

NUSSRAH

MAGAZINE

ISSUE 20

SEPTEMBER/ OCTOBER 2014 CE- DHUL-QA'ADAH/
DHUL-HIJJAH 1435 AH

SIR SYED AND
THE ROLE OF
EDUCATIONAL
REFORM IN
STABILIZING
BRITISH
OCCUPATION

“MY LORD!
BUILD FOR ME
A HOME WITH
YOU IN JANNAH
(PARADISE)”

Q & A ON
MODI'S
INAUGURATION
IN INDIA

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

TAFSIR AL-BAQARAH
106-107

ESTABLISHING
THE KHILAFAH
AND THE
DOMINANT
SULTAN

TO THE ARMIES
IN MUSLIM
COUNTRIES

Nussrah Magazine Issue 20

September / October 2014 CE- Dhul-Qa'adah/ Dhul-Hijjah 1435 AH

Contents

Editorial: Rulers Like Us	01
Shaikh Ata ibn Khalil Abu Ar-Rashta: Tafsir Surah al-Baqarah 106-107	02
Musab Umair: O My Lord! Build for Me a Home with You In Jannah	06
Irfan Pasha: Sir Syed and the Role of Educational Reform in Stabilizing British Occupation	09
Abid Mustafa: America's Decline Part 3	15
Wilayah Pakistan: North Waziristan Operations is Treachery Against Our Armed Forces	19
Q&A- Inauguration of Modi	21
Ameer HT: ISIS Announcement & Establishing Khilafah and the Dominant Sultan	27
Leaflet: To the Armies in Muslim Countries	33
Campaign: Campaign for Palesine	36

Price: Rs. 30/-

Rulers Like Us

More than ever before, the Muslims were enraged at the aggression of the armed forces of the Jewish state against the civilians of Gaza, Palestine. From Indonesia to Morocco, Muslims expressed their protest through social media and the street. This is the practical manifestation of the concept of the Ummah.

RasulAllah (saw) said, إِذَا اشْتَكَى مِنْهُ عَضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهْرِ "If any part of the body is ill then the whole body shares the sleeplessness and fever with it" (Muslim).

More than ever before, the current rulers of the Muslim Lands were condemned for their inaction. In Pakistan, it was common for the Muslims to demand that the Pakistan armed forces be mobilized to Gaza to help their Muslim brethren. It was a call that was a striking feature of many protests, street discussions and the social media. And why not? Is not the notion of a state, Islamic or otherwise, an authority that manifests power and strength in face of oppression? Are the Pakistani forces not sent to all corners of the world under the flag of the UN? So why should they not be sent to the

first Qibla, Masjid Al-Aqsa under the flag of La ilaha il Allah, Muhammad ur RasulAllah? Is this not the practical manifestation of extending our support to our brethren? Allah (swt) said, "وَإِنْ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمْ النَّصْرُ" And if they seek help of you for the religion, then you must help". [Al-Anfal 8:72]

More than ever before, the Muslims were enraged at the aggression of the armed forces of the Jewish state against the civilians of Gaza, Palestine...

More than ever before, the current rulers of the Muslim Lands were condemned for their inaction...

And more than ever before, the Muslims appeared ready for the return of Islam as a state and authority...

The good people of this Ummah are deserving of a good ruler...

And more than ever before, the Muslims appeared ready for the return of Islam as a state and authority. The gulf between the masses and the existing rulers is now so wide that it cannot be closed, it can only be filled by a radical change. The call for a powerful state, governing by Islam, has gained even more dominance in the public opinion. Truly, people are like their rulers so this unstable situation cannot continue. The good people of this Ummah are deserving of a good ruler to fill this void. An honoured Khaleefah who practically manifests the saying of RasulAllah (saw) الْإِمَامُ جُنَّةٌ، يُقَاتَلُ مِنْ وَرَائِهِ، "Indeed, the Imam is a shield, you are protected by him

and fight from behind him." [Muslim]

Tafseer Al-Baqarah 2: 106-107

From the Book “Introduction to the Tafseer of the Quran” by the Ameer of Hizb ut-Tahrir, the eminent jurist and statesman, Shaikh Ata ibn Khalil Abu Ar-Rashta:

﴿مَا نَسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۚ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ﴾ [البقرة: 106-107]

“Whenever We abrogate a verse or leave it, We bring one better than it or one equal to it. Do you not know that Allah is powerful over everything? Do you not know that Allah alone belongs the kingdom of the heavens and the earth? Other than Allah, you have neither a patron, nor a helper.”
[al-Baqarah: 106-107]

﴿مَا نَسَخْ﴾ **“Whenever we abrogate a verse”** - abrogation linguistically is removal and transcription. It is said, “The wind removed (nasakhat) the remnant”, and “I transcribed (nasakhtu) the book”, that is I copied what was in it. Its shar’i meaning is the lifting of a ruling derived from an antecedent (prior) text and its replacement by a ruling derived from a subsequent text.

“or cause it to be forgotten” has two meanings; it is ambivalent (mutashabih). It can be from forgetting (*nisyan*), that is, Allah made his Messenger (saw) to forget so it was forgotten and lifting, or it can be from leaving without substitution, that is, we do not abrogate it, as in the His (swt) saying, ﴿نَسُوا اللَّهَ﴾

﴿فَنَسِهُمْ﴾ **“They forgot Allah so He forget them”** [at-Tauba: 67], meaning they left Allah so He left them.

This word ﴿نَسِهَا﴾ *nunsiha*, has another mutawatir recitation - *nansa’ha* - as recited by the two imams Abu ‘Amr and Ibn Kathir, from amongst the seven recitations, whilst in the remaining five it is recited as ﴿نُنْسِهَا﴾ *nunsiha*, with a *dhamma* on the *nun*. And the

word *nansa’ha* is as in your saying, “I delayed (*nasa’tu*) this matter”.

Thus the meaning is ‘or we delay it’, such that we do not we abrogate it, rather we leave it without abrogation. This recitation is definitive (*muhkam*), since it only holds one meaning, and as it is known in Usul, the clear (*muhkam*) takes precedence over the ambiguous (*mutashabih*). Therefore, the meaning of forgetting is overridden and the meaning remains one, irrespective of whether it is read *nunsiha* or *nansa’ha*, namely, we delay it and do not abrogate it. This is because the two recitations are both mutawaatir, and the meaning of both is one, that is, ﴿مَا نَسَخْ مِنْ آيَةٍ أَوْ﴾

﴿نُنْسِهَا﴾ **“whenever we abrogate a verse or delay it”**, means whenever we abrogate a verse or leave it without abrogation.

﴿نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا﴾ **“We bring one better than it or one equal to it”**, that is, upon abrogation, Allah the Exalted brings a verse that is better than the abrogated verse, or one equal to it. Thus the response clause, ﴿نَأْتِ بِخَيْرٍ﴾

﴿مِنْهَا﴾ **“We bring one better than it”** is for the conditional verb ﴿نَسَخْ﴾ **“we abrogate”**, that is, “whenever we abrogate a verse, we bring one better than it or one equal to it”.

As for the mention of **“or we lift it”**, it means we lift it without abrogation, as long as the response clause does not include it. Thus what I deem the correct meaning, with the help of Allah, is that it is for the additional knowledge that Allah (swt) abrogates verses leaves others without abrogation. Had “whenever we abrogate a verse we bring one better than it or one equal to it” been mentioned without the mention of “or we lift it”, there would have been a possibility of understanding from the verse that all the verses are subject to abrogation, whereas with the mention of “or we lift it”, that is, we leave it without

abrogation, that possibility is removed and it is affirmed for us that there are verses in which abrogation occurs and there are other verses in which it does not.

The saying of Allah, the Exalted, ﴿أَوْ مِثْلَهَا﴾ “or one equal to it” is literal, that is, we bring verses equal to the abrogated verses. As for “one better than it”, the literal meaning here is impossible because no one verse is better than another; all of them are the speech of Allah. Here we must move to the metaphorical meaning with the assumption of an omitted word “ruling” before “verse”, that is, we bring a verse the derived ruling wherefrom is better than that ruling derived from the abrogated verse. Thus, abrogation of a verse occurs with a verse equal to it, or with a verse wherein the ruling is better than the ruling in the abrogated verse.

This is analogous to the omission in the verse ﴿وَاسْأَلِ الْقَرْيَةَ﴾ “and ask the city...” [Yusuf: 82], that is, ask the people of the city, due to the impossibility of asking the city in reality. Likewise in the verse ﴿وَأَشْرَبُوا فِي قُلُوبِهِمْ﴾ “and their hearts absorbed...” [al-Baqarah: 93], that is, absorbing the love of the calf, due to the impossibility of absorbing the calf into their hearts, and thus is “we bring a verse better than it”, that is, better than the ruling of it, because no one verse is better than another.

As for some rulings being better than others, this can occur in a number of ways:

1. It is an immediate betterness, such as a ruling being abrogated and a lighter ruling being set in its place, or no new ruling being placed, thus the immediate, perceptible betterness lies in the ease of its fulfilment.
2. It is a delayed betterness, of reward in the Hereafter, such as a ruling being abrogated and a ruling being set in its place whose execution is more difficult thus the betterness lies in the increase of reward received on the Day of

Resurrection, given the increased difficulty that lay in the fulfilment of the new ruling with respect to the fulfilment of the abrogated ruling. Here the benefit is delayed until the Hereafter.

Thus the noble verse carries the following meaning:

Allah the Exalted lifts certain verses without abrogation, and He abrogates other verses and when He abrogates a verse, He brings another verse which is equal to it, or one which is, with respect to the *ruling* therein, better than the abrogated verse - the betterness in the ruling is as we explained, either immediate given the ease of its fulfilment in this dunya, or delayed with an increase in reward in the Hereafter.

As for the saying of Allah (swt):

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ* ﴿أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ
السَّمَاوَاتِ وَالْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ﴾

“Do you not know that Allah is over all things competent? Do you not know that Allah belongs the dominion of the heavens and the earth and (that) you have not besides Allah any protector or any helper?” [al-Baqara: 106-7] This is a rhetorical question for affirmation, that is, the hamza here is for affirmation and it is an address to the Messenger of Allah (saw), “Certainly, you know that Allah is over all things competent, and he controls all matters and directs them, and He knows that which reforms his slaves, thus he abrogates some rulings and establishes others and there is no one who can reject his command, and there is no protector nor any helper for any of his slaves, other than Allah, the Exalted.

The question here is for the purposes of affirmation, analogous to the saying of the Exalted,

﴿أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ﴾ **“Did we not expand for you your breast?”** [Ash-Sharh: 1] that is to

say, indeed, We expanded for you your breast. Likewise His saying ﴿أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ﴾ “**Is not Allah sufficient for His servant?**” [Az-Zumar: 36], that is, Allah is sufficient for His servant.

A note about abrogation

Abrogation, as we have said, is the lifting of a legal ruling (*hukm shar'i*) acquired from an antecedent text and the placement of a different legal ruling in its place, acquired from a subsequent text. For there to be abrogation, the following matters are required:

1. A clear, subsequent text in place of an antecedent text in the same subject matter of the ruling.
2. An indication in both texts which clearly indicates the abrogation of the ruling of the antecedent text; it does not suffice that there be the mere appearance of contradiction for abrogation to occur.
3. The abrogation occurs in the rulings and not in the fact/information [khabr], since information from Allah, the Exalted, does not carry anything but definitive truth; hence there is absolutely no abrogation of it. All of what has been related of abrogation – through the examination of the texts – is regarding the legal rulings, exclusively.
4. There is no abrogation of recitation, for there did not occur abrogation in the recitation of any verse, hence for all of what was revealed of the Qur'an – that which lay between the two covers of the *mushaf* – there is no recitation of any single verse that was abrogated. As for what has been narrated through solitary reports of what is claimed to be Qur'an, then that is not Qur'an, because the Qur'an is the miracle of the Messenger of Allah (saw) and the definite proof against mankind,

meaning that it came to mankind with certainty – through concurrent (*mutawatir*) transmission – because it used to be revealed upon the Messenger of Allah (saw) then he (saw) would to recite it unto the people in groups, and it was written from the writers of revelation, and with the like of this, solitary transmission does not occur, because it was not recited upon individuals, rather upon groups, and because Allah, the Exalted, protects it,

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ﴾ “**Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian**” [al-Hijr: 9]. This means that it reached us through certainty, without any scope of error. All of this proves that what is transmitted through solitary reports is not Qur'an. There is no Qur'an other than what is between the two covers, wherefrom all of it is recited, and there is no recitation therein of any verse that was abrogated and this is a definite proof of the non-occurrence of abrogation in recitation rather it is in ruling, exclusively.

5. Verses are not abrogated except by other verses. This is because Allah (swt) says,

﴿وَإِذَا بَدَّلْنَا آيَةً مَكَانَ آيَةٍ﴾ “**Whenever we replace a verse with another verse**” [al-Nahl: 101], that is, indeed Allah (swt) abrogates a verse with another verse. Likewise, what came in the previous verse, “whenever we abrogate a verse or leave it, we bring one better than it or one equal to it”, since Allah the Exalted is the one who brings that which abrogates a verse, that is, the abrogating evidence is a verse, since this is what Allah (swt) brings, because the Qur'an is the speech of Allah (swt). As for the Sunnah, albeit revealed from Allah (swt) to his Messenger (saw), however it is revelation by meaning. As for its wording, then it is ascribed to the Messenger of Allah (saw), and hence it does not abrogate the Qur'an, regardless of whether it is *mutawatir* or speculative (*dhaniyy*), since the two

previous verses both indicate that a verse is not abrogated except by another verse.

As for the Sunnah, it can be abrogated by the Qur'an and the solitary (*ahad*) hadith can be abrogated by both the *mutwatir* hadith and the solitary hadith, in the way explicated in the relevant chapter of the science of *usul al-fiqh*.

