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Separation of Powers and the Facade of Accountability

Uyghur Forced Labor Prevention Act

The Entire Political Medium in Pakistan Causes Economic Misery as it all Rules by Colonialist Democracy

**Upon the Centenary of the Destruction of the Khilafah...
O Muslims, Establish It!**

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No Change Without Khilafah

The rejection of the government of Imran Khan is now widespread, even extending to previously hopeful, but now disappointed, supporters. The rejection is not through misplaced trust in the opposition, but due to Imran's own performance. The government's failure is not due to mere incompetence alone, but due to its fulfilling the requirements of its colonialist sponsors. Stubbornly clinging to the colonialist institutions, laws and systems, Imran Khan has undermined both Pakistan's prosperity and security.

In the realm of security, the Muslims of Occupied Kashmir are now treated as if they were never part of Pakistan, let alone an inseparable part of the Islamic brotherhood. Imran Khan's government has overseen Modi's amputation of our limb, whilst anaesthetizing us with mind-numbing tweets, standing protests, lip service and rhetoric. Our civilians are martyred by relentless Indian aggression across the Line of Control and Working Boundary, yet our willing troops are restrained. This is the costly price of stubbornly submitting to the US policy of making way for the rise of the Hindu State as the regional hegemon, to confront China and the region's Muslims.

Scuppering any prospect of prosperity, the economy has been ravaged with widespread collapse of businesses, surging unemployment, back breaking inflation and unaffordable education, healthcare, fuel and utilities. Imran Khan's government has overseen the destruction of our economy, using previous employees of the World Bank and IMF as its hit-men to implement Washington consensus stipulations. This is the costly price of stubbornly clinging to the colonialist economic tools of devaluation of local currencies, universal taxation to choke the poor, vulnerable and weak and interest based loans to ensure perpetual indebtedness.

Change means change and there was no change expected from the outset of Imran Khan's regime. Just like the current opposition, he is fully committed to the colonialist political and economic order. Just like the current opposition, he is now widely rejected because of that commitment. There will be no change by replacing Imran Khan or moving to a presidential model either. Both presidential and parliamentary democracy have a commonality, a democratic commitment to the current colonialist political and economic order. This has been evident in Pakistan for seven decades now, despite numerous changes in

the faces of the visible stakeholders in democracy. So we persist in this fundamental flaw, expecting a different result.

There will be no change unless there is a radical, revolutionary change. For Muslims, there is only one permitted radical change. Its Islam and ruling by Islam through the Khilafah system. As Muslims condole over the Islamic Hijri centenary of the loss of the Khilafah, in Rajab 1342, corresponding to March 1924, it is increasingly apparent there is only one way for change. Indeed, the Khilafah represents a change in the political and economic order because of Islam's injunctions. Islam obliges capacity building for security through the physical unification of Muslim states as a single Khilafah. Islam forbids military alliances with belligerent hostile states and only permits temporary treaties until such a time that they can be fought. On the economic front, the Khilafah had a thriving economy that was the envy of the world, with a gold and silver based stable currency, universal tax relief for the indebted, the poor and those unable to meet basic needs as well as a system of interest free loans and grants. No change without Khilafah is a lesson that has been sorely learned.

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Tafseer Al-Baqarah (2: 213-214)

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

﴿كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ. وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا، بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ ۗ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ. أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصُرُ اللَّهُ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ﴾

“Mankind was [of] one Ummah [before their deviation]; then Allah sent the Prophets (as) as bearers of good tidings and warnings and sent down with them the Scripture in truth to judge between the people concerning that in which they differed. And none differed over the Scripture except those who were given it - after the clear proofs came to them - out of jealous animosity among themselves. And Allah guided those who believed to the truth concerning that over which they had differed, by His permission. And Allah guides whom He wills to a straight path. (213) Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were touched by suffering and hardship and were shaken until [even their] messenger and those who believed with him said, “When is the support (naSr) of Allah?” Unquestionably, the help of Allah is near. (214)”

Allah (swt) clarified in these verses the following:

1. After Allah (swt) drove Adam (as) out of Paradise, sending him to the earth, people during the era of Adam (as) were accepting of servitude to Allah (swt) at first, by believing in Him, being one Ummah. Ummah here refers to a group of people with a single ‘Aqeedah (doctrine).

Subsequently they differed, with some of them remaining as believers, whilst others became disbelievers. So Allah (swt) sent Prophets (as) at specific times, determined by Allah (swt). The Prophets (as) gave glad tidings of Allah’s pleasure

and paradise to the believers, on the other hand, they warned the disbelievers about the wrath of Allah and Hellfire. Allah (swt) sent the Prophets (as) with His Books of clear signs, that clearly distinguished good from evil for them, in order for the Prophets (as) to judge between them in all that they disputed over.

