

# NUSSRAH

## MAGAZINE

NOVEMBER/ DECEMBER 2013  
MUHARRAM/ SAFAR 1435

ISSUE 15

WHEN  
WITHDRAWAL  
IS NOT ENOUGH

NUSSRAH FOR  
KHILAFAH  
CAMPAIGN

THE REALITY OF  
IRAN IN RELATION  
TO US POLICY

RAISE VOICES TO  
FREE NAVEED BUTT,  
THE LION OF  
OUR GENERATION

# NUSSRAH SECURED HIJRAH

HIGHLIGHTING THE PROFOUND AND  
POWERFUL LINK BETWEEN HIJRAH  
AND THE NUSRRAH THAT SECURED IT

TAFSEER: AL-BAQARAH 87-91

EXTRACT FROM THE BOOK  
'AT-TAYSEER FEE USOOL AT-TAFSEER'  
WRITTEN BY THE AMEER OF HIZBUT TAHRIR,  
THE EMINENT JURIST AND STATESMAN,  
SHEIKH ATA IBN KHALIL ABU AL-RASHTAH

AMEER Q & A:  
SURAH MUHAMMAD

## Nussrah Magazine Issue 15

November/ December 2013 – Muharram/ Safar 1435

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**Price: Rs. 30/-**

# When Withdrawal is not Enough

America's influence and presence in the Muslim World is under siege. It comes in the form of firm resistance to America's occupation of Iraq and Afghanistan, as well as a popular uprising against its agents in Egypt and Syria. Moreover, this anti-Americanism comes at a time when the US economy is collapsing, burdened by its commitments abroad. Inevitably, such pressure during weakness has had its effect. The language of the American military and political leadership now includes "withdrawal," regarding their troops. On 22 June 2011, President Obama announced that 10,000 troops would be withdrawn from Afghanistan by the end of 2011 and an additional 23,000 troops will leave the country by the summer of 2012, drawing down to a handing over to Afghan forces by 2014. Significantly, this withdrawal will not be complete. America is securing nine military bases within Afghanistan. On 9 May 2013, America's agent, the Afghan President Hamid Karzai announced, "America intends to establish nine bases in Afghanistan." Karzai also said, "We agree to give the US these bases," adding that, "serious negotiations are being conducted on these issues with Americans." (AFP).

Talk of withdrawal, even though it is partial, has been received warmly within Pakistan. However, it is vital to remember that withdrawal is being used as a cover for a more permanent influence and presence. This is neither surprising, nor without precedence. Consider previous occupations and withdrawal. European powers had occupied Muslim Lands during the decline of the Khilafah as the world's leading state. They established proxy governments and military forces to secure them, much as America did in Afghanistan after 9-11. But rebellion against colonialism flourished and erupted as a call for independence from colonialism that shook Paris, London and other capitals of occupying forces. And the European powers were forced

to begin a withdrawal of troops from Muslim Lands, much as the US is doing now.

However, withdrawal was not complete in any sense. The colonialists retained control over the Muslim Lands through their tools, democracy and dictatorship. Thus, our enemies secured through "peace" and "negotiations" that which they could not secure through war. It was a withdrawal in name only. Our rulers acted as their agents, ensuring control through conditions upon loans and strategic pacts. Thereafter, our foreign policy is shaped to secure foreign interests. Our lands are open to their military, intelligence and private military organizations. Our sovereignty is threatened by their bases, as well as their embassies and consulates. Our resources are for their economies to exploit. Our minds are exposed to foreign values through their dictates upon our education.

Like other colonialist nations, America by no means intends to lose control of the region. Its withdrawal is not only partial, it is in name only. Democracy will remain within the region to secure for the US that which it could not achieve through war. Americans are equally sure of Democracy maintaining its other interests in both Pakistan and Afghanistan, whether it is control of the economy through the IMF or control of our security through "alliance" and "strategic pacts." So yet again, the colonialists will maintain their hegemony within our region.

To ensure real liberation, we all must strive for the abolition of America's tool, Democracy, and the return of our Islam, through our state the Khilafah. Nothing less will realize a complete withdrawal and end of American influence within Muslim Lands.

# Tafseer: Al-Baqarah 87-91

By Sheikh Ata Ibn Khalil Abu Al-Rashtah,  
Ameer of Hizb ut-Tahrir

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ (87) وَقَالُوا قُلُوبُنَا غُلْفٌ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ (88) وَلَمَّا جَاءَهُمْ كِتَابٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَّا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ (89) بِنَسَمَا اسْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَغْيًا أَنْ يَنْزِلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ فَبَاءُوا بِغَضَبٍ عَلَى غَضَبٍ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ (90) وَإِذَا قِيلَ لَهُمْ آمِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا نُوْمِنُ بِمَا أَنْزَلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ (91)

(87) We gave Musa the Book and sent a succession of Messengers after him. We gave ‘Isa, son of Maryam, the Clear Signs and reinforced him with the Purest Ruh. Why then, whenever a Messenger came to you with something your lower selves did not desire, did you grow arrogant, and deny some of them and murder others? (88) They say, ‘Our hearts are uncircumcised.’ Rather, Allah has cursed them for their kufir. What little iman they have! (89) When a Book does come to them from Allah, confirming what is with them – even though before that they were praying for victory over the kafirun – yet when what they recognise does come to them, they reject it. Allah’s curse is on the kafirun. (90) What an evil thing they have sold themselves for in rejecting what Allah has sent down, outraged that Allah should send down His favour on whichever of His slaves He wills. They have brought down anger upon anger on themselves. The kafirun will have a humiliating punishment. (91) When they are told, ‘Have iman in what Allah has sent down,’ they say, ‘Our iman is in what was sent down to us,’ and they reject anything beyond that, even though it is the truth, confirming what they have. Say,

‘Why then, if you are muminun, did you previously kill the Prophets of Allah?’

These verses explain the following:

1. Allah (سبحانه وتعالى) reminds Bani Israeel of the favors that he blessed them with and their rejection of them. Allah sent the Torah to Musa (عليه السلام), then the Messengers followed his Shari’ah after him (عليه السلام), as one Prophet died another succeeded him until the time of Isa (عليه السلام). The meaning of (وَقَفَّيْنَا) is to succeed or to make follow, one after the other. This is just as a man (يقفو) stands behind a man if he travels in his footsteps behind him. It is originally from (القفي) i.e. the back. Here it is to indicate the following by the Prophets of Musa until the time of Isa (عليه السلام).

2. Allah (سبحانه وتعالى) reminds them of the sending of Isa (عليه السلام) to them, helped by clear examples of miracles, establishing that he is a Messenger from Allah, including raising the dead, healing the blind and the leper, and informing them of what they have stored away. أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُخْبِي الْمَوْتَى بِإِذْنِ اللَّهِ وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ I have brought you a Sign from your Lord. I will create the shape of a bird out of clay for you and then breathe into it and it will be a bird by Allah’s permission. I will heal the blind and lepers, and bring the dead to life, by Allah’s permission. I will tell you what you eat and what you store up in your homes. There is a Sign for you in that if you are Believers. [aal-Imran 3: 49]

And Allah (سبحانه وتعالى) supported Isa (عليه السلام) with the (رُوحِ الْقُدُسِ), who is Jibreel (عليه السلام), which means We helped him and We strengthened him, as in the saying أيدك meaning He strengthened you.

(رُوحِ الْقُدُسِ) is a Homonym Term, but here it comes to mean Jibreel (عليه السلام), or

the book revealed to Isa (the *Injeel*) or the word that Isa would say to raise the dead. (الْقُدْسِ) is purity and (بِرُوحِ الْقُدْسِ) here is Jibreel (عليه السلام). This is proven by the other verse: **إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَبَدْتِكَ بِرُوحِ الْقُدْسِ تَكَلَّمَ النَّاسُ فِي الْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنْفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي وَتُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ بِإِذْنِي وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي** “Remember when Allah will say, “Isa, son of Maryam, remember My blessing to you and to your mother when I reinforced you with the Purest Ruh so that you could speak to people in the cradle and when you were fully grown; and when I taught you the Book and Wisdom, and the Torah and the Injil; and when you created a bird-shape out of clay by My permission, and then breathed into it and it became a bird by My permission; and healed the blind and the leper by My permission; and when you brought forth the dead by My permission” [al-Maidah:110]

So, the noble verse mentioned the (رُوحِ الْقُدْسِ) and mentioned the *Injeel*, therefore the (رُوحِ الْقُدْسِ) is other than the *Injeel*. Similarly, the (رُوحِ الْقُدْسِ) was mentioned in the verse before the creation from clay and raising the dead, so it is not the word that Isa would raise the dead with, so it follows that the (رُوحِ الْقُدْسِ) is Jibreel (عليه السلام).

3. Then Allah (سبحانه وتعالى) explains their wickedness and hardness in their hearts, such that every time a Prophet was sent to them with other than what they desired, such that he did not realise for them their worldly interests, they would arrogantly not follow him, and they would kill some of those Prophets and accuse others of them of lying. They would mockingly say that their hearts were created closed (غُلْفٌ), so they do not open up for those Prophets. All of that: The accusations of lying, the killing and the closed hearts was as a result of their arrogance.

Allah explains at the end of the verse that they are liars in their claim that their hearts were created such, but that they deserve the curse of

Allah and expulsion from His mercy, because they disbelieved in Allah by their own choice and they disbelieved in His Messengers knowingly. They do not believe except in a little; that which agrees with their desires. i.e. they believe in some and reject some, as Allah described them. They denied some of what was in their book of the description of Rasool Allah (صلى الله عليه وسلم) and other than that of what they themselves do not desire.

(فَقَلِيلًا مَّا يُؤْمِنُونَ) - the *Faa'* (الفاء) is for causality to explain the cause of their curse and their disbelief. They did not believe except in a little of what was sent down to them. (ما) the *Maa* is extra to emphasize the meaning of littleness. Allah said that a little *iman* is *kufir*, so that means that whoever does not believe in all of what was sent down until his time is a disbeliever, because Allah (سبحانه وتعالى) says: **يَبَلِّغُهُمْ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ**. i.e. That they are considered to be disbelievers for their *iman* in a little and not all of what was sent down to them. Putting **بَلِّغُهُمْ** before the words, **فَلَوْبِنَا** refutes what was before it. Therefore, **فَلَوْبِنَا** means an accusation of lying from Allah (سبحانه وتعالى) for those of the Jews who say (فَلَوْبِنَا غُلْفٌ)

4. As an example of their corruption and filth, Allah (سبحانه وتعالى) informs of how they were before the sending of the Messenger (صلى الله عليه وسلم) praying for victory (يَسْتَفْتِحُونَ) over the idolaters, if they fought them with the Prophet whom they found described in their books, promising what they would do to them when he is sent, as they would be among his followers. Except that the rejected him (صلى الله عليه وسلم) when he was sent with *al-Qur'an al-Kareem* that confirms what was in their book of his description and qualities. They knew certainly that he is the promised Prophet whom they used to praying for him to bring them victory. **يَعْرِفُونَهُ كَمَا يَعْرِفُونَ آبَاءَهُمْ**. **They recognize it as they recognize their own sons.** [al-Baqarah:146] With that they deserved the curse of Allah for their disbelief **“فَلَعَنَهُ اللَّهُ عَلَى الْكَافِرِينَ”** **So curses of Allah upon the Kafirren”**

5. Because they rejected the Messenger, whom they knew of his truthfulness, they were oppressive and jealous **بَغِيًّا** that he was from other than them, as they had wanted him to be from them from the lineage of Ishaq. So, when they found him from Ismail's line (عليه السلام), they rejected what was in the Torah about him, so they knowingly disbelieved, which is the extreme of evil and stubbornness. With that they presented themselves for a severe punishment from Allah that will not leave them ever (عَذَابٌ مُّهِينٌ) i.e. a punishment that brings humiliation and despair to the victim, never leaving him, so he eternally remains in it. This is particularly for the people of *kufir*.

Building upon that, the Jews brought Allah's punishment on themselves and they spent themselves in exchange for rejecting what was sent by Allah to His Messenger (صلى الله عليه وسلم) – the Quran – because He was not sent from them. So, they sold themselves in exchange for disbelief and the lowly punishment. What an evil trade that one would sacrifice himself and fritter it away for a price that includes a punishment in the fire of *Jahannam* forever and all eternity. The profitable trade is the one who spends himself in exchange for Allah's pleasure and gardens in which blessings are bestowed. As for their sale, it is a lowly loser's sale **بِئْسَمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ**

(اشْتَرَوْا بِهِ أَنْفُسَهُمْ) i.e. they sold themselves. **شَرَى** and **اشْتَرَى** come with the meaning of selling and buying, with the *qareenah* determining the meaning. If these verbs are used for the self (*nafs*) like when it is said: **شَرَى نَفْسَهُ** or **اشْتَرَى نَفْسَهُ** i.e. he sold it, because he is the owner of himself (his *nafs*). It is not correct to say he bought (اشْتَرَى) it. As for if these verbs were used for other than the self's owner, such as when it is said: **اشْتَرَى زَيْدٌ مِنْ عَمْرٍو نَفْسَهُ** i.e. Amr himself, so it means buying from him. This is like His saying **سَبَّحَانَهُ**:

**“And among the people there are some who give up everything, desiring the good pleasure of**

**Allah.”** [al-Baqarah 2:207] i.e. he sells himself in Allah's way, and His saying **سَبَّحَانَهُ**, **إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمْ مِنَ الْجَنَّةِ** **“Allah has bought from the muminun their selves and their wealth in return for the Garden.”** [at-Tawbah 9: 111] i.e. buying from them in exchange for a grand price, which is entering *Jannah*.

(فَبَاءُوا بِغَضَبٍ عَلَى غَضَبٍ) i.e. they returned and dispersed, as a result of these actions, with wrath upon wrath, meaning severe anger: anger at their disbelief in the signs of Allah in the time of Musa (عليه السلام) and their disbelief in Isa (عليه السلام) an likewise their disbelief in Rasool Allah Muhammad (صلى الله عليه وسلم) knowing of His is truthfulness. Therefore, the severe anger accompanies them in their coming and going.