6. Abrogation differs from 'specification of the general' (*takhsees lil 'aam*), for abrogation lifts an antecedent ruling in its entirety, whereafter it is not acted upon, whereas specification lifts a portion of the general ruling, not from its entire basis. Hence praying whilst facing Masjid al-Aqsa (the first *qiblah*) was abrogated, and the Ka'bah was set as the *qiblah* in its place and thus was prayer made towards the new *qiblah* – the Ka'bah – meaning the first ruling – of prayer towards Masjid al-Aqsa - was abrogated conclusively, hence this is abrogation.

As for specification of Zakat on grazing cattle as established by the hadith «في الإبل السائمة زكاة» **“There is Zakat on the grazing camels”** (Baihaqi, Hakim), that which specifies the hadith of zakat on general cattle – those which are grazing and others – is the hadith «إذا بلغت الإبل إحدى وعشرين ومائة ففي كل أربعين بنت لبون وفي كل خمسين إذا بلغت حقة» **“and when (the number) of camels reaches one hundred and twenty one, then on every forty camels, one bint labun (she-camel in its third year) is due, whilst on every fifty, one hiqqah (she-camel in its fourth year) is due”** (Bukhari). Thus Zakat was not lifted from the camels in general, rather it was lifted from other than the grazing and working camels, that is a the ruling was lifted from a part of the general, hence this is specification of the general and not abrogation of it.

7. Through the examination of the texts about abrogation it becomes clear that the type of the new ruling with respect

to the abrogated ruling, falls under three states:

- a. *The new ruling is lighter than the abrogated ruling*

Whether it be through the lightening of its fulfilment – ﴿الآن خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا﴾ **“Now Allah has lightened your burden and He knew that there is weakness in you”** [al-Anfal: 66], or the removal of a ruling entirely, without (the bringing of) a new ruling –

﴿أَأَسْفَقْتُمْ أَنْ تُتَدَمَّنُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَاتٍ﴾ **“Have you become afraid of offering charities before your consultation?”** [al-Mujadalah: 13]

- b. *The new ruling is equal to the abrogated ruling*

The first *qiblah* – Masjid al-Aqsa – was abrogated with a second *qiblah* – The Sacred Ka'bah – “Al-Bara’ b. ‘Azib reported, I prayed with the Prophet (saw) facing Bait ul-Maqdis for sixteen months until this verse of Surah al-Baqarah was revealed: ﴿حَيْثُ مَا كُنْتُمْ فَوَلُّوا

﴿وَأَوِّجُواكُمْ شَطْرَهُ﴾ **“And wherever you are turn your faces towards it”**. This verse was revealed when the Prophet (saw) had said his prayer. A person amongst his people passed by the people of Ansar as they were engaged in prayer. He narrated to them (this command of Allah) and they turned their faces towards the Ka'bah.” (Muslim). The ayah,

﴿قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ﴾ **“We have been seeing you turning your face towards the heavens. So, We will certainly assign to you a Qiblah that you would like. Now, turn your face in the direction of the Sacred Mosque, and (O Muslims) wherever you are, turn your faces in its direction”** [al-Baqarah: 144]. Hence this verse indicates the abrogation of the first *Qiblah* and it is equal to the ruling of the new *qiblah*, which is the Sacred Ka'bah.

Continued on Page 8

رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ

“My Lord! Build for me a home with You in Jannah (Paradise)” [Surah at-Tahreem 66:11]

Musab Umair, Pakistan

Allah (swt) alone can incite within the soul the desire for Jannah, propelling His servant to cast his gaze beyond the fleeting pleasures of this life, to the life with no end, in pleasure with no end. Allah (swt) strikes an example that compels any mind to think and the heart to fill with yearning, and eyes to fill with tears, when He says, **وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ آمَنُوا امْرَأَةً فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِنَ فِرْعَوْنَ وَالْقَوْمِ الظَّالِمِينَ** And Allah has set forth an example for those who believe: the wife of Fir`awn, when she said: "My Lord! Build for me a home with You in Paradise, and save me from Fir`awn and his work, and save me from the people who are wrongdoers." [Surah at-Tahreem 66:11].

O how powerful is the example of the wife of Fir'awn, Aasiyah bint Muzahim! She was married into a household of abundant wealth and immense power that few could attain, even if they sought and strove for it their entire life. She was a mother, tender and caring, bound strongly to the ones she raised, pained by separation from them. Yet for the sake of Iman, she turned her gaze to that which was deserving of it most, the Jannah of Allah (swt). Qatadah said, "Fir`awn was the most tyrannical among the people of the earth and the most disbelieving. By Allah! His wife was not affected by her husband's disbelief, because she obeyed her Lord." It was this gaze towards the Jannah promised by Allah (swt) which allowed a woman of frail body to maintain a steely will. A will so strong that the

severest of tyrants in human history could not break it! Ibn Jarir recorded that Sulayman said, "The wife of Fir`awn was tortured under the sun and when Fir`awn would finish the torture session, the angels would shade her with their wings. She was shown her house in Paradise." Ibn Jarir said that Al-Qasim bin Abi Bazzah said, "Fir`awn's wife used to ask, 'Who prevailed' When she was told, 'Musa and Harun prevailed', she said, 'I believe in the Lord of Musa and Harun.'

And it was this longing gaze that raised her high above the tyrant and his tyranny, pleasing Allah (swt) such that He saved her from the death that the tyrant wished for her, by returning her pure soul to Him before the tyrant could strike. Fir`awn sent his aides to her and said to them, 'Find the biggest stone. If she insists on keeping her faith, throw the stone on her, otherwise she is my wife. When they came to her, she looked up to the sky and was able to see her house in Paradise. She persisted on faith and her soul was then captured. The stone was thrown on her lifeless body." This is an example for any man or woman that stands on Truth before the tyrant, forsaking the Dunya for the sake of Our Lord! RasulAllah (saw) said of this blessed soul, **«أَفْضَلُ نِسَاءِ أَهْلِ الْجَنَّةِ: خَدِيجَةُ بِنْتُ خُوَيْلِدٍ، وَفَاطِمَةُ بِنْتُ مُحَمَّدٍ، وَوَمَرْيَمُ ابْنَةُ عِمْرَانَ، وَأَسِيَةُ بِنْتُ مُرَاجِمٍ امْرَأَةُ فِرْعَوْنَ»** "The best among the women of Paradise are Khadijah bint Khuwaylid, Fatimah bint Muhammad, Maryam bint `Imran and Asiyah bint Muzahim, wife of Fir`awn."

Thus, a powerful example exists for the Muslims today to inspire them to stand before

the tyrants of today, the Bashaars, the Karimovs and their peers in implementing Kufur upon the Muslims. Let us not waver, even before the threat to our lives or even attempts upon our lives. For what is this life, with its many afflictions, compared to the eternal bliss of a life in Jannah? **إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَخْبَتُوا إِلَىٰ رَبِّهِمْ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا** **Whereas those who believe and do good deeds and humble themselves before their Lord, they are the companions of Paradise, and there they shall live for ever.** [Surah Hud: 23]. Let us not waver in this march to end tyranny, even if we are separated from those whom we love, through imprisonment by the tyrants or by the chasing of their thugs. Yes the heart becomes heavy, or limbs weary, when separated from our children of tender age or our elderly parents in frailty. But, any such separation is but for a moment, when considering the ever lasting life of Jannah, where we will be reunited with those whom we love in the best of all manners. Allah (swt) said, **جَنَّتٍ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ ءَابَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ** **Gardens of perpetual bliss: they shall enter there, as well as the righteous among their fathers, their spouses, and their offspring.** [Surah ar-Ra`d: 23]. Thus, Allah (swt) will gather them with their loved ones, from among their fathers, family members and offspring, those who are righteous and deserve to enter Paradise, so that their eyes are comforted by seeing them. What a joyous reunion after separation! **ادْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ - يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِّنْ ذَهَبٍ وَأَكْوَابٍ وَفِيهَا مَا تَشْتَهِيهِ الْأَنفُسُ وَتَلَذُّ الْأَعْيُنُ وَأَنْتُمْ فِيهَا خَالِدُونَ - وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ - لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِّنْهَا تَأْكُلُونَ** **Enter the Garden, you and your wives, you will be made glad. There will be brought round for them trays of gold and goblets, and therein is all that the souls desire and eyes find sweet and you will stay there forever. This is the garden, which you are made to inherit because of what you used to do.**

Therein for you is fruit in plenty whence to eat. [Az-Zukhruf 43: 70-73]. Let the ones who are separated from their loved ones be patient, let them neither grieve nor regret. For Allah (swt) will also elevate the grade of those who are lower, to the grades of those who are higher, a favor from Him out of His kindness, without decreasing the grade of those who are higher up (in Jannah). A *Hadith* of ‘Abd Allah b. Mas’ud states: **جَاءَ رَجُلٌ إِلَىٰ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ كَيْفَ تَقُولُ فِي رَجُلٍ أَحَبَّ قَوْمًا وَلَمْ يَلْحَقْ بِهِمْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «الْمَرْءُ مَعَ مَنْ أَحَبَّ»** **A man came to the Messenger of Allah (saw) and said: O Messenger of Allah! What do you say about a man who loves a people but cannot reach their level? Allah’s Messenger replied: “A man will be with the one he loves.”** (Bukhari 5703). Al-Bazaar narrated also with hasan isnad from Abdullah b. Amr, he said: **مَنْ أَحَبَّ مِنْ رَجُلٍ لِلَّهِ، فَقَالَ إِنِّي أُحِبُّكَ لِلَّهِ، فَدَخَلَ الْجَنَّةَ، فَكَانَ الَّذِي أَحَبَّ أَرْفَعُ مَنْ أَحَبَّ** **Whoever loved a man for the sake of Allah and said: I love you for the sake of Allah, and then they were admitted to the jannah, and the one loved was of higher rank from the other, he would be joined with the one who loved”.** (Al-Bazaar 2439)

So let us be firm before the tyrants and secure the outposts, warding the Muslims from the afflictions. For this is the path to Jannah. RasulAllah (saw) said, **هَلْ تَذَرُونَ أَوَّلَ مَنْ يَدْخُلُ الْجَنَّةَ مِنْ خَلْقِ اللَّهِ؟** **Do you know who among Allah's creation will enter Paradise first.** He said, **أَوَّلَ مَنْ يَدْخُلُ الْجَنَّةَ مِنْ خَلْقِ اللَّهِ الْفُقَرَاءُ الْمُهَاجِرُونَ الَّذِينَ تَسُدُّ بِهِمْ «الثُّغُورُ» وَتَتَّقَىٰ بِهِمُ الْمَكَارَهُ، وَيَمُوتُ أَحَدُهُمْ وَحَاجَتُهُ فِي صَدْرِهِ، لَا يَسْتَطِيعُ لَهَا قَضَاءً، فَيَقُولُ اللَّهُ تَعَالَىٰ لِمَنْ يَشَاءُ مِنْ مَلَائِكَتِهِ: أَنْتَوهُمْ فَحَيُّوهُمْ، فَتَقُولُ الْمَلَائِكَةُ: نَحْنُ سَكَّانُ سَمَانِكَ، وَخَيْرَتِكَ مِنْ خَلْقِكَ، أَفَتَأْمُرُنَا أَنْ نَأْتِيَ هَؤُلَاءِ وَنُسَلِّمَ عَلَيْهِمْ؟ فَيَقُولُ: إِنَّهُمْ كَانُوا عِبَادًا يَبْغُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا، وَتَسُدُّ بِهِمُ الثُّغُورُ، وَتَتَّقَىٰ بِهِمُ الْمَكَارَهُ، وَيَمُوتُ أَحَدُهُمْ وَحَاجَتُهُ فِي صَدْرِهِ لَا يَسْتَطِيعُ لَهَا قَضَاءً قَالَ: فَتَأْتِيهِمْ** **“The first among Allah's creation to enter Paradise**

are the poor emigrants (in Allah's cause) with whom the outposts (of the land) are secured and the various afflictions are warded off. One of them would die while his need is still in his chest, because he was unable to satisfy it himself. Allah will say to whom He will among His angels, "Go to them and welcome them with the Salam." The angels will say, "We are the residence of Your heaven and the best of Your creation, do You command us to go to them and welcome them with the Salam" Allah will say, "They are My servants who worshipped Me and did not associate anyone or anything with Me in worship. With them, the outposts were secured and the afflictions were warded off. One of them would die while his need is in his chest, unable to satisfy it."

Let us not waver, hesitate or regret, despite any hardships we face in the path of removing the tyrants, for the path of testing is the path to the greatest prize, the Jannah. **أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا** **الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسْتَهْتِمُ الْبُؤْسَاءِ وَالضَّرَّاءِ وَزُلْزَلُوا حَتَّى يَقُولَ الرَّسُولُ الَّذِينَ ءَامَنُوا مَعَهُ مَتَى نَصُرَ اللَّهُ أَلَا إِنَّ نَصْرَ** **اللَّهِ قَرِيبٌ** **أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا** **الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمِ الصَّابِرِينَ** **“Do you think that you will enter Paradise before Allah knows (tests) those of you who performed Jihad and knows (tests) those who are patient.”** [Surah Aali Imran 3:142] Let us march forwards to return the Deen on this Earth as a Khilafah, as the tyrants waver, stumble and fall, and let their tyranny be smashed on the boulders of our Iman!