Within those nations who disputed over their Messengers (as), the most severe in disputing were their scholars, priests and monks. They were the ones who altered and replaced the holy Books revealed upon them, after conclusive evidence had come to them that distinguished Truth from Falsehood. That is, they adhered to the Falsehood which they committed, whilst knowing that it was Falsehood. In other words, they misled in knowledge, without evidence or clear proof. Instead, they were arrogant, stubborn, unjust and aggressive. As for those who were sincere to Allah (swt), who believed in what the Messenger of Allah (as) brought, they were the ones whom Allah (swt) guided to the righteous path. He (swt) ordered them to stay away from distortions and alterations, including by those who differed with their Messengers (as), so that the believers would not fall into sin and misguidance. Allah (swt) saved them from that, by His bounties and blessings. Allah (swt) said, **وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ** “And Allah guides whom He wills to a straight paths.”

(كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّنَّ مُبَشِّرِينَ وَمُنذِرِينَ) “Mankind was [of] one Ummah [before their deviation]; then Allah sent the prophets as bringers of good tidings and warners”. The statement of the verse is maHdhoof (subtractive) after the words (أُمَّةً وَاحِدَةً) “One Ummah” i.e. they differed and some of them remained believers, while others became disbelievers. This subtractive meaning is indicated by the words (مُبَشِّرِينَ وَمُنذِرِينَ) “as bearers of good tidings and warnings”. This is because sending Prophets (as) as bearers of both glad tidings and warnings means that they were sent to the people who differed amongst themselves, such that some of them deserved the glad tidings, whilst others deserved the warnings. This means that the people were one Ummah upon the Truth, but then they differed. So some of them disbelieved, whilst others remained true to their belief. This was their situation when Allah (swt) sent them the Prophets (as), bearing glad tidings for the believers and warning for the disbelievers.

(وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيُحْكُمَ بَيْنَ النَّاسِ فِي مَا اختلفُوا فِيهِ) “And sent down with them the Scripture in truth to judge between the people concerning that in which they differed.” This is the indication that the Messengers (as) had codified Shariah in their Books, in order to judge upon the differences and disputes amongst the people. Allah (swt) said, **لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَا جَا** “To each of you We prescribed a law (sharia) and a method.” [TMQ Surah Al-Maida: 48]

(وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ) “And none differed over the Scripture except those who were given it - after the clear proofs came to them - out of jealous animosity amongst themselves.” (إِلَّا الَّذِينَ أُوتُوهُ) “Except those who were given it” i.e. scholars, priests and monks from amongst the people of the revealed Book, due to the indication of the verse (مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ) “After the clear proofs came to them”. They are the ones who knew the Books. The verse indicates that the most severely disputing were their priests and monks, because they replaced, altered and concealed the Truth, even whilst they knew.

(بَغْيًا بَيْنَهُمْ) “Out of jealous animosity amongst themselves” i.e. out of pride, oppression and stubbornness, without evidence or clear proof. The mention of the word (بَيْنَهُمْ) “Amongst themselves” i.e. jealous animosity (البغي) was deep rooted in them, as if it was with them wherever they went, present with them wherever they were present.

2. The first verse indicates the intense conflict between Truth and Falsehood, whilst there were Messengers (as) amongst them. Not only that, people of knowledge amongst them were the most disputing and the believers amongst them were few, as mentioned in the Hadith, “... يَأْتِي النَّبِيَّ وَمَعَهُ الرَّجُلُ وَالنَّبِيُّ مَعَهُ الرَّجُلَانِ” “There will come a Prophet with single man (on the day of Judgment) and another Prophet will come with two men.” [Bukhari 5311, Ahmed 3/58, Tafsir Tabari 2/8]

This means that the believers made their way in those corrupt societies with great difficulty and sacrifice. It is as empathy with the Messenger of Allah (saw), for he saw that his people and the People of Book from amongst Jews and Christians did not respond to the call of Truth brought by him (saw). Instead, they resisted him, confronted him, drove him out of Mecca and obstructed from the path of Allah (swt). They fought him in Medina, whilst gathering the people against him during the Battle of the Trench. Allah (swt) said, وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ “And hearts reached the throats” [TMQ Surah Al-Ahzab: 10]. So, the matter became severe, similar to what previous nations had done with their Messengers (as).