6. Then Allah (سبحانه وتعالى) explains their lie and their contradiction in what they say. When they were asked ‘why do you not believe in what Allah revealed – *al-Quran al-Kareem* – they said ‘we will not believe except in what was sent down to us from the Torah and we will not believe in a book after it’ while knowing that this Qur'an confirms what is mentioned in their book about the description of The Messenger (صلى الله عليه وسلم). They know that, except that they are stubborn and reject. Allah established the proof against them and exposes their lie in what they say (نُؤْمِنُ بِمَا أَنْزَلَ عَلَيْنَا), as they did not believe in what was sent down to them when they killed the Prophets of Allah, while to kill them was forbidden in the Torah that was sent down to them, that they claim they believe in **قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ**

In this Allah (سبحانه وتعالى) explains that the Jews who were in the time of Rasool Allah (صلى الله عليه وسلم) were following in the same footsteps as their predecessors. They were not believers in what was sent down to them, as they claimed they were, nor in the books that were sent down from Allah (the *Injeel* and *al-Quran al-Karim*).

# Nussrah Secured Hijrah

Upon the beginning of the Hijri calendar in the sacred month of Muharram, Muslims remember the event that has defined the Ummah's calendar for over thirteen centuries, the Hijrah of RasulAllah صلى الله عليه وسلم to the Dar ul-Islam (Abode of Islam), in Madinah al-Munawwarah.

To highlight the profound and powerful link between Hijrah and the Nussrah that secured it, Nussrah magazine publishes an extract from the booklet, "Nussrah: the Shari' method to assume authority for the establishment of Khilafah," a booklet issued by Hizb ut-Tahrir Wilayah Pakistan for delivery to sincere officers in the armed forces of Pakistan.

Allah سبحانه وتعالى has bestowed the early Muslims with His honour, decreed rewards for them and made mention of their praise in the Noble Qur'an. He سبحانه وتعالى called two brotherly groups, who accomplished the mission of establishing the Islamic State, as the *Muhajirin* and *Ansar*. The *Muhajirin* are those who under took Hijrah for the sake of Allah's Deen and *Ansar* are and those who offered them the *Nussrah* (Material Support) for this deen.

The *Hijrah* was the declaration of the establishment of Islamic State and migration to the Abode of Islam (Dar ul-Islam), whilst the *Nussrah* was given for the sake of this *Hijrah* i.e. for establishing Dar ul-Islam. Without the *Nussrah* and the *Ansar*, there would have neither have been a *Hijrah* nor *Muhajirin*. Therefore, how can a Muslim, who recites the Qur'an often and therein comes across the virtues of the *Muhajirin* and *Ansar*, ever ignore the value of *Hijrah* and *Nussrah*?

Since we are discussing *Nussrah*, after which *Hijrah* took place, it is inevitable to refer to the Seerah of RasulAllah صلى الله عليه وسلم and follow his example. The efforts of RasulAllah صلى الله عليه وسلم in Makkah were directed at establishing an Abode of Islam (Dar ul Islam). RasulAllah صلى الله عليه وسلم pursued a clearly defined path, with clearly defined milestones, so that these milestones could later be imitated

by later generations when the Dar ul-Islam ceased to exist. In fact following this clear path is mandatory in working towards establishing Dar ul-Islam.

In the tenth year of the Prophethood, three years prior to Hijrah, the uncle of RasulAllah صلى الله عليه وسلم Abu Talib died. Abu Talib provided some measure of *Nussrah* and protection which enabled the Prophet to safely carry the call of Islam. RasulAllah صلى الله عليه وسلم realized that the society in Makkah was neither deeply affected by the call of Islam nor was there a public opinion for Islam and its concepts. It was in this situation that Allah سبحانه وتعالى ordered him صلى الله عليه وسلم to seek *Nussrah*. *Nussrah* means Good Support, in the language dictionaries. *Nasr* means supporting the victims of injustice, whilst *Ansar* means a group of those who provide support to the oppressed. Within the chapter entitled, "Efforts of the Prophet صلى الله عليه وسلم to seek *Nussrah* from the tribe of 'Thaqeef'" in *Seerat ibn Hisham*, it is reported:

قَالَ ابْنُ إِسْحَاقَ : وَلَمَّا هَلَكَ أَبُو طَالِبٍ، نَالَتْ قُرَيْشٌ مِنْ رَسُولِ اللَّهِ (صلى الله عليه وآله وسلم) مِنَ الْأَدَى مَا لَمْ تَكُنْ تَتَّالِ مِنْهُ فِي حَيَاةِ عَمِّهِ أَبِي طَالِبٍ، فَخَرَجَ رَسُولُ اللَّهِ (صلى الله عليه وآله وسلم) إِلَى الطَّائِفِ يَلْتَمِسُ النَّصْرَةَ مِنْ تَقِيفٍ، وَالْمَنْعَةَ بِهِمْ مِنْ قَوْمِهِ، وَرَجَاءً أَنْ يَقْبَلُوا مِنْهُ مَا جَاءَهُمْ بِهِ مِنْ اللَّهِ عَزَّ، وَجَلَّ فَخَرَجَ إِلَيْهِمْ وَحْدَهُ

"Ibn Ishaq says: when Abu Talib died, the Quraysh inflicted persecuted the Prophet صلى الله عليه وسلم so much which they could not during the time of his uncle. The Prophet صلى الله عليه وسلم left for Ta'if in order to seek their support and protection and asked them to accept what was revealed to him from Allah سبحانه وتعالى. He went alone to Ta'if."

It is narrated on the authority of Ibn Abbas رضي الله عنه in Ibn Hajar's Fath ul-Bari, Tuhaft ul-Ahwadhi and al-Kalam as well as Hakim, Abu Nua'im and Baihaqi in Dala'il with sound narrations, Ibn Abbas quotes Ali ibn Abi Talib who says:

لَمَّا أَمَرَ اللَّهُ نَبِيَّهُ أَنْ يَعْرِضَ نَفْسَهُ عَلَى قَبَائِلِ الْعَرَبِ، خَرَجَ  
وَأَنَا مِنْهُ وَأَبُو بَكْرٍ إِلَى مِثْي، حَتَّى دَفَعْنَا إِلَى مَجْلِسٍ مِنْ  
مَجَالِسِ الْعَرَبِ

“When Allah ordered the Prophet to approach the Arab tribes, I and Abu Bakr accompanied the Prophet until the court of the Arab tribes.”

It is therefore established that the command to approach the Arab tribes and seek their support, as well as the timing of this approach came from Allah as is evident from the narration of Ali ibn Abi Talib رضي الله عنه above. The timing of this command coincides with the loss of protection and support for RasulAllah صلى الله عليه وسلم. He was no longer safe and protected, the Quraysh would not allow him to carry the call of Allah, and at the same time RasulAllah صلى الله عليه وسلم had no hope that the society in Makkah would accept his authority, since the public opinion itself in Makkah was not favourable to Islam. Thus RasulAllah صلى الله عليه وسلم was ordered to seek *Nussrah* at that time in order to bolster the Da’wah and bring Islam to a position that befits it in terms of ruling, authority and a comprehensive implementation of its Ahkam.

The Prophet صلى الله عليه وسلم began the task of seeking the *Nussrah* from Ta’if, which was counted amongst the most powerful entities in the Arabian Peninsula at the time. In fact it rivaled the Quraysh in terms of strength, prestige and position. This is what was stressed by Walid ibn Mughairah when he disputed as to why the revelation of Quran was unto Muhammad صلى الله عليه وسلم and not unto the nobles of Makkah and Ta’if. Allah then revealed the ayah:

(وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْفُرْقَانُ عَلَى رَجُلٍ مِنَ الْقَرْيَتَيْنِ عَظِيمٍ)

“And they say: “Why is not this Qur’ân sent down to some great man of the two towns (Makkah and Tâ’if)?” [Surah al Zukhruf 43:31]

The strength of the people of Ta’if is evident by the fact that even after the Islamic state was later established, Ta’if was not conquered easily. It was resisted siege, resulting in heavy casualties on both sides, and catapults had to be fired to break their resistance.

The Prophet صلى الله عليه وسلم proceeded to Ta’if intending to meet their chieftains and nobles. He met three chieftains and talked to them about Islam and *Nussrah*. He returned disappointed, due to the rejection of *Nussrah* by the tribal heads of Taif. This was the beginning. The Prophet returned from Ta’if and stayed with al-Mut’im ibn ‘Adai on the outskirts of Makkah and began to approach the powerful leaders of other Arab tribes during the Hajj seasons. These tribal leaders were the equivalent of the heads of governments in our times. In Seerah by Ibn Hisham, within the chapter about the Prophet approaching the tribes, Ibn Ishaq says:

ثُمَّ قَدِمَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) مَكَّةَ، وَقَوْمُهُ أَشَدُّ...، فَكَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) يَعْرِضُ نَفْسَهُ فِي الْمَوَاسِمِ إِذَا كَانَتْ عَلَى قَبَائِلِ الْعَرَبِ يَدْعُوهُمْ إِلَى اللَّهِ، وَيُخْبِرُهُمْ أَنَّهُ نَبِيُّ مُرْسَلٍ، وَيَسْأَلُهُمْ أَنْ يُصَدِّقُوهُ وَيَمْنَعُوهُ حَتَّى يُبَيِّنَ (لَهُمْ) اللَّهُ مَا بَعَثَهُ بِهِ

“The Prophet صلى الله عليه وسلم came to Makkah but his people (the Quraysh) were even more severe against his deen than before ... The Prophet صلى الله عليه وسلم approached the tribes during the hajj season and call them to Allah, inform them that he was the Messenger sent by Allah and urge them to believe in him and protect him until Allah manifests for them what He has sent down.”

The books of Seerah reveal that during the Hajj season, RasulAllah صلى الله عليه وسلم approached anyone who occupied a position of honour and was powerful. In Seerah by Ibn Hisham, within the chapter “The Prophet صلى الله عليه وسلم approached the Arabs during the seasons”, it says: “Ibn Ishaq said:

فَكَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) عَلَى ذَلِكَ مِنْ أَمْرِهِ، كُلَّمَا اجْتَمَعَ لَهُ النَّاسُ بِالْمَوَاسِمِ أَتَاهُمْ يَدْعُو الْقَبَائِلَ إِلَى اللَّهِ وَإِلَى الْإِسْلَامِ، وَيَعْرِضُ عَلَيْهِمْ نَفْسَهُ وَمَا جَاءَ بِهِ مِنَ اللَّهِ مِنَ الْهُدَى وَالرَّحْمَةِ، وَهُوَ لَا يَسْمَعُ بِقَادِمٍ يَقْدُمُ مَكَّةَ مِنَ الْعَرَبِ لَهُ اسْمٌ وَشَرَفٌ، إِلَّا تَصَدَّى لَهُ فِدَاعَاهُ إِلَى اللَّهِ وَعَرَضَ عَلَيْهِ مَا عِنْدَهُ

“The Prophet صلى الله عليه وسلم persistently pursued this matter (of *Nussrah* and protection) whenever people met him during the (hajj) seasons, he called the tribes to Allah and to Islam and presented himself to them as



## Feature Article: Nussrah Secured Hijrah

*well as what guidance was revealed by Allah heard صلى الله عليه وسلم. سبحانه وتعالى of no one of some significance and nobility visiting Makkah except that he called him to Allah and presented his call to him.*

Thus Prophet visited Bani Kalb and they refused to accept him, he came over to Bani Hanifah of al-Yamamah at their place and they behaved very rudely like no other Arab tribe. The Prophet called on Bani 'Aamer ibn Sa'sa' who refused unless he gave them the authority after him. The Prophet صلى الله عليه وسلم rejected this conditional offer. He then visited Bani Kindah of Yemen at their camp and they also demanded authority after him and so the Prophet rejected their *Nussrah*. He called upon Bakr bin Wa'il in their camps; they refused to protect the Prophet صلى الله عليه وسلم because they were in the vicinity of Persia. When the Prophet صلى الله عليه وسلم visited Bani Rabee'ah's camp, they did not answer. The Prophet صلى الله عليه وسلم called upon Bani Shaiban in their camps which also were in close vicinity to Persia. Bani Shaiban offered to protect the Prophet صلى الله عليه وسلم from the Arabs but not the Persians, so the Prophet صلى الله عليه وسلم replied to them:

ما أسأتم الرد إذ أفصحتم بالصدق، إنه لا يقوم بدين الله إلا من حاطه من جميع جوانبه

*"Your eloquence of the truth amounts to its rejection. No one stands by the deed of Allah except the one who covers all its aspects."*

The Prophet صلى الله عليه وسلم continued to seek *Nussrah* despite the refusal of several tribes; he neither wavered, nor despaired nor changed his course. 'Zaad al Ma'ad' reports from al-Waqidi who says:

وَكَانَ مِمَّنْ يُسَمِّي لَنَا مِنَ الْقَبَائِلِ الَّذِينَ آتَاهُمْ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) وَدَعَاهُمْ وَعَرَضَ نَفْسَهُ عَلَيْهِمْ بَنُو عَامِرِ بْنِ صَعْصَعَةَ، وَمُحَارِبُ بْنُ حَصْفَةَ، وَفَزَارَةَ، وَغَسَّانَ، وَمُرَّةَ، وَحَنِيفَةَ، وَسَلَيْمَ، وَعَيْسَ، وَبَنُو النَّضْرِ، وَبَنُو الْبِكَاءِ، وَكَنْدَةَ، وَكَلْبَ، وَالْحَارِثُ بْنُ كَعْبٍ، وَعَدْرَةَ، وَالْحَضَارِمَةَ، فَلَمْ يَسْتَجِبْ مِنْهُمْ أَحَدٌ

*"The tribes known to us whom the Prophet صلى الله عليه وسلم approached and invited them are Banu 'Aamer ibn Sa'sa', Muharib ibn Hafsa, Fazarah, Ghassan, Murrah, Haneefah, Sulaym, 'Abs, Banu Nadhar, Banu Bika', Kindah, Kalb, Harith ibn Ka'ab, 'Udrah and the Hadhramis. None of them responded positively."*

The Prophet صلى الله عليه وسلم persisted in seeking *Nussrah* until Allah سبحانه

blessed His deed with *Nussrah*. Ibn Ishaq is quoted in Seerah by ibn Hisham:

فَلَمَّا أَرَادَ اللَّهُ عَزَّ وَجَلَّ إِظْهَارَ دِينِهِ وَإِعْزَازَ نَبِيِّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) وَإِنْجَازَ مَوْعِدِهِ لَهُ خَرَجَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) فِي الْمَوْسِمِ الَّذِي لَقِيَهُ فِيهِ النَّقْرُ مِنَ الْأَنْصَارِ، فَعَرَضَ نَفْسَهُ عَلَى قَبَائِلِ الْعَرَبِ، كَمَا كَانَ يَصْنَعُ فِي كُلِّ مَوْسِمٍ. فَبَيْنَمَا هُوَ عِنْدَ الْعَقْبَةِ لَقِيَ رَهْطًا مِنَ الْخَزْرَجِ أَرَادَ اللَّهُ بِهِمْ خَيْرًا.