Written for the Central Media Office of Hizb ut Tahrir

Continued from page 5

c. *The new ruling is more difficult than the abrogated ruling*

The abrogation of the obligation of fasting the day of Ashura - Narrated 'Aisha: The Quraysh used to fast on the day of Ashura' in the Pre-Islamic period, and then Allah's Prophet ordered to fast on it till the fasting in the month of Ramadhan was prescribed; whereupon the Prophet (saw) said, «من شاء فليصم، «He who wants to fast (on 'Ashura') may fast, and he who does not want to fast, may break fast” (agreed upon) with the fasting of Ramadhan,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ - أَيَّامًا مَعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ - شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الْهُدَى وَالْفُرْقَانِ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ﴾

“O you who believe, fasting is prescribed upon you as it was prescribed upon those before you that you may become God-fearing. For days few in number. However, should any one of you be sick or on a journey, then (he should fast) a number of other days (equal to the missed ones); and those who have the strength (but do not fast), on them there is a compensation (fidyah), that is the feeding of a poor person. Then whoever does good voluntarily, that is better for him. However, that you fast is better for you, if only you knew. The month of Ramadhan is the one on which the Qur'an was revealed, as guidance for mankind, and as clear signs that show the rights way and distinguish between right and wrong. So those of you who witness the month, must fast in it...” [al-Baqarah: 183-185]. Thus the fast of 'Ashura' was abrogated with the fasting of Ramadhan, whilst the latter is more difficult.

Sir Syed and the Role of Educational Reform in Stabilizing British Occupation of the Indian Subcontinent

As part of the cultural campaign against Muslims in Pakistan, modern books published in Pakistan, whether educational or otherwise, generally present inaccurate and false information regarding the British occupation of the Indian Subcontinent, the War of Independence 1857 and the formation of Pakistan. Information about the past is presented in a twisted manner, so some people who are presented as heroes in history were actually British agents, who understood the colonialist agenda and acted as tools. They took to constantly deceiving Muslims, using Islam as a disguise, as is the case of colonialist stooges in occupied Iraq and Afghanistan today. Thus, whilst the Indian Subcontinent was under British occupation, the British groomed collaborators who stood by their side, distorting Islam in order to legitimize British occupation.

When the British invaded the Indian Sub-Continent, they started buying off the rulers, princes and the leaders of different regions to strengthen their foothold. For this purpose, the East India Company spent 90,000 Pounds Sterling annually as a political bribe, which when adjusted for inflation is similar to the huge amounts colonialists spend on buying up agents today. The total number of regions in the Indian Subcontinent was 635 and many rulers of these regions submitted to the British, helping them to establish a colonialist system that was completely in British hands. The rulers who refused to compromise and showed resistance, were fought and removed by force.

Those who were allies of the British and betrayed Allah (swt), His Messenger (saw) and the Muslims are known in some cases, such as Mir Jafar and Mir Sadiq, but many are not known. Sir Syed Ahmed Khan is on the

list of the people who openly supported the British, sided with them, protected them from Muslim resistance and furthered their agenda. It is tragic that such people are presented as heroes of the Muslims, when in fact they helped the British to subjugate the Indian Subcontinent and brainwash the Muslims, making them think that the British were their allies and benefactors. These people were very valuable to the British as they were local and so made it easier for them to present the colonialist agenda and have it accepted by the others.

The British were well-aware of the fact that if they did not divide the strongly unified population of the Indian Subcontinent, they would neither dominate the region nor exploit the immense wealth of the Indian Subcontinent, which had been their motivation from the beginning of their occupation. Muslims and Hindus had lived together peacefully and prosperously under Islamic Rule for over eight hundred years, for Islam looks after the affairs of the non-Muslim citizens, the *Ahl udh-Dhimma* magnificently. The first thing the British did was to sow discord between them for the British were horrified by the Hindu support of the Muslim resistance. Thus, the British began to turn the Hindus against the Muslims, and encouraged them to view Muslims as enemies rather than providing them support.

One of the styles was language education, using the Urdu language. Soldiers were taught Urdu and an Urdu college was established by the British Governor, General Wilson, on 10th July 1800. Although this date was altered upon his instruction to 4th May 1800, the date that the heroic Muslim rulers of Mysore, Haider Ali Sultan and Tipu Sultan, suffered defeated at the hands of the British and their

lands were taken over. A number of Muslim and Hindu writers were recruited for the college. Books written in foreign languages, steeped in Kufr culture that was alien to Islam, were translated into Urdu. This was during the period of intellectual decline of Muslims, so the books written in this era are a representation of the Western enslaved mentality of the Muslims. Urdu writers who fulfilled the intention of the British through prose were richly rewarded. For example, Moulvi Nazeer Ahmed wrote the first Urdu novel, *Mir'aat-ul-Uroos*, in which he held Queen Victoria in great esteem and praised her excessively. He was gifted a gold watch by the British and a generous sum of money.

Then in Fort William College, an Urdu-Hindi dispute began. The British were successful in convincing Hindus that the Muslims had never cared about them. They claimed the Muslims were now using the Urdu language to subjugate them, even though the language that had been widely spoken previously had been Urdu. The name of this language had changed in history; Lashkari, Hindwi, Hindi, Hindustani, Urdu-e-Mu'alla and at last Urdu.

Throughout, however, the writing script remained the same as that of the Arabic language and Arabic had a strong influence on Urdu. The British encouraged the Hindus to break away Hindi in a Dev Nagri, Sanskrit, script of writing and Fort William College was not only the scene of the origin of the conflict, it nurtured it. Sir Syed Ahmed Khan began to study this conflict. Meanwhile, Nawab Mohsin-ul-Mulk delivered speeches in Hindustan, which strengthened the growing division between Hindus and Muslims, benefitting the British. This dispute led to a physical altercation between Muslims and Hindus, with the Muslims who died within it,

praised as martyrs. The hidden agenda of the British, aided by Hindu bigotry, ultimately led to Urdu becoming a pivot for the Muslims. The energies of the Muslims that were supposed to be used against the British occupation, then started being consumed in defending and promoting the Urdu language.

This language division had a parallel in the British efforts for political division. Initially, Sir Syed Ahmed Khan tried to distance the Muslims from politics. However, the British realized that hatred towards them still existed and rebellions kept on arising. So, they set up a political party called Congress in 1885 at the house of an English Sir A.O. Holmes. Its aim

was to provide a platform to the public where they could vent their frustration and discuss the problems they were facing as a society. However, the leaders of the party were still under the control of the British government. This provided the government with an opening to yet again create dispute between Hindus and Muslims. The top positions in Congress were given to Hindus, with Muslims left to feel that it was a Hindu dominated party. Sir Syed advised Muslims to stay away from Congress and then

*The British were aware
that until the Muslims
detached themselves from
their Islamic concepts,
beliefs, lifestyle and the
Qur'an, they will not
wholeheartedly accept
British occupation of the
Subcontinent*

in 1906, the Muslims set up their own party called 'All India Muslim League'. Thus the Hindus that had previously accepted Muslim political leadership, now were divided from the Muslims.

The British then encouraged another type of division to beguile the Muslims, which is the separation of their Deen from life's affairs. In the field of education, they took steps to ensure the separation of Islamic knowledge from worldly knowledge. Before the British occupation, schools and other educational institutions taught both Islamic and worldly knowledge, side by side, in generous proportions; thus, Arabic, Persian, philosophy,

Irfan Pasha – Sir Syed and the Role of Educational Reform in Stabilizing British

medical studies, astronomy, arithmetic, geometry and poetry were taught besides Qur'an and Sunnah. Moreover, before Muslim rule, there is no evidence to suggest that these subjects were taught in such an organized fashion in any institute. People who studied from these institutions were the ones who ran the affairs of the citizens, for they attained the common government positions. These people also became biographers, engineers, doctors and teachers. The British set upon this hundreds of years of legacy, and set up a separate school to provide religious education exclusively in Calcutta and a separate college for other subjects. Now, the people who studied from the secular schools, where no importance was given to knowledge about Islam, went on to obtain posts in government. And the ones who studied from religious institutions were confined to the four walls of the mosques.

Consequently, the Muslims became divided into being religious or secular. Along with this, different sects and religious groups were set against each other in sectarian conflict. Naïve scholars wrote books against each other's sects, which were published by the British from publishing companies that were set up, during the era of Fort William College. Ulema began arguing and issued Fatawas (verdicts) declaring others Kuffaar on the basis of difference of opinion which is allowed in Islam. This was in addition to attempts to make Muslims apostatize from Islam, so the British also created mischief of the Mirza Ghulam Ahmed Qadiyani. Thus the Muslims became entangled in sectarian issues and lost focus from the main project of expelling the British occupation and restoring the Islamic ruling.

It was within this context that Sir Syed showed his true colours. Sir Syed Ahmed Khan displayed a strong sense of loyalty towards the British during the 1857 War of Independence, saving the lives of twenty Europeans and then further guarding their houses at night wearing armour. The people whom Sir Syed saved and protected were not

ordinary English people, rather they were the rulers of Bijnaur. It is just like a pro-American Muslim safeguarding the top brass of Americans who occupy Afghanistan today. If Sir Syed saved the lives of the Muslims who were being killed by the British, his name would have rightly gone down in history as a true Muslim hero. However, as a reward for his loyalty, the British gave Sir Syed a dress of honour worth 1000 rupees and a political pension of 200 rupees every month.

In 1875, Sir Syed set up an institution called MAO School in Aligarh. He convinced the Muslims that since they lacked modern and scientific education, they were regarded as disgraceful and inferior. Therefore, therefore, they must advance in the scientific field. English and Science were given special attention in Aligarh. By 1887, the government allowed the school to develop into a college, whose inauguration took place on 18th January 1887, conducted by the British governor Sir Luton. The college was not only funded by the British, special teachers from England were brought there to teach. Under the supervision of the Scientific Society which was established by Sir Syed, articles published in Europe were translated into Urdu and then published here. These articles contained literature that attacked the very foundations of Islamic thoughts, civilization and culture. The British aimed to promote their ideas, thoughts and concepts through Urdu writings to the people who were unable to understand English. Thus, the British focused the people of the Indian Subcontinent upon the Western personality as a standard through both Urdu and English literature.

The British were aware that until the Muslims detached themselves from their Islamic concepts, beliefs, lifestyle and the Qur'an, they will not wholeheartedly accept British occupation of the Subcontinent. Consequently, it was necessary for Islam to be explained and broken down in a way that would be favourable to the British occupation. Sir Syed, being a loyal agent of the British, did not hesitate in undertaking this task and

presenting Islam, the Qur'an and Sunnah as mere theory. He laid a premise that the Qur'an is the Word of the Creator and the universe is the Action of the Creator. Therefore, it is not justified for the Creator to have contradiction between his word and deed. Then, he accepted flawed assumptions with regards to scientific principles regarding the universe and began to explain the Qur'an accordingly. He would accept Ayaat that complied with his scientific assumptions and if not, would give the Ayaat meanings from his own mind. Consequently, he headed on a path that is destructive in both this world and the hereafter and called others to it. He failed to accept or give regard to the fact that the standards he brought above the Qur'an and using as a basis for explanation, were merely scientific assumptions and theories, that would keep on changing over time because of new discoveries.

Thus, according to him, Angels were not a specific creation of Allah (swt), rather powers made by Allah (swt) to help run the system of the universe. And since the existence of Jinn has not been proven by science, they are not a creation. He believed that the picture presented to Muslims regarding Jannah and the Jahannam was wrong and that in fact the peace and blessings of this world would be Jannah, whilst its trials and tribulations would be Jahannam. He openly rejected the miracles of the Prophets and Messengers in his books 'Tafseer-ul-Qur'an' and 'Khutbat-e-Ahmadiya.' According to him the miracle of Musa (as) of twelve springs emerging from the rock he hit with his staff, is nothing but wrong explanation of Qur'an by the Ulema. In his book, 'Tafseer-ul-Qur'an' he writes that the Islamic Ulema made a glaring mistake in the Tafseer of the Ayah **فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ**. According to him this Ayah never meant "And we said, hit the rock with your staff." He stressed that the word **اضْرِبْ** means 'walk' and the word **بِعَصَاكَ** means 'with your staff' and **الْحَجَرَ** means 'mountain'. Thus the Ayah is conveying a meaning "And we said, walk on the mountain with your staff" and hence it does not describe a miracle. So

according to him, Musa (as) walked on the mountain with his staff and found twelve springs at a certain place. For deriving his desired meaning, he completely changed the rules of Arabic. In Arabic, the meaning of **اضْرِبْ** is 'walk' but if **تِبْ** is used as a preposition after **اضْرِبْ** so the meaning will be changed into 'hit with', so according to this grammatical rule **اضْرِبْ بِعَصَاكَ الْحَجَرَ** means 'hit with your staff on rock' instead of 'walk on the mountain with your staff'. Secondly, the word **الْحَجَرَ** means 'rock' but as to how Sir Syed took its meaning as 'mountain,' even he himself couldn't justify. Similarly, he denied the incident of Isra'a and Miraj. Sir Syed did not view Sunnah as a reliable source and consequently justified his opinion. He believed that Ijtihad was not a method of understanding the conventional meaning of Islam so that any Islamic ruling which conflicted with Western ideas, should either be elucidated and changed, or removed from the religion.

As for the war of Independence 1857 that took place because of the Muslim spirit of Jihad and their growing resentment towards the British, Sir Syed labeled it as a 'riot' and 'sedition.' In his pamphlet, 'Asbab-e-Baghawat-e-Hind' (Causes of the Hind Sedition), he made it clear that Muslim were guilty of sedition. In this pamphlet, he told the British that the Muslims were in favour of their rule, but rebelled because they had not been given any seat or position in government circles. So, he played along with the British plan to engage Muslims within the British rule, rather than act to uproot it and he himself took a government position.

Sir Syed also wrote a book called 'Loyal Muhammadans of India'. It had three volumes and was published in the years 1860-61. Throughout the book, he proved his loyalty towards the British. In this book, he wrote, "I am extremely angry with the Muslims who rebelled and were defiant against the British and consider them bad because this outbreak by the Muslims was against the People of the Book, the who are our religious brothers,

believed in the Messengers, accepted Allah's rules and keep Allah's revealed books with them which are part of our fundamental beliefs. Therefore, whenever Christian blood was shed, Muslim blood should have been shed too. And whoever stands against this and are ungrateful to the government, which is not tyrannical, have gone against their religion. They are extremely worthy of being angry with."

