are no taxes that are taken from the people as the Prophet (saw) used to manage the affairs of the people and it has not been proven that he (saw) enforced taxes upon the people and there are no reports whatsoever to indicate that he ever did. And when he (saw) learnt that those on the borders of the State took taxes upon the goods that entered the lands, he forbade that.

Thirdly, privatization of electricity will further increase prices, as there will now be even more private parties trying to make profit from sales in electricity. In fact, it is this privatization that caused the circular debt in the first place as the government did not pay private parties their dues so they began to produce less. Islam has mandated that power is a public property, which means its benefit is for the Ummah and it is forbidden to privatize electricity, depriving the people of their right.

Hizb ut-Tahrir warns the Muslims of Pakistan that without Islam and its Khilafah state the situation of the Muslims will worsen beyond what they can imagine. And of greater importance is that implementing the Shari’ah rules as a state is an obligation upon the Muslims, for which Allah (swt) will hold them to account. It is high time that every Muslim, young, old, man or woman commits before Allah (swt) to join their days and nights in order that the Deen of Allah (swt) is implemented through a Khilafah state.

Democracy's Rubber-Stamping of IMF Budget Does Not Make It Home-Grown

Budget Campaign Update

As part of its continuing campaign exposing the IMF's budget for Pakistan, Hizb ut-Tahrir Wilayah Pakistan gathered the influential of Pakistan's financial and industrial center, Karachi. The gathering was the latest in a series of political actions from Hizb ut-Tahrir Wilayah Pakistan as part of its campaign to save Pakistan's economy by the establishment of the Khilafah, which have so far included leaflet distribution, a launch of a booklet about how the Khilafah will revive Pakistan's economy, delegations, press briefings and mass contact campaign.



The speaker addressing the gathering, Shahzad Sheikh, Deputy to the Spokesman of Hizb ut-Tahrir in Pakistan exposed how the Kayani-Sharif regime has slavishly implemented the IMF's prescription for further destruction of Pakistan's economy in the current financial year. This lethal prescription include back breaking taxation to strangle economic activity, further privatization of the crippled power sector to further raise the price of electricity and worsening government debt to weaken the Rupee through the monetizing effect of borrowing, which is the cause of the huge inflation.

Shahzad Shaikh said that already, the Kayani-Sharif regime finds itself besieged by the call from the Ummah, from all its quarters, denouncing slavery to the IMF in these days. In response, the Finance Minister has issued a flurry of denials, claiming that since democracy converted the IMF demands into law, the Budget is home-grown; he said that Hizb ut-Tahrir declares this feeble defense utter nonsense. How can the government claim that democracy makes the IMF's Haraam, Halaal for the people? How can they claim that when the overwhelming majority believes that democracy is no good for the country and instead Shari'ah should be implemented as the law of the land? He further said that the Kayani-Sharif is clearly blind to the needs of the aspirations and needs of the people and that is why its honeymoon period is even less than that of the previous regime, the much despised Kayani-Zardari regime.



Engineer Shahzad called the people to rally around the Hizb for the serious work for the return of the Khilafah to the Muslim Lands of Pakistan.

IMF Prescription Will Worsen Electricity Crisis

Saleem Sethi

In 2008, when PPP's government came to power, it was propagated in the media that the real cause of the electricity crisis in Pakistan is the lack of production capability. We were told that we are facing acute electricity shortages, manifested as load-shedding, because our demand is higher than supply and the previous governments did not work on new projects and therefore supply cannot meet the demand. At that time the government claimed that if we want to overcome the crisis, we have to accept the expensive Rental Power Projects (RPPs). But these RPPs could not become functional because opposition did not accept these projects and billions of rupees of the nation were transferred into the accounts of the rulers and their greedy entourage, while the nation still facing a miserable situation through load-shedding. But when the previous government reached the end of its term and the caretaker government was formed, a sudden change occurred in the supposed basic cause of this miserable situation. It was now claimed that the installed capacity of power production in Pakistan is much higher than our demand.

Figures were published in newspapers that in 2008 our installed capacity was nearly 20 thousands megawatt, which has been increased to almost 21500 megawatt, whilst our demand in winter is near 13000 megawatt and in the peak of summer, it is almost 17500 Megawatts. Furthermore, it was revealed that the real cause of crises is circular debt which has been produced because of the heavy subsidy given by the government in this sector. So power producing companies are forced to produce less to prevent more loss and therefore nation has to face miserable situation of load-shedding. All those politicians, whether they are from previous government or from the new government, who were propagating in previous years that we do not have enough capacity, are

now all declaring circular debt as the main cause.

A question comes to mind as to why the "official" cause of this crisis has been changed? The answer is that this change happened in February 2013, when talks between Pakistani authorities and the International Monetary Fund (IMF) began on the issue of rescheduling of the previous loan and the possibility of issuing a new loan. The IMF made clear that if Pakistan wants rescheduling or a new loan, then she has to enforce the economic reforms of IMF which are firstly a substantial increase in taxes and secondly, an end to all government subsidies.

After these talks, we can see heavy load-shedding in the country, with the caretaker government announcing that we are unable to pay the power sector, so we have to face heavy load-shedding. Even some power companies gave adverts in newspapers that their power plants are completely shut down, because their dues are not paid by the government. And they announced that they will not start production, without getting their dues. The real reason behind this heavy load-shedding and highlighting the issue of circular debt is that when new government was to enforce the IMF solution, the people of Pakistan will accept this, because their lives have been turned into a living hell by the load-shedding. So during the budget speech Finance Minister, Ishaq Dar, announced that his government will soon end all subsidies in power sector to deal with circular debt and that it was necessary to take some serious steps, before the arrival of IMF delegation that was due on 19th of June 2013.

So we can see a substantial increase in taxes in the new budget and on the other hand the new Prime Minister Nawaz Shareef approved an increase of 2.5 Rs per unit in electricity tariff and asked for a plan to end all other subsidies in the power sector. On 19th June 2013, the IMF delegation arrived and after talks, it was

announced in the national newspapers that rescheduling or a new loan is conditional upon the enforcement of economic reforms from the IMF which are, again, a substantial increase in taxes and an end of all government subsidies. Thus the government announced that it is possible to increase power production by ending subsidies in power sector, confirming she has agreed to enforce the economic reforms asked by IMF.

The economic reforms of IMF are based on a simplistic and brutal formula that financial deficit must be covered by new taxes and by ending all subsidies. They don't care that the people who will pay new taxes are already in a miserable situation, because of previous taxes. So it is obvious that by the enforcement of IMF solution, the problems of Pakistan's people will worsen.

The real solution for this problem is the implementation of the economic system of Islam. It is forbidden in Islam to give public properties over to the hands of the private sector in the first place. RasullAllah صلى الله عليه وسلم said,

المُسْلِمُونَ شُرَكَاءُ فِي ثَلَاثِ الْمَاءِ وَالْكَلْبِ وَالنَّارِ

“The Muslims are partners in three things, waters, feeding pastures and fire.” (Ahmad).

So such public resources which are needed by the entire society cannot be privatized. And all these matters are provided to the people at cost price at most, or near it, and without taxation. And in this way private sector and government exploitation of these public properties is abolished. Moreover, Islam forbids joining such organizations which are based on Kufr or for the Ummah's affairs to be dominated by Kuffar. Allah SWT said,

وَكُنْ يَجْعَلُ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا

“And Allah does not permit the believers to grant the disbelievers a way (to triumph) over the believers.” (Al-Nisa:141). In this way, Islam secures protection to human beings from IMF and such other colonialist organizations. This is the only solution through which the people of Pakistan can end this severe electricity load-shedding crisis.