*"When Allah سبحانه وتعالى decreed the domination of His deed and honouring His Messenger صلى الله عليه وسلم and accomplished His promise, the Prophet صلى الله عليه وسلم went out in the hajj season when he met people of the Ansar. He presented himself to the Arab tribes as he had been doing during the hajj seasons. So while he was at al-'Aqabah, he met people from the Khazraj tribe whom Allah (سبحانه وتعالى) wished to bless."*

Those people from Khazraj accepted his call and went to reconcile their dispute with the tribe of Aws. They returned the next year with twelve persons and met the Prophet صلى الله عليه وسلم at al-'Aqabah. This was the first Bay'ah of 'Aqabah. Then after, the society of Madina was prepared by Mus'ab ibn 'Umair رضي الله عنه, the nobles of the city visited the Prophet صلى الله عليه وسلم to offer him their protection and assistance. They met the Prophet صلى الله عليه وسلم again at al-'Aqabah and made the pledge of allegiance which was a pledge of fighting along with the Prophet صلى الله عليه وسلم. Seerat ibn Hisham narrates from the Prophet صلى الله عليه وسلم during this Bay'ah (Pledge):

ثُمَّ قَالَ: أَبَايِعْكُمْ عَلَيَّ أَنْ تَمْنَعُونِي مِمَّا تَمْنَعُونَ مِنْهُ نِسَاءَكُمْ وَأَبْنَاءَكُمْ. قَالَ: فَأَخَذَ الْبِرَاءُ بْنُ مَعْرُورٍ بِيَدِهِ ثُمَّ قَالَ: نَعَمْ وَالَّذِي بَعَثَكَ بِالْحَقِّ (نَبِيًّا) لِنَمْنَعَنَّكَ مِمَّا تَمْنَعُ مِنْهُ أَرْزَانَا، فَبَايَعْنَا يَا رَسُولَ اللَّهِ، فَنَحْنُ وَاللَّهِ أَبْنَاءُ الْحُرُوبِ وَأَهْلُ الْحَلَقَةِ وَرِثَتَاهَا كَابِرًا (عَنْ كَابِرٍ)

*"I take your pledge that you will protect me just as you protect your women and children."*

Al Bara' ibn Ma'roor took the hand of the Prophet صلى الله عليه وسلم and said: *"Indeed, by the One Who sent you with the truth as the Messenger, we shall protect you like we protect our children therefore, take our pledge O Messenger of Allah, We by Allah are the sons of battles and the weapons of war are like toys for us, this has been our heritage from the times of our forefathers."*

With this, Allah's promise was fulfilled and a state for Islam was established.

# Liberalism Is A Deceitful Manipulative Falsehood That Enslaves Man To His Fellow Man

## Ibn Nusrah

The key ideas in Liberalism emerged and developed in Britain from the 17<sup>th</sup> Century to the 19<sup>th</sup> Century CE. In these centuries, the ideas of Liberalism were used to defend important vested interests against their opponents. Locke used Liberal ideas to support the English mercantile elite against the monarchy; and the Utilitarian philosophers used Liberalism to support British Capitalists against entrenched country lords. Meanwhile, Liberalism was used by radical French revolutionaries, presumably with covert British support, to destabilise their own state leading also to the destabilisation of other states of continental Europe. It was also used by a faction of Capitalists in America in their struggle against another faction in Britain. Liberalism was used internationally against the Uthmani Khilafah, and after its demise against the new ideological enemies of Fascism and Communism. Finally, in the 21<sup>st</sup> Century, Liberalism is being again used against the Islamic ideological revival. Consequently it is important for sincere Muslims to correctly understand the philosophy of Liberalism and its use as an ideological weapon by the West.

Liberalism sanctifies *liberty*, or *freedom* (Latin: 'Liber' = free, 'Liberalis' = freedom), which is a highly attractive slogan, particularly for those who are oppressed; but its meaning in Liberalism is different from its usage in ordinary language. The conventional meaning of freedom is similar to liberation, i.e. to be free of some particular constraint, such as freedom from slavery or from military occupation. However, the political meaning of freedom, as given to it by Liberalism, is that man is to be allowed to do as he pleases. Thus freedom, politically, has become a label for the idea of *sovereignty for man*.

It is important to comprehend the implications of the idea of sovereignty for man as distinct from the simpler conventional idea of freedom. Sovereignty for man means that man

himself must determine his own path in life - he is not permitted to submit to the sovereignty of another, even if he does so of his own choice. A man who freely chooses to live under absolute monarchy, for example, has abandoned his sovereignty and so contradicted the meaning of freedom in Liberalism. It is the idea of sovereignty for man, under the popular label of freedom, that is the cornerstone of Western civilisation and a founding principle in its various systems of life, in particular its Liberal Democratic ruling system and its laissez-faire Capitalist economic system.

## Freedom means man's enslavement to the powerful

Liberalism, with its enchanting but misleading idea of freedom, is a highly potent tool in the hands of the powerful. In reality, individual man does not have the capacity to devise his own solutions to every problem that he faces in life; therefore, he ends up following solutions devised by others. In Liberal societies, the powerful have patronised the development and propagation of solutions that favour their own interests at the expense of the ordinary man: Capitalist economics favours the business elite; and 'representative' democracy favours the political elite. The freedom of Liberalism is thus simply a facade for man's enslavement to the powerful.

In truth, man is not qualified to be his own sovereign. Sovereignty can only rest with the one who has created man, as He alone knows the purpose for which He has created man, and He alone has perfect knowledge of man's nature. By illegitimately acquiring sovereignty, man seized for himself the right that belonged to the Creator of man alone; man made himself god.

Man did not create himself but discovered himself already created; man does not innately know the purpose of his existence, and man has imperfect knowledge of his own nature. Man is incapable of being sovereign over himself just as any other created or

manufactured object is incapable of being sovereign over itself. Even the atheist, who disbelieves in the existence of the Creator, does not claim that he created himself; therefore it is false to claim sovereignty for man. Just as man discovered his own creation, it is necessary for him to discover who created him, in order to acknowledge his Creator as his true sovereign.

### **Liberalism is the enemy of religion**

After living under Christianity for more than a thousand years, the West separated religion from life, adopting Liberalism as the spirit of their new civilisation. Liberalism was made attractive to Christians by deceiving them into thinking that, under the idea of religious freedom, they would be able to practise their own religion as they please. In fact, Liberalism is an anti-religious idea that is an enemy to all religion. This is because religion, by its nature, calls for man to submit himself to a higher authority. No religion can sanction sovereignty for man, leaving man to act according to his own whims and desires. Religion, by definition, binds man to a specific code in life, whether this code extends to the entirety of his life or is limited to spiritual or ethical matters alone.

Liberalism directly contradicts religion because Liberalism requires that man submit to himself alone; Liberalism makes man sovereign instead of God. This is why France's rejection of the veil is in accordance with Liberalism: the veil manifests man's submission to God and is hated throughout the liberal West even if all its countries have not legally prohibited it. A truly liberal man cannot be sincere to religion; the liberal man may choose to follow particular aspects of religion but he undertakes these or abstains from these under his own will and desire.

The worship of a Liberal man is in fact worship of himself not of God. It is the worship of a sovereign who chooses for himself how he is to think and act according to his own pleasure. If he worships, it is because he desires this, and not because he considers himself under any external obligation. The Liberal is happy when he sees a Muslim who prays and also, for example, drinks alcohol; the Liberal considers such a Muslim to be 'moderate', by which he means he follows his own desires in religion. The truly Liberal man abhors the one who submits himself fully to his Creator.

### **Responsibility not freedom**

Perhaps most damaging of all, the concept of freedom undermines man's personal sense of responsibility.

The Creator of man has honoured man above all other creation by endowing man with the faculty of thinking and a mind that is capable of choosing between the path of good and the path of evil. In Islam, every adult, sane individual is considered responsible and accountable over what he has been obligated with regarding his affairs in life (in the terminology of usool al-fiqh, man is 'mukallaf'); he must thus assume the responsibility that he has been charged with and not freedom. Man is responsible for choosing between the two paths, and is accountable for this on the day of judgement.

Responsibility and accountability are manifestly different from freedom. Freedom is a destructive, anarchic, hedonistic idea that leaves man to act according to his own transient wishes and desires, no matter how harmful to himself or to others. Responsibility requires that man be aware of the potential consequences of his actions for himself and others. Every sane and mature individual is capable of being responsible for his own actions in life because he is capable of comprehending the consequences of his actions for himself and for others. Indeed, all religions make the individual conscious of his responsibility for his actions in life; no religion offers man freedom.

Liberalism is a false philosophy that has misled generations and created the conditions for tyranny and oppression in the world by surrendering practical sovereignty to the powerful. It has already been used to destroy the Christian and Islamic civilisations that dominated the world for more than a thousand years. Now it is being used to obstruct and prevent the resurgence of Islam. Liberalism is invalid in its basic and core idea. Modifications and amendments to the philosophy of Liberalism cannot salvage its error and falsehood. Liberalism must be rejected in its entirety, along with the entire edifice of thinking that has been constructed upon this faulty foundation. Western civilisation must be dismantled and reconstructed anew upon a religious basis, so that man, in worshipping his Creator, can be freed from the worship of his fellow man.

# Air Force of the Uthmani Khilafah

Dr. Abdur Rafay & Fawad Sayeed



Just six years after the Wright Brother's first successful powered flight in Ohio, the Islamic State (Uthmani Khilafah) became one of the first nations in the world to start a military aviation program. Impressive as it may seem that Muslims quickly adopted this technology, the precedence to acquire new techniques and technologies for the protection of the Islamic State and its expansion was shown by the Prophet (saw) himself.

In his Tarikh (History), At-Tabari reports that the Prophet (saw) had sent two of his companions, 'Urwah Ibn Mas'ud and Ghitan ibn Salmah, to the city of Jarash in Syria to learn the techniques of manufacturing Dababas (tank-like weapons), Manjaniq (catapult) and Dhabur (similar to tanks). These were weapons used by the Romans of the time.

The Seerah of the Prophet (saw) offers many more examples, such as the use of Persian style trenches in the battle of Khandaq and the expedition sent to Yemen to learn the art of making and using catapults. The Islamic State followed this Sunnah of the Prophet (saw) even when it was leading the world in technology. When the technologies of powered flight and weapons for aerial attack were developed, the Islamic State wasted no time in acquiring these technologies for its own use.

The history of aviation is no different from the history of other sciences and technologies in that the development of aviation lies in a long,

rich history where small advancements took place over many millennia and development didn't just happen in the few years prior to the first powered flight. Many ancient civilizations produced projectile weapons, flying devices and designs for human flight – many impractical but some practical. Some examples include the tale of the mechanical pigeon of Archytas from ancient Greece, the sky lantern (hot air balloon lanterns) from China and the first rocket weapons which the Chinese used against the Mongols. It has been reported by the 11th century Hijri historian Ahmed Mohammed al-Maqqari that in the 3rd century Hijri, Abbas ibn Firnas was the first to achieve winged flight by gliding using a winged contraption of his own design.

The modern era of aviation was ushered in with the advent of the Industrial Revolution in Europe. Many great advancements in powered flight occurred in the 1800s in Europe resulting in successful powered flights. Building on the works of their predecessors and contemporaries, the Wright Brother's solved the problems of power and control and made their historic flight in 1903. Very soon afterwards, England, France, US, Germany, Russia and Italy started their military aviation programs and the Islamic State joined them with an aviation program of its own (Osmanlı Hava Kuvvetleri).

Military attaches from the Islamic State staying in European capitals studied the development of military aircraft in Europe and very soon in 1909 military officials of the Uthmani Khilafah invited French aviators to Istanbul to perform demonstrations. The Belgian pilot Baron de Catters came to Istanbul and performed an exhibition flight with his Voisin biplane upon the invitation of the Minister of War Mahmut Şevket Paşa. As a direct consequence of this demonstration, awareness and interest in military aviation was greatly increased in the Islamic State. Officials sent a delegation to the International Aviation Conference in Paris. In 1910, Muslim candidates were sent to Europe to be trained as pilots, however financial issues within the state caused this plan to be postponed. Nonetheless a few pilots were still trained in flight schools in Paris and gained their flight certificates.

The military officials in the Uthmani Khilafah

## Air Force of the Uthmani Khilafah

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were keenly aware of the arms race brewing amongst the nations of Europe to strengthen air forces and the importance that these air forces would have on the future of warfare. In order not to be caught off guard or left behind, the Minister of War, Mahmut Şevket Paşa appointed Lieutenant Colonel Süreyya Bey in 1911 to procure balloons, to head the construction of aviation facilities and to organize the training of pilots. Under the Scientific Research Unit of the Ministry of War, the Aviation Commission was established. In addition to the task assigned to it by Mahmut Şevket Paşa, this commission also engaged in intelligence and strategic information gathering. Studies were done not only on aircraft but also on anti-aircraft weaponry. This proved to be most useful in the war to come with Italy.

In 1911, Italy invaded part of the Islamic State in what is now modern day Libya. The fledgling air force of the Uthmani Khilafah was not yet ready to employ military aircraft. Attempts to purchase aircraft from France and send them via Algeria to the battlefield were not able to be materialized. With an air force of 28 aircrafts and 4 balloons, Italy became the first nation in history to employ an air force in war. With its development in anti-aircraft weaponry, the Islamic State then became the first nation in history to employ anti-aircraft weaponry in war. The Muslim army successfully downed balloons and other military aircraft from Italy and even captured some planes.