Sir Syed seized every opportunity in giving a favourable opinion about the British. After the War of Independence 1857, Queen Victoria appealed to the Muslims for forgiveness and asked them to excuse the British for the mass murder that took place. Sir Syed told the Muslims in Muradabad that it was absolutely necessary to thank her. So a 'Dargah Hazrat Shah Balaqi' was suggested and on 28 July 1859, 15,000 people were gathered. To attract more people, food arrangements were made and after Asr Prayer, Sir Syed made a collective Dua. Some of the content of this Dua is as follows: "Oh Lord! You have shown mercy to Your people and the people of Hindustan by placing upon them just and equitable rulers and for this we thank You. In the preceding years, we had to face a curse of the absence of such rulers owing to our wicked deeds but now You have compensated it and provided us with such just and kind rulers. We thank You for this blessing of Yours from the core of our hearts. Oh Lord! Accept our gratitude! Ameen! The Indians who were caught into this unfortunate catastrophe, You molded the hearts of our rulers to be merciful to these Indians for the Queen issued an appeal seeking forgiveness just because of Your inspiration. We not only thank You but also pray for the Queen Victoria, wherever, she might be. Oh Lord! Accept our Dua! Ameen!" The cunningness, treachery and deceit against Muslims and Islam is obvious in these words. This Dua is a proof of the loyalty of Sir Syed to the British but the tragedy is that such a personality is presented to us as a role model.

In reality, the decline of the Muslims began with a decline in the comprehension of Islam and its wrong implementation. Sir Syed suggested a wrong way to come out of this decline. In his flawed understanding, the Muslims can make progress only by following the British blindly in science, inventions and their thoughts related to life, without adopting the systems springing from the complete Deen of Islam. In fact, we fell behind West, because we did not adopt Islam as ideology or a complete way of life. Therefore, if we want to be a progressive Ummah, we must first revive by holding fast onto our Islamic Aqeedah, instead of following the West. Moreover, if science and technology is the only way to success and if Islam mandates that the path to enlightenment is progress and evolution as envisaged by Sir Syed, then why didn't Muhammad (saw) spread Islam and conquer through science and technology? How did the Khulafa-e-Rashideen establish the golden era of Islam without the inventions and discoveries of the Industrial Revolution? If science was so central to human existence, then wouldn't the prophets and messengers have been scientists, or at least invented something for mankind?

It is true that the thoughts and beliefs emanating from Islam, result in scientific progress and advancing in technology is a must. The foundation of the Islamic society that the Prophet built in the state of Madinah became a technologically advanced society very quickly. The Islamic State rapidly acquired war weapons, ships, canons, scientists, doctors, philosophers, specializing in fields such as algebra, surgery, medicine, chemistry, mathematics, geometry, astronomy and everything that the West had not even dreamed of. However, all of this was a result of Islamic thinking and the Islamic belief upon which the society was established. This is what Sir Syed failed to acknowledge and thus he deliberately led the Muslims down the wrong path. The reality is that the reason for change in the thoughts of that society and progress is a result of this change.

Irfan Pasha – Sir Syed and the Role of Educational Reform in Stabilizing British

As for as the reality of the Muslim rule of the Indian Subcontinent before the British occupation is concerned, it is presented in a completely distorted manner. The impression given to us of Muslim rule is that it was devoid of knowledge and expertise and was ignorant, illiterate and uncivilized. Till this day, we are told that our Muslim rulers were steeped in worldly pleasures and benefits. However, the Indian Subcontinent was regarded as 'a bird of gold' before the arrival of the British here. Prosperity reached to an extent that a man named Abdul Ghafoor had far more assets than the British East India Company. The 'Jagat Hut' family of Bengal had far more capital than the Bank of England. The amount of war booty collected after the Battle of Plassey in 1775 amounted to more than the GDP of whole of Europe. According to Captain Alexander Hamilton, there were 10,000 schools and colleges and 70 hospitals in Delhi alone and there were 80,000 schools and colleges in Bengal. Captain Alexander writes in his book, 'A Case for India' that in the Mughal era, students were taught medical education in 125,000 institutes. Ibn-e-Batoota wrote that there is a place near Mumbai called Hawaz, where there were two schools for men and thirteen for women and there was not a single person who did not memorize the Qur'an as well as its translation. The biggest steel industry in the world was in the Indian Subcontinent and it was present until 1880. Regarding ship-building, ships were produced in the greatest quantity in the Indian Subcontinent. The imports of the Subcontinent never exceeded its exports. In the area of Thatha, there were 400 great educational institutes. This strong foundation left its effects even under British occupation. In 1835, Lord Macaulay made it obvious in one of his speeches which he delivered in British Parliament that the prosperity in the Indian Subcontinent, despite the looting by the British, was not confined to a specific area or a group of people, rather the entire citizenry was generally prosperous. He said that he travelled from corner to corner of the entire of

the Indian Subcontinent but he didn't come across a single beggar or a thief. The population census of 1911 which was carried out by the British is still found in Anarkali's tomb and states that the literacy rate of the Subcontinent was more than 90%. It then declined to mere 10% according to the 1941 census, owing to the education system of the British. Today if America constructs the World Trade Centre, White House, spacious roads and hundred storey skyscrapers, it is called economic and scientific progress, but the same act of Muslim rulers who built Shahi Fort, Badshahi Masjid, Taj Mahal, Lal Qalaand, Shalimar Garden is associated with their lust for status and worldly pleasures. The architects and the engineers of these masterpieces got their education in the same Muslim institutes, where the arts and sciences of the whole world were taught. These buildings are an obvious proof of the prosperity and the abundance of wealth of the state. Unfortunately, the eyes of Sir Syed were blinded with the inspiration of the British, even though the glorious past of the Muslims under Islam exceeds their state without Islam.

So, such are the people who had been deceiving the Ummah in the name of guidance, claiming sincerity to the Muslims but in fact placing their loyalties with the Western colonialists. Today a section of our society is unaware of its bright and matchless history and feels intimidated of the West. One of the obvious reasons is our educational system which presents to us those personalities who had a slave mentality as heroes. After the establishment of Khilafah, inshaAllah, history will be purified of all these wrong concepts. The dishonesty, treachery and deceit that our current rulers committed regarding our history will be wiped away with the help of a clean and true educational system of the Khilafah. May Allah grant us success in judging what is wrong and what is right and may Allah be our Helper! Ameen!

Is America’s decline real or imaginary? Part 3

In the last of a three article series, Abid Mustafa briefly discusses whether America’s standing in the world has experienced a decline over the past decade or so. In particular, he focuses on the political aspect of America’s ability to solve world problems.

In the previous article, the frame work for charting the decline of nations was set out. A key feature of the frame work is the three types of thinking: political, intellectual and legislative and their respective impacts on the standing of the nation relative to others. It was also shown that most important type of thinking is political thinking and it has the greatest affect on other types of thinking. Hence, in the interest of brevity only political thinking will be considered in the evaluation of America’s decline. A detailed explanation of the other types of thinking in relation to America’s decline is beyond the scope of this article.

The examination of America’s political decline must encompass both domestic and foreign affairs, but because this article is restricted to a certain number of words, I will concentrate on foreign affairs only. However, it must be said that political thinking in domestic and foreign affairs for ideological nations is inextricably linked. A decline in domestic political thinking will hamper a nation’s performance overseas, and grave political mistakes abroad will prove costly on the domestic front. For instance, the failure of the US government to prevent the economic crisis of 2008 affected both domestic and foreign policy matters. On the other hand, overseas wars in Iraq and Afghanistan, has made Americans more hesitant towards foreign ventures, and this has caused a lot of soul searching about what should be America’s role in the world.

On May 28, 2014, US President Obama speaking before graduates at America’s West Point military academy made a telling remark about the predicament America faces in the international arena. He said, “America must always lead on the world stage. If we don’t, no one else will. The military that you have joined is, and always will be, the backbone of that leadership. But U.S. military action cannot be the only – or even primary – component of our leadership in every instance. Just because we have the best hammer does not mean that every problem is a nail¹.” The statement clearly indicates that America has relied too much on military power as opposed to diplomacy and political solutions to maintain its position as the world’s only leading state. Over the past decade or so, America has increasingly resorted to military power to resolve complex political problems, and this in turn has diminished America’s political influence around the world. Political influence is necessary to not only synthesise political solutions but also to implement them. The reference in Obama’s speech to the use of military power as “the primary component” just underscores the fact that, for the very first time in many years, America is facing a crisis in being able to use its political influence to solve international problems. In this respect, political influence to generate viable political solutions is a real measure of political thinking in international affairs.

What is meant by America’s political influence is the ability of America to change the behaviour of other nations to accept and implement political solutions produced by America. In practice, political influence translates into America’s capacity to control

¹ “President Obama’s Remarks at West Point Commencement”, Wall Street Journal, (May 28 2014)

Abid Mustafa – Is America’s decline real or imaginary? Part 3

any given country: the ruler, the government, the political medium, state institutions (such as the judiciary, civil service etc.) and the army with the primary purpose of ensuring the population does not oppose political solutions either inspired or dictated to by America.

The greater the political influence over a country the less the need for military force. The converse also holds true i.e. the less the political influence over a country the greater the need for military force. Military force here implies the physical removal of obstacles opposed to successful acceptance and implementation of political solutions.

To demonstrate how America’s political influence has waned internationally consider the following examples.

We all remember the arrogant George Bush junior standing behind the banner “Mission Accomplished” on board Abraham Lincoln giving his Iraq victory speech. He said, “In this battle, we have fought for the cause of liberty, and for the peace of the world. Our nation and our coalition are proud of this accomplishment...In the Battle of Iraq, the United States and our allies have prevailed².” The victory speech belied the barefaced reality of guerilla warfare that had engulfed America and her allies. America quickly found itself mired in an Iraqi quagmire that she found difficult the extricate herself from. The grandiose political objectives of: bringing democracy to Iraq, plunging the price of crude oil to an all-time low, establishing military bases to initiate regime in neighbouring countries etc. were

quickly abandoned. Instead, America was engaged in protracted guerilla war and struggled to solve the very basic of Iraq’s problems—providing security and a functioning government.

When the dust finally settled and America was able to hand-pick men to run Iraq’s shaky government, fragile institutions and ill-equipped army, America withdrew from Iraq leaving behind chaos and instability. Despite controlling all the levers of the Iraqi state, America’s political influence was negligible when it came to solving Iraq’s biggest problem—instability. Iraq is a classic example where America has used maximum military force, but has failed politically. Today, Iraq has gone from bad to worse and is on the brink of disintegration. Again, America is using clandestine military means to bring about Iraq’s dismemberment and then hoping to bring stability to the parts.

Likewise, in Afghanistan America’s fumble is even more painful. The picture is worse than Iraq. In military terms America has failed to defeat the Taleban. But America’s failure on the political front is far greater. Ever since the days of the Bonn Conference in 2001, America struggles to form a functioning Afghan government whose writ can extend beyond Kabul. The current deal brokered by US Secretary of State to resolve differences between Abdullah and Ghani is the latest example in this saga. Not surprisingly then America has had to change its strategy and postponed its exit date several times. And finally in May 2012, at a NATO summit in Chicago, America and her allies accepted defeat. The joint communiqué issued

...it is in the Muslim world where America’s political influence is in sharp decline, even though in many countries America controls all the key levers of influence e.g. Pakistan, Syria, and Egypt etc. This implies that the populations in these countries are not only anti-American, but have become decoupled from the entrapments of Western culture and ideology

² “Text Of Bush Speech”, CBS News, (May 1 2003)

Abid Mustafa – Is America’s decline real or imaginary? Part 3

expressed the collective desire of all the NATO countries to draw the curtain on their Afghan misadventure. The statement read: ‘After ten years of war and with the global economy reeling, the nations of the West no longer want to pay, either in treasure or in lives, the costs of their efforts in a place that for centuries has resisted foreign attempts to tame It³’.

America’s political failures are not just limited to the Middle East and Eurasia. In Africa, America’s performance at political influence is just as bad. In July 2011, South Sudanese voted overwhelming under US auspices to cede from Sudan. The new country was essentially carved out of Sudan by America to exert greater control over the oil resources in the South, and to limit China’s growing influence. Two years later the country witnessed a full scale civil war. The spectacular fashion of South Sudan’s collapse only called into question America’s earlier optimism regarding the country. The New York Times had this to say: “South Sudan is in many ways an American creation, carved out of war-torn Sudan in a referendum largely orchestrated by the United States, its fragile institutions nurtured with billions of dollars in American aid. But a murky, vicious conflict there has left the Obama administration scrambling to prevent the unravelling of a major American achievement in Africa⁴.” South Sudan is not alone, there are other countries in Africa, where America controls the government, civil institutions and the army, but is unable to produce durable political solutions that provide security and governance.

America’s relations with Russia have taken a turn for the worse. There was a time when America was the preponderant power in Eastern Europe and her political influence reached far and wide. Russia was usually at the receiving end, especially during the

Clinton era, with the quick pace of NATO and EU expansion. However, in the past six years, things have gone awfully wrong for the US. From the division of Georgia into Abkhazia and South Ossetia regions occupied by Russia to the annexation of the Crimea, Russia is increasingly challenging America’s primacy and pushing back America’s influence, not just from the Caucasus, but also from Central Asian countries like Uzbekistan and Kyrgyzstan. Writing in The Wall Street Journal former US Secretary of Defence Robert Gates had this to say about Putin: “We want Russia to be a partner, but that is now self-evidently not possible under Mr. Putin's leadership. He has thrown down a gauntlet that is not limited to Crimea or even Ukraine. His actions challenge the entire post-Cold War order including, above all, the right of independent states to align themselves and do business with whomever they choose.” Since the early 1990s, America worked hard to garner political influence in the post-soviet space, but of late most of that work has been undone by Putin. And now America faces an even more assertive Russia, which poses new challenges that were not there before. So obviously, this is a monumental failure for US policy.