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following her noble example, Maulana Shaukat Ali and Maulana Muhammad Ali became such true Muslims that they submitted to none, save Allah. It was Allah alone that they feared. Both the brothers strove against the British throughout their lives and worked to prevent the British from destroying the Khilafah. When Englishmen used to arrest and imprison them, 'Bi-Amma' used to be overwhelmed with excitement. She used to go to the jail and tell her sons: “My sons! Hold fast to Islam with all your might. Never mind even if your life is sacrificed in the cause of Islam.”

While her sons were still in jail this bold and venerable mother kept alive the fervor for the “Khilafat Movement.” She toured the country, addressed large gatherings of people, which flocked to hear her and exhorted them to follow the footsteps of her great sons in their struggle for the unity and fraternity of the Muslim Ummah. She replaced her illustrious sons in popularity and leadership and inspired the famous Urdu couplet “Boli Amma Muhammad Ali Ki Jaan Baita Khilafat Pay De Do” (“The mother of Muhammad Ali said, give your life for Khilafah my son”) became household words and were repeated in every nook and corner of the Indian Sub-Continent by all sections of people irrespective of ethnicity or creed. After the abolition of the Khilafah in March 1924, Bi Amma, did not survive for long and died on November 13, 1924. Her death was a great loss to the Ummah, but Muslim women who had come out to work with Bi Amma were to become a political force to reckon with. Their activities were a necessary prelude to their active participation in the struggle to establish Pakistan in the name of Islam. It is their legacy which has spawned a generation of good women today, who nurture their children upon Islam from their lap, propelling the Muslims of today to demand Shari'ah as the law of Pakistan and call openly and widely for the return of the Khilafah.

This was 'Bi-Amma', the mother of the two illustrious sons of India, Maulana Shaukat Ali and Maulana Muhammad Ali Johar. May Allah shower His choicest bounties on all three of them.

Deal the Death Blow to America's Presence in Afghanistan and Pakistan

O Muslims of the tribes, armed forces and its intelligence!

Today, America is in a deep crisis within the tribal regions, on either side of the false border that divides the Muslims of Afghanistan and Pakistan. This particular American war has been the greatest quagmire into which it has sunk into, within its entire history of warfare. This war has exposed that, despite its sophistication in weapons, America lacks men of proper and firm will to use them. Indeed, American soldiers are lowly cowards, fearful of facing Muslims on the battlefield, to the point where fear drives them to acts of insanity, both during war and when they return home, and even to take their own lives. The crisis deepened as America's economic crisis severely compromised its financial capabilities, forcing America to reassess its military spending. And as if this were not enough, America is well aware of the call for the return of Khilafah to Syria from its people, which has filled America with dread at the thought of yet another front in its crusade against Muslims.

Thus, to rescue itself from this severe and deep crisis, America has mobilized its agents near and far, to Doha and Brussels, to Islamabad and Kabul. This matter is no surprise for any that have followed America's crusade from its beginning, closely and with seriousness. Indeed, America's agents have always enabled America to achieve that which it could never achieve alone, rescuing it whenever it was in deep trouble, from the very beginning of her crusade until now. Thus, when America was unable to enter this region, from oceans afar, Musharraf, Kayani and other traitors opened Pakistan's land and air to America's armed forces and granted it critical intelligence, without which it would have been blind in battle.

Then when America faced a fierce resistance to its occupation from the Muslims of the tribal regions, America's agents mobilized to create a war of Fitna within Pakistan, so that the tribal Muslims would face their brothers in the armed forces on the battlefield, Muslim killing Muslim, rather than standing as one force against the crusaders. For this heinous plan, Musharraf, Kayani and the others, first established America's presence within Pakistan to never before seen levels, from expanding the CIA presence, to adding the FBI and private military organizations to worsen Pakistan's insecurity. Then, the oath-breakers allowed this foreign army of Raymond Davis's to supervise bombings against the civilians and armed forces, so as to ignite enmity between Muslims, turning them against other. And this is all besides from these traitors keeping the supply lines of fuel and weapons to the crusaders wide open, for all these years.

And now, despite turning the Muslims against each other, America is still facing crippling defeat, so the traitors again mobilized to its rescue. America seeks to establish a permanent presence within Afghanistan and Pakistan, under the cover of a limited withdrawal, so the agents dutifully mobilized to seduce the Muslims of the tribes, the armed forces and the intelligence away from their duty of Jihad against the crusaders. Thus, America's agents worked hand in hand with the Americans to set the stage for negotiations in Qatar, toiling and conspiring over several months. Then these traitors began braying for negotiations, preconditions for negotiations and recognition of the American forces, as a party to these negotiations.

All this as if the occupying forces had any right to recognition or negotiation for even a single hand-span of Muslim Land. And to add insult to

HT Pakistan: Deal the Death Blow to America's Presence

this severest of injuries, these shameless traitors are presenting America's plan to establish her permanent presence within Afghanistan and Pakistan as a victory for the believers!

O Men of Fire and Steel! O Successors of the Ansaar (radhiyya Allahu an'hum)!

You are in a position of strength and your enemies are weak and faltering. It is not allowed to accept any compromise with the American occupation or its representatives. Know that no victory is ever achieved, without the patience of waiting but an hour for its arrival. Do not allow the cheap agents of the Kayani-Sharif and Karzai regimes to gain worldly spoils, by trading in the blood of the martyrs, who drove the American occupying forces to their knees, awaiting the death blow. Destroy the plots of the Americans and their agents against the boulder of your Iman and the strength of your resolve, for Allah (swt) is with you and will never waste your deeds.

فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلْمِ وَأَنْتُمْ الْأَعْلَوْنَ وَاللَّهُ مَعَكُمْ وَلَنْ يَتَرَكُمُ
أَعْمَالَكُمْ

“So do not lose heart and beg for peace while you are superior. Allah is with you and He will never deprive you of (the reward of) your deeds.” [Surah Muhammad 47:35]

It is upon you to turn the whispering shayateen of the Kayani-Sharif regime back on their heels, when they come to seduce you into securing the permanent American presence both within Afghanistan and Pakistan. As you force them out the door, let their ears sting from you reminding them of the trial they will face at the hands of the Khaleefah Rashid, when you will bear witness against them. And remind them that this is far less than the trials and tribulations of the Hereafter, when the inhabitants of the heavens and the earth will

bear witness to their gaze of dread and outstretched necks, would they only heed now!

And it is upon you now to rip the American plan asunder by securing the return of the Khilafah to this region, a resounding blow that will be celebrated by the Ummah and all peoples tired of American arrogance. Deliver the death blow to America's presence in this region at a time when America is frustrated, spent and exhausted, in its failing attempts to prevent the return of Khilafah in Syria, Pakistan or elsewhere. It is only the Khilafah that will close the embassies, consulates and bases of the Americans and colonialists, wherever they pollute the Muslim Lands. It is only the Khilafah that will sever the supply lines to the crusaders and their drones. This is the death blow to the crusader presence in the region and thus the Khilafah will end the fires of Fitna, unify you all and secure victory for the Deen of Truth and its people. Hizb ut-Tahrir under its Ameer, Sheikh Ata Bin Khalil Abu Al-Rashtah, calls you to secure the Nussrah for the return of Khilafah to the lands of Pakistan, the Pure, and the Good. It is upon you now to respond and heal the hearts of the believers.