In the second verse, Allah (swt) clarifies that this is the Sunnah of Allah (swt) over His creation and the price for paradise is high; affliction with suffering, hardships and great calamities. It is like an earthquake with great intensity that made the Messengers (as) and those who believed with them speak of “When is the help of Allah?,” due to the severe burden of the tribulation. At that time, the support (naSr) of Allah (swt) came to them as the support of Allah is near to those who are steadfast in truth, patient upon the affliction. At that time, the believers will rejoice with the support of Allah (swt), as if the servant was not afflicted

before, as if he did not see the sufferings and hardships, for he sees only the blessings and pleasure of Allah (swt) as great. RasulAllah (saw) said، يُؤتى يوم القيامة بأشد الناس بلاء ومصيبة فيدخل الجنة ويسأل عن المصائب التي رآها في الدنيا فكأنها لم تكن في حياته لعظم ذلك النعيم “The most severely afflicted and tested person will be brought on the Day of Judgment and he will enter paradise. And he will be asked about the afflictions he faced in the world. He will be as if there were no afflictions in his life due to the greatness of blessings (he has on the Day of Judgment)” [Ahmad: 3/253, As-Zuhd by Ibn al-Mubarak: 220, Ibn Abi Shaybah: 13/248]

(أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ) “Or do you think that you will enter Paradise?” The word (أَمْ) ‘Or’ here is a word of discontinuity (munqaTi’ah), since the verse is the resumption of new sentence. The previous verse is (كَانَ النَّاسُ أُمَّةً وَاحِدَةً) “Mankind were (of) one Ummah,” but here the verse is (أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ) “Or do you think that you will enter Paradise?” which is changing the form of address. Changing the form of address is due to the word (أَمْ) ‘Or’ which comes as a word of discontinuity. Calling the word one of discontinuity is more appropriate than calling it a word of conjunction (mutaSalah), due to the change in the form of address. Moreover, for (أَمْ) to come as a word of conjunction requires one conjunct, whilst it must be conditionally preceded by the Hamza istifham (i.e the particle أ), the particle of interrogation. This is like the saying (أ) ‘Is (أ) either zaid or (أ) Amr with you?’ i.e. which one of them is with you? The answer is Zaid, if Zaid is with you or the answer is Amr, if Amr is with you. As for (أَمْ) as a word of discontinuity, it occurs after an interrogative question (istifhaam) or information (khabr). Here the (أَمْ) of discontinuity does not comes after a question, but after the information (khabr), which is separated from the sentence that follows. Thus the word (أَمْ) here is a word of discontinuity.

The (أَمْ) of discontinuity comes with the meaning of (بل والهمزة), which means ‘instead’ with the questioning particle (أ). So the meaning is, (بل أحسبتم أن تدخلوا الجنة)، ‘Instead, do you think that you will enter paradise?’ i.e. rejecting or ruling out the proposed notion. Thus, there is no entering of paradise, without affliction, as clarified by Allah (swt).

(وَلَمَّا يَأْتِكُمْ) “Until (such trial) has not yet come to you” i.e. it has not come to you. The word (لَمَّا), ‘has not yet,’ has the meaning of expecting a negative outcome after it. It is different from the word (لم), ‘did not.’

(حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ) “Until [even then] messenger and those who believed with him said,” This indicates the severity of the hardship and tribulation, engendering horror to the extent that its burden and duration was not just felt by

the general masses, but also by the Messengers (as) to whom the revelations were revealed, as well as by the believing companions who abided with them.

(مَتَى نَصْرُ اللَّهِ) “When is the support of Allah” i.e. when will the support of Allah (saw) come? There is no doubt about the prolonging of the tribulation.

(أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ) “Ah! Verily, the support (naSr) of Allah is near!” i.e. Allah (swt) responded to them through revelation to his Messengers (as) that the support of Allah (swt) is near. Starting with the particle of forewarning (tanbeeh)- (ألا)- and the particle of emphasis (tawkeed) -(إِنَّ)- grants tranquility in their hearts, that the promise will be fulfilled soon.

As for His saying (مَتَى نَصْرُ اللَّهِ) “When is the support of Allah?” i.e. when will the support of Allah (swt) come? It is as if they desperately long for the nearness of support (naSr), the answer came in accordance with the question, responding with forewarning and emphasis about the nearness of victory. (أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ) “Ah! Verily, the support of Allah is near!”

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The Establishment of the Khilafah is a Legal Obligation (Fard) for which we Are Accountable to Allah (swt). So, Upon the Centenary of the Destruction of the Khilafah... Establish It, O Muslims!

Musab Umair, Pakistan

O Muslims! This Rajab, 1442 AH, it has been one hundred Hijri years since the destruction of the Khilafah, the state that rules by Islam in our collective affairs. With the abolition of the Khilafah, the ruling by Islam came to an end on the earth, even though some of our regions had been under occupation of the colonialist kuffar long before, such as the Indian Subcontinent.

Since Rajab 1342 AH until now, there is not a single region of ours, where the laws are all derived from the Quran and the Sunnah. Instead, besides from laws regarding individual worship, we are being governed in our collective affairs by laws that are made according to the whims and desires of men, whether under democracy, dictatorship or monarchy. Even though it is a complete way of life, Islam has been reduced to the religion of the state in the Muslim World, in the manner that Christianity is in the Western World. Islam today has some say in our individual matters, such as Salah and Zakah, but is excluded from our ruling, economics and foreign affairs.