Lastly, turning to America’s other nemesis, China, in the Asian Pacific region, the picture that emerges is one of America failure to contain China’s meteoric rise as a regional power. For many years, the mainstay of US policy in the Asian Pacific was to build a robust security architecture with countries neighbouring China, with the specific aim to prevent Beijing from expanding outwards. However, the fact that China breached security on a number of occasions through a combination of territorial disputes with neighbours and aggressive military manoeuvres, the US was forced to shore up its defences. In the words of the New York Times, China’s actions appear to be deliberate. The paper states: ‘All around Asia, China is pushing and probing at America’s alliances, trying to loosen the bonds that have

³ “ ‘We are now unified’ to end Afghan war, Obama says”, Star Tribune, (May 21 2012)

⁴ “U.S. Is Facing Hard Choices in South Sudan”, New York Times, (January 3 2014)

Abid Mustafa – Is America’s decline real or imaginary? Part 3

kept the countries close to Washington and allowed the United States to be the pre-eminent power in the region since World War II⁵.

To check China’s new-found boldness, America plans to reposition of 60% of its naval fleet from Europe to the Asian Pacific as part of the much coveted ‘US Pivot to Asia’ strategy as enunciated by Obama. Other measures include, America renewing and widening the scope of its military agreements with the countries in the Asian Pacific rim, as well as bolstering other countries, such as encouraging Japan to amend its constitution, so that Tokyo can take on a greater role. Yet, despite all of this, posturing by the US, America’s allies are uneasy about China and question Washington’s long-term commitment. Reuters reported: “There is also suspicion among some Asian allies that if they come under threat from China, the United States - despite treaty obligations to come to their aid - might craft a response aimed more at controlling damage to its own vital relationship with China, the world’s second-biggest economic power⁶”.

These are just a few cases, where America’s political fortunes have faded over the past decade or so. Similar arguments can be made about countries in other continents. Nevertheless, there are a few observations which must be stated here.

First, the demise in America’s political influence abroad accelerated after Bush’s invasion of Iraq in 2003, and, by all accounts, it was poor political decision that carried enormous implications for US foreign policy. If Iraq was President Bush’s strategic blunder, then the failure to resolve Syria is Obama’s strategic blunder—presently not of the same magnitude as Iraq, but may change.

Second, the waning of America’s political influence comes at a time when America’s military power is at its apex. Yet despite this,

America is not able to convert its military success into political gains. America is very good at destroying countries, but extremely poor at nation building. The latter requires a high level of political thinking, as the affairs of the people have to be managed, whereas the former is about securing the right to manage people’s affairs.

Third, in places where America’s political influence is waning, America faces either a political challenge from a major power, like in the situation of Ukraine, or from the indigenous population, in the form of political revival led by political movements. The majority of the Muslim world falls into the latter category.

Fourth, it is no exaggeration to state that, in comparison to the 1980s and 1990s, America has not enjoyed a single foreign policy success of any repute since 2003. The few political successes America managed to score, quickly turned into failures—some became nightmares of epic proportions.

Fifth, it is in the Muslim world where America’s political influence is in sharp decline, even though in many countries America controls all the key levers of influence e.g. Pakistan, Syria, and Egypt etc. This implies that the populations in these countries are not only anti-American, but have become decoupled from the entrapments of Western culture and ideology. This makes it even more difficult for America to manufacture and impose political solutions, without the use of direct military force or indirect forces as exercised by the security forces of her surrogates.

It is hoped the reader is able to take the ideas presented in the three articles and apply them in understanding the nature of nations, and the cycles of revival and decline.

⁵ “US Sway in Asia Is Imperilled as China Challenges Alliances”, New York Times, (May 30 2014)

⁶ “Obama looks to salvage Asia ‘pivot’ as allies fret about China”, Reuters, (April 18 2014)

North Waziristan Operations is a Treachery against Pakistan's Armed Forces

During the blessed month of Ramadan in which Muslims have celebrated victories over their enemies for over fourteen centuries, the Raheel-Nawaz regime is conducting military operations in North Waziristan. However, rather than being a cause for celebration, the North Waziristan military operations are a grave treachery against Pakistan's armed forces aimed at destroying their ability to challenge the malignant American plan for the region.

Today, America is seeking to establish a permanent presence in Afghanistan, on the doorstep of the world's only Muslim nuclear power, Pakistan. This presence extends to tens of thousands of security personnel and several bases, under the guise of a partial, limited withdrawal. However, throughout its occupation, America is deeply aware of the grave threat to its plan from Pakistan's armed forces, should they be led by a sincere Islamic leadership. In an interview in March 2009, David Kilcullen, advisor to the US CENTCOM commander, said, "Pakistan has 173 million people, 100 nuclear weapons, an army bigger than the US Army...We're now reaching the point (of)...an extremist takeover -- that would dwarf everything we've seen in the war on terror today." An article published in the *New Yorker* on 16 November 2009 stated, "The principal fear is mutiny—that extremists inside the Pakistani military might stage a coup...A senior Obama Administration official brought up Hizb ut Tahrir...whose goal is to establish the Caliphate (Khilafah)."

America knows the great capability of Pakistan's armed forces in ending foreign occupation of Muslim Land. It observed that when the Soviet Union invaded Afghanistan, the highly capable intelligence of Pakistan's armed forces, the Inter-Services Intelligence (ISI), organized and enabled the tribal fighters

against the Russian occupation, bloodying Russia's nose such that she withdrew completely and never dared to return since. So, now that America itself invaded Afghanistan, Pakistan's armed forces have the ability to drive her out of the region forever. And America also knows that North Waziristan is the key to Pakistan's strategic depth in the region, protecting its lands and people from harm.

So, in order to simultaneously divide the Muslims, sink the armed forces into a quagmire of civil war and amputate Pakistan's strategic depth, America specifically intensified demands for operations in North Waziristan, since September 2011. And just before the current operations, US Deputy Secretary of State, William Burns, visited Pakistan on 9 May 2014 and personally met key agents within Pakistan's military and political leadership and instructed them to take action against militants launching attacks on American forces in Afghanistan. This was followed by US Congress linking aid to Pakistan to military operations in Waziristan and now US has provided aid for military operations in North Waziristan from the Coalition Support Fund.

Accompanying its demands for operations in North Waziristan, America used its own intelligence and private military, the Raymond Davis network, to orchestrate attacks against Pakistan's armed forces and civilians, in order to blacken the reputation of the tribal resistance and create divisions within Pakistan. It is through these false flag attacks, organized by America's terrorist network and blamed on the sincere tribal resistance, that America aims to malign the pure Jihad against the Kuffar occupiers, so that its agents in Pakistan's leadership are able to execute its plan. This is why America sees such attacks as a "silver lining." On 12 October 2012,

Leaflet – North Waziristan Operations is a Treachery against Pakistan's Armed Forces

Victoria Nuland, the US State Department's spokesperson, said, "So obviously, the degree to which the Pakistani people turn against them help their government to go after them. That would be, perhaps, a silver lining from this horrible tragedy."

As for the Raheel-Nawaz regime, it has loyally assisted the Americans every step of the way. Until today, it keeps the door open for America's terrorist network within Pakistan, allowing its personnel to roam freely in the sensitive areas to gather information for attacks, freeing its spies whenever they are caught and securing its lairs, which are found in the residential areas as well as military areas. Then, the traitorous regime plays an active role in blackening the reputation of Jihad, acting as mouthpieces for the Americans, deliberately mixing up the sincere Mujahideen who fight the Americans with those shadowy figures that attack the armed forces. On Wednesday 25 June, the Prime Minister's Adviser on National Security and Foreign Affairs, Sartaj Aziz, declared, "There is no distinction between the good Taliban and bad Taliban and the military operation was being conducted across the board." Then on 26 June 2014, Inter-Services Public Relations (ISPR) Director General, Major General Asim Saleem Bajwa, said, "For the military, there will be no discrimination among Tehreek-i-Taliban Pakistan (TTP) groups or Haqqani network, all terror groups are going to be eliminated." And finally this criminal regime deploys our armed forces and security personnel in the tribal areas, to fight their own Muslim brothers in a miserable war of Fitnah, burning pure Muslim blood on both sides as a fuel to secure America's Raj and plunging the people of the region into homelessness and despair! And this is the real double game against our armed forces.

O Muslims of Pakistan!

The traitors within Pakistan's military and political leadership are toiling day and night to strengthen the American occupation of Afghanistan. They care not for the Muslims of

the tribes or the armed forces or the civilians in their blind obedience to our enemies. Moreover, they do so at a time when America is weak, stumbling and collapsing. From Syria, to Iraq to Afghanistan, America's cowardly troops fear the Muslim fighter, even if he is armed with meager weapons. America's collapsing economy is unable to stretch to fulfill the demands of its over-extended and shaking Raj. Indeed, America fears entering in to a conflict with Muslim groups, so what to speak of Pakistan's armed forces, the world's most powerful Muslim armed forces, if they were to be mobilized to raise the word of Allah (swt) the highest, backed with the support and dua of the entire Ummah? Restore to Ramadan its right, victory over the enemy, by striving to secure the return of the mighty Islamic Khilafah state, that will mobilize all your resources for the sake Allah (swt) and His Messenger (saw).

O officers of Pakistan's armed forces!

Matters have gone far enough, red lines have been crossed and more are to be crossed. And it is all upon you, as you have the means to end the treachery and destruction. Act now. Uproot these traitors and grant the Nussrah (Material Support) to Hizb ut-Tahrir, under its Ameer the noble Sheikh Ata ibn Khaleel Abu Al-Rashtah. Only then will you be led by a righteous Khaleefah, using your force to end the occupation of Afghanistan and rid the Muslim Lands of all kafir domination. Allah (swt) says, **يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنَجِّبُكُمْ مِّنْ عَذَابِ أَلِيمٍ ط تَوْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ط يَغْفِرَ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ ذَلِكِ الْفَوْزُ الْعَظِيمُ** "O You who believe! Shall I guide you to a commerce that will save you from a painful torment. That you believe in Allah and His Messenger (Muhammad ﷺ), and that you strive hard and fight in the Cause of Allah with your wealth and your lives, that will be better for you, if you but know! (If you do so) He will forgive you your sins, and

[Continued on page 26](#)

Q&A - India-Pakistan Relations in Light of US Policy

Question:

US President was one of the first to congratulate the victory of Janata Party and its leader Modi, where he has invited him to visit Washington; so it was announced on 05/06/2014 that Modi will make this visit in the month of September. The inauguration of India's new Prime Minister, Modi, took place on 26/05/2014 after the announcement of landslide victory of his party, Bharatiya Janata Party (BJP), with 282 seats of the total 545 seats in the parliament's seats, except two seats to be elected by the president, inflicting a heinous historic defeat to the Indian Congress party, which won 44 seats. It is for the first time that the Prime Minister of Pakistan to attend such a ceremony, following Modi's invitation to him to attend it and to meet with him. What are the implications of that? And how will the relations between the two countries pursue within the US policy and plans in relation to the two countries and the region and its impact on China and Afghanistan?

Answer:

1. American support for Modi had been remarkable during the elections. The campaign polishing Modi was not only run in India but extended to the wide range of Hindu sympathetic organizations residing outside the country, especially in America, which sought to promote "Modi" as a leader for all Indians and who is willing to work with minorities without exception. Among those organizations that stood by Modi's side; American India Foundation and US India Political Action Committee (USINPAC). These organizations did not fail to coordinate and cooperate with the arms following the BJP directly or indirectly, such as the Foreign Affairs Cell and the Overseas Friends of BJP, not to

mention thousands of Indians living in America and elsewhere.

Perhaps what confirms this overwhelming support for the party is what was published by the American Enterprise Institute in Washington that most of the funds raised abroad to finance the election campaign was drawn to BJP, and that more than ten thousand Indians holding American and European nationalities and support policies that are incentives for companies and market economy, flocked to India during the election campaign, to support Modi and urged voters to give him their votes. Of course, this momentum generated by the dense support of the party friends and the supporters of its policies and the supporters of Modi and his allies, had a big role in upholding him and the marginalization of the rest of the election campaigns of other parties.

In any case, it is clear that the pressing interest of America in the Far East was behind the winning of the fanatical Hindu Modi. Thus, it came in an article published by the BBC Arabic on 19th May 2014 under the title "Viewpoints: How will Modi affect US-India relations?" As quoted in the article under the title "Doing business with Mr. Modi" by Lisa Curtis, Heritage Foundation: "New Delhi and Washington share strategic objectives, whether it involves fighting terrorism, maintaining open seaways, or hedging against China's rise. Specifically the BJP interest in adopting a more assertive hedging policy regarding China will give US officials a chance to engage closely with them". Also, US President Barack Obama urged Modi to visit the United States when he telephoned him on Friday to congratulate him on his victory; according to a statement issued by the White House. Obama said he looks forward to working closely with Modi to "fulfill the extraordinary promise of the US-India

Q&A – India-Pakistan Relations in Light of US Policy

strategic partnership". According to the report published by the BBC in Arabic, on 16th May 2014, Obama said that "the President invited Modi to visit Washington at a mutually agreeable time to further strengthen the bilateral relations between the two countries."

2. Thus we have seen a US eagerness for the victory of the Modi-led Janata Party immediately after the elections and before the announcement of the final and official results.

It was mentioned in the *Middle East Newspaper* on 12/05/2014:

"Obama praised the Indian elections which just ended on 12/05/2014 with the release of preliminary results that shows the winning of the BJP, advancing the final results on 16/05/2014", saying, "We look forward to the formation of a new Indian government to work closely with India's next administration to make the coming years equally transformative..."