In 1912, the first military pilots of the Islamic State, Captain Fesa Bey and Lieutenant Yusuf Kenan Bey completed their training in France and returned home. They were given 2 of the 15 airplanes bought through public funding. On April 27th 1912, Fesa Bey and Yusuf Kenan Bey flew over Istanbul becoming the first Muslim pilots to fly the first Muslim aircraft over Muslim lands. Shortly afterwards in July of 1912, a Flight Training School was opened in Yeşilköy, a suburb of Istanbul, so that the Islamic State could train its own pilots. This marked an important step for the Islamic State from dependence on foreign countries. Quickly the number of pilots increased to 18 and the number of aircraft to 17. This was soon put to the test when the semi-autonomous regions in the Balkans rebelled against the Uthmani Khilafah and declared war against the Islamic State. The air force did not play a critical role in the initial stage of this conflict, but in the second phase of the war, 9 fighter aircraft and 4 training aircraft performed an important function.

To demonstrate the prowess of its air force and to create enthusiasm in the citizens of the state, military officials of the Uthmani Khilafah organized several long distance flights. This also improved the capabilities of the air force in performing long flights and bringing protection to the vastness of the whole state. The first long distance flight was flown from Edirne to Istanbul and took over 3 hours. On November 30th 1913, Belkıs Şevket Hanım became the first Muslim woman to fly. In response to applause given to French pilots who flew from Paris to Cairo, the state organized an expedition in 1914 to cover a distance of nearly 1500 miles from Istanbul to Alexandria. Due to the dangers of aviation in these early stages of the technology, two of these expeditions resulted in crashes but the third one succeeded.

When the Uthmani Khilafah was drawn into World War I, it had only 7 aircraft and 10 pilots. With the determination and the diligence of its ministers and the help of its new ally in Germany, the air force grew to 46 pilots, 59 observers, 3 observation balloons, 92 aircrafts (including 14 seaplanes) and a backup of 13 pilot and 22 observer trainees and 21 training aircraft. As the war progressed, the Muslims even attempted to increase these numbers by capturing British aircraft. During the course of the war, a total of 450 aircrafts were used, flown by 100 Turkish and 150 German pilots. The air force is but one testament as to how relevant and aware the Islamic State remained even at the very end of its days.

Such is the legacy the Islamic State left for the Muslims of the world. It remained sincere to Islam and Muslims and it protected the lives and the interests of the Muslims. The modern secular state of Turkey is the direct inheritor of the air force of the Islamic State, making Turkey's Air Force one of the oldest in the world. What does the Turkish regime do when Muslims are killed in the neighbouring lands of Syria, Iraq, Lebanon and Palestine? What do the puppet regimes of the other Muslim nations do when Muslims are attacked and killed in their own lands? In the absence of the Islamic State, how far are the Muslims behind in nuclear technology, submarine technology, satellite surveillance and other technologies critical in the defence of Muslims? Only a state led by a sincere Muslim leader, the Khalifah, loyal to Islam and Muslims can utilize the resources of the Muslims to protect them and to advance them. And it can only come from the re-establishment of the Islamic State.

# The US Withdrawal From Afghanistan – Dependency on Pakistan

**By Khalid Salahudeen**

The geo-strategic importance of Pakistan within the context of the US Asia Pivot is evident. Two countries that border Pakistan, that is, India and Afghanistan, are both critical in terms of their importance to US strategic plans in Asia and Asia Pacific. And the US strategy pertaining to Pakistan, Afghanistan and the wider Eurasian region is of great importance to the Ummah and its vast lands within this theatre.

The importance of the Central Asian Republics (CARs) geographically is considerable, for they buttress onto both Russia and China. In addition, their vast oil and gas resources mean that they are critical. For Russia, the access and control over these resources would further enhance its grip over the supplies. Loss of these resources would undermine its ability to influence. For China also, access is critical, both for its large population and the economic development that is anticipated from this growing population.

It is for such geo-strategic considerations that the US was desperate to enter the region. Pakistan was critical for establishing the US presence in the region. Previously, the US used the Russian invasion to justify US intervention and support of Pakistan and the Afghan Mujahideen. There is also a conception that the US withdrew abruptly and left Pakistan and Afghanistan in the lurch. However, the reality is that Pakistan, through the ISI, was performing the task that the US desired. At that time there was no need for

significant US presence. Staying was not a need.

However, the rise of Islam as a political movement in the region, together with the Taliban's refusal to abide by US diktats made US presence mandatory, with the 9/11 bombings as a convenient cover for America's brutal violation of the region.

As for now, certainly, the US did not fight a twelve year war merely to leave Afghanistan in the hands of corrupt Afghan warlords, or even in the hands of the ISI, for it trusts neither. The US intends to stay in the region for a very long time, pursuant to its policy of bases in Iraq and the wider Muslim World. The recent strategic agreement signed between Afghanistan and America is aimed at securing bases for USA, as well as guaranteeing immunity from prosecution for trigger-happy American soldiers in Afghanistan. These two issues have not yet materialized, although America is working with its agents in the region to bring them about. On 9-5-2013, Hamid Karzai announced, "America intends to establish nine bases in Afghanistan". He also said, "We agree to give the US these bases" and said, "serious negotiations are being conducted on these issues with Americans."(AFP).

America aims to stay, with withdrawal as a cover. In a statement by Pakistani Senator, Mushahid Hussain, on 14-09-2013, after his return from a four day visit to Kabul, reported in Xinhuanet, he clarified that the total number of US and NATO troops will be approximately 20,000. He elaborated that there were over 100,000 U.S. contractors who

## Khalid Salahudeen: The US Withdrawal From Afghanistan

were engaged in various security and other related responsibilities for both Afghanistan and Pakistan. This number would not be affected by the draw-down of NATO troops.

In an article published in the Military Times on September 12, 2013, General Joseph F Dunford, the commander of the International Security Assistance Force and U.S. Forces Afghanistan stated: *“Beginning in January 2015, U.S. and coalition forces will begin a new but significantly smaller mission called Resolute Support, which will focus on completing the development of Afghan security institutions. Americans serving as advisers will help the Afghans develop the expertise and capacity for functions such as planning, budgeting, logistics and intelligence. With a relatively small footprint, the U.S. and our coalition partners will cement our hard-fought gains and make sure what we’ve done over the past twelve years is enduring. While Afghanistan still faces many challenges, for America, it is headed in the right direction toward an outcome. A political solution will be needed to end decades of war in Afghanistan. We can best support an outcome that protects our national interests by remaining engaged in this region, supporting the Afghan people and the ANSF, holding the Afghan government accountable for needed reforms, and facilitating a diplomatic solution to the conflict.”*

The significantly smaller Western mission in Afghanistan still amounts to a considerable size, 120,000 personnel, and is justified on the basis of protecting the US national interest.

The demand from the US for these bases is natural and completely consistent with its objectives. The presence of US bases enables the US to enforce any of its decisions, if the government of Afghanistan is unable or

unwilling. Therefore, the notion of a US withdrawal is not only a myth, it defies the logic of reality.

The US may establish bases, but the Americans also realize that a politically unstable Afghanistan may not help its wider strategic objectives. The need for stability in Afghanistan stems from the objective to access and control the Central Asian Republics and their strategic energy resources. The Central Asian Republics (CARs) are landlocked countries, and hence depend on other countries for transit routes. The figure below shows the possible directions that the transit routes can take.



The US wishes to route the resources via Afghanistan to Pakistan. The shortest path to a sea port is the Afghanistan-Pakistan route. Moreover, during the global economic crisis, such a route requires the minimum cost. As for adopting the Russian route, it is fraught with difficulties. As an example, in January 2009, in a dispute with Ukraine, Russia cut off the complete supply to Ukraine, resulting in 60% of the supply to Europe being cut.

## Khalid Salahudeen: The US Withdrawal From Afghanistan

So with stability in Afghanistan, the US can naturally induce the Central Asian Republics to consider this route. For the CARs the option of dealing with China and the US gives them the ability to play off two superpowers - a distinct political benefit.

The US has pushed hard for the Turkmenistan-Afghanistan-Pakistan-India (TAPI) pipeline, whilst simultaneously working against the (Iran-Pakistan-India) IPI pipeline. Both pipelines will supply energy to India as seen in the figure below, but the TAPI will better facilitate the US objectives in the region.

In addition, the TAPI pipeline also serves as a reason for the presence of US military forces.



Bearing this in mind, whilst the US has secured the bases through its agent Karzai, the US realizes that Afghanistan can only be stable through peace with the Taliban. The US sees Pakistan as key to bringing the Taliban to the negotiation table and has directed its agent, Hamid Karzai, for this purpose. In the recent visit by Afghanistan president Hamid Karzai to Pakistan, he said: “We discussed in this regard...with the expectation that the government of Pakistan will facilitate and help

in manners it can... the peace process in Afghanistan and in providing opportunities or a platform for talks between the Afghan High Peace Council and the Taliban.”

Indeed, dependency on Pakistan is great, as mentioned by the US Chairman Joint Chiefs of Staff, Martin Dempsey, in an article published in the Economic Times, dated July 19th 2013, in which he stated: "Our strategic and national security goals remain to disrupt, dismantle and defeat al-Qaeda and to prevent the return of safe havens in Afghanistan and Pakistan. This would not be possible without Pakistani support,"

So the US is neither able to defeat Al-Qaeda without Pakistani support, nor bring the Taliban to the peace table without Pakistani support. Hence, the political and military solution in Afghanistan is dependent on Pakistan.

Beyond the political stabilization of Afghanistan, the energy resources from the CAR's will flow via Afghanistan through Pakistan, to the Arabian Sea via Karachi or Gwadar, and to India via Multan. The strengthening of India via the energy supply is part of the countering China policy, and again dependent on Pakistan.

To conclude, the US needs Pakistan to bring the Taliban to the peace table. Hence, Pakistan is the key to a stable Afghanistan. A stable Afghanistan is necessary to route the CAR's energy resources through Afghanistan and Pakistan. This would be used to provide India access to much needed energy. This is part of the US strategy to use India as a counterweight to China. Hence, this makes Pakistan the key pivot state in the region.



# Drone Defence Programme

## Abu Hashim

As expected the arrogant American Viceroy of Pakistan, John Kerry visited Islamabad and immediately blamed local militant groups for violating Pakistan's sovereignty. In an exclusive interview with Geo News, US Secretary of State John Kerry said that terrorist groups such as Lashkar-e-Taiba (LeT), Tehreek-e-Taliban Pakistan (TTP) and Al-Qaeda were violating the sovereignty of Pakistan.

For most Pakistanis, it is America that is aggressively violating Pakistani airspace and killing Pakistani citizens through its robotic death drones. Yet for Kerry the US drone programme is entirely defensive. He said, "We are engaged in counter-terrorism for self-defence." This is despite the fact that America struggles to find Al-Qaeda, LeT and Taliban operatives on its shores waging war. No Pakistani government official or member of the opposition took Kerry to task on his twisted logic that somehow drone-strikes were in self-defence. As expected, Nawaz Sharif and Imran Khan could only put up muted protests when speaking to Kerry, and he reciprocated by stating that the drone strikes would soon end. But no one knows when!

The time has come for Pakistan to stand on its own two feet and develop its very own domestic drone programme to ward off American death drones that routinely violate the country's airspace and kill its citizens with impunity. To minimise the growing menace of US drones, Pakistan's domestic drone

programme should make at its core quick win actions combined with long-term measures. Such a programme would form around the following points:

1. It has been reported on several occasions that the Pakistani civilian and military leadership has been facilitating material support to the US drone programme for many years. Wikileaks revelations and Musharraf's clandestine agreement with the US is well documented. Hence, Pakistan must close all airbases to US drones and eject all US personnel stationed at these bases.
2. It is well known that drones require targets to be identified, tracked, assassinated and the death has to be verified. This requires an extensive ground network of personal committed to supporting US drone operations in Pakistan; otherwise the drone strikes are ineffective. Pakistan must cease such support and take all measures to shut down the Raymond Davis network which was painstakingly constructed by the US embassy in collusion with the Pakistani military and civilian leadership to serve this purpose. Henceforth, all US embassy staff and American citizens involved in military, diplomatic and NGO work should be immediately expelled from the country.
3. If the above measures fail to dissuade Washington from deploying drones inside Pakistan, then the Pakistan Air Force should be mobilised to disable drones via well-established spoofing techniques and shoot and destroy. It was stated that in 2012 and 2013,

the Iranian air force used force to successfully prevent America's M1 drone from entering Iranian airspace. So if this is true what is preventing the Pakistan's air force which is better equipped and trained than its Iranian counterpart, to do the same?

4. The Pakistani military should establish permanent task forces dedicated to improving the hacking of US drones violating Pakistani airspace using a variety GPS equipment and software that is easily accessible in the public domain. In 2011, Iran was successful at capturing the latest generation of American drones—the RQ-170 Sentinel UAV with primitive hacking techniques. This task force should be augmented by encouraging Pakistan's educational establishments and software industry to collaborate and devise innovative ways to not only disrupt US drones, but build a fleet of indigenous drones to counter the threat.

5. Pakistan should leverage its strategic partnership with China to quickly industrialise the building of smart Pakistani drones that protect the country's sovereignty and act as a strong deterrent for its enemies. Both countries have jointly developed the J-17 fighter; hence, it should be possible to build indigenous drones on mass by incorporating drone technology from Chinese and using existing platforms.

To ensure people no longer live in fear in the tribal agencies, and life returns to normal, the government must undertake these initiatives:

1. Jamming devices to be made available amongst the tribal population to blind US drones venturing into Pakistani airspace;

deploy Surface-to-Air (SAM) missiles and radar tracking equipment to shoot down such drones. This equipment should be protected by a plethora of decoys and armed soldiers.

2. Additionally, deep bunkers should be provided for the protection of the tribal population in case the odd drone manages to escape the aforementioned measures.

The drone defence programme can easily be implemented without any excuses, and is very effective in countering US drones. But the programme is by no means a long-term solution to Pakistan's growing security needs. Pakistan's security concerns can only be addressed through the re-establishment of the Khilafah. Under the Khilafah, Pakistan will pursue a strong industrialisation programme that makes military superiority the heart of the country's security framework and strikes fear into the hearts of the enemy. Only then will the following words of Allah (SWT) be realised.