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ
كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا
حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ

“And hold fast, all of you together, to the Rope of Allah, and be not divided among yourselves, and remember Allah's favour on you, for you were enemies of one another but He joined your hearts together, so that, by His grace, you became brethren, and you were on the brink of a pit of Fire, and He saved you from it. Thus Allah makes His Ayaat clear to you, that you may be guided.” [Surah Aal-Imran 3:103]

**Hizb ut-Tahrir 12 Shaban 1434 AH
Wilayah Pakistan 21 June 2013 CE**

Britain Is But a Bloodhound for America's Hunt, the Return of its Empire, a Dream



Like a thief in the night the British Prime Minister, Cameron, entered Afghanistan unannounced, hurriedly inspected his crusader troops in fear of his life, met the American puppet, Karzai, to urge negotiations and then shiftily moved on to Pakistan for further mischief. Instead of turning him back on his heels in disgrace, the Kayani-Sharif regime extended this criminal crusader the most powerful Muslim state's protocol. Hizb ut-Tahrir asks for what "thanks" and "respect" is this protocol extended?!

Britain is the colonialist nation that usurped the centuries of Muslim rule of this region by brutal invasion. Britain abolished the implementation of Shari'ah such that the region was stricken by a grave famine killing hundreds of thousands, the Muslim farmers indebted and landless, where once these Muslim Lands were a breadbasket for the world. The British Empire then sat as a parasite feeding upon the riches of these Muslim Lands, over a restless Muslim population that initiated Jihad against it and then resisted the British movement for the abolition of the Khilafah. So are we Muslims to be "thankful" to the British?

As for "respecting" the British, one only needs to consider their actual weight. After partition of this region, Britain's influence in Pakistan was greatly diminished by America, from the time of Ayub Khan, and then also from Afghanistan, after the removal of the British agent King Zahir Shah. Now Britain is reduced to the role of a bloodhound in America's hunt, feeding upon the scraps after America has had its fill. Britain has no choice or way for any greater role. Its people are now afflicted by materialistic capitalism, where pursuit of frivolity and entertainment come before any serious initiatives. How can the the British elite persuade their masses to leave a diet of X-boxes, i-Phones and alcohol for fire and steel on the battlefield, to die for securing luxuries and opulence for the elite?

O Muslims of the armed forces! See how the shameless and gutless Kayani-Regime accords respect and admiration to both America and its bloodhound Britain. How long will you allow disgrace to our Deen, our history and heritage? How long will you allow rulers above you making a way for the despised and wretched colonialist a way over this noble Ummah of Sayedanna Muhammad صلى الله عليه وسلم? Grant the Nussrah to Hizb ut-Tahrir, under its Ameer Shaikh Ata ibn Khalil Abu Ar-Rashta, so as to confine the American Raj to the same grave as the British Raj.

Media Office of Hizb ut-Tahrir in Pakistan

Kayani-Sharif Regime Arrest an Alim Calling for Khilafah

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ

“Indeed the most fearing of Allah from His Servants, are the Ulema” [Surah al-Faatir 35:28]

Hizb ut-Tahrir Wilayah of Pakistan condemns in the severest terms the arrest of the respected Alim Sarwar ud-Din, member of Hizb ut-Tahrir, widely respected by the Ulema, politicians and Muslims of the tribes. Hizb ut-Tahrir asks the touts of America what possessed to you to arrest such an honoured and knowledgeable man, fluent in the language of the Quran and the official language of the Khilafah state, Arabic, conveyer of the noble ayaat and ahadeeth, who fearlessly and untiringly accounted the oppressors of the age? What possessed you to demand a full five days of physical remand for an Alim, physical remand which is used by the thugs of the regime as a cover to torture and beat murderers, thieves and smugglers?! Did you imagine, or made the mistake of making yourself imagine, that such a despicable and lowly act would not invoke the rage of Allah, Al-Jabbar, Al-Qahaar, against you when Allah سبحانه وتعالى said in the Hadith Qudsi, قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ قَالَ قَالَ “The Messenger of Allah peace be upon him that Allah said, whomever harm my Wali I will declare a war against him ...” (Bukhari)

So that you may regain your senses, though slavery to America intoxicates you, let us further remind you that this crime of yours will not escape the notice of the people, especially with Ramadhan the blessed, arriving soon. Do you imagine that Hizb ut-Tahrir will rest a day or an hour, when an Alim is arrested, any more than its shebaab rested when American puppets previously

arrested the elderly men, with blessed white hair on their heads and beards, or the women with suckling babies in their arms? Does anything that you have known of Hizb ut-Tahrir make you conceive that its contacting the people, leaflets, bayyans and posters about its arrested shebaab will not reach the entire country, by the Help of Allah, Al-Qawwi, Al-Aziz? Or do you prefer to ignore your convictions and busy yourselves in hammering another nail in the coffin of the regime?!

O armed forces of Pakistan! Here are the men you seek and pray for, the capable and defiant shebaab of Hizb ut-Tahrir, the men to rule Pakistan, being persecuted for our Deen by America and its puppets. And here are you with fire and steel that can bring the Khilafah within mere hours to end the American Raj in Pakistan and Afghanistan forever. Hizb ut-Tahrir under its Ameer, the eminent jurist, Sheikh Ata ibn Khalil Abu-Ar-Rashta, calls you to fulfill your duty now. Respond!

Media Office of Hizb ut-Tahrir in Pakistan

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erases from its society the race problem. You may be shocked by these words coming from me. But on this pilgrimage, what I have seen, and experienced, has forced me to rearrange much of my thought patterns previously held.”

O Allah! Accept from those whom you have called to Your House, their Hajj. O Allah! Provide the means of those who have not made Hajj to make their Hajj, relieving them of obstacles in their way, the false borders between Muslims today. O Allah! Return the Khilafah to this Ummah, the rightful custodian and protector of the Hajj.

Free Naveed Butt: International Campaign



Under the leadership of its Ameer, Shaikh Ata ibn Khalil Abu Ar-Rashta, Hizb ut-Tahrir is undertaking an international campaign to secure the release of Naveed Butt, the spokesman of Hizb ut-Tahrir in Pakistan

Bangladesh

Hizb ut-Tahrir / Wilayah Bangladesh sent a five member delegation to the Pakistan High Commission in Bangladesh today in order to submit a letter from **Hizb ut-Tahrir / Wilayah Pakistan**, to the tyrant of Pakistan,



General Kayani, at whose behest the Pak agencies abducted Mr. Naveed Butt more than a year ago, on 11 May 2012. Initially the officials of the High Commission were unwilling to meet the delegation. However the

delegation insisted that the High Commissioner meet with them and listen to the truth. At the end the High Commissioner appointed the Deputy Secretary, Mr. Ashraf to meet the delegation. The head of the delegation conveyed a strong condemnation of the year-long abduction of Naveed Butt, and that till today his whereabouts is unknown. Neither his family has been informed about where he is being kept nor has he been presented before a court, despite court orders. The tyrant Kayani, who is the real ruler in PK, resorted to the means of abduction, which is a means used only by lowly criminals, solely due to the stance taken by Naveed Butt and **Hizb ut-Tahrir** against his disgraceful submission to the Americans and betrayal of the Muslims of Pakistan. The Deputy Secretary listened to the delegation without any reply and agreed to forward the letter from **Hizb ut-Tahrir / Wilayah Pakistan**, to his government.