This indicates the willingness of America for the Bharatiya Janata Party, led by Modi to win in order to cooperate with it, like when the party cooperated with it when headed by Atal Bihari Vajpayee when he was in power during the period between 1998 and 2004.

And now as well, when the victory of this party was officially announced on 16/05/2014, Obama congratulated its leader Modi in a telephone call, and invited him to visit Washington and meet him. The US President indicated in his telephone conversation with Modi that he was "looking forward to working closely with Modi to push the extraordinary and the promising US-India strategic partnership." And "agreed to continue to expand and deepen cooperation on a large

scale." (The Indian NDTV, 17/05/2014). On 05/06/2014, two Indian newspapers namely, *Times of India* and *Hindustan Times* published news that Modi's visit to Washington will be in September to meet US President. All this indicates that America is confident of the progress of India under the leadership of this party, headed by its leader Modi, under the name of exceptional strategic partnership. News agents reported at an earlier date this year, the news of meetings of US Ambassador

to India with the leader of the Janata Party, Modi, before the elections, indicating the drawing of shared plans that Modi to follow after his election in accordance with the US policy.

America cheered for the victory of Modi and the return of BJP to power, after ten years of rule by the Congress party, where the India-America relations in its era were not so good, since it did not respond much with America especially on the subject of confronting China. That's why Obama rushed the election results in India and announced his delight for the return of the American agents to power. His delight has made him forget the American decision to ban Modi from entering the

United States because of the massacres of Muslims in Gujarat when Modi was its Chief Minister. And in this a lesson for those deceived by what America claims of human rights. As America strikes all human rights if this is in their own interest. Thus, America's decision to ban Modi has become a warm welcome for his victory and a ceremonial case for Modi's upcoming visit to the United States...

...the United States is proceeding with its plan to move India towards China after securing the borders of India on the Pakistani side, where it orders the Pakistani leadership to direct the Pakistani army to the border with Afghanistan and the Northern regions to enter into a fight with its Muslim brothers.

Q&A – India-Pakistan Relations in Light of US Policy

Accordingly, the United States at the height of its ecstasy for the return of the Janata Party to rule, since those loyal to America became the rulers in India and Pakistan. So it is expected for America to ask its agents in Pakistan, led by Prime Minister Nawaz Sharif to provide more concessions to India to strengthen its position i.e. the position of India in the face of China. In other words, US want to stop the state of conflict between Pakistan and India, but at the expense of Pakistan... The main issue that weighs heavily on the bilateral relations is the disputed Kashmir region, followed by the presence of armed Islamic groups active in India, which New Delhi accuses Pakistan of supporting them. It is expected that America would press on its agent Nawaz Sharif to make significant and dangerous concessions for the benefit of India in Kashmir to appease the Hindu extremist, Narendra Modi, and his party. And that America will press on Nawaz Sharif to pursue the militants in Kashmir to eradicate the so-called terrorism, so that it is able to make India focus on confronting the rising China.

The like of this has occurred when the BJP was in power between the years 1998 and 2004, where Pakistan made concessions in Kashmir in favor of India to strengthen American agents there and enhance its influence. Thus, Nawaz Sharif ordered the Pakistani army to withdraw from the Heights of Kargil after being liberated by the army and the Mujahideen in their heroic battles. This was after Nawaz Sharif visited US and met its president at that time, Bill Clinton on 04/07/1999. So, America pressured him to withdraw from it, and so he succumbed and ordered the withdrawal... Nawaz now continues in concessions, and the harbingers of that is that Nawaz Sharif took part in the inauguration ceremony of India's new prime minister, Modi, on 26/5/2014 and his meeting with him for an hour and a half during which Modi told him that: "Pakistan must prevent militants from using its soil to attack India and punish the perpetrators of the attack on Mumbai in 2008". (Reuters, 27/05/2014) But

Nawaz Sharif showed weakness and subservience; he did not correspond by a response at the level equal to that, but he merely told reporters, "He held a warm and cordial bilateral meeting with Modi". He says these words, while still the events of Indian state of Gujarat are present in the minds of Muslims. In 2002, when Narendra Modi became a chief minister of Gujarat, the Hindus did atrocities against Muslims led to the deaths of more than 2,000 Muslims and the displacement of about 100 thousands of them and they continue to suffer the repercussions of this displacement and did not return to their homes. The territorial Government did not help them or the Central Government of India, and also did not raise the issue of India's support for separatists in Balochistan province of Pakistan. Thus, instead of Nawaz Sharif addressing the India's new Prime Minister, Modi, and at least throwing all this at his face, rather he was weak in front of him in accordance to the requirements of the American policy of making Pakistan appease India!

3. On the other hand, it appears that America is giving a role for India in Afghanistan and works to strengthen relations between the two countries so as not to remain in need of Pakistan to promote stability. Hence, the first president that Modi met at his inauguration was Karzai of Afghanistan. Thus, America trusts India when the Government is loyal to it; as is the case now, more than its trust in Pakistan. Although the government in Pakistan is loyal to it, but is afraid that any change may happen in this Muslim country at any moment, so it is unsafe for it in the long run. Its people are in the move for change, and there is a real and serious tendency towards liberation and freedom from the West in general and in particular, America, which has authority over the ruling regime and brings agent rulers, in addition to its holding of the army leadership. And so America has created pillars for itself in the political and military leadership in Pakistan. And America fears that the Ummah could destroy all what it had built

Q&A – India-Pakistan Relations in Light of US Policy

of pillars, and its biggest fear is that the Ummah to establish the rule of Islam and declare Khilafah, and this is what worries America. Therefore, America is not content with relying on the regime in Pakistan to sort things in Afghanistan, after achieving the "withdrawal" of American soldiers from it, but wants to make India to have an active role in Afghanistan in sorting of those situations; through promoting security cooperation between India and Afghanistan and its dependence more on India in terms of security after the withdrawal of US and Western forces from there. The Christian Science Monitor published on 01/06/2014 a report on India-Afghanistan relations saying that, "When Afghanistan President Hamid Karzai attended the inauguration ceremony of India's new prime minister, Narendra Modi, last week he brought an impressive wish list including battle tanks, field guns, trucks and military helicopters". The newspaper added, "Karzai's requests coincides with a growing debate within Indian government and military circles whether New Delhi would ramp up its military aid to Kabul or not..." The paper adds, "India shares traditionally warm ties with Afghanistan. After shunning Afghanistan during the Taliban regime, India became a friend and a strategic partner". Therefore, India in the era of the American loyal, Modi, will play an active role in terms of security in Afghanistan in favor of the American loyal regime there.

4. With regard to China, its influence has increased over the past two decades, where it worked to strengthen itself in the region. The United States is working to curb China through countries that surround it, such as Japan, South Korea, Vietnam and India. That is why the United States has various alliances and partnerships in order to contain China and occupy it with those states on its borders. America saw India in the subcontinent as a suitable state to confront China, because of its previous enmity with China about various border disputes.

Thus, America wants India to be used effectively to increase pressure on China in order to curb it and prevent it from dominating the surrounding areas and keep it confined to its territory and occupied with India and the protection of its borders. Therefore America announced its plan two years ago that relates to the Asia-Pacific region. Part of this policy was the mobilization of about 60% of its naval force to counter China in the region and the establishment of alliances with countries in the region to mobilize them beside it and direct them to act against China. Among these countries was India, so it worked on directing it towards the east area in the Pacific; specifically in the area of the South China Sea and tempted it by the presence of energy sources of oil and gas. However, the Government of India, led by the Congress Party did not respond much with America in this trend. This, despite the fact that America put all its weight in order to attract Congress Party-led India, where it sent its Vice President Joseph Biden, as well as Secretary of State John Kerry in the middle of last year for this purpose. It also prompted Australia to establish a partnership with India, and pressed Pakistan to make concessions to India including the withdrawal of its troops from the border area with India so that India can move its troops and concerns around the border with China. George W. Bush had visited India in March 2006 at the time of the Congress party, and signed many agreements supportive of India, including in the field of development of nuclear energy for peaceful purposes, as well as the Obama visit to India in November 2010; all to influence the ruling Congress Party in India and to tempt it towards US policy. However, America has not been able to influence it to make it march within the American policy in the region or to be an effective partner besides it in the implementation of its policy. This is due to the loyalty of India's Congress party to the English, and its criticism of US policy. The statement of the party in the 2005 elections clearly indicates this, in which it came: "It is

Q&A – India-Pakistan Relations in Light of US Policy

sad that a great country like India has declined to the level of having a relationship of adherence to the United States of America, where the government of the United States of America considers the adherence of India a given. This has led to the BJP government being prepared to adapt to the priorities and policies of the United States of America without due consideration to India's vital foreign policy and national security interests.”

Thus, America did not succeed in convincing the Congress Party in the implementation of America's policy towards China. In addition to that, the United States has failed to make the Indian military leadership focus on developing its army away from Pakistan, and its concentration towards China. Thus the Indian army is focused on internal stability, Kashmir and its borders with Pakistan. With seven of the India's nine armies in addition to three brigades are deployed along the border with Pakistan. Besides, 80% of the front main bases are directed against Pakistan.

Having the BJP win the election in May 2014 - the party that has always been loyal to the United States since the time of Vajpayee in the nineties- it had given another chance for America to put India in confrontation with China. As the greatest obstacle to make India confront China is the presence of the Congress party in power. This obstacle has now disappeared, so it has become easier for America to convince the BJP, which is loyal to it, to concentrate the Indian army on the borders of China instead of the border with Pakistan. Particularly that the United States ensure the Janata Party that Pakistani leadership will focus the Pakistani Army towards northern areas and reduce its numbers and ordnance on the Indian border, due to the subordination of the military and political leadership in Pakistan to the US requirements...! Also it is worth noting that, the Pakistani army is organized primarily into 13 corps, nine of them are deployed near the Indian border. Since Musharraf and Kayani, the military operations in the Northern regions

and the Swat area led to the transfer of some of these corps away from the Indian border.

In January 2013, General Kayani announced the strategic principle of the country. Accordingly, the military situation has been modified, and has determined that the internal threats are the greatest threat to the security of the country and not India. Consequently, Pakistan transferred the center of its attention from the borders of India to the northern areas of Pakistan bordering Afghanistan. However, this step from Pakistan was not met by a similar step from India, rather it continued to see Pakistan as a major threat to it, and was reluctant to move its troops completely away from the border with Pakistan.

On the whole, now that the regimes in India and Pakistan have come to implement US policy, America will continue to occupy Pakistan with the issue of Afghanistan and the Northern areas, and then there will be no justification for the major presence of the Indian military on the border with Pakistan, and will allow India to focus on confronting China. For this reason, the United States will provide military equipment to India through security deals, and with the presence of BJP now in power, a party that is for a long time wanted to play the role of policeman of the subcontinent, it will continue proceeding along this path. It is expected that America to present to India economic transactions such as investment in Indian companies, and the transfer of technology to help the economy of India. It is likely that the Bharatiya Janata Party (BJP) will highlight its military expansion by seeking energy in the South China Seas.

America is interested in promoting strategic cooperation to curb China and neutralize its activity by putting it under control. The emergence of India as a rival to China, and in particular that the BJP had won the election with majority votes, which enables it to be a single party in power, this facilitates the way for America to move India towards China, particularly in the following areas:

Q&A – India-Pakistan Relations in Light of US Policy

a. Stirring the issue of the independence of Tibet, and the dispute taking place between China and India on the border of Ladakh region.

b. Trade routes; that is the security aspect of the trade routes passing through the China Sea, which constitute 50% of the international shipping.

All these create problems that will occupy China in solving them; hence they confine it in the surrounding areas in accordance with the planned US policy towards China. It seems that America has succeeded in moving Modi toward China. Thus, Modi has appointed former commander of the Army P. K. Singh, a federal minister for the Northeastern area to reform the national security there, which Modi says that it became weak under the previous government, as well as to deal with China. Singh told reporters after assuming charge in his new post last Thursday, "The development of the North East will be my extreme priority." It is expected that Singh may bring back attention to India's plan to create a force of 80 thousand troops along the border with China in the North-East.

Thus, the United States is proceeding with its plan to move India towards China after securing the borders of India on the Pakistani side, where it orders the Pakistani leadership to direct the Pakistani army to the border with Afghanistan and the Northern regions to enter into a fight with its Muslim brothers. Rather than to draw the attention of the military to lift the captivity of Kashmir and liberate it as obliged by Allah and made it a duty on Muslims not to allow the enemies of Allah to have authority over any of the Muslim countries.

﴿وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا﴾

“And never will Allah give the disbelievers over the believers a way [to overcome them].” [An-Nisa: 41].

America in its crimes, plots and violation of the States, have surpassed notorious colonists

... It is for the sake of its own colonial interests, it has no qualms about any crime and conspiracy. It conspires against China openly, and conspires against India in a covert way, so it perceives that standing in the face of China by land and sea is in the interest of India and tempts it with aid and strategic agreements, but all that would harm India in the end since China is stronger financially and ideologically.... However, China and India have nothing in common to gather them, thus for them to fight is not odd. But what is strange is that both regimes in Pakistan and Afghanistan are implementing US policy which requires the Muslims in Pakistan and Afghanistan to fight each other... and the most surprising that these two oppressor regimes are still authoritative on people's necks! The duty of this Ummah that Allah glorified them with Islam is to adhere and rule by Islam, and to remove these regimes, and re-establish the Islamic state, the rightly guided Khilafah. So it tramples America and its plots, and return Afghanistan and Pakistan, and all Muslim countries servants of Allah as one brotherhood,

﴿وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ * بِنَصْرِ اللَّهِ يَنْصُرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ

الرَّحِيمُ﴾

“And that day the believers will rejoice * In the victory of Allah. He gives victory to whom He wills, and He is the Exalted in Might, the Merciful.” [Ar-Rum: 4-5]

13th Sha'ban 1435 AH

11/06/2014 CE

[Continued from page 20](#)

admit you into Gardens under which rivers flow, and pleasant dwelling in Gardens of 'Adn - Eternity ['Adn (Edn) Paradise], that is indeed the great success.” [Al-Saff: 10-12]

Hizb ut Tahrir
Wilayah Pakistan

1 July 2014 CE
3 Ramadan 1435

Q&A – Declaration of Establishment of Khilafah by ISIS

To all the brothers and sisters who sent inquiries about the declaration of the organization's establishment of the Khilafah State and my apologies for not writing your names, they are too long to list.