وَأَعِدُوا لَهُمْ مَا اسْتَطَعْتُمْ مِّن قُوَّةٍ وَمِن رِّبَاطِ الْخَيْلِ تُرْهِبُونَ  
بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِن دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ  
يَعْلَمُهُمْ وَمَا تُنْفِقُوا مِن شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ  
لَا تظَلْمُونَ

*"Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies, of Allah and your enemies, and others besides, whom you may not know, but whom Allah doth know. Whatever you shall spend in the cause of Allah, shall be repaid unto you, and you shall not be treated unjustly." [Surah Al-Anfal]*

# An APC For The American Raj

## **Kayani-Sharif regime buys more time for the Americans to tear our sovereignty to pieces**

The All Party Conference and its resolution of 9 September 2013 are no more than an “extension” for the American Raj. On the one hand the resolution declared its commitment to Pakistan's security and sovereignty, yet on the other hand it secured the American undermining of that sovereignty. The gathered parties protested at drone attacks, even though Pakistan has the ability to permanently disable America's destructive drone program, which has obliterated thousands of Muslim men, women and children. Moreover, even though Allah **سبحانه وتعالى** has forbidden Muslims to take their matters to the Kuffar and the United Nations is just a colonialist tool, which American uses and ignores as it pleases, they advised that this matter should be referred to the UN Security Council. Similarly there was approval of dialogue with those fighting the Americans, which is for the purpose of securing a permanent presence of crusaders in Afghanistan, after a deceptive partial withdrawal.

This conference is not held to bring Pakistan out of this so-called American war against terrorism. Rather it was held to further prolong Pakistan's participation in this American war, as the conference declared that **“we shall ourselves determine the means and mode of fighting this war”**. It is appalling that those parties, who day and night ask for withdrawing Pakistan from this

American war, also signed this document. This proves that they only exploit the anti-American sentiments of the people for their political agenda. Therefore it is established once again that whosoever become a ruler in Democracy will always serve the American imperialist interests.

And this “eye-wash” conference took care to make no mention of severing the crusader life line that passes through Pakistan carrying wine, pork and weapons for the brutal Western soldiers. Or of expelling all American military, intelligence and private military, which are the eyes, ears and limbs of America's war on Pakistan. Or of closing the embassies and consulates, which are home to the brains and mouths of Obama on the ground, ordering and forbidding the cheap agents of the Kayani-Zardari regime.

Hizb ut-Tahrir in the Wilayah of Pakistan calls upon all parties not to ruin any good name they have left by buying more time for the Americans and their agents. The time has come for them to call openly for the abolition of the guardian of the American Raj, Democracy, and raise their voices clearly for the return of the Khilafah. Or soon, at a time when the entire Ummah is calling for Islam and its rule and the signs of the return of the Khilafah are apparent, they will be remembered within the despicable ranks of the traitors. Or if you have no shame, then do what you wish!

**Media Office of Hizb ut-Tahrir, Wilayah of Pakistan**

# Nussrah For Khilafah Campaign

Hizb ut-Tahrir Wilayah Pakistan is conducting seminars and gatherings throughout Pakistan to convey the following three resolutions to the Muslims:

## **RESOLUTION 1. Islam can never be implemented through Democracy**

Yes, Islam mandated that the ruler of the Ummah must be contracted with our consent and choice. Yes, once the Islamic State was established by RasulAllah صلى الله عليه وسلم, elections became the means for selecting the Khulafah Rashideen after him. However, the rulers that Islam mandated are those that rule by Islam and its Shariah and not those that rule by Democracy and its kufr. We notice that RasulAllah صلى الله عليه وسلم rejected all the invitations from the kuffar to enter their kufr system. The kuffar invited him as a member of their parliament, Dar un-Nadhwa, and even as its head. Yet, RasulAllah صلى الله عليه وسلم firmly rejected to arbitrate within their system of kufr, a “Taghoot” ruling by other than all that Allah تعالى has revealed, like its modern equivalent Democracy. Allah تعالى has said, **أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أَنْزَلَ إِلَيْكَ وَمَا أَنْزَلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ** “Have you not seen those who claim to believe in what was revealed to you and what was revealed before you, they want to arbitrate to Taghut though they were ordered to disbelieve in it.” [Surah An-Nisaa 4:60] And RasulAllah صلى الله عليه وسلم rejected to compromise on Islam for even one condition in exchange for power. He replied uncompromisingly to the delegation of Bani Amer bin Sa'sa'ah - when they asked him to give them authority after him in exchange for power. He (SAW) said: **الأمر لله يضعه حيث يشاء** “Authority belongs to Allah and He puts it wherever He wants.” So what of those who compromise most of Islam, if not all of it, just to sit in Democracy, its parliaments and ministries?! Indeed, the example of RasulAllah صلى الله عليه وسلم is a clear lesson to all those misguided Muslims who still rush to fall headlong into the Western trap of democracy, whilst claiming to the people that they are seeking to implement Islam, its Shariah and its Khilafah, whether in Pakistan, Egypt, Turkey or any other place.

## **RESOLUTION 2. Nussrah from the armed forces for re-establishing Khilafah is according to the methodology of RasulAllah SAW**

RasulAllah صلى الله عليه وسلم did not enter the kufr system in order to remove it or change it, even when he was offered to become its head. And he صلى الله عليه وسلم did not accept power, even when he was asked to accept a single condition of compromise. Instead to remove the kufr regime, RasulAllah صلى الله عليه وسلم stripped it of its very support within the entire society. RasulAllah صلى الله عليه وسلم stripped the support of kufr from within the people, by boldly rejecting the system of kufr and calling the people openly to Islam. Moreover, he صلى الله عليه وسلم stripped the kufr rule of its physical support from those who had the material power to secure its survival. He صلى الله عليه وسلم personally met the men of war, fire and steel, and demanded from them the Nussrah for the Deen. He صلى الله عليه وسلم travelled near and far, in hardship and in ease, to secure the Nussrah for Islam as a state. He صلى الله عليه وسلم sought the strong, discerning material capability in detail, asking **و هل عند قومك منعة؟** “Do your people have strength?” and rejecting those too weak to secure Islam from its enemies. Thus he met many tribes including; Banu Kalb, Banu Hanifah, Banu Amr bin Sa'asah, Banu Kinda and Banu Shaiban. He صلى الله عليه وسلم persisted in this methodology patiently until Allah granted success in the matter of Nussrah, with the Ansar رضي الله عنهم, a small but sincere and brave group from within the men of war. And so Nussrah for Islam as a rule was secured by the methodology of the Prophethood, transforming the torn and divided Yathrib into a powerful beacon for Islam, Madinah Al-Manawwarah.

The methodology of the Prophethood for establishing Islam demands Nussrah from its people today, which are the armed forces of the Muslims. Rather than allowing the traitors in their leadership to exploit their strength for Democracy, the armed forces must grant the support for the Khilafah.

## **RESOLUTION 3. Every Muslim, man or woman, must deliver the following message**

## Nussrah For Khilafah Campaign

to the armed forces' officers that they know

“The methodology of the Prophethood for establishing Islam demands Nussrah from its people, which is each and every one of you. Your sons, daughters, brothers, sisters, fathers and mothers call you, expecting you to fulfil your duty. The matter of Nussrah is your matter, and this time is yours, so fulfil your responsibility for the sake of Allah سبحانه وتعالى and you will be successful. Beware of betraying your Ummah and breaking of your oaths by supporting a falling kufr democracy, which does not have the support of the people. Beware of losing your hereafter for the worldly life of the oath-breakers, that pollute the ranks of our leadership, Kayani, Sharif and their henchmen! Secure the return of the Khilafah on the Methodology of the Prophethood by granting the Nussrah to Hizb ut-Tahrir. In doing so, if you are victorious and overcome kufr and its people, you will rejoice and so will the believers.

إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخُذْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

“If Allah helps you, there is none to overcome you. And if He abandons you, then, who is there to help you after that? In Allah the believers should place their trust.” [Surah Aal-Imran 3: 160]

**Hizb ut-Tahrir** 11 Shawwal 1434 AH  
**Wilayah Pakistan** 18 August 2013 CE



*Karachi - Engineer Saham addressing a Seminar*



*Karachi - Attendees at the seminar*



*Lahore - Dr. Iftikhar addressing Seminar*



*Lahore - Attendees at the seminar*

# Raise Voices To Free Naveed Butt, The Lion Of Our Generation



**The head of Hizb ut-Tahrir's Central Contact Committee in the Wilayah of Pakistan, Mr. Saad Jegranvi, conducted a press briefing for respected journalists in the provincial capital of Pakistan's most-populated province, Punjab, the historical city of Lahore, residence to over ten million people. The message is summarized as below:**

## **O Respected Journalists!**

Hizb ut-Tahrir has gathered you today in order to ask for your support in righting a wrong against one whom is well known to you. On 11 May 2012, our dear and respected brother, the media spokesman of Hizb ut-Tahrir in Pakistan, Naveed Butt, was abducted by the agencies in front of his frightened children, as he brought them home from school. Naveed was abducted for no other reason then raising his voice against the tyrants of our age and their traitorous support for the American Raj.

For over a decade, our brother called us, sitting amongst us, to end tyranny by securing the return of the Khilafah to these lands of Pakistan, the Pure, the Good. For over a decade he endured many personal hardships, including the slander, persecution, pursuance day and night by the thugs of the regime, severe threats

and finally, his abduction. Yes, indeed one day of life as a brave lion is worth a hundred years as a cowering hyena. And Naveed has set that precedence for all the Muslims of Pakistan in this age of tyranny, for our generation. Moreover, he has a right on us to secure his release from the dungeons of the oppressors.

## **O Respected Journalists!**

We address you as Ummatis of the Final Prophet and Messenger of Allah, Sayeddina Mustafa صلى الله عليه وسلم. As such, we are all charged with raising the Truth before the tyrants, as the Anbiyya عليهم السلام did in previous generations. And Naveed was in the first row from us in following the examples of the Anbiyya عليهم السلام, performing his duty, deserving of our help.

Consider well that Allah سبحانه وتعالى brought the Anbiyya عليهم السلام as examples for us speaking the truth, without fear. They عليهم السلام raised the truth and the tyrants became an enemy to them, but this did not deter them, for they knew this to be but the way of Allah سبحانه وتعالى. Thus they stood before the tyrants, seeking to smash their tyranny on the boulder of their Iman, for Allah سبحانه وتعالى was sufficient for them. Allah وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنْ سَبْحَانَهُ وَتَعَالَى said, "الْمُجْرِمِينَ وَكَفَىٰ بِرَبِّكَ هَادِيًّا وَنَصِيرًا" Thus have We made for every Prophet an enemy among the criminals. But sufficient is your Lord as a Guide and Helper." [Surah Furqan 25:31].

Remember also that they عليهم السلام raised the truth even when the tyrants sought to extinguish the call of Islam by spreading lies about it and its callers. So how, when the tyrants of our day lie about our great Deen and those of us who are in the front row in calling for it, can we remain silent about their lies? Or even worse

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# Q&A: The Reality Of Iran In Relation To US Policy

Question: What is the reality of Iran in relation to U.S. policy? In other words, does Iran follow its own project in the region, independent from America? Can we say that Iran has a message to spread in the region, namely the Ja'fari Madhab? Finally, what is America's actual position towards Iranian nuclear weapons?

Answer: To answer that we have to briefly review the reality of the Iranian regime and the course of its politics, since the outbreak of the revolution and the proclamation of the Republic and finally the relationship of all of this with America:

1. The American role in the Iranian revolution was obvious from the very beginning. During Khomeini's stay at the Neauphle-le-Château in France, he was visited by delegates from the White House with Khomeini agreeing to cooperate with America. Consequently American newspapers reported about the agreement and the meetings that took place there... These facts were recently revealed by the first president of the Republic of Iran, Abul Hassan Banu Sadr, in an interview with Al-Jazeera on 12/1/2000. He confirmed that delegates from the White House came to the Neauphle-le-Château in France, where Khomeini lived, wherein they were greeted by Yazdi, Bazarkan, Mousawi and Ardibaili... There were many meetings between the two parties, most notably the October meeting which took place in the suburbs of Paris, during which agreements between the Reagan and Bush group and Khomeini's group were signed. Khomeini then declared his willingness to cooperate with the United States on the condition not interfere in Iran's internal affairs. Shortly after Khomeini returned on board a French plane to Tehran, America applied pressure on Shahpur Bakhtiar to pass over the rule to Khomeini and

threatened the leaders of the Iranian army, if they stood in Khomeini's way.

Since then Khomeini became the leader and the ruler. And a constitution similar to the constitutions in the other Muslim countries was drafted according to the Western system of capitalism. Iran's constitution imitates Western constitutions, such as the republican system of governance, the partition of power between different ministries, parliamentary work, the separation of powers and the issue of legal competency. All of these are in accordance with the capitalist regimes. As for the statement that the "official religion of Iran is Islam and the "twelver" Ja'fari school of thought" this then is similar to what can be found in most constitutions in the Muslim countries, which does neither mean that the state is based on Islam nor that its message is Islam. Rather this statement is merely related to decrees and holidays, and accommodates the people's beliefs and their worship that pays respect to certain matters of their lives. The Iranian Constitution does not provide that this Deen forms its doctrine or that this Madhab (school of thought) is the state's message or an aim of foreign policy, which is in fact nationalistic and patriotic. The Iranian state adheres to the current international system of enrollment in international and regional organizations based on capitalism, such as the Iranian membership in the United Nations and the Organization of Islamic Cooperation. None of its international relations are based on Islam. Hence it needs to be noted that the Iranian state neither carries a specific message nor does it pursue a specific project based on Islam. Rather the nationalistic and patriotic taint is apparent in the Iranian regime, reflected in the policy of maintaining the existing system, as well as the structure of the state and its territory. We contacted Khomeini in the beginning of the revolution and advised him not to cooperate with America, and to

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declare an Islamic constitution as rendered by us, and we sent him a communiqué analyzing and explaining the defects of the Iranian Constitution. Khomeini did not accept our advice and proceeded with a constitution that contradicts Islam, in a republican system according to Western-style capitalism.