It has been one hundred Hijri years without the Khilafah, O Muslims, even though the ruler of Muslims is forbidden from ruling by other than Islam for even a moment. Allah (swt) commanded the ruler to rule by all that He (swt) revealed, by the Shari'ah rules. Allah (swt) says, *فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِي مَا شَجَرَ بَيْنَهُمْ* "But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves." (Surah an-Nisa'a 4:65) and says, *وَأَن اخْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ* "And judge, [O Muhammad], between them by what Allah has revealed." (Surah al-Ma'ida 5:49).

It has been one hundred Hijri years without the Khilafah, even though Islam forbids us to enact laws from ourselves when governing our relations. We are restricted to the laws derived from the Noble Quran and the Blessed Sunnah. RasulAllah (saw) said, *إِنَّ اللَّهَ تَعَالَىٰ فَرَضَ فَرَائِضَ فَلَا تُضَيِّعُوهَا، وَحَدَّ حُدُودًا فَلَا*

، وَحَرَّمَ أَشْيَاءَ فَلَا تَنْتَهُكُوهَا، “Allah, the Exalted, has laid down certain duties which you should not neglect, and has put certain limits which you should not transgress, and has forbidden some things, so don’t violate them.” (Al-Daraqutni, An-Nawawi). RasulAllah (saw) also said, « مَنْ أَحَدَّثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ » « فَهُوَ رَدٌّ ”Whoever introduces into our matter (Islam) something that is not in it, then it is rejected” (Muslim).

Thus, O Muslims, neither the ruler nor the ruled can abandon the commands of Allah (swt) for even a moment, so what of a hundred Hijri years? A hundred Hijri years, O Muslims!

We have been without a Khaleefah for one hundred Hijri years, even though appointing the Khalifah becomes obligatory (fard) from the moment that the previous Khalifah dies, or is removed. Abu Hurayrah (ra) narrated that the Prophet (saw) said, كَانَتْ بَنُو إِسْرَائِيلَ تَسُوسُهُمُ الْأَنْبِيَاءُ، كُلَّمَا هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ، وَإِنَّهُ لَا نَبِيَّ بَعْدِي، وَسَيَكُونُ خُلَفَاءُ فَيَكْتُمُونَ، قَالُوا: فَمَا تَأْمُرُنَا؟ قَالَ: فُوا بِبَيْعَةِ الْأَوَّلِ، فَالْأَوَّلِ، أَعْطَوْهُمْ حَقَّهُمْ فَإِنَّ اللَّهَ سَائِلُهُمْ عَمَّا اسْتَرَعَاهُمْ “Banu Isra’il were ruled over by the Prophets. When one Prophet died, another succeeded him; but after me there is no Prophet and there will be Khulafa’a and they will be quite large in number. His Companions said: What do you order us to do (in case of more than one Caliph)? He said: The one to whom allegiance is sworn first has a supremacy over the others. Concede to them their due rights (i. e. obey them). Allah will question them about the subjects whom He had entrusted to them.” (Bukhari and Muslim). We have been without the Khilafah all this time, even though we are obliged to immediately engage in the matters of the Bayah to a Khaleefah, in the absence of a Khaleefah. Thus, the blessed Companions (ra) gathered at Saqifa Bani Sa’idah to decide on the appointment of the Khaleefah, even before the burial of RasulAllah (saw).

We, O Muslims, have been without the Khilafah for a hundred years even though we are not allowed to be without a Bayah to a Khaleefah beyond three days and three nights. The Pledge of Contracting (Bay’at Al-In’iqad) was made upon Abu Bakr (ra) on the day of the death of the Messenger of Allah (saw), whilst the people gathered in the mosque to give the pledge of obedience (Bay’at Al-ta’ah) the very next day. When it became apparent that Umar al-Farooq (ra) was going to embrace martyrdom from his stab wound, he ordered that if the Khalifah was not agreed upon within the three days, those of the nominated six who differed from the decision of their majority after those three

days, would be killed. This order was seen and heard by the blessed Companions (ra), whilst none of them challenged it even though the killing of any Muslim, let alone a great Companion (ra), is a serious matter. So, it is considered an Ijma' (Unanimous Consensus) of the Companions (ra). The Unanimous Consensus (Ijma'a) of the Companions (ra) occurs only when they (ra) learned of a matter directly from the Messenger of Allah (saw). Instead of conveying to us the Sunnah of the Messenger of Allah (saw) through a narration from him (saw), they conveyed from him (saw) through their Ijma'a. So, their (ra) conveying from the Messenger (saw) through the Ijma'a, took the place of conveying through a narration of the Sunnah. Thus, it is not allowed for us to be without a Bay'ah to a Khaleefah beyond three days and three nights.