Assalamu alaikum wa Rahmatullah wa Barakatahu,

We have previously duly sent an answer and I reiterate:

Dear Brothers and sisters,

1. Any organization that seeks to announce the Khilafah in an area is obligated to follow the Methodology of the Prophet صلى الله عليه وسلم in it, and from it is that this organization should have the obvious visible authority on the place, where it can maintain security internally and externally, and that this area should have the components of a state in the area where the Khilafah is announced....This is what the Prophet صلى الله عليه وسلم performed when he established the Islamic State in Madina Al-Munawarra: the authority was with the Prophet صلى الله عليه وسلم and the internal and external security was with the authority of Islam and it had the components of a state in the surrounding area.

2. The organization that has announced the Caliphate has neither authority, in either Syria or Iraq, nor did it achieve security and protection internally or externally, even more they have given allegiance (bayah) to a Khaleefah who is unable to declare himself even publicly rather his situation has remained hidden like the situation prior to the declaration of the State! And this is contradictory to what the Messenger of Allah صلى الله عليه وسلم did. Peace and Blessings upon him was permitted to hide in the Thawr Cave before the state, but after the state, he took care of affairs, led the armies, judged in disputes and sent envoys and received them

publicly; thus the situation differed before and after the state... Thus the announcement by the organization of the Khilafah is mere rhetoric without any weight, it is similar to those who announced the Khilafah previously, without authenticity on the ground or components, rather to satisfy something within themselves, so there were some who declared themselves as a Khaleefah and others who declared themselves as a Mahdi, and so on ...without having the components, authority, security or protection!

3. The Khilafah is a state of significance, and the Shariah has stipulated the methodology for its establishment and the manner for its Ahkam (rulings) extraction for ruling, politics, economics and international relations....and it is not be a mere announcement in name only that is broadcasted on websites or printed, visual or audio media outlets. Rather it will be a great event that will shake the entire world, and its roots will be stable in the ground, its authority will maintain security internally and externally on that land, and will implement Islam within it and will carry Islam to the world through Dawah and Jihad.

4. The announcement which occurred was mere rhetoric, which will not increase or decrease in the reality of the state structure. The organization is an armed movement before the announcement and after the announcement. Its circumstance is like other armed movements who fight with others and with the regimes, without any of them being able to attain any authority in Syria or in Iraq or both of them. Had any of these factions, including ISIS, actually been able to establish its authority in an appropriate area, with the components of a state, and subsequently announced the establishment of a Khilafah and it implemented Islam, then it would have been deserving of study to see if the Khilafah

Ameer Q&A – Declaration of Establishment of Khilafah by ISIS

actually was established according to the Shariah rules, and then it would have been followed, and that is because the establishment of the Khilafah is a Fard upon all the Muslims and not just on Hizb ut Tahrir, so whoever rightfully establishes it will be followed... However the matter is not like this, rather all the armed movements are militias, which includes ISIS, have neither the elements of state or authority on the ground nor security and protection. Therefore, the announcement by ISIS of the establishment of a Khilafah is mere rhetoric, which is undeserving even of observation as to its reality, since it is visible.

5. However, what is deserving of study and observation are the negative impact of this announcement, regarding the idea of Khilafah among the ordinary people; since the notion of the Khilafah shatters from its mighty position and its great significance for the Muslims. It will plunge from that to a feeble idea, as simply a way of venting frustration by some individuals, so one of them will stand in an open square or in a village and announce that he is the Khaleefah and then he will relegate assuming that what he has done is good! It will lose the importance and greatness of the Khilafah will erode in the hearts of these ordinary people; and it will become no more than a beautiful word, uttered but devoid of any substance... This is what requires observation and especially at this time as the establishment of the Khilafah draws closer than ever before and the Muslims are waiting for it eagerly, and they are seeing Hizb ut Tahrir progressing in the path of the

Prophet صلى الله عليه وسلم in how he established the state in Madina al Munawarra... and they see the live and meaningful interaction, between the Hizb and the Ummah that embraces it. Therefore the Muslims realize from this interaction the meaning of the brotherhood in Islam and they will rejoice with the success of the Hizb in establishing the Khilafah and the wellness in care-taking of affairs and that this would be a genuine Khilafah on the methodology of the Prophethood... At this time this announcement came, it gave an obscure picture if not distorted on the actual reality of the Khilafah in the minds of ordinary people...

6. All of this raises a question, rather several questionsabout the timing of this announcement when the people who made the announcement have no authority, through which they maintain security and protection internally and externally. In fact they only announced simply on Facebook and the media... such timing is dubious, and especially since these armed groups are not established on an ideological structuring allowing for easy penetration and the entry of the evil ones from the East and West, and it is known that the West and East plot

against Islam and the Khilafah, and it matters that they distort its image, because they haven't been able to obliterate its name. They are vigilant that the Khilafah remains merely a name without any weight. Whereas the mighty occurrence that will stun the Kuffar becomes merely a joke for the enemies.

7. Despite the actions of the evil ones, we declare to the enemies of Islam in the East and West and their agents and their ignorant

The matter of the Islamic Khilafah is great and its matter enormous, and its establishment will not be mere news in the fraudulent media, rather by the will of Allah سبحانه و تعالی it will be an earthquake that will shake the international order and it will change the face and direction of history

Ameer Q&A – Declaration of Establishment of Khilafah by ISIS

followers that the Khilafah which had led the world for centuries is well-known and not unknown, impregnable in spite of plot and conspiracy.

وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ

"They plot and plan, and Allah too plans; but Allah is the best of planners." (Al-Anfaal, 8:30)

Allah the All Powerful the Victorious has guided a party for the Khilafah, that includes men for whom neither trade nor sale can divert from the remembrance of Allah, they embrace the Khilafah with their hearts, hearing and sight, they prepare for it with what is needed, and extracted its ruling (ahkam) and its constitution from the source of Islam, including its structure in the governance and administration. They marched to establish it by following exactly the methodology of the Messenger of Allah صلى الله عليه وسلم... They are, by the Permission of Allah, the shield that resists any distortion, they are the rock upon which the conspiracies of the Kuffar and their agents and followers are shattered by, by the strength of Allah, they are the aware politicians who by the strength of Allah سبحانه وتعالى resist the plot of the enemies of Islam and Muslims and turned it back on its head,

وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ

"But the evil plot does not besiege except its own authors." (Faatir, 35:43)

O My Dear Brothers and Sisters

The matter of the Islamic Khilafah is great and its matter enormous, and its establishment will not be mere news in the fraudulent media, rather by the will of Allah سبحانه وتعالى it will be an earthquake that will shake the international order and it will change the face and direction of history... And the Khilafah will return on the methodology of Prophethood as was foretold by the Prophet صلى الله عليه وسلم and those who will establish it will be like the ones who established the first righteous Khilafah, pure and pious, the

Ummah will love them and they will love the Ummah, and they will pray for it and the Ummah will for them, and they will be happy to meet the Ummah and it will be happy to meet them, not that it will hate their presence within it.... This is how the people of the coming Khilafah on the methodology of the Prophethood will be. Allah سبحانه وتعالى will give it to those who are worthy of it, and we make Duaa to Allah that we be from its people, and we make Dua to Allah to enable us to establish it,

فَاسْتَبْشِرُوا بَبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ

"Then rejoice in the bargain which you have concluded" (At-Tawba, 9: 111)

Do not despair from Allah, Allah will neither waste any efforts that you made, nor reject that the Duaa that you make to him, nor dash the hope that you reposed in Him. Therefore, help us through more effort thus proving to Allah your goodness, so He will increase you with goodness, and do not allow mere rhetoric to slow down your serious work.

Wassalam Alaikum Wa Rahmatullah Wa Barakatahu

Third of Ramadan 1435 AH

01/07/2014 CE

Your Brother

I pray that this answer is sufficient, May Allah grant you success and help you, and May Allah guide us to the righteous matter.

Your Brother,

Ata Bin Khalil Abu Al-Rashtah

04 Ramadan 1435 AH

02/07/2014 CE

Q&A – Establishing the Khilafah and the Dominant Sultan

Question: There are some comments on some websites that state: "Hizb ut Tahrir has defined the method of seeking the Nussrah (material support) to establish the Khilafah, which it abides to and does not acknowledge any other Legislative (Shari') method... although there is another method, which is "the method of the dominant Sultan", i.e. the one who establishes the state by force and fighting... they also said that Hizb ut Tahrir objected to Baghdadi's declaration out of Hizbi prejudice, as the Hizb does not acknowledge the Khilafah as a legitimate one except if it established it..." Can you please provide a conclusive and sufficient answer for these statements? May Allah reward you.

Answer: 1. Hizb ut Tahrir did not outline the Shari' method of establishing the Khilafah, but it is the Shariah itself that outlined it, and the Seerah of Rasoolullah صلى الله عليه وسلم speaks of this since the beginning of the Da'wah to Islam, and until the establishment of the State... and prior to establishing the State was the Prophet's صلى الله عليه وسلم seeking of material support (Nussrah) from the people of power and protection, who form the components of the State according to the reality of the region around them. For this reason, the Prophet صلى الله عليه وسلم went to the strong tribes, calling them to Islam, and seeking Nussrah from them, as he صلى الله عليه وسلم did when he sought Nussrah from Thaqeef, Bani Amer, Bani Shayban, and the Ansar in Madinah, as for the small tribes, he used to merely call them to Islam... He continued doing this despite the difficulties and hardships he suffered, and the continuance of a matter in which there is hardship is the Shari' indication that it is Fardh (an obligation) as in Usool.

Thus, the Messenger of Allah صلى الله عليه وسلم continued in seeking the Nussrah from the

people of power and protection, as one tribe caused his feet to bleed, and another rejected him, while another tribe put forth conditions. However, and despite all that, he صلى الله عليه وسلم continued his work, steadfast upon what Allah تعالى سبحانه revealed to him without changing this method to another method, such as ordering the Sahabah to fight the people of Makkah, or fight some tribes to establish the State amongst them. His Sahabah were heroes who feared none but Allah, but he صلى الله عليه وسلم did not order them to do so, but continued to seek Nussrah from the people of power and protection until Allah تعالى سبحانه facilitated for him صلى الله عليه وسلم the Ansar. Thus they gave him the Second Pledge of Al-Áqabah, after Musáb (raa) succeeded in the mission assigned to him by the Messenger of Allah صلى الله عليه وسلم in Madinah, so in addition to Allah's facilitation to him of men of the people of power to give him victory, he (raa) had made Islam, by the will of Allah, enter the homes of Madinah, and created in it a public opinion for Islam, thus, this public opinion embraced the pledge of the Ansar, allowing the Messenger of Allah صلى الله عليه وسلم to establish the State in Madinah through a pure and clear pledge of allegiance, and a warm welcome from the people of Madinah for the Prophet صلى الله عليه وسلم.

This is the Shari' method of establishing the State, and it should be followed in origin (asl), because the basis of actions is adhering to the Hukm Shari' (Islamic rulings). So if a Muslim wanted to know how to pray, he studies the evidences relating to Prayer, and if he wanted to perform Jihad, he studies relating to Jihad, and if he wanted to establish the State, then he should study the evidences of establishing it, through the actions of the Messenger of Allah صلى الله عليه وسلم. No other method of the Prophet صلى الله عليه وسلم for the establishment

of the State was mentioned, except the one outlined in his Seerah صلى الله عليه وسلم. And it includes the Da'wah to the people of power and protection who constitute the components of a State, as per the region surrounding them, calling them to Islam, seeking Nussrah from them, and their pledge of allegiance through consent and choice, after he had established amongst them and in their region, a public opinion derived from public awareness...

Thus, the legitimate method of establishment of the Khilafah is specified in Islam, clearly and evidently, and it is clear that the people of this announcement did not follow this method.

2. As for the matter of the dominant Sultan (السلطان المتغلب) which was mentioned in some jurisprudence books, its meaning needs to be understood. Not just repeating the term "dominant Sultan", without understanding when and how it is to be Islamicly erected and when and how it is not Islamicly erected; otherwise it will have dire consequences on its people!

The dominant Sultan would be sinful for Muslim bloodshed and dominating them through subjugation, force and coercion, and a legitimate Khilafah would not rise through him because of violation of the Islamic legislative method... However, some scholars see that this dominant Sultan's ruling becomes Islamicly valid if he fulfilled conditions, most notably:

a) He becomes dominant in a land that has the components of a State as per the region surrounding it, so he has a stable authority in it and has control over the internal and external security of the land towards the region surrounding him.

b) Implements Islam with justice and benevolence in that land, and sets a good repute for himself between the people, thus liking them and them liking him and being satisfied with him.

c) The people of that land give him the Bayah of contract with consent and choice, not with coercion and force, and fulfilling the conditions of the legitimate Bayah, including that the Bayah in origin should be from the

people of that land, and not from the group of the dominant Sultan. This is because the legitimate Bayah is like that following the example of the Messenger of Allah صلى الله عليه وسلم, the Prophet صلى الله عليه وسلم was keen to take the initial Bayah from the Ansar of Madinah with consent and choice, and not take it from his Sahabah, the Muhajirun, and the Second Pledge of allegiance proves this.