2. As for the issue of the Madhab (school of thought) specified as the official Madhab of the regime, it was not defined as a message or a project to be promoted, neither are the system and the constitution based on it, nor are the articles of the constitution extracted from it. Rather the basic materials that relate to the system of ruling and foreign policy and those related to the military and security are taken from the capitalist system, similar to the Saudi regime that exploits the Hanbali Madhab which is widely spread in the Hijaz to achieve the interests of the system. Furthermore Iran exploits the sectarian aspect to gain followers and supporters or those willing to work with them. It agitates their sense of fanatic sectarianism, thus facilitating their use for national interests and not to serve the Ja'fari Madhabi or the Shiites, evidenced through the fact that Iran does not aid the Shi'a nor the Ja'fari Madhab unless it fosters national Iranian interest. If secularism promotes its interest, Iran pushes Islam, Shi'ism and the Ja'fari Madhab aside. They support the Iraqi regime and the Syrian regime, which are both secular systems affiliated with America. Although there are mainly Shiites residing in the Eastern provinces of the Kingdom of Saudi Arabia, and given the fact that these areas also contain the Saudi oil fields, Iran has on a number of occasions supported uprisings in order to weaken Saudi Arabia. It used a similar policy in Bahrain, which called for Saudi Arabia to send troops to Bahrain...

Iran does not bother with the sectarian aspect if this contradicts its national interests. Azerbaijan at the end of 1989 sought its liberation from the Soviet Union and people destroyed the borders with Iran in order to unify with it, bringing about massacres during

the beginning of 1990 at the hands of the Russian aggressors, who had entered Baku to prevent the establishment of a regime not following their lead, and to help their old communist agents into power. However Iran did not help the people of Azerbaijan in the face of this Russian attack that violated the rights of the Muslims who sought freedom from the Russian yoke and the clutches of the communists; as a matter of fact, the majority of Azerbaijan's Muslim population follow Iran's official Madhab. Iran did not help Azerbaijan in the face of the Armenians who were sponsored by the Russians in the occupation of 20% of Azerbaijan during 1994 and displaced more than one million Azerbaijanis from their land. This tragic situation persists until today. Moreover, Iran has developed its relations with Armenia at the expense of Azerbaijan! Not only that, but Iran has supported factions that have nothing to do with Islam, such as the faction of Michel Aoun or secular movements like the movement of Nabih Berri and others in Lebanon of those marching on the path paved for them by America.

3. All of the political work in the region carried out by Iran is in congruence and accordance with American agendas:

A. In Lebanon, Iran founded and armed a party from the followers of its Madhab, such that it became a special army separate from the Lebanese army, and the Lebanese regime acknowledged it and their weaponry, knowing that the Lebanese system is a secular regime that follows American politics. The Lebanese regime does not allow any other party to bear arms, nor did it acknowledge the arming of any other party. The Party of Iran in Lebanon with the support of the Syrian regime associated with America as did Iran, and America did not prevent the Lebanese regime from allowing the Hizb of Iran to intervene in Syria to prop up the secular regime of Bashar al-Assad, rather American gave its implied consent to the intervention of this party in Syria, without being hampered by the Lebanese army.



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B. When America occupied Iraq it was met with an unexpected resistance, so it entered Iran into Iraq to help influence those belonging to its Madhab, to affect them and prevent their movement against the occupation, even to make them stand against the resistance, even confronting it and giving legitimacy to the occupation and to the established system. Especially after 2005 America allowed the ascension of a coalition of pro-Iranian parties into power, led by Ibrahim al-Jaafari and then al-Maliki, and these governments were installed by America and are linked to it. Maliki's government, backed by Iran, signed security and strategic agreements with the United States to maintain its influence after the official end of the occupation of Iraq, indicating American satisfaction with the role played by Iran whose officials admitted its cooperation with the United States in the occupation and its work to secure the stability of American influence in Iraq. Iran opened its embassy in Iraq immediately after the occupation, and al-Jaafari was not elected until the Iranian Foreign Minister Kamal Kharrazi visited Baghdad in 2005 at the height of the occupation. The two sides condemned the acts of resistance to the occupation under the pretext of condemning terrorism in Iraq. Jaafari's visit to Iran was used to sign several agreements, including a cooperation agreement in the field of intelligence between them to establish security and control of border crossings and linking Basra to Iran's electricity grid and the establishment of an oil pipeline between Basra and Abadan.

Iranian President Ahmadinejad visited Iraq at the beginning of 2008 under the spears of direct occupation. Ahmadinejad often incited whirlwinds with his remarks directed against America and against the Jewish entity, although his words were never followed by action. At the same time Ahmadinejad was the Iranian president most closely aligning with the path of U.S. policy, therefore visiting Iraq under U.S. occupation and two weeks before leaving the government, he again visited Iraq to renew his support to Maliki's government, which is there to maintain U.S. influence in

Iraq. On top of that, Ahmadinejad visited Afghanistan in 2010 under U.S. occupation and provided support for the Karzai regime, which serves as a custodian of the U.S. occupation in Afghanistan.

C. Iran did the same in Yemen, where it won over the group of al-Houthi and armed it, who rose against the regime of Ali Salih, an agent of the British. Iran also supports the southern secular movement in Yemen who advocate secession. They in turn are also allies to America, striving to establish a pro-American secular regime in southern Yemen.

D. The relationship between Iran and the Syrian regime is an old one, dating back to the time of the first Intifada in the early 80's of the past century. Iran then supported the Syrian regime in suppressing the Muslims of Syria, so as to keep it within the American project in support of the regime, led by its agents from the Assad family. Iran did this knowing that it is a secular nationalist Baathi system congruent with the regime of Saddam, which they were fighting although it had nothing to do with Islam, rather Saddam fought Islam and its people. Iran did this well aware that Saddam was linked to America. It did not defend the rights of the Muslims. It did just the opposite in declaring war against them and bringing victory to a criminal Kufr regime, and Iran continues to do so. The Iranian regime maintains close relations with the Syrian leadership, which includes military, economic and political ties. Iran transferred many weapons to support the Assad regime and provided it with oil and gas at discounted prices due to the lack of reserves of energy in Syria. These political relations can particularly be observed in the Iranian interference in the Syrian revolution, when the Assad regime stood on the verge of collapse. Had it not been for Iranian interference by sending troops of the Revolutionary Guards, and troops from Iran's Hezb in Lebanon and Maliki's militias that follow Iran, Bashar and his regime would have collapsed. The massacres of Qusair, Homs and today's chemical massacres in al-Ghouta and others bear witness to this intervention.

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E. As for Afghanistan, Iran supported the U.S. occupation and the constitution laid down by the government created by America with Karzai as president, all of that was an Iranian service to America. Iran has secured the north of the country when America failed to defeat the Taliban. Former Iranian President Rafsanjani mentioned that: "If it were not for our troops fighting the Taliban, America would have sunk in the Afghan quagmire." (al-Sharq al-Awsat newspaper, 2/9/2002). Mohammad Ali Abtahi, vice to the former Iranian President Khatami for legal affairs and parliamentary elections, in the "Gulf and the Challenges of the Future Congress", held in Abu Dhabi on the evening of 1/13/2004, said: "If it were not for Iranian cooperation, Kabul and Baghdad would have never fallen so easily. But we received a bonus and we are within the axis of evil!" (Islam Online Net, 1/13/2004)

President Ahmadinejad has repeated the like on his visit to New York to attend the United Nations meetings in an interview with the New York Times on 9/26/2008 where he said: "Iran has provided a helping hand to the United States with regard to Afghanistan and the result of this assistance was the U.S. President's direct threat to launch a military attack against us. Our country has also provided assistance to America in the restoration of calmness and stability in Iraq. "

4. As for the issue of the nuclear program, it has been at a standstill for years, although the Jewish entity, supported and encouraged by Europe, threatened more than once over the years to strike this program. America stood in the face of the Jewish entity and prevented it from doing so. Until today America is preventing the entity from doing so... Chief of Staff General Martin Dempsey on 8/12/2013 visited the Jewish entity for this purpose, such that Kuwaiti KUNA agency on 8/12/2013 reported from a radio channel of the army of the Jewish entity the following statement: "Dempsey's visit comes just days after a similar secret weeklong visit fully carried out by the commander of the U.S. Air Force Mark Welch to Israel," in which both sides refrained

from talking about the nature of research taking place in it. Welch's visit was kept a secret at American request, amid tensions in the region and against the backdrop of Israeli threats to strike Iran. KUNA agency added: "Analysts believe that the commander of the U.S. Army will try to persuade his hosts to refrain from making dramatic decisions in the near future against Iran to give diplomacy a chance after the inauguration of Hassan Rohani as president of Iran."

America permitted the Jewish entity to strike the nuclear reactors of Iraq that were under construction at the time of Saddam in 1981, but it prevents the entity from striking Iranian nuclear reactors which started enriching uranium to a 20% enrichment, indicating that it is in their interest to maintain the Iranian regime that works to their advantage in the region. They want it to remain as a deterrent that frightens the Gulf States such that American influence is preserved in these countries, and America works to use it to maintain its influence in the Islamic world. It supported Assad's regime and provided him with petroleum and gas at discount prices due to the lack of energy reserves in Syria. The political affiliation can be noted, especially the Iranian intervention in the Syrian uprising when Assad's regime was on the verge of collapse, and if not for the Iranian intervention by sending forces from the Revolutionary Guard, and Iran's Hizb's forces and Maliki's militia's that are loyal to Iran, if not for that then Bashar and his regime would have collapsed, and the massacres of al-Qusair and Homs and the chemical massacres of al-Gouta today, and others, are proof of this intervention.

And going back into time, we find that from the beginning of the nuclear talks in 2003 America focused on sanctions without taking any actual action against the nuclear facilities, and frustrated the European Union and outraged the Jewish state, and every time talks were held America proposed additional sanctions as a solution to the issue without taking any military action. And America intervened repeatedly to calm "Israeli" fears,

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because it wants the Iranian regime to remain, and for the nuclear issue to remain open so that it does reach the nuclear bomb and meanwhile it is not resolved at all, Instead America wants it to remain, as we said, a boogeyman that frightens the gulf states, and a forward for the continuation of the presence of American military forces in the Gulf. In addition to America exploitation, it to set up a missile shield in Turkey and in central Europe under the pretext of deterring Iranian nuclear weapons and protecting it from them! This is on top of a justification for the increase in the budget of the ministry of defense.

5. As for what appears on the surface as animosity between America and Iran, it can be understood as follows:

A. The atmosphere was charged, and public opinion was charged against America before and after the revolution, and it was considered responsible for the suffering of the people and blamed for its support for the Shah and for his oppression and was described as the Great Satan. Because of that the rulers of Iran could not directly announce the resumption of talks between the two sides and afterwards the resumption of diplomatic ties, especially America's meetings with Khomeini in Paris, and American pressure on the Iranian military to not intervene against Khomeini's revolution... All this was not a secret, therefore the Iranian regime was in need of dynamic events with America as justification for sitting with them. So the hostages' incident took place in the American embassy on 4/10/1979 which resulted in the severing of diplomatic ties between Iran and America in order to strengthen Khomeini and strike his opposition and cover the reality of the relationship between the two sides. Afterwards American sources mentioned that it was a tidy American drama, and likewise Hasan bani Sadr mentioned in the previously mentioned interview with Al-Jazeera that "that was an agreement with the Americans and of their planning and he agreed to that after Khomeini convinced him". And both sides signed what is called the Algiers Accords on 20/1/1982 whereby the hostages were

released, and that happened on the day that the American President Reagan came to power in America, and America implicitly recognized the new regime under the leadership of Khomeini, when this agreement ordained the mutual respect by both sides and for each side to not intervene in the affairs of the other side and the protection of the interests of both sides by the appointment of a third party, and afterwards the return of 12 billion dollars that the new regime requested from the frozen Iranian assets...

B. And for a long time, Iranian rulers have worked to foster an atmosphere for the resumption of these relations, even though secret communication continues between them and collaboration had occurred as the Iranian officials themselves revealed, and they have continued to do so... as though the continuation of this situation between the two countries benefits them; as Iran appears as though it is hostile to America to cover its dealings and progression with America in its imperial projects, and so it can be a contributing factor to the facilitation of those projects, and America appears as hostile to Iran and works against it to limit Europe and the Jews. And the public opinion against Iran in America and the West is deceived to achieve its interests in the region. Some of the rulers that have attained positions have been accused of being agents to America by the Iranians such as the President of the Republic Bani Sadr, so he was overthrown due to the presence of a strong opposition current at the time against the relationship with America that worked to overthrow him. But the President of the Republic Rafsanjani, whose relationship with America has been revealed such as Iran-gate and Iran-contra, was not overthrown because such a current did not exist at the time. And Presidents have been punished and described sometimes as reformers and moderates, and sometimes as conservatives and radicals, but a change in the Iranian policy has not been seen despite the harsher talks at times and lighter talk at other times, and it remains just talk, not followed by actions and not applied in reality. And as such the American stance toward Iran has not

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changed, despite the toughening of talk at times by the Republicans and placing it on the list of the axis of evil and the softening of talk by the Democrats, but America has not taken any decisive and serious steps against Iran, and when the President Rouhani put together the new government he said: "(His) government will adopt in its foreign policy the prevention of threats and the elimination of tensions" (Reuters 12/8/2013). And he chose "Muhammad Jawad Tharif for the position of foreign minister, who is the former ambassador to the United Nations and was educated in the United States and was an essential participant in rounds of secret negotiations that attempted to overcome the decline in relationship between Washington and Tehran" (Reuters 12/8/2013). Rouhani more frankly announced after the elections when he said: "We do not wish to see an increase in tensions between Iran and the United States. Wisdom tells us that both countries need to think more about the future and try to sit to create solutions to the past issues and correct the matter" (Reuters 17/6/2013). American President Obama replied to him saying: "The United States is still prepared to engage in talks directly with the Iranian government with the goal of reaching a diplomatic solution that deals fully with the international community's concern over Iran's nuclear program" (same source), which means that Iran wants to end the era of secretly progressing with America, and begin a new era of openly progressing with it, but with different forms so it will appear as though it is an influential state regionally that commands involvement in regional affairs.