In the letter to Kayani the party demanded immediate release of Naveed Butt. Moreover it warned Kayani of an impending punishment which will be applied upon him by the soon to be established, Khilafah state, in case he failed to release Naveed Butt, in addition to his other crimes against Islam and the Ummah. Finally the party gave a stern message to Kayani not to underestimate the warning, in the following words,

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

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

International Free Naveed Butt Campaign

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, the 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. Insha'Allah it is not long now before the eminent statesman, Ata Bin Khalil Abu Al-Rashtah, 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 بِأَعْمَارِهِمْ قَدِيرٌ))

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

**The Media Office of Hizb ut-Tahrir
Wilayah Bangladesh**

Indonesia

A delegation from Hizb ut Tahrir / Indonesia to the Pakistani Embassy in Jakarta. The



second Secretary was given a communiqué from the Hizb to condemn the acts of repression and abduction practiced by the unjust Pakistani regime towards Muslims working for the implementation of the Allah's



Laws, especially towards Engineer Naveed Butt, official spokesman of Hizb ut Tahrir in Wilayah of Pakistan, who still remains in abduction after more than a year, his whereabouts still unknown. During the reception, the second Secretary at the

International Free Naveed Butt Campaign

Embassy of the delegation was met by



hundreds of Hizb members and supporters demonstrating outside the embassy building.

**Monday, 15 Shaban 1434 AH,
corresponding to 24 June 2013**

Jordan

Hizb ut-Tahrir / Wilayah of Jordan organized a protest in front of the Pakistani Embassy in Amman/ Jordan to denounce the crimes of the Pakistani tyrant (General Kayani).



A delegation from the Hizb in Jordan handed over the Pakistan Embassy an open letter issued by Hizb ut-Tahrir/ Wilayah Pakistan addressing the tyrant Kayani, entitled "**The year-long abduction of Naveed Butt will neither delay nor prevent your end at the hands of a Khaleefah Rashid**", as Kayani's thugs have abducted the spokesman of the party in Pakistan, Naveed Butt, whilst he was

returning from his kid's school, accompanied by his kids, on 11th of May 2012, and his whereabouts are still unknown today, even after a full year on abduction.

The protest included a condemnation submission of the Pakistani regime led by Kayani before America. This submission allows Americans to kill the Muslims of Pakistan via drone attacks and through killers' networks, such as the criminal American Raymond Davis's network. The slogans in the protest condemned Kayani and his gang. The Hizb delegation headed by the Chairman of the Central Contact Committee handed over the open letter to Kayani to the Pakistani ambassador and the Ambassador promised to deliver the message. The protest was covered by the local and international media.



We ask Allah the Almighty for our protest and our words to have impact upon the hearts of the sincere officers of the Pakistani military, such that it inspires them with the bravery of Muhammad bin Qasim **رحمه الله** and enhance their loyalty to their Deen and their Ummah, inciting them to save the Ummah from these corrupt rulers, so they will gain the honor and the reward of the first Ansar. **وَاللَّهُ وَلِيُّ الْمُتَّقِينَ** (الجاثية: 19) "Allah is the Protector of those who have Taqwa." [Surah Aj-Jathiya 45:19]

Ameer Hizb's Q&A: Taxation, Mujadid (Renewer) and Hizb ut-Tahrir & the Syrian Revolution

Taxation and State Intervention in Economy

As-Salaamu Alaikum to our honourable Sheikh may Allah keep you safe and sound.

I want to know the extent of the involvement of the Islamic State's authority in economics as a whole and then the extent of its authority in the enforcement of taxes (Daraa'ib). How are taxes regulated in general according to the Fiqhi understanding?

From Anis Labidi

Answer:

Wa Alaikum Assalaam Wa Rahmatullah Wa Baraakatuhu,

Your question regarding the involvement of the State in the Economy and taxation...

1. In relation to the involvement of the State in the economy accordingly the Economic System in Islam has specified the obligations of the State and its rights in addition to the obligations and rights of the people according to the Shari'ah rules which regulate the responsibilities or powers of both the one responsible for the people's affairs and those being cared for (the people) and because the Islamic Economic System has a major effect in relation to properties in terms of the means of ownership and expenditure. Therefore Islam has specified (or defined) these properties, maintained and safeguarded them from any aggression. So there are individual properties, State properties and public properties and none of these infringe upon another. Therefore, the design of state involvement displayed in the current day

where private property is seized and turned into public or state property, or the public property is turned into private property like the giving of petroleum and mineral concessions to the local and foreign private sector, all of the above is not permitted in Islam. Rather each remains within the limits of its ownership: The individuals in their private ownership, the state in regards to its ownership like those of the Ghanaa'im (spoils) and Kharaaj, and the Ummah in regards to its ownership like those related to petrol, minerals and energy resources. As such the pattern of state involvement that is known within the economic systems in our current age does not exist in the Islamic State.

2. As for taxes (dara'ib) then in accordance to Islam there are no taxes that are taken from the people as the Prophet صلى الله عليه وسلم used to manage the affairs of the people and it has not been proven that he صلى الله عليه وسلم enforced taxes upon the people and there are no reports whatsoever to indicate that he ever did. And when he صلى الله عليه وسلم learnt that those on the borders of the State took taxes upon the goods that entered the lands he forbade that. It has been reported from 'Uqbah Bin 'Aamir that he heard the Messenger of Allah صلى الله عليه وسلم saying:

«لا يَدْخُلُ الْجَنَّةَ صَاحِبُ مَكْسٍ»

"He who imposes maks (custom duty) would not enter paradise" recorded by Ahmad and verified as Saheeh by Al-Haakim.

The Saahib Al-Maks is the person who takes taxes upon trade. This indicates the forbiddance of taking taxes according to the connotation defined by the West. In addition

Ameer Hizb's Q&A

the Messenger of Allah SAW said in a Hadith that is agreed upon narrated by Abu Bakrah:

إِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ
هَذَا فِي بِلَدِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا...

"Verily your blood, wealth (property) and honours are Haraam (to infringe upon) like the inviolability (Hurmah) of this day of yours, in this land of yours in this month of yours..."

And this Hadith is 'Aamm (general) and it includes within its meaning every person which includes the State and the taking of taxes means the taking of the wealth (monies) of the Muslims against their will which indicates its inadmissibility.

However there is an exclusive case in which the Shar'a has approved of them and permitted to take wealth according to its measured requirement without excess and it is only taken from the wealthy from the surplus of their wealth.

This case is when spending has been obliged upon the Bait ul-Maal (State Treasury) and the Muslims and there are not sufficient funds in the Bait ul-Maal and as such is taken from the surplus wealth of the rich in accordance to the amount that needs to be spent in order to meet it.

However if the spending is obliged upon the Bait ul-Maal alone and not upon the Muslims, then money is not taken for this from the Muslims if the funds in the Bait ul-Maal are insufficient, rather the need is (still required to be) spent upon it from the Bait ul-Maal.

So for example fulfilling the fundamental (basic) needs of the poor in terms of food, shelter and clothing, this is obligatory upon the State to be taken from the Bait ul-Maal just as it is Waajib (obligatory) upon the Muslims. He SAW said:

وَأَيُّمَا أَهْلٌ عَرَصَةٌ أَصْبَحَ فِيهِمْ أَمْرٌ وَجَائِعٌ فَقَدْ بَرَأَتْ مِنْهُمْ ذِمَّةُ
اللَّهِ تَعَالَى

"In any local community, if a person becomes hungry amongst them then Allah has nothing to do with them." (Recorded by Ahmad and narrated by Ibn 'Umar (ra))

So if there are insufficient funds to meet the basic fundamental needs of the poor in the Bait ul-Maal, then the amount required to meet these needs is taken from the rich without any increase above that.