We, O Muslims, have been without the Khilafah for a hundred years, when the blessed Companions (ra) joined their nights with their days to ensure that three days and three nights would not be exceeded. Al-Bukhari reported through Al-Miswar Bin Makhramah who said: **ظَرَفْنِي عَبْدُ الرَّحْمَنِ بَعْدَ هَجْعِ مِنَ اللَّيْلِ، فَقَالَ أَرَأَيْكَ نَائِمًا، فَوَاللَّهِ مَا اكْتَحَلْتُ هَذِهِ اللَّيْلَةَ بِكَبِيرِ نَوْمٍ** "Abdur-Rahman called on me after a portion of the night had passed and knocked on my door till I got up, and he said to me, "I see you have been sleeping! By Allah, during the last three nights I have not slept enough." And Ibn Kathir mentioned in the book Al-Bidayah wa 'l-Nihayah, **الرابع** **فلما كانت الليلة التي يسفر صباحها عن اليوم الرابع من موت عمر، جاء - عبد الرحمن بن عوف - إلى منزل ابن أخته المسور بن مخرمة فقال: أنائم يا مسور؟ والله لم أغمض بكثير نوم منذ ثلاث** "When the night whose morning would have been the fourth day after the death of Umar (ra), 'Abd Al-Rahman Bin 'Auf (ra) came to the house of his nephew Al-Miswar Bin Makhramah and said "You are sleeping O Miswar? By Allah I did not get much sleep for the last three" - in other words, the last three nights and when the people prayed the Morning Prayer the pledge with 'Uthman (ra) was completed." So are we joining our nights with our days to establish the Khilafah, which has been absent all this time? Are we?!

By the conveying from the Messenger (saw) through the Ijma'a of the Companions (ra), O Muslims, it is not allowed for us to be without a Bayah to a Khaleefah for more than three days and their nights. However, it has been a hundred Hijri years, since the abolition of the Khilafah itself, with countless cycles of three days and nights having passed. So are we not late to start working for the Khilafah, O Muslims?!

The only excuse that we can ever have for being without a Bay'ah to a Khaleefah beyond three days and three nights, is if we were prevented due to overwhelming circumstances that we were unable to overcome. It is only then, O Muslims, that the sin is lifted from us, since we would be busy working to establish the obligation (fard), but were compelled to delay its establishment due to whatever forced us. It is reported from Ibn Hibban and Ibn Maja from Ibn Abbas: the Messenger of Allah (saw) said, *إِنَّ اللَّهَ وَضَعَ عَنِّ أُمَّتِي الْخَطَأَ وَالنَّسْيَانَ وَمَا اسْتُكْرَهُوا عَلَيْهِ* "Verily Allah has pardoned for my Ummah: their mistakes, their forgetfulness, and that which they have been forced to do." So let us consider that if we were not made busy with such overwhelming issues, then the maximum time allowed for us to delay the appointment of a Khaleefah is three days with their nights.

What compelled and prevented us from working to establish the Bay'ah to a Khaleefah, upon ruling us by Islam? What prevented and compelled us from striving day and night to end the dark rule of kufr? What prevented and compelled us from sparing no sacrifice in the way to return the Islamic Ummah to its normal state, an upright Ummah, governed by the light and guidance of Islam? How will we face Allah (swt) on the Day of Accounting having neglected this great duty?

It has been a hundred years of the darkness of misguidance and kufr over our regions, O Muslims! Indeed, the abolition of the Khilafah unleashed upon us a flood of munkar upon us. Not only is ruling by other than Islam a munkar, it gives rise to a mountain of munkar due to the absence of the Islamic laws that Allah (swt) has revealed to direct our ruling, economy and foreign policy. To earn the pleasure of Allah (swt) and avert his wrath, we must re-establish the Khilafah (Caliphate) on the Method of Prophethood. RasulAllah (saw) warned the Muslims, *إِنَّ اللَّهَ عَزَّ وَجَلَّ لَا يُعَذِّبُ الْعَامَّةَ بِعَمَلِ الْخَاصَّةِ حَتَّى يَرَوْا الْمُنْكَرَ بَيْنَ ظَهْرَانِيهِمْ وَهُمْ قَادِرُونَ عَلَى أَنْ يُنْكِرُوهُ فَلَا يُنْكِرُوهُ فَإِذَا فَعَلُوا ذَلِكَ عَذَّبَ اللَّهُ الْخَاصَّةَ وَالْعَامَّةَ* "Indeed Allah Azza Wa Jal will not punish the people in general for the actions of the few, until they see the munkar amongst them and do not deny it despite being capable of doing so. And if they do not deny the munkar, the people in general will be punished along with the few." (Musnad Ahmad). And Allah (swt) warned us, *وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ* "And fear the Fitnah (affliction) which affects not only those of you who do wrong. And know that Allah is Severe in punishment." [Surah al-Anfaal 8: 25]