6. And based on what was mentioned above, we conclude the following:

The matter of doctrine that Iran has specified as official doctrine for the regime, it has not specified it as a message or project it carries, and it has not established its regime on this doctrine, nor has it adopted its constitution based on it, or its articles based on it. Instead the central articles that pertain to the system of governance and foreign policy, and the issues of military and security is taken from the

capitalist system, so that it resembles the Saudi regime, which exploits the prevalent doctrine in the land, the Hanbali doctrine, to achieve the interests of the regime. As for the foreign policy for Iran, it is compatible with American interests in the region, and likewise in the larger Middle East and the Islamic lands. For example, Iran helped Washington to realize the continuation of the American occupation of Iraq and Afghanistan over the past decade or so, and also, by way of its Hezb in Lebanon, it has drawn the political landscape in Lebanon. And recently it has collaborated to maintain U.S. hegemony in Syria by way of supporting al-Assad. Thus, Iran works in Afghanistan and Syria and Lebanon and Iraq to serve American interests. As for outside the region it can be said that America has succeeded in exploiting Iran's conduct to promote its own missile shield program and tying the Gulf Cooperation Council into unbalanced security agreements, and likewise in the selling of weapons in the billions to Gulf states out of fear of Iran!

Iran is progressing with America and it understands the significance of this progression and it knows its boundaries, so it does not cross them even if it raises the tone of speech to deceive or cover up the truth as happened in the time of Nijad that saw great service to America in Afghanistan, Iraq and Syria, and therefore America sees the regime in Iran largely as a servant to its interests to the extent that the decision making circles in America see no reason to change the regime. This is what it announced on December 12 2008, when Robert Gates in an international security conference about the relationship between America and Iran and what it should be, said: "No one wants to change the regime in Iran... and what we want to discuss is bringing about a change in policies and conduct, so that Iran will become a good neighbor to the countries in the region, instead of being a source of instability and violence."

04 Shawwal 1434

2013/08/21

# The Strange Ruwaibida Of Ash-Sham

**He sells his Deen, his Family, his Weaponry and his Goods to Remain Seated on a Crooked Chair for an Hour or so!**

New episodes in what seems like a series of exposing episodes have been followed by the voices demanding an inventory of Syrian chemical weapons, in an international covenant, as a prelude to their destruction. The beginning was made by a statement by John Kerry, during a joint news conference with his British counterpart in London on 09/09/2013, that Bashar can avoid a military strike if he submits his chemical stock. After some time, Lavrov said that John Kerry's proposal had reached his ears and he will convince Syria for approval. After about an hour, the President stood in front of journalists in Moscow and announced the approval in the name of the tyrant regime of ash-Sham. After that, in less than a few hours passing, France's Minister of Foreign Affairs on 09/10/2013 announced that he would submit a project to the Security Council on this issue under Chapter VII. The states soon scrambled to approve the destruction of the chemical weapons, from Britain to Germany over to China. Even Iran has announced that it welcomed this matter. How this reveals the extent of American leadership over these people!

Just like that the tyrant agrees to destroy the weapons for which the Ummah paid the price from its own sweat, to become ashes scattered by the wind. The justification cited by the President in Moscow is the protection of the blood of the Syrian people, and to prevent an American military strike. All these are blatant lies! His master of tyrants and his henchmen

have shed blood in endless amounts and violated the sanctities and arrested thousands and displaced millions through aircraft, missiles and explosive barrels and chemical weapons, for which the people paid the price with the lives of their children, whilst seeking to protect them from the enemy. The fire that burned them was at the same time the security and the peace of their enemy. The prevention of the strike is a misnomer as well; the state that lost its means of power is more susceptible to military intervention than the one that still possesses such means. This knowing that if America decided to strike ash-Sham, their servant the tyrant of ash-Sham would not dare to oppose them, not even to raise his voice while crying! Moreover, the tyrant by agreeing to put the stocks of chemical weapons in the hands of America and its allies for destruction may open the door to seize the land of as-Sham, when the numerous inspection teams will ransack it to locate this stock, and will require a guard in the form of American and Western armies to protect their project. Thereby, the delivery of the chemical weaponry by the tyrant will not postpone military intervention, if it becomes necessary for the interest of America.

**O Muslims:** The family of Hafez and Bashar have served America for nearly half a century, kept its interests in the region, and stayed awake for the security of the State of the Jews ... When the people revolted against the tyrant, America and its allies provided him with all the opportunities for murder and oppression of the people, so that perhaps he could subside their movement, but he could not. He realized his masters want to replace him with another

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traitor agent of his kind, therefore they created their coalition and their council, and exerted their utmost effort to promote them to the people inside Syria. They did not succeed in that, the cries of the people: "It is for Allah, it is for Allah", "Our leader till the end of time is Sayyidina Muhammad", the Takbirat increased with strength...all of that haunts them in their beds. America and its allies continued giving deadline after deadline to Bashar and his henchmen for their slaughter and oppression while their servants abroad continued making their efforts to convince people of democracy, a republic and a civil state, but they cringed in their failure...

Afterwards America started waving military action as an introduction to impose an alternative agent ruler through the Geneva negotiations and giving deadline after deadline for military action, to be assured that the strike will submit everyone to go to Geneva under military pressure. Since then Obama could be seen carrying a gun and then throwing it on the ground alternately...Saying "I took a decision" then returning to say "I am waiting for Congress". Along the way Obama is studying the results of the strike: Will it lead to Geneva and negotiations and the imposition of an alternative agent? If so, he will execute the strike. But if it does not lead to the desired results, he slows down in executing the strike.

The Takbirat of the Muslims in the land of ash-Sham made the way to Geneva to negotiate with the tyrant a point of no return, because the one who accepts to sit down with the tyrant or his henchmen will be caught in the vicious circle. America and its allies realized that it is doubtful that the results of the strike will lead to the Geneva negotiations, rather this needs more time and more pressure.

Because they are accustomed to deadlines whenever their order is not abided by, they sought refuge in a deadline again, bringing the Congress and the House of Representatives to lengthen the debate and postpone the vote, waiting to tame the people through murder and oppression and the threat of a military intervention, so that they will accept to go to Geneva for negotiations with the tyrant. The strike is not intended for its own sake, rather it shall be followed by the imposition of the rule of an alternative agent in the Geneva negotiations. They fear that sincere Muslims will ascend into rule before America can create its agent... a camp that lies outside the calculations of the Kuffar and their aids...a camp that will render its utmost efforts to expel America and its allies from the region, which will place the security of their stepchild the State of the Jews in danger, even the collapse of the whole entity is in sight...During all of this they taper their devilish minds in the destruction of the most powerful weapon in Syria that will affect the security of the Jews, and in particular they realize that their creation Bashar does not in the least benefit them in this matter. From then it became a series of exposing episodes, directed by America, Russia taking an extra role in it, as well as the one subservient to them, the traitor of his Ummah, the tyrant of Syria.

**O Muslims:** Adversity is the touchstone of men, thus will the struggle intensify after this adversity? You are a great Ummah that does not sleep over grievances, that defeated the Crusaders and eliminated the Tartars, and then returned to dominate the world ... After the Crusaders and the Tatars aimed to kill this Ummah, it convulsed again and conquered Constantinople and struck the gates of Vienna

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... Because it returned to the source of its strength: its Deen and its Khilafah, thereby ruling the world, after it had already seemed to its enemies that the Ummah was terminated. So when they woke up from their sleep, they found something they could not even have imagined in their bravest dreams. If you return to the source of your strength, your Deen and your Khilafah, you will outshine everyone! O you who possess vision, take this into consideration, and know that if the misfortune comes it will not only befall the tyrants but also those who remained silent in the face of their injustice.

Allah (swt) says:

﴿وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

**“And fear a trial which will not strike those who have wronged among you exclusively, and know that Allah is severe in penalty.”**  
[Al-Anfal 8:25]

Ahmad reported in his Musnad from Mujahid, who said:

حَدَّثَنِي مَوْلَى لَنَا، أَنَّهُ سَمِعَ جَدِّي، يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِنَّ اللَّهَ لَا يُعَذِّبُ الْعَامَّةَ بِعَمَلِ الْخَاصَّةِ، حَتَّى يَرَوْا الْمُنْكَرَ بَيْنَ ظَهْرَانِيهِمْ، وَهُمْ قَادِرُونَ عَلَى أَنْ يُنْكِرُوهُ فَلَا يُنْكِرُوهُ، فَإِذَا فَعَلُوا ذَلِكَ، عَذَّبَ اللَّهُ الْخَاصَّةَ وَالْعَامَّةَ»

“One of our masters talked to me, saying he heard my grandfather say: “I heard the Messenger of Allah (saw) say: **“Allah does not punish the public for an individual action, until they see the wrongdoing (Munkar) in their midst and are able to forbid it but they do not forbid it. If they do so, Allah will punish the generality and the individual.”** (Also reported by Ibn Shaibah in his Musnad)

**O Muslims:** It is a tragedy to destroy our weapons with the consent of those tyrant rulers... It is a tragedy that the Ummah has not been pressing its armies to dislodge these traitor tyrants who have corrupted the lands and destroyed plants and stones ... It is a tragedy to see our blood being spilled and not to stop it, and to see our weapons being destroyed and not to defend them. We see our wealth being plundered and do not cut off the hand that extend to it, and we see our lands fray and lessen from the boundaries and do not halt the detraction and increase those boundaries... We watch our women being violated and our blood does not boil in our veins...

Allah O Allah to your Deen, Allah O Allah to your Ummah, Allah O Allah to your Khilafah, Allah O Allah to your weapons!

Despite all of this, prepare for the victory of your Deen and the defeat of your enemy under the leadership of a Khaleefah who will be your shield, you will fight from behind him, and find protection from him. If you do so, you will regain your glory, you will be victorious in both worlds. But if you do not, your enemy will not be content with the destruction of your weapons at your own hands, rather he will make you welcome him when he enters your houses. Then there will be no more escape!

﴿إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ﴾

**“Indeed in that is a reminder for whoever has a heart or who listens while he is present [in mind].”** [Qaf 50:37]

**Hizb ut Tahrir** 4<sup>th</sup> Dhul Qiddah 1434 AH  
10/09/2013 CE

# Egypt & Syria International Campaign

Hizb ut-Tahrir undertook an international campaign in support of the demand of the Muslims of Egypt & Syria for Islam as a rule and a state. The campaign was a strong call for the abolition of Democracy and the return of the Khilafah.

## Bangladesh



## Indonesia



## Jordan



## Turkey- Istanbul



## Turkey- Ankara





## Pakistan- Islamabad



## Pakistan- Karachi



### Continued from Page 20

how can we lend our speech and our pens to furthering their lies? How can this be when our Lord سبحانه وتعالى exposed this lowly tactic of the tyrants, كَذَلِكَ مَا آتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!" [Surah Adhaariyat 51:52]? How?!

Yes, it is true that the white sheep regretted when the wolf came to devour it, after the white sheep did not utter a word to save the black sheep. But is this example only to apply for those who defile Islam and propagate the filth of Western kufr values? What of those who invoke the words of Allah سبحانه وتعالى, are they to be praised and heeded, or to be

abducted and silenced? If we are silent ourselves through fear, should we not at least advocate the right of those who do not fear to speak? It is upon us to raise in every forum available to us, the severity of the crime of the tyrants in abducting Naveed and demand his release. Indeed, RasulAllah said صلى الله عليه قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in the *Hadeeth Qudsi*, إِنَّ اللَّهَ قَالَ مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ "The Messenger of Allah SAW said that Allah said, Whosoever harms my Wali I will declare a war against him ..." (Bukhari).

So respected journalists, now that Naveed is restrained, bound and silenced, let us be his spokesmen, knowing that we have access to the ears of millions, becoming powerful advocates for his release.

### Note to Press

Hizb ut-Tahrir Wilayah Pakistan has released three booklets regarding the campaign for Naveed.

1. "Democracy- the root of problems, Khilafah- the solution" book written by Naveed before his abduction, showing the contradiction of democracy with Islam and its Khilafah

It can be downloaded from: <http://pk.tl/1cGN>

2. "Words of Truth," a book issued after his abduction, regarding Naveed's struggle against the American Raj from the time of Musharraf until now.

It can be downloaded from: <http://pk.tl/1cGQ> (English Book), <http://pk.tl/1cGR> (Urdu Book)

3. "Free Naveed Butt" a book issued regarding the international campaign for the release of Naveed.

It can be downloaded from: <http://pk.tl/1cGO> (English Book), <http://pk.tl/1cGP> (Urdu Book)

## Q&A: America & The Middle East

### Question:

Given the course of events, it has disrupted my understanding of the happenings which confused me:

1. We know that the actual influence in Egypt belongs to America. Then how come Saudi Arabia, the UAE and Kuwait financially support the new rule in Egypt, when these countries have agency to Britain?
2. Furthermore, the UAE supported France in Mali and sent financial support to Mali, although the actual influence in Mali does not belong to Britain?
3. Also we observe conflicting media attitudes between the channel Al-Arabiya in the Emirates and the channel Al-Jazeera in Qatar, although the UAE and Qatar are both agents for the British. By the way, does the recent change in Qatar affect British politics in it?
4. Further it seems to us that the Saudi men in the coalition like al-Jarba possess an active role unlike the men of Qatar. Is weakness beginning to grab hold of the men of Qatar due to the course of events in Syria while strengthening the position of the men of Saudi Arabia?
5. Finally: Does America's abandonment of Morsi mean that they have abandoned the idea of facilitating the access of the so-called "moderate Islam" to power?

I hope that you bear with me through this long question and jazak Allahu khairan. I apologize in advance for the length and amount of questions, since we know the capacity of our Ameer in addition to the capacity of his knowledge. Let us find in him what dispels our confusion and heals our hearts.

### Answer:

This dear brother is not a question but a stack of questions!! Nevertheless, here is the answer

in brief though without inadequacies, Inshallah:

### There are broad guidelines concerning British policy to help you understand what is happening:

1. Britain currently does not dare to overtly stand in the face of America, rather it appears to stand in line with it, but actually it interferes with and obstructs American policy covertly through its agents after having worked out an action plan to appear in a deceptive manner...
2. Mainly the role prescribed to its agents by Britain is one of pretense – just like Britain itself – to be aligned with America without clashing with it. The relations between Jordan and America for example may seem to someone who does not possess political awareness as if it was standing in line with America, when actually Jordan is a pillar of Britain, as this is the case with the Emirates and other agents... However, the British leave some of their agents to stand in the face of America, such as Qatar, their role being different from that of other agents and so on ... i.e. that its agents hold different roles: Most of them smile for America and boast their friendliness but harass it from behind the curtain, just like Britain who is the master of these agents, and only a few of them carry the role of causing America inconvenience more obviously...
3. Britain is in harmony with France in confronting U.S. policy, as part of European policy, especially Britain and France, and the difference is that Britain acts with malice, subtlety, with a deceptive soft voice towards America, while France behaves with a stark voice causing uproar ... Often Britain carries out its policy standing behind France! And the famous proverb goes: "Britain fights to the last French soldier". Although this was part of

## Q&A: America & The Middle East

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the times gone by, that impact is still there, but to a lesser extent.