And in the case of Al-Jihaad for example, it is also Fard (obligatory) upon the State and the Muslims due to the saying of Allah سبحانه و تعالى:

(وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ)

"And do jihad with your wealth and yourselves in the Way of Allah." (At-Tawba, 9:41)

And His statement سبحانه و تعالى:

(وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ)

"And those who make Jihaad in the way of Allah with their wealth and their lives." (an-Nisaa, 4:95)

Therefore meeting the needs of Al-Jihaad is treated in the same manner (as described in the first example).

And in this way it is understood that taxes are non-existent in Islam with the exception of this case in which it is obligatory for two conditions to be met:

First: That it is obligatory upon the Bait ul-Maal and upon the Muslims established by explicit (Sareeh) Shari'ah evidences.

Second: That there are not sufficient funds in the Bait ul-Maal to meet their needs.

So in this circumstance alone is the amount required to meet the need taken from the surplus wealth of the rich without any increase. And in regards to the surplus (faa'id) we mean that which is above the typical food of the rich, his clothing, housing, servants, wives and what he rides/drives to meet his needs, and all that is like this in accordance to the typical situation of those like him. This is because Allah سبحانه و تعالى said:

(وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ)

"They will ask you what they should give away. Say, 'Whatever is surplus to your needs.'" (Al-Baqarah, 2:219)

Al-'Afwa means that which does not require effort to spend which means what is over his requirements according to what is known to be typical from those like him. And the Messenger of Allah SAW said:

أَفْضَلُ الصَّدَقَةِ مَا كَانَ عَنْ ظَهْرِ غِنَى

"The best Sadaqah is that which is spent from the back of the richness (Zhahri Ghina)."

Agreed upon by way of Hakeem Bin Hizaam and Abu Hurairah. And the meaning of 'the back of the richness' (Zhahri Ghina) is any increase upon his known (typical) requirements of what is known (bil-ma'rouf).

And in conclusion there are no taxes in Islam except for this case and it can only be taken to meet the amount required to meet the need without any increase and it is not taken except from the back of the richness and this case rarely occurred throughout the Islamic history because the permanent resources of the State that Islam has explained were sufficient. However if required it is permitted to take the taxes according to the explanation provided above.

Your brother,

Ata Bin Khalil Abu Al-Rashtah

01 Shaban 1434 AH

10 June 2013 CE

Mujadid (Renewer)

Baraakallahu Bika our Sheikh and May Allah hasten the victory at your hands and may Allah benefit us with your knowledge.

From amongst the well-known Saheeh Ahaadeeth that was related by the noble Sahaabah Abu Hurairah (ra) from the Messenger of Allah SAW that he said: **"Verily Allah sends to this Ummah at the head of every one hundred years someone who will renew the Deen for her".**

Related by Abu Daawood (4291) and was verified as Saheeh by As-Sakhaawiy in 'Al-Maqqsid Al-Hasanah' (149) and Al-Albaaniy in 'As-Silsilah As-Saheehah' (599).

And the question is: Does the word 'Man' (who) mentioned in the Hadith establish that the Mujaddid is an individual or a group? And is it possible to list them from the previous passed centuries?

From Abu Mu'min Hamaad

Answer:

Wa Alaikum Salaam Wa Rahmatullahi Wa Barakaatuhu,

Yes, the Hadith is Saheeh and there are five issues that relate to it:

- 1) At which date does the hundred (years) begin? Is it from the birth of the Messenger of Allah SAW or from the time of the Ba'thah (the mission) or from the time of the Hijrah or from the time of his death?
- 2) Is the start of every year mean at the beginning of every hundred, or during each hundred or at the end of every hundred?
- 3) Does the word 'man' (who) mean one of the people or does it mean a group that renews the Deen for Deen for the people?
- 4) Are there any reports containing a correct reference in regards to the number of Mujaddids in the past hundreds of years?
- 5) Is it possible to know in the fourteenth century that ended on the 30th of Dhul Hijjah 1399 AH who the one renewing the Deen of the people was?

I will attempt to the best of my ability to mention what I believe to be the strongest view (Raajih) in regards to these issues without delving and plunging into the points of Ikhtilaaf (difference).

So I say and with Allah is the Tawfeeq and He is Al-Haadi (who guides) Subhaanahu to the straight path:

- 1) On which date does the hundred years start?

Al-Munaawiy said in the introduction of 'Fath ul-Qadeer': [And they have differed in regards to the start of the year, is it considered to be from the Prophetic birth, the Ba'thah (start of the mission), the Hijrah or his death SAW...? And the Raajih (strongest view) in my opinion is that it is to be considered from the time of the Hijrah. This is because it is the date in which the Muslims and Islam was given honour and might ('Izzah) with the establishment of its state. And it is for this reason that when 'Umar (ra) gathered the Sahaabah to agree upon the beginning of the date they depended upon the Hijrah. At-Tabari in his 'Taareekh' said: "Abdur Rahman Ibn Abdullah Bin Abdul Hakam told me: He said: Nu'aim Bin Hamaad told us: He said: Ad-Daraawardiyy told us from Uthmaan Bin Ubaidullah Bin Abi Raafi' who said: I heard Sa'eed Bin Al-Musayyib say: Umar Bin Al-Khattaab gathered the people and asked them. He said: From what day should we record? So Ali said: From the day that the Messenger of Allah sallallahu alaihi wassallam made Hijrah and left the land of shirk. So this is what Umar (ra) did." And Abu Ja'far said: "The first year of Hijrah is considered from Muharram of that month i.e. before the arrival of the Messenger of Allah SAW to Al-Madinah by two months and some days as the arrival of the Messenger of Allah was on the 12th of Rabe' ul-Awwal."

Based upon this that it is most probable to start the count of the hundred year mark from the date of the Hijrah (migration) in which the Sahabah (radhallahu alaihum) had adopted.

2) As for the start of the century then the probable (Raajih) view is towards the end; i.e. the Renewed (Mujaddid) would be at the end of the hundred years a pious unblemished famous Aalim (Scholar) and his death would be at the end of it and not half way or throughout its period. As for why I have took this view to be the most probable for the following reasons:

a) It has been confirmed by Saheeh narrations that 'Umar Ibn Abdul Aziz came at the start

(Ra's) of the first hundred years and he died (rh) in the year 101 Hijri when he was forty years old whilst Ash-Shaafi'i was at the start (Ra's) of the second century and he died the year 204 Hijri at the age of fifty-four.

So if we take another interpretation for the start (Ra's) of every hundred years by explaining it as the beginning of the first 100 hundred years then Umar Ibn Abdul Azeez would not be the Renewed (Mujaddid) of the first century because he was born in the year 61 Hijri. And Ash-Shaafi'iy would not have been the Mujaddid of the second century because he was born the year 150 Hijri. This means that the start (Ra's) of the year that is quoted within the Hadith refers to the last part of the century and not its beginning. So he (the Mujaddid) could be born within it (i.e. middle years) and then became a well-known Mujaddid Scholar in its latter part and died at its end.

b) As for the evidence indicating that Umar Ibn Abdul Azeez was the Mujaddid of the first century and Ash-Shaafi'i was the Mujaddid of the second century, who became famous amongst the Ulemaa of this Ummah and its Imaams. Az-Zuhriy and Ahmad Bin Hanbal amongst others from the early and later Imaams agreed that from the Mujaddideen at the start (Ra's) of the first century was Umar Ibn Abdul Azeez (rh) and at the Ra's of the second century was Imam Ash-Shaafi'iy (rh). 'Umar Ibn Abdul Azeez passed away in the year 101 Hijri at the age of forty years and the duration of his Khilafah was two and a half years whilst Ash-Shaafi'i died in the year 204 Hijri at the age 54. And Al-Haafizh Ibn Hajar said in 'Tawaaliy At-Ta'sees': [Abu Bakr Al-Bazaar said: I heard Abdul Maalik Bin Abdul Hameed Al-Maymooniy saying: I was with Ahmad Bin Hanbal whilst Ash-Shaafi'i was mentioned so I saw Ahmad raise his head and he related from the Prophet that Allah Ta'Aalaa selects someone at the start (Ra's) of each century somebody that would teach them their Deen. He said: And Umar Ibn Abdul Azeez was at the end of the first century and I

hope that it was Ash-Shaafi'i who was at the end of the second].