Inaction over the restoration of the Khilafah has run its course in these hundred hijri years. The punishments of this world in terms of suffering and humiliation has reached its peak. One suffering has yet to end, before another starts and each humiliation only leads to a greater humiliation. Inaction has run its course, such that if we continuing busy ourselves in the matters of Dunya, neglecting the ruling by Islam, we will not find salvation or respite, either in this Dunya or the Aakhira. O Muslims, the sin of inaction is not an option for anyone who loves Allah (swt) and His Messenger (saw). Let us not squander what Allah (swt) has blessed us of health and time, investing it all in the pursuit of the pleasure of Allah (swt), so that he admits into His Jannah in the every lasting Aakhira. The Messenger of Allah (saw) said, **نِعْمَتَانِ مَغْبُورٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ الصَّحَّةُ وَالْفَرَاغُ** "Two blessings which many people squander: Good health and free time." [Bukhari]

As those who love the Messenger of Allah (saw) more than our own souls, let us remember his (saw) iron resolve to ensure the ruling by all that Allah (swt) has revealed. When he was asked by his uncle to desist, he (saw) replied, **يَا عَمَّ ، وَاللَّهِ لَوْ وَضَعُوا الشَّمْسَ فِي يَمِينِي ، وَالْقَمَرَ فِي يَسَارِي عَلَيَّ أَنْ أَتْرَكَ هَذَا الْأَمْرَ حَتَّى يُظَهِّرَهُ اللَّهُ أَوْ عَمَّ** ، **وَاللَّهِ لَوْ وَضَعُوا الشَّمْسَ فِي يَمِينِي ، وَالْقَمَرَ فِي يَسَارِي عَلَيَّ أَنْ أَتْرَكَ هَذَا الْأَمْرَ حَتَّى يُظَهِّرَهُ اللَّهُ أَوْ عَمَّ** "O, Uncle!, by Allah, even if they placed the sun on my right hand and the moon on my left, I will not abandon this work until either Allah makes this Deen the dominant one or I perish on this path." So let us change what is in ourselves in order to change our situation. Let us fully commit to the Deen of Islam, striving to ensure that its light shines upon the entire world, witnessing the glad tidings of the Messenger of Allah (saw). The Messenger of Allah (saw) said, **لَا يَلْبُثُ الْجَوْرُ بَعْدِي إِلَّا قَلِيلًا حَتَّى يَظْلَعَ فَكَلَّمَا طَلَعَ مِنَ الْجَوْرِ شَيْءٌ ذَهَبَ مِنْ الْعَدْلِ مِثْلُهُ حَتَّى يُوَلَّدَ فِي الْجَوْرِ مَنْ لَا يَعْرِفُ غَيْرَهُ ثُمَّ يَأْتِي اللَّهَ تَبَارَكَ وَتَعَالَى بِالْعَدْلِ فَكَلَّمَا جَاءَ مِنَ الْعَدْلِ شَيْءٌ ذَهَبَ مِنَ الْجَوْرِ مِثْلُهُ حَتَّى يُوَلَّدَ فِي الْعَدْلِ مَنْ لَا يَعْرِفُ غَيْرَهُ** "Tyranny will not remain subdued after me but for a little while, until it ascends and all that prevails of injustice will expel justice, until the one who is born in the tyranny will not know other than it. Then Allah the blessed and Almighty will give justice and all that will come within justice will expel tyranny, until the one who is born within justice will not know other than it." [Ahmed] Ahmed narrated that the Messenger of Allah (swt) said, **ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ خِلَافَةً عَلَى مِنْهَاجِ النَّبُوَّةِ** "Then there will be rule of force, and things will be as Allah wishes them to be. Then Allah will end it when He wishes. And then there will be a Khilafah on the Methodology of the Prophethood." And then he (saw) fell silent.

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performing twelve Rak'ah from the Sunnah (prayer), Allah (swt) will build a house for him in Paradise."

Abu Dawood and Tirmidhi reported from Ummu Habiba, the wife of the Prophet (saw): I heard Messenger of Allah (saw) saying: «مَنْ حَافَظَ عَلَى أَرْبَعِ رَكَعَاتٍ رَكَعَاتٍ» "Whoever prays regularly four Rak'at before and four Rak'at after the Zuhr prayer, Allah will forbid for him (from entering) the Hellfire." [Albaani authenticated them as Sahih].