Thus, the dominant Sultan continues to be in sin, and no legitimate base is erected except after he fulfills the above three conditions, then the ruling of the dominant Sultan becomes legitimate from the moment of that Bayah with consent and choice. This is the reality of the dominant Sultan, hoping that attentive ears may retain it... and it becomes clear from it, that these conditions were not fulfilled by the makers of that announcement. They however imposed themselves and their announcement was done unjustly.

As shown above, they did not follow the correct legitimate method, not even the method of the dominant Sultan... however, they declared the Khilafah in a distorted image, and before its conditions were met, so their announcement did not hold any Shari' or valuable meaning. It was a mere rhetoric as if it is non-existent, their reality did not change, and they continued as they were - a militant organization.

3. As for the point that the Hizb does not consider the Khilafah legitimate except if it establishes it, then it is a saying that is weaker than a spider web! This is what the Shaytaan implies to some of those who have a short span and vision, lacking insight and vision... what the Hizb wants is for the Khilafah to be established in a clear, pure and undistorted manner. We are the "child's mother" whose mission is that the boy is neither killed nor distorted... but for the boy to achieve strength, health, good care with high quality, and the issue is not about who takes care of him... we want the Khilafah to be established with its full rights, thus it becomes a great cause, strong in power, implementing Islam internally and carrying it externally through

Da'wah and Jihad. It will then be an actual righteous Khilafah on the method of the Prophethood, that was promised by Allah ﷻ and given glad tidings of by the Messenger of Allah ﷺ... after the oppressive ruling phase. aWhoever then establishes it rightfully, whether it were us or others, then he will be heard and obeyed, and by the will of Allah, the earth will then bring out its treasures and the sky will pour down its riches. Islam and its people will be glorified, and Kufr and its people will be humiliated, and Allah is Mighty and Wise...

This is how we want the Khilafah to return, pure and blessed, as the Messenger of Allah ﷻ established it, and how his righteous Khulafaa' (radhiya Allahu anhum) followed after him... A Khilafah loved by Allah ﷻ and His Messenger ﷺ and the believers, a Khilafah that will bring happiness into the hearts of the Muslims, and glory into their homes... Not the announcement of a distorted Khilafah, that is drenched with the blood of the Muslims unlawfully..

It pained us that the Khilafah which shakes the world and frightens the colonialist Kuffar became ridiculed, underestimating its significance, and rather, something insignificant, in which the United States makes a comment on that declaration that it is "nothing", rather than crying tears of blood upon the declaration of Khilafah... It also pained us that the people who considered the Khilafah to be a great notion, yearning for it, some of them saw it after this declaration as a non-significant event...

The Hizb is a faithful guardian for Islam, and does not fear for the sake of Allah the blame of the blamers, it says excellent to the good-doer, and rebukes the wrong-doer. It does not seek from this any party interest nor worldly benefit. It rather sees the whole world as the Prophet ﷺ mentioned in the Hadith extracted by Tirmidhi from Abdullah bin Masoud

« مَا لِي وَلِلدُّنْيَا، مَا أَنَا فِي الدُّنْيَا إِلَّا كَرَآكِبٍ اسْتِظَلَّتْ تَحْتِ شَجَرَةٍ ثُمَّ «
رَاحَ وَتَرَكَهَا

*"What is there between myself and the world?
This world and I are just like a rider who
stops to rest beneath the shade of a tree then
goes and leaves it."*

Since the Dunya in the eyes of the Hizb is like that space of time during which it rests under the shade of that tree, so it is keen to spend it in sincere, diligent and righteous work to implement the Shariah rulings, through the establishment of the Khilafah rightfully by the will of Allah - The Strong, The Almighty.

4. In conclusion, Hizb ut Tahrir which spent more than sixty years working for the establishment of the Khilafah on the method carried out by the Messenger of Allah ﷻ, spending in this cause many years in the prisons of the oppressors and being pursued and persecuted, as well as tortured by the Tawagheet, resulting in the martyrdom of members of the Hizb and others being harmed... while it remains steadfast upon the Truth in its path, despite the increased hardships... So a Hizb whose case is as such, do you see it attacking any party implementing the Khilafah rightfully, whether its implementer is the Hizb or someone else...? It would not attack, but would prostrate to Allah in gratitude.. While at the same time it stands on the lookout for anyone who gives the name of Khilafah wrongfully, distorting it and attenuating it. The Hizb will remain by the will of Allah ﷻ a solid rock in the face of every plot and deceit that distorts the Khilafah or attenuates it, and the Khilafah will be established by the will of Allah ﷻ at the hands of men for whom neither merchandise nor sale divert them away from the remembrance of Allah, men who will be more rightful to it and are its people, then the dawn of Khilafah will rise once again

وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ بِنَصْرِ اللَّهِ يَنْصُرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ

"On that Day shall the Believers rejoice-, In Allah's help to victory. He helps to victory whom He will. He is the Mighty, the Merciful." (Ar-Rum 4-5)

14th Ramadan 1435 AH 12/07/2014 CE

To the Armies in Muslim Countries and in Particular the Pitiful Surrounding Countries!

Did the Blood in your Veins not Boil from the Crimes by the Jews? So, Give Nussrah for the People of Palestine

For the sixth consecutive day, the usurper Jewish entity to Palestine reigns destruction upon the people of Gaza with all kinds of devastating weapons, until its crimes afflicted humans, trees and stones... collapsing houses upon the heads of its people; with whoever survives under the rubble, haunted by missiles, whilst on foot or riding... mosques and even facilities for the disabled were not saved from those crimes. With the escalation of such crimes, the surrounding countries are only counting the dead and wounded, and the best of them opens the border crossings for the wounded; as if he were saying “If you wanted to come out of the Gaza siege then let you be injured, with dangerous wounds and not just any wound, ... welcome to the wounded and bleeding!” Furthermore, these rulers occasionally donate; and with no doubt they are aware that the one who is exposed to murder, wants someone to protect him from being killed, before being given a meal! Moreover, these rulers are mediating appeasement, as they are neutral! So they implore this and that, rather kneeling for this and that. They mediate appeasement after the Jewish state had irrigated with the blood of the people of Gaza. And then a truce occurs, which the Jewish state considers a war break, and then denounces it and returns to another round and so forth! With all this and that, the rulers of the surrounding ring and beyond the ring insist on neutrality, to satisfy the West and the Jews, without being ashamed before Allah, His Messenger and the believers!

It is neither surprising nor strange that the rulers in those countries act with cowardice and desertion, as this is their habit since this Ummah was plagued by them. However, what is surprising and strange, is the existence of

soldiers who possess arms and are living in order to support their Deen and their Ummah; yet they endure seeing and hearing the brutal bombing of their brothers and sisters, surrounded by blood, crying out for help, and then not getting a response from anyone! Nevertheless, if the rulers have rejected and the soldiers failed, then where are their parents, their brothers and their children?! Why don't you urge them to fight for the sake of Allah, to support Allah's servants and liberate the land, and you will be the jihad for your sons in the grace of Allah and His bounty, for jihad is the pinnacle of Islam ... So arouse in them strength and piety, that they should support the Muslims who are subjected to the crimes of the Jews **وَإِنْ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمُ النَّصْرُ** “**And if they seek help of you for the religion, then you must help**”. Al-Anfal:72. And that they should not remain silent before the abuse or injustice. They should repudiate the ruler of his oppression and his betrayal to Allah, His Prophet and the believers and that they should not obey in sin. And by this you safeguard them from disgrace in this world and torment of the Hereafter.

O armies in Muslims countries, in particular the pitiful surrounding countries:

Is there not amongst you a man of reason to create good to lead his brothers from the soldiers, to bring victory to Gaza, so that it is inscribed in luminous accounts, honoring him in this world and the Hereafter? Is there no one from amongst you, who will restore the legacies of the great leaders of the soldiers of Islam, who sprinted like lions in response to a woman's plea proclaiming: O Allah's horses arise...?

If we are patient and pious and encounter the enemy in fighting then Allah will reinforce us with thousands of angels ... This is the way to support Gaza, and the way to support Muslims everywhere, and truly “ **لِمِثْلِ هَذَا فَلْيَعْمَلِ الْعَامِلُونَ** **For the like of this let the workers [on earth] work.**” As-Saffat: 61.

O Muslims, O armies in Muslims countries, and in particular the pitiful surrounding countries:

The crimes of the Jews are continuing in Gaza, and the rulers remain in absolute silence regarding supporting the people of Gaza, even shouting the usual condemnation and denunciation almost did not emerge from their throats, as if they did so out of embarrassment... Although the champions of the people in Gaza manufacturing weapons locally has stunned the enemy, bloodied and terrified it ... but the problem cannot be solved except with the removal of the Jewish entity. And conquering the enemy and removing its entity requires armies to move and deal the entity a great blow. The Kaffir colonists, the supporters of the Jewish entity, and the agents have succeeded to relegate the issue of Palestine from being an Islamic issue to an Arab issue, and then to a Palestinian national issue, even into half an issue! It has become clear for all to see that Palestine cannot be wholly liberated, except if the issue returns to being an Islamic one, once again. So it becomes the issue of every Muslim; civilian or military, from the far east in Indonesia to the far west in Rabat. So that the Muslims realize that Palestine is not a friendly country, and not even a brotherly country, rather it is the soul, the land, the honor and an obligation (Fardh)...

As Muslims are one body **إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ** **“If any part of the body is ill then the whole body shares the sleeplessness (insomnia) and fever with it”** (Extracted by Muslim on the authority of al-Nu'man bin Bashir).

O armies in Muslim countries and in particular the pitiful ring countries:

Hizb ut Tahrir is calling you and awakening your resolve, the Blessed Land is a jewel of the Muslims lands, the first of the two Qiblahs, and the station of Israa' of their Prophet (saw) and his Miraj (Ascension). So go forth to fight the enemy and support your people as the Almighty said:

انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ، “

Go forth, whether light or heavy, and strive with your wealth and your lives in the cause of Allah. That is better for you, if you only knew”. At-Tawba: 41

And do not be like of those that the Almighty described:

يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ انْفِرُوا فِي سَبِيلِ اللَّهِ اتَّقَلْتُمْ إِلَى الْأَرْضِ أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ.

“O you who have believed, what is [the matter] with you that, when you are told to go forth in the cause of Allah, you adhere heavily to the earth? Are you satisfied with the life of this world rather than the Hereafter? But what is the enjoyment of worldly life compared to the Hereafter except a [very] little” At-Tawba: 38

Otherwise:

يَسْتَبَدِلُ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ

He will replace you with another people; then they will not be the likes of you.”

Muhammad: 38

14th Ramadan 1435 AH Hizb ut Tahrir

12th July 2014 CE

Hizb ut-Tahrir Demonstrated In Support of the Muslims of Gaza Armed Forces Must Liberate Palestine from the Jewish Occupation

During Ramadhan, the month of victory, the Jewish State has dared to spill the pure Muslim blood in rivers, in Gaza, Palestine. Hizb ut-Tahrir Wilayah Pakistan has held demonstrations throughout the country, calling upon the armed forces of the Muslims to end the Jewish occupation. Demonstrators were holding banners and placards declaring, “O Pakistan Armed Forces! Mobilize now and Liberate Palestine,” “Only the Khilafah will Liberate all Muslims from Oppression” and “Khilafah is the Shield of the Muslims.”

Hizb ut-Tahrir reminds the Pakistan armed forces of the powerful call from the Muslims of Palestine that was delivered before Ramadhan, “Have not your souls longed for Al-Aqsa, have not your foreheads yearned to prostrate on the soils of Al-Aqsa, have not your hearts craved to meet Al-Aqsa? Have not you yearned for the station of Israa’ of RasulAllah (saw), have you not deliberated with yourselves to become martyrs on the soil of the blessed land for your blood to mix with the blood of the noble Companions? Al-Aqsa is calling out to you, where is Al-Farouq Omar, where is Salahuddin... Where is the Khilafah of the Muslims, do you belittle the fact that the station of Israa’ of RasulAllah (saw) is desecrated by the Jews and their filth? This is the call of Al-Aqsa to you on the

anniversary of the destruction of the Khilafah, Establish the Khilafah and liberate me, establish the Khilafah and rescue me...”

And the call from Masjid-e-Aqsa further stated that, “O Army of Pakistan ... America utilizes you to kill your brothers... America is seeking to destroy you... America is your enemy, so free yourselves of subordination to it... discard the agents from amongst you... Unify the word of Muslims, and restore cohesion amongst yourselves. You, Afghanistan and the Muslims in the Indian Subcontinent, the Fergana Valley and the Caucasus are one Ummah and are able to support Islam and establish the Deen ... So Hizb ut-Tahrir calls you that you establish the Khilafah and proceed with your crushing armies to Bait-ul-Maqdis. You are worthy of attaining the honor of liberating it.”

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



Press Release – Hizb ut-Tahrir Demonstrated in Support of the Muslims of Gaza



(Left) Demonstration in Karachi and (Right) Demonstration at Liberty Chowk, Lahore



(Left) Media presence at Liberty Chowk and (Right) A member of Hizb ut-Tahrir briefing the media



Peshawar: Demonstration by Hizb ut-Tahrir in support of Muslims of Gaza

IMPORTANT NOTICE

FOR THE URDU-SPEAKING
MUSLIM WORLD

HIZB UT-TAHRIR'S CENTRAL MEDIA OFFICE
HAS AN URDU-TEXT BASED WEBSITE.

THE URDU WEBSITE IS AN ESSENTIAL MEDIA SOURCE
FOR HUNDREDS OF MILLIONS IN THIS UMMAH OF
MUHAMMAD SAW,
WHO USE URDU IN THEIR DAILY LIVES.

WWW.HIZB-UT-TAHRIR.INFO/INFO/URDU.PHP

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