And by way of Abu Sa'eed Al-Firbaabiy he said: Ahmad Bin Hanbal said: Verily Allah selects for the people at the Ra's of every century someone who will teach the people the Sunan and will negate the lies attributed to the Prophet so we examined it and found that Umar Ibn Abdul Azeez was at the Ra's of the first century whilst Ash-Shaafi'i was at the end (Ra's) of the second century.

Ibn 'Addiy said: I heard Muhammad Bin Ali Bin Al-Husein saying: I heard our companions saying: In the first century it was Umar Ibn Abdul Aziz and in the second it was Muhammad Bin Idrees Ash-Shaafi'i.

And Al-Haakim recorded in his 'Mustadrak' from Abu ul-Waleed who said: [I was in assembly with Abu-l-Abbaas Bin Shuraih when a Sheikh came to him and praised him. Then I heard him say: Abu At-Tahir Al-Khawlaani told us and secondly Abdullah Bin Wahb: Sa'eed Ibn Abi Ayyoob informed me from Shuraheel Bin Yazeed from Abu 'Alqamah from Abu Hurairah (ra) that the Messenger of Allah SAW said: **"Verily Allah sends to this Ummah at the head of every one hundred years someone who will renew the Deen for it."**

So have glad tidings O Judge verily Allah sent at the end of the first century Umar Ibn Abdul Azeez and at the end of the second century he sent Muhammad Ibn Idrees Ash-Shaafi'i...].

Al-Haafizh Ibn Hajar said this indicates that the Hadith was well-known (Mash'hoor) in that time period.

c) It could be said that the start (Ra's) of something linguistically means the first or beginning part so how then can we view as strongest that the start (Ra's) of every year means its end and not its beginning? The answer to this is that just as the Ra's means the start of something linguistically (in the Arabic language) it likewise means its end part. It was said in 'Taaj Al-Aroos' (Dictionary): The Ra's of the thing is its edge and it is said its end part. And it is said in 'Lisaan Al-Arab (Dictionary): The lizard came out of the hole with its Ra's (Muraa'san) which means that the head came

out first or that perhaps tail first i.e. the first part of the end part. Therefore the Ra's of a matter or thing can according to the language mean the beginning just as it can mean the edge of it whether this means the beginning or the end. As such we need a Qareenah (clue/indication) that will outweigh the meaning that is intended in the Hadith 'Ra's of a hundred years'. Is it its beginning or its end? And this Qareenah is present in the previous narrations which considered Umar Ibn Abdul Azeez the Mujaddid of the first century and he died in the year 101 Hijri and considered Ash-Shaafi'i the Mujaddid of the second and he died in the year 204 Hijri. All of this outweighs the meaning in the Hadith to mean the last part of the century and not its beginning part.

So based upon the aforementioned, I outweigh to be most probable that the meaning of: 'The Ra's of one hundred years' as found in the Hadith, is the last part of each century.

3) As for the word 'Man' (who) meaning the individual or a group: Then the Hadith states: **"Allah sends to this Ummah.... someone who will renew (Man Yujaddidu) its Deen for it"** and if the 'Man' (who) indicated the group then the verb would have been in the plural form (yujaddidoona). However the verb was mentioned in the singular form and this is despite the expression 'Man' (who) also carrying the meaning of the plural and even if the verb after it is in the single form. However I view as strongest that here it is indicating the individual because of the Qareenah 'yujaddidu' (i.e. singular form of verb). And I say stronger view because the expression used here is not definitely individual here and even when the verb after it is in the singular form. Due to this there have been some who have interpreted the expression 'Man' as indicating the group and they listed in narrations groups from the Ulamaa who came in every century. However this opinion is outweighed by the other one as has been mentioned earlier.

In conclusion the stronger view is that 'Man' (who) indicates and individual meaning that the Mujaddid mentioned in the Hadith is a man who is an individual pious and untarnished scholar.

4) As for listing the names of the Renewed (Mujaddideen) throughout the past centuries; reports have shown, the most well-known list is in the form of rhyming prose of As-Suyooti up until the ninth century and he asked Allah SWT for himself to be the Mujaddid of the ninth century. I will now relay a section from his prose:

Thus at the first century was 'Umar the just Khaleefah as agreed upon and settled.

And Ash-Shaafi'i was at the second due to his high knowledge.

And the fifth was Al-Ghazaali for what he possessed of argument.

And the seventh who elevated to elevation was Ibn Daqeeq Al-Eid as agreed upon.

And this is the ninth that has come and the one who guides does not break a promise and I have hoped that I am its Mujaddid because the favour of Allah does not exhaust.

And there are some other statements that continue on from.

5) And is it possible for us to know who the Renewed (Mujaddid) of the Deen of the people was for the 14th century ending on the 30th of Dhul Hijjah 1399?

It was brought to my attention what was famous or well-known from amongst the well-respected Ulemah when they indicated that the 'Ra's' (head) of the year was its latter part. Umar Ibn Abdul Azeez was born in 61 Hijri and died at the Ra's of the first century in the year 101 Hijri and Ash-Shaafi'iy was born in the year 150 Hijri and died at the Ra's of the century in the year 204 Hijri.

This means that each one of them was born around the middle of the century and became well-known in its latter part. And as I have said I view as the strongest interpretation that has become well-known amongst the respected Ulemah in regards to Umar Ibn Abdul Azeez being the Mujaddid of the first century and Ash-Shaafi'i being the Mujaddid of the second century. So based upon this, I view as strongest that the great scholar Taqiudeen An-Nabahani (rh) was the Mujaddid of the fourteenth century. He was born in the year 1332 Hijri and he

became well-known in the latter part of the fourteenth century and specifically when he founded Hizb ut Tahrir in Jumada al-Thani in the year of 1372 Hijri and he passed away in the year 1398 Hijri. His Dawah to the Muslims was related to the vital issue, the resumption of the Islamic way of life through the establishment of the rightly guided Khilafah State and it had a major effect upon their lives and endeavors and Ijtihad until the Khilafah has become a general demand of the Muslims today. So Allah's mercy be upon Abu Ibrahim and Allah's mercy be upon his brother Abu Yousuf who came after him and May Allah gather them with the Prophets, truthful, Shuhadaa and Saaliheen (righteous) and what great company they are.

This is what I view as the most probable my brother Abu Mu'min and Allah is more aware of what is correct and to Him belongs the best of destinations.

Your brother,

Ata Bin Khalil Abu Al-Rashtah

14 Shaban 1434 AH

23 June 2013 CE

Hizb ut Tahrir and the Syrian Revolution

Greetings to the Scholar Ata Bin Khalil Abu Al-Rashtah from Mamoun Shehadeh, journalist and political analyst. I would like to ask you, what were the motivating factors that made Hizb ut Tahrir involve itself in the Syrian revolution and why did it not do so in other places?