Tirmidhi reported and authenticated from Abdullah bin Amr (ra) that the Messenger of Allah (saw) said:

حَلَّتَانِ لَا يُحْصِيهِمَا رَجُلٌ مُسْلِمٌ إِلَّا دَخَلَ الْجَنَّةَ، أَلَا وَهُمَا يَسِيرٌ وَمَنْ يَعْمَلُ بِهِمَا قَلِيلٌ: يُسَبِّحُ اللَّهَ فِي دُبُرِ كُلِّ صَلَاةٍ عَشْرًا وَيَحْمَدُهُ عَشْرًا وَيُكَبِّرُهُ عَشْرًا، قَالَ: فِتْلِكَ خَمْسُونَ، وَمِائَةٌ بِاللِّسَانِ، وَأَلْفٌ وَخَمْسُ مِائَةٍ فِي الْمِيزَانِ. وَإِذَا أَحَدَتْ مَضْجَعَكَ نَسَبِحْهُ وَتَكَبِّرْهُ وَتَحْمَدْهُ مِائَةً، فِتْلِكَ مِائَةٌ بِاللِّسَانِ وَأَلْفٌ فِي الْمِيزَانِ، فَأَيُّكُمْ يَعْمَلُ فِي الْيَوْمِ وَاللَّيْلَةِ الْفَيْنِ وَخَمْسَ مِائَةٍ سَيِّئَةً؟ قَالُوا: فَكَيْفَ لَا يُحْصِيهَا؟ قَالَ: «يَأْتِي أَحَدَكُمْ الشَّيْطَانُ وَهُوَ فِي صَلَاتِهِ فَيَقُولُ ادْكُرْ كَذَا ادْكُرْ كَذَا حَتَّى يَنْفَتِلَ فَلَعَلَّهُ لَا يَفْعَلُ، وَيَأْتِيهِ وَهُوَ فِي مَضْجَعِهِ فَلَا يَزَالُ يُنَوِّمُهُ حَتَّى يَنَامَ»

"Two characteristics which a man performs except that he will enter Paradise. And they are easy and those who perform them are few: That you say "Subhanallah" ten times, "Alhamdulillah" ten times and "Allahu Akbar" ten times after every prayer." He said: "That is 150 on the tongue and 1500 in the balance (for each day). When you go to bed, you should say, "Subhanallah", "Al-hamdulillah", and "Allahu Akbar" hundred times. And that is 100 on the tongue and 1000 in the balance. Who amongst you can do 2500 bad deeds on a day and night?". The Companions (ra) of the Prophet (aw) asked: "How is it that they are not counted?" The Prophet (saw) replied: "Shaytan comes to one of you while he is praying and says "Remember such and such, remember such and such" until the man turns and perhaps he will not do it. And Shaytan comes to him while he is on the bed and makes him sleepy until he falls asleep." In the narration of Abu Dawood, the wordings are: ... حَصْلَتَانِ أَوْ حَلَّتَانِ لَا يُحَافِظُ عَلَيْهِمَا عَبْدٌ مُسْلِمٌ إِلَّا دَخَلَ الْجَنَّةَ، هُمَا يَسِيرٌ وَمَنْ يَعْمَلُ بِهِمَا قَلِيلٌ... "Two characteristics or two qualities which a servant Muslim continues to perform except that he will enter Paradise. And they are easy and those who perform them are few..." Sheikh Mubarkpuri says in 'Tuhfathul Ahoodi': ("those who perform them are few" i.e. the description of performing it continuously).

Muslim reported the narration of Abu Musa al-Ashari that the Messenger of Allah (saw) said: « تَعَاهِدُوا هَذَا الْقُرْآنَ، فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَهُوَ أَشَدُّ ثَقَلًا مِّنَ الْإِبِلِ مِنَ الْإِطْلِ فِي عَقْلِهَا ”Keep refreshing your knowledge of the Qur'an, for I swear by Him in Whose Hand is the life of Muhammad that it is more liable to escape than camels which are hobbled”. [And the wording of the Hadith is by Ibn Baraad].

The Prophet (saw) was the most generous amongst the people. He (saw) was the most generous during the month of Ramadhan. Jibreel (as) used to visit him and recite the Quran. The Prophet (saw) used to be more generous than the gales, when Jibreel (as) met him. Jibreel (as) used to visit him every year and recite the Quran, once in each year of Ramadhan. During the year when the Prophet (saw) passed away, Jibreel (as) recited the Quran twice. Perseverance in what Allah (swt) has obliged is amongst the obligations of Deen and a mark of steadfastness in the Straight Path. There is no leniency in the obligations and the Muslim is obliged to persevere with them without any choice.

Perseverance in routine Sunnah, particularly, and in good deeds generally is amongst the recommended actions (Mustahab) of Shariah. The Muslims have choice in doing it. A Muslim who performs them will be rewarded, whilst the one who leaves them will not be punished. Here, the hadith urges a Muslim to be perseverant, as much as possible, until the deeds occupy his time, and to initiate them even if they are little, for little things add up to be like mountain. Continuity of those deeds makes them innate to him, making him advance with them. He will be conscious of deficiency when he is busy. Thus the soul will be accustomed to 'Ibadah and he will strive to seek the pleasure of Allah (swt).

It must be noted that the preoccupation of a Muslim with Sunnah and Nafils (recommended deeds) must never be at the expense of leaving the obligations, as this is not permissible. The most beloved deeds which Allah has imposed upon Muslim are obligations and then the recommended deeds (Nafil). The Messenger of Allah (saw) said: «إِنَّ اللَّهَ قَالَ: مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّىٰ أَحِبَّهُ، فَإِذَا أَحْبَبْتُهُ: كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَإِن سَأَلَنِي لِأَعْظِيَّتِهِ، وَلَئِن اسْتَعَاذَنِي لِأَعْيِدْتُهُ، وَمَا تَرَدَّدْتُ عَنْ شَيْءٍ أَنَا فَاعِلُهُ» Verily Allah (swt) has said: ‘Whosoever shows enmity to a wali (friend) of Mine, then I have declared war against him. And My servant does not draw near to Me with anything more loved to Me than obligations I have obligated upon him. And My servant

continues to draw near to me with nafil (supererogatory) deeds until I love him. When I love him, I am his hearing with which he hears, and his sight with which he sees, and his hand with which he strikes, and his foot with which he walks. Were he to ask [something] of Me, I would surely give it to him; and were he to seek refuge with Me, I would surely grant him refuge. I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him'." [Bukhari].

This includes the continuity of performing night prayer, even at the time of milking the sheep. This includes the three days of fasting on the white days, i.e. 13th, 14th, and 15th, of every Hijri month or fasting on Monday and Thursday of every week. This includes the persistence in certain adkhar (Remembrance), reciting and memorizing the Quran, reciting Quran in the night prayers. This includes Salatul Dhuha (Morning voluntary prayer after sunrise), reciting Quran after Fajr until sunrise followed by Salatul Ishraq. This includes the continuity of praying voluntary prayers after Maghrib Salah, with particular Rak'as..

When a Muslim undertakes these voluntary, recommended deeds, he should not treat them similar to obligations. He must commit himself to the voluntary deeds and account himself from leaving them. He must not continue to perform them, if it leads to abandoning the obligation. These are Sunnah and they remain within their Shariah reality. And they come in the position after the obligation. When the voluntary deeds compete with the obligation, obligation is preferred and this will not be considered as breaking the continuity. A person may have occasional work, travel, sickness or the like and such things may cause the Muslim to leave the voluntary deeds, without having an intention of leaving them.

There also comes in the Sunnah that the Messenger of Allah (saw) did certain voluntary actions sometimes, whilst leaving them at other times. So the Muslim takes that into account and this is better than the continuity of action. This includes Salatul Dhuha and reciting supplementary Surahs, other than Surah Fatiha, sometimes in the last two rak'aas of Dhuhr and Asr prayers and the like of it.

The best thing for a Muslim to proceed in continuous worshipping (Ibadah) with perseverance and persistence is to proceed in it gently. So he begins with the Ibadah that is light at first until he completes it and then he adds other Ibadah to it. In this way, he continues until most of his time is

preoccupied with the remembrance of Allah (swt). This applies to the men and women who remember Allah (swt) a lot. Thus the Muslim occupies his time with the obedience to Allah (swt) by performing all what He (swt) commands in terms of obligations, without any leniency or delay, in performing it while he occupies the remaining time with Sunnah and Nafil (voluntary deeds). This preoccupation will improve the performance of obligatory actions when he proceeds them with Iman, content and satisfaction.

Allah (swt) says, ﴿الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ﴾
“Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured.” [TMQ Surah Ra’d: 28]. Allah (swt) said, ﴿الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَىٰ مَا أَصَابَهُمْ وَالْمُقِيمِي الصَّلَاةِ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ﴾
“Who, when Allah is mentioned, their hearts are fearful, and [to] the patient over what has afflicted them, and the establishers of prayer and those who spend from what We have provided them.” [TMQ Surah Hajj: 35]

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Gold and Silver Based Currency (Part-1)

Munib-ur-Rahman, Pakistan

All praise be to Allah (swt), Who created man and taught him knowledge through the pen, giving him knowledge of which he was not aware. Peace and blessings be on our Prophet (saw), who will intercede on our behalf on the Day of Judgment, beseeching Allah (swt) for our salvation from Hell. Peace be upon the Companions (ra), the followers, the followers after them, the righteous, the truthful, the martyrs, the jurists, the scholars, the mujtahidin, the imams and the muhaddithin, who upheld this Deen and carried it forward. They kept the Deen alive through tireless efforts, hard work and sacrifices of the night.

Islam is a noble Deen, providing a complete system of life as a code of conduct for society. In the light of Islam, an individual or a nation can achieve material progress, by adopting an elevated intellectual basis. Islam does not believe in stagnation at all, but encourages people to