4. The government in Saudi Arabia, although led by King Abdullah, is a follower of Britain, but the United States has an impact on some of the other princes, this impact is creating the gateway for America's policies...

In the light of this, the answer to your question may become clearer:

A. As for Qatar, the former Emir of Qatar together with his Foreign Minister managed to make Qatar a center of focus for Britain in the Gulf, from there he dashed to intervene in several countries using two influential instruments: the media channel "Al-Jazeera", and "oil" money... His moves were influential in disrupting American politics in Syria and Palestine, even in Egypt and others... Since this disturbance of America did not go unnoticed by Britain, and because Britain is trying create the self-image that it does not disturb America, it has agreed to change that Emir, but they did not take it far away from him, rather his son became his alternative. Hence British policy has not changed, but this son needs time to become as effective as his father in causing America inconvenience, thus Britain has slowed down in disturbing America... Therefore, what happened is in a British manner, pleasing America was by appearance, but without substance!

B. The role of Qatar decreased slightly with this change because the men of the new rule are less experienced in influential political business, than the men of the previous government, yet Qatar still remains within British politics, working cunningly and maliciously, but with a role of less declared effectiveness than it previously had, therefore their men in Syria have lost effectiveness in comparison to prior.

C. The Saudi men are more effective and more acceptable to the United States and Britain because the king's loyalty belongs to Britain, and America is working hard with some of the princes of the royal family.

As for Al-Jarba, albeit being close to Saudi Arabia, he is part of American politics. He cannot exit from America's influences voluntarily, no matter how great his support from Saudi Arabia is, the coalition as a whole is an American product, no one can remain in its presidency without being subordinate to America.

D. As for Mali, and the Emirati aid to Mali... You know that America was behind the first change in Mali that happened on 22/3/2012, which was a painful blow to France, and France worked diligently to regain its influence. And Britain understands that it has no influence in Mali as it is for France, and America rivals France, and naturally Britain supports France if the conflict is confined between America and France, and the Emirati financial aid to the administration which is loyal to France is in line with Britain's support of France.

E. As for the explanation of the British position on the visits of the Emirati delegation and the King of Jordan to Egypt, and the financial aid from Britain's agents to Egypt, this does not diverge from the above general outline ... As for the ambiguity caused by the difference between the Emirates' role and Qatar's role, it is the distribution of roles according to British policy, some draw near and some distance themselves pending the outcome of events in Egypt... And the Emirate's hosting of the men of Mubarak's regime likewise does not diverge from the outline, for the expectation of the return of Mubarak's men is an opening, even if it is narrow, for British policy by way of the Emirates, even if it is a matter of reciprocating favors!

F. As for whether America's abandonment of Mursi means that America has abandoned the facilitation of the return of the men who are called "moderate Islamists" to power; the issue is not about abandoned or the absence of abandonment, instead it is the realizing the stabilization of American influence in Egypt, and America's influence in Egypt has been

strong in most of the political class for the past few decades, and America cares that Egypt remains a center of stable American influence, and the stability meant here is not for the good of Egypt, instead it is so that America can have a secure place for its influence and projects... and when the popular movements surprised America on 25/1/2011, and Mubarak could not handle these movements and return stability, so that Egypt would be a suitable environment for maintaining the realization of America's interests, **when** America found him as such they set him aside, and rode the wave of the popular movements, and brought Mursi after he promised to carry out America's projects, especially the Camp David Accords with the Jewish entity, afterwards they supported him..., and America expected Mursi to achieve stability for it considering that the Brotherhood is the party of the President and the largest organized party, after the disbanding of the National Party, and expected them to work to stabilize the situation just as the National Party had done with the deposed president... But Mursi could not, so they abandoned him...and were behind the new rule on 3/7/2013 and in support of it...

Accordingly, America's abandonment of the people of "moderate Islam" in Egypt was due to a reason external to America's policy during recent years of facilitating the so-called "moderate Islamists" to power, as America undertook this policy to strike two birds with one stone as they say:

**First:** To deceive the Muslim masses who are looking for Islamic rule... for even the "moderate Islamists" profess democracy and republicanism and swear by it! Because they are called "Islamists" they tickle the sentiments of the Muslim masses so they believe that those Islamists coming to power will bring Islam to power, and then their enthusiasm fades away from the correct work to bringing about the rule by Islam, which is the Khilafah system... and the placating the Muslims' enthusiasm for the work for the

Khilafah is what America wants, for the Khilafah keeps them awake at night...

**Second:** To provide stability for its influence by the Islamists taking advantage of the people's sentiment, if they could not provide stability for America's influence then America will abandon them, as they did with Mursi, and support someone else, especially since they have no shortage of political agents which they planted in Egypt throughout the past long years!

E. The people of the land of Kinanah should fathom this matter, and that America is and was the possessor of actual influence in the toppled Mubarak's era, and in the deposed Mursi's era, and in the era of the present rule, and America is the disease and source of calamity, and the duty on every Muslim that believes in Allah and His Prophet is to work diligently to uproot American influence and eliminate America's agents, and return the rule of Islam, the Righteous Khilafah, to the land of Kinana to resume as the center of the Muslims, to defeat the enemies of Islam and Muslims and to defeat the Jewish entity and to restore the Blessed Lands to Islam and the Muslims, as it did when it eradicated the Crusaders and Tartars, and this is not hard for Allah.

The twelfth of Ramadan 1434 AH

21 July 2013 CE

## Ameer Q & A: Surah Muhammad

Question:

(Translated from Turkish)

Assalamu Alaikum, I have the following question:

Sheikh An-Nabahani (ra) said that the fourth Aayah of Surah Muhammad was revealed before the Battle of Badr. What is the evidence for this? While the majority have said that it was revealed after the Battle of Badr? I would be pleased, if you could explain this.

If the married Jaariyah (the one whose right hand possesses) commits Zina (adultery), then is her Hadd (prescribed punishment) Ar-Rajm (stoning)?

The Answer [from the] Arabic:

Wa Alaikum Assallam Wa Rahmatullahi wa Barakaatuhu,

Your question arrived to me in the Turkish language and after being translated into Arabic, I have answered it in Arabic which was then translated to Turkish. Here is the answer:

Firstly: The Aayah that you have asked about is the following in Surah Muhammad (sallallahu alaihi wassalam):

فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبِ الرِّقَابِ حَتَّىٰ إِذَا أَتَخْتَمُواهُمْ  
فَشُدُّوا الرِّبَاطَ فَأَمَّا مَنَّا بَعْدُ وَإِنَّمَا فِدَاءٌ حَتَّىٰ تَضَعَ الْحَرْبُ  
أَوْزَارَهَا ذَلِكَ وَلَوْ يَشَاءُ اللَّهُ لَانتَصَرْنَا مِنْهُمْ وَلَكِنْ لِنَبْلُوًا بَعْضَكُمْ  
بِبَعْضٍ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَنْ يُضِلَّ أَعْمَالَهُمْ

"So when you meet those who disbelieve [in battle], strike [their] necks until, when you have inflicted slaughter upon them, then secure their bonds, and either [confer] favor afterwards or ransom [them] until the war lays down its burdens. That [is the command]. And if Allah had willed, He could have taken vengeance upon them [Himself], but [He ordered armed struggle] to test some of you by means of others. And those who are killed in the cause of Allah - never will He waste their deeds." [Muhammad: 4]

Surah Muhammad (sallallahu alaihi wassalam) was revealed before the Battle of Badr and the evidence (daleel) for that is as follows:

1) The Messenger of Allah (saw) passed judgement over the captives of war on the day of Badr and this means that the Hukm (ruling) related to the captives had already been revealed because the Messenger of Allah (saw) does not pass judgement without revelation (Wah'i).

2) There is nothing in the Quran Al-Kareem related to captives except for that which has come in Surah Muhammad (saw): فَأَمَّا مَنَّا بَعْدُ وَإِنَّمَا فِدَاءٌ "and either [confer] favor afterwards or ransom [them]" This means that it was revealed before Badr in which captives were taken.

3) The Aayah: فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبِ الرِّقَابِ حَتَّىٰ إِذَا أَتَخْتَمُواهُمْ فَشُدُّوا الرِّبَاطَ فَأَمَّا مَنَّا بَعْدُ وَإِنَّمَا فِدَاءٌ

"So when you meet those who disbelieve [in battle], strike [their] necks until, when you have inflicted slaughter upon them, then secure their bonds, and either [confer] favor afterwards or ransom [them]" This Aayah starts with 'Fa Idhaa' (فإذا) (So when or if) and this is followed by the verb in the past tense form 'Laqieetum' (لقيتم) (You have met) i.e. that the meeting has not yet occurred. This means therefore that the Hukm in the Aayah was revealed before fighting had taken place as the Aayah explains the Hukm (ruling) related to captives when fighting occurs and no fighting took place in which there were captives that required a Hukm (legal ruling) except for Badr.

4) In addition the speech of the All Mighty: ((حَتَّىٰ إِذَا أَتَخْتَمُواهُمْ فَشُدُّوا الرِّبَاطَ)) "when you have inflicted slaughter upon them, then secure their bonds," This is a clarification of the Hukm of the time in which captives are taken in battle and this is after the 'Ithkhaan' (killing and wounding of many). And so this would have been revealed before the Battle of Badr because the issue of Al-Ithkhaan occurred for the first time in Badr and as such it is an explanation that captives are only taken after the Ithkhaan which is an explanation of a new Hukm for a reality that had not yet previously occurred.

5) Due to the above the Mantooq (explicit wording) of the Aayah indicates that it was revealed before the occurrence of fighting and

it came explaining the ruling (Hukm) of the captives before fighting actually happened and before the occurrence of the Ithkhaan (( فَإِذَا لَقَيْتُمْ )) "So if/when you meet them", (( حَتَّىٰ إِذَا )) (( أَنْخَنْتُمُوهُمْ )) "Until when you have killed and wounded many from them." Despite the existence of reports stating that Surah Muhammad was revealed after Badr, the Aayah outweighs the Hadeeth as long as it is not possible to combine and reconcile them which if possible is preferable. However in this case Al-Jam'u (combination and reconciliation) is not possible because the narrations state that the Hukm related to the prisoners was revealed after Badr whilst the Aayah indicates that the Hukm related to the captives was revealed before Badr. For this reason Tarjeeh (outweighing between evidences) needs to take place and the Aayah is stronger outweighing the Ahadith that oppose its meaning.

What emphasizes and strengthens that is the fact that there is no ruling (Hukm) given for captives except for that found in Surah Muhammad and there had been no fighting that required the Hukm for captives except for the fighting of Badr. This is because the Messenger of Allah (saw) passed judgment in regards to the captives of Badr and he (saw) does not pass judgment unless it is from the Wah'i (revelation).

Secondly: As for the Hukm of the married Jaariyah (the one whose right hand possesses) commits Zina (adultery), then it is 50 lashes and the Daleel (evidence) is the speech of Allah (swt):

فَإِذَا أَحْصَنَ فَإِنَّ أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى  
الْمُحْصَنَاتِ مِنَ الْعَذَابِ ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ وَأَنْ  
تَصْبِرُوا خَيْرٌ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

"And after they have been taken in wedlock, if they commit illegal sexual intercourse, their punishment is half that for free (unmarried) women. This is for Him among you who is afraid of being harmed in his Religion or In his body; but it is better for you that you practise self-restraint, and Allah is Oft-Forgiving, Most Merciful." [An-Nisaa 25]

And the meaning of 'Half of that of the " نِصْفُ الْمُحْصَنَاتِ " 'Ma'ala al-Muhsanaat' means half of the Hadd (prescribed punishment) of the free unmarried woman who commits adultery. The

'Muhsanah' here means the unmarried free woman and if she commits Zinaa the Hadd for her is 100 lashes and half of that are 50. The 'Muhsanah' here does not refer to the married free woman who commits the act of Zinaa because the Hadd (prescribed punishment) of stoning cannot be divided in half. The Aayah mentions: " نِصْفُ مَا عَلَى الْمُحْصَنَاتِ " "Half that of the free women" and this is a Qareenah (indication) indicating that the 'half' refers to the Hadd of the free un-married woman i.e. half of one hundred which is '50 lashes'. This means that the Khilafah State will apply the Hadd punishment of 50 lashes upon this category of woman and the Hudood (prescribed punishments of Allah) can only be implemented by the State and they cannot be implemented by individuals. This is an important point that must be fully understood.

However my attention was caught by your question about the married Jaariyah who commits the act of Zinaa,

This is because now Jiwaari (the ones whose right hand possesses) do not exist, so why do you ask?

And I fear that when you stated the Jaariyah (the one whose right hand possesses) you intended the free servant (Khaadimah) and she is not considered to be that which the right hand possesses (i.e. Jaariyah) upon which the ruling of the 'Half of the free woman' applies upon. Rather the Khaadimah (servant) is free and takes the rulings (Ahkaam) of the free women and as such it is necessary to fully comprehend this reality i.e. to understand that the Hukm mentioned in the Aayah applies upon the Jaariyah that is the one whose right hand possesses and these do not exist in our current time. As for servants, they are free women.

Your brother,

Ata Bin Khalil Abu Al-Rashtah

24 Shaban 1434 AH

03 July 2013 CE

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

<https://www.facebook.com/photo.php?fbid=199666763534742>

# **IMPORTANT NOTICE**

## **For The Urdu-Speaking Muslim World**

**Hizb ut-Tahrir's Central Media Office  
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### **Contents include:**

**Press releases and leaflets issued by the various Wilayat of  
Hizb ut-Tahrir, from Indonesia to Morocco**

**Multimedia coverage about the vigorous struggle of Hizb ut-Tahrir  
for the return of the Khilafah to the Muslim World**