From Mamoun Shehadeh

Answer:

Wa Alaikum us Salaam Wa Rahmatullah Wa Barakaatuhu

Our work my dear brother is the same and it does not change in every place that we are able to work. Our work is carrying the Dawah for the resumption of the Islamic way of life via the establishment of the Rightly Guided Khilafah in accordance to the methodology that the Messenger of Allah ﷺ

و demonstrated to us from the time that he was tasked with the mission in Makkah Al-Mukarramah until he established the State in Al-Madinah Al-Munawarah. So we make contact with the Ummah to call them to the Haqq (truth) and that the Khilafah is a great Fard that it is obligatory for them to work towards. We interact with the Ummah upon this, working with it and through it to accomplish this matter. In addition we make contact with the people of power and request their support to establish the Khilafah and we advise them not to waste their efforts in vain by finding it sufficient to change people without changing the entire man-made secular system.

Rather they need to exert their efforts, strengths and sacrifices to change the man-made system from its roots with its rulers and laws, and establish the Khilafah.

We make this matter clear to them comprehensively just as it has come in Islam, so the one who responds positively to us we direct him with the correct direction whilst the one who does not respond cannot be coerced into it but rather we make Duaa for him to be guided.

This is what we did before the revolutions, what we do during them and what we will do afterwards. However the revolutions provided a wider range for the people to listen to the word of truth without them fearing the security agencies like the situation had been before when the people would keep their distance from us fearing the security agencies. For this reason it is noticeable today to see the people surrounding themselves around us and turning towards us and the presence of a strong active movement of interaction between us and them. And as such it is noticeable that the scope of the Dawah that we carry has widened and increased from before because the fear barrier has been removed from the people.

And it is because of this that you have noticed the strength of our movement and its increase in the Ummah more than it had been previously noticeable. This is not because we were not working before but rather because the people before the revolutions had been fearful to move in our direction out of fear from the security apparatus which would pursue us and all those

whom we made contact with. So this created a hindrance to our work and placed a barrier in front of the people if they wanted to approach us.

And it is important to make known that the strength of our work is not noticeable in the areas of revolutions alone but rather it can be noticed in other regions and occasionally it can have greater momentum there than in the regions of revolutions. Perhaps you have seen or heard of our activities in Pakistan for example where the strength is clear and on par or similar to what is noticed in Syria. This is despite the absence of a revolution in Pakistan at the present time.

In conclusion, our work was present before the revolution but it widened in a way that caught the attention during the revolution and specifically in Syria. This is because the barrier of fear had collapsed in the face of the people uprising against oppression and tyranny.

This is what is new in this matter but we had been working before the revolutions, through them and after them.

However if you meant by the wording 'involvement in the revolution' that we now have a military wing, then this is an error and this does not exist. We do not have a military wing attached to us either in the past or any time after. This is because we are a political party whose ideology is Islam that does not perform any material actions in the stage of Dawah. Rather it only requests the support from the people of power so they can establish the state just as that which happened with the Messenger of Allah صلى الله عليه وسلم in the second Bayah (pledge) of Al-Aqabah. And it is hoped that this will be realized soon.

إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا

"Allah always achieves His aim. Allah has appointed a measure for all things." (al-Talaaq, 65:3)

**Your brother,
Ata Bin Khalil Abu Al-Rashtah
30 Shaban 1434 AH
09 July 2013 CE**

America has Declared War upon the World, Spying on Whoever it Wants

Central Media Office of Hizb ut-Tahrir

The revelations last week, by former CIA and NSA Consultant Edward Snowden, exposed that America is running a secret program called PRISM to access emails, photographs, telephone calls and text messages. This violation of people's privacy has drawn a stiff response from America's friends and foes alike. The European Union's Justice Commissioner has written to the US Attorney General demanding that he answer seven questions related to the protection of the rights of EU citizens, while the Chinese have expressed outrage over America's hypocrisy. An article in *The China Daily* quoted Li Haidon, at the China Foreign Affairs University, as saying: "For months Washington has been accusing China of cyber-espionage but it turns out that the biggest threat to the pursuit of individual freedom and privacy in the US is the unbridled power of the government".

President Obama attempted to justify America's criminal intrusions into the privacy of the world's citizens by saying that it is necessary to protect Americans from terrorism. This shows that nothing is sacred in America's so-called 'war on terror', and now the world has become tired of the hypocrisy and stupidity of it.

Hizb ut Tahrir says: "By declaring a war on terror, America has declared war upon the whole world: spying wherever it pleases, spying on whoever it pleases, no border is secure; no alliance sacred; no law binding and no right absolute. At home or abroad, no person is safe and no man is free".

The scale of America's spying operation: more than 61,000 hacking operations globally since 2009 is matched only by the wall of silence from the rulers of the Muslims' countries. After all, it is Muslims and the

resurgence of Islam that is the primary target of American espionage, but the rulers of Muslim lands are clients for the West, puppets for America's ideology of greed, mouthpieces for America's lies and enemies of Islam and the Muslims, so their silence over the invasion of the privacy of Muslims comes as no surprise. These spineless 'rulers' have already accepted the invasion of their air space by American drones that kill their civilians in Mali, Yemen, Sudan, Afghanistan, Pakistan, Iraq and elsewhere. These shameless 'rulers' have even gathered together to ensure the slaughter of Muslims in Syria to attempt to thwart, for America's sake, the rebirth of the noble Khilafah in the heartland of Islam. Their silence over the invasion of the privacy of Muslims, while the rulers of the rest of the world shout their objections loud and clear for the sake of their own citizens and their interests is therefore only to be expected.

O Muslims, victory is from Allah (swt) and the end to America's tyrannical assaults on the sanity of the world will soon be at an end, so intensify your work for the establishment of Islam and the appointment of your shepherd: the Khalifah, who will shade you from the arrows and missiles of your enemies, who will protect your dignity and ensure your privacy and the sanctity of your homes. Unify your call with the Muslims, your brothers, who struggle for the return of Islam in this world: It is only for Allah, It is only for Allah! There is none but you Oh Allah! Oh Muslims, we in Hizb ut Tahrir call upon you to work with Hizb ut Tahrir under the leader of the Scholar Ata Bin Khalil Abu Al-Rashtah to return as the leaders of the world once again, to be removed from the darkness of Kufr to the light and justice of Islam.

HT Pakistan's Campaign in Support of the Muslims of Ash-Sham

Delegation to the Iranian Consulate Denouncing Iran's Support of the Syrian Tyrant Bashar against the Muslims of Syria

Hizb ut-Tahrir / Wilayah Pakistan has sent a delegation to the Iranian Consulate in Karachi. The delegation members, Dr. Ismael and Engineer Tahir strongly denounced the role of the Iranian government in supporting the tyrant rulers of Syria. They handed in a leaflet from the global leadership of Hizb ut-Tahrir exposing the role of Iran and its Hezb in Lebanon in assisting America in its attempt to prevent the return of the Khilafah to Syria. And the leaflet concluded with the call,

"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 Ibadī, the Hadith of the Messenger of Allah (peace and blessings be upon him) applies to him: **فَأُولَئِكَ لَيْسُوا مِنِّي وَلَسْتُ مِنْهُمْ وَلَا يَرُدُّونَ عَلَيَّ حَوْصِي** "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]

The Media Office of Hizb ut-Tahrir in Wilayah of Pakistan

Supporting our people in Syria is a duty upon the Pakistani military, possessing nuclear weapons, not just the Taliban

On July 15, 2013 the "Dawn" newspaper stated that "The Pakistani Taliban have set up camps and sent hundreds of men to Syria to fight alongside rebels opposed to President Bashar al Assad." Also from another side, it was stated, "Pakistani Interior Ministry spokesman Omar Hamid Khan said provincial authorities throughout Pakistan deny that militants have left the country for Syria. But three Pakistani intelligence officials based in the tribal region that borders Afghanistan, as well as militants themselves, say the fighters leaving Pakistan for Syria include members of Al Qaeda, the Pakistani Taliban and the LeJ."

وَأَن اسْتَنْصَرُوكُمْ فِي الدِّينِ وَسَبَّحَانَهُ وَتَعَالَى الله says "If they seek your support, support is incumbent upon you." [Surah Al-Anfal 72]. And the people of Syria asked the Islamic Ummah, its masses, its armies and its rulers hundreds of times for victory, till they lost hope from them all but from Allah سَبَّحَانَهُ وَتَعَالَى. Thus, they adopted the slogan of their blessed revolution against tyrant of Sham as, "O Allah we don't have anyone except you." The true support that Islam demands from the Ummah, including the Muslims in Pakistan, is through sending the Pakistani armed forces, possessing nuclear weapons, fighter jets,

Support for the Muslims of Syria

tanks and elite troops, to crush the fortress of Bashar, his thugs and whoever is fighting in support of him from the hypocrite states. The Muslims in Pakistan will not be excused from the Islamic point of view through merely sending some elements from the Mujahideen or Zakah money or food or otherwise.

As for the denial of the Foreign Ministry that some elements of the Taliban went to fight alongside their oppressed brothers in Syria; it is a confirmation that the Kayani- Shareef regime supports the tyranny of Bashar and all that he is doing. This regime considers the support that some Muslims give to each other a crime that Muslims shouldn't do. It also confirms that they are actually the guardians of the West, which divided the Muslim lands and installed them as guards on the borders. All that reinforces that our rulers do not belong to this great Ummah whatsoever. **إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ** . “This Ummah is one Ummah and I am your Lord, so worship me.” [Al-Anbiya'a 92]

The despicable stance of the Kayani-Shareef regime against the Syrian Revolution is the same as the stance of the kafir Western states, which support the regime of Bashar, in secret and in public, and the least worse among them are the false witnesses, “observers,” witnessing the killing and counting the wounded in Syria, without moving a finger in support of the oppressed people of Syria, as a relief from the tyrant of Syria Bashar. This is because the regime in Pakistan is pro-American like the regime of Bashar al-Assad, **Therefore, the Taliban fighters who went to support their brothers in Syria must be extremely cautious over infiltration by this puppet regime, to avoid any harm to the revolution in Syria for the benefit of the real master of Bashar and the Kayani-Sharif system, America.**

O sincere officers in the Pakistani armed forces! Do you not see that the regime in Pakistan turned the Pakistani armed forces into a tool in the hands of America throughout the world, to serve the interests of the Crusaders only, and not those of the Muslims? Do you not see that America used our armed forces to defeat the Soviet Union in Afghanistan for the sake of securing the American Raj in the region? And they used it - and still use it- to eliminate the Mujahideen who fight against the U.S. occupation in Afghanistan and against all resistance to the American Raj in the region? How do you accept to be pro-American and accept to save their cowardly soldiers in faraway Somalia in October 1993, but then turn your back upon the people of Syria, ash-Sham, even though RasulAllah SAW said; **إِذَا فَسَدَ أَهْلُ الشَّامِ فَلَا خَيْرَ فِيكُمْ** “If the people of Ash-Sham were to be corrupted, there would be no Good left in you.” Ahmed.

The only way to support your people in Syria is through the overthrow of the traitors in the political and military leadership and handing over the authority to Hizb ut-Tahrir, granting the Bayah to its Amir, the eminent jurist, Ata ibn Khalil Abu ar Rashtah, to rule by the Book of Allah and the Sunnah of His Prophet SAW, as a Khaleefah, leading you to support our people in Syria, after liberating Afghanistan and Iraq from the US occupation on his way to Syria. By Allah you are capable to do so with the help of Allah SWT and there is no excuse for anyone of you after today **وَاللَّهُ غَالِبٌ عَلَى أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ** . “And Allah alone is dominate over His Affairs, though most of the people do not know.” [Yusuf 21]

Media Office of Hizb ut-Tahrir Wilayah Pakistan

John Kerry Protests

During the Blessed Month of Ramadhan, Hizb ut-Tahrir Wilayah Pakistan mobilized to protest at the contact between the traitors within the military and political leadership with their Western masters.

Islam rejects contact with the enemy Kuffar who are fighting the Muslims and occupying their lands.

All contact with US officials, whether it is the US Secretary of State, US Ambassador, US CENTCOM general or Obama's special envoy must be rejected.

The coming Khilafah will deal with the enemy as an enemy on a war footing soon Insha'Allah.



Karachi: Members of Hizb ut-Tahrir reject all contact with US officials



Islamabad/ Rawalpindi: Protestors reject the presence of US Ambassador in Pakistan



Lahore: People from all walks of life join the protest against John Kerry



Peshawar: Muslims call for the armed forces to grant Nussrah for the return of the Khilafah

End the American Puppet Show



Hizb ut-Tahrir / Wilayah Pakistan rejects the contact of the US State Department, including its Secretary of State, John Kerry, and its Ambassador to Pakistan and Afghanistan, with its agents in this region. It rejects its instruction, command and forbidding of President Karzai of Afghanistan as well as General Kayani and Prime Minister, Nawaz Sharif, of Pakistan, as its chief puppets. Hizb ut-Tahrir further condemns contact by the US Army CENTCOM, US Defense Departments and NATO's ISAF contact with traitors within the military leadership.

America is an open enemy, whose occupation of the region has been crippled by its own cowardly troops, collapsing economy and separation from its victims by vast oceans. America could not have any way over the believers, were it not for such contact with its puppets. It is through such contact it is able to launch invasions, secure its occupation and then seeks legitimacy for its permanent stay within the region, through negotiations. It is through such contact that the Muslims have suffered with the loss of tens of thousands of their civilians, armed forces as well as billions of dollars of losses to their economy. This is on top of what American Raymond Davis mercenaries perpetrate of target killings and bombings, as well as what the American tool, the IMF, has done to destroy our economy.

To end this puppet show, Pakistan's armed must uproot the puppets and grant the Nussrah for the Khilafah. Protesting to these shameless puppets about meeting their puppet masters is like shouting at the wooden puppet that neither hears nor feels. Rather than protesting, each and every one of us must demand from our relatives and friends in our armed forces that they work with Hizb ut-Tahrir for the return of the Khilafah to this region. It is only the Khilafah that will close the embassies, consulates and bases of the Americans and colonialists. It will expel all the crusader officials and bring to trial any ruler who maintains contact with the enemy. So it is upon all Muslims to gain reward by spreading this flyer and its message, far and wide.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ

"O you who believe! Choose not My enemies who are your enemies as friends showing them affection even when they disbelieve in that truth that has come to you" [Surah Mumtahina 60:1]

Hizb ut-Tahrir

19 Shaban 1434 AH

Wilayah Pakistan

28 June 2013 CE



Ata Bin Khalil Abu Al-Rashtah

Official Page

عطاء بن خليل أبو الرشتة - الصفحة الرسمية

The Ameer of Hizb ut-Tahrir now on Facebook

<https://www.facebook.com/ata.abualrashtah?ref=hl>

Contents include:

Audio and video of addresses by the Ameer to the Muslims

Answers to your political, intellectual and fiqhi questions

Those of firm thought and sound reasoning, seeking to become familiar with Hizb ut-Tahrir and its Ameer, are invited to visit this page and join... It maybe that very soon Allah graces us with a triumph and a magnificent victory, by the establishment of the Khilafah, with the permission of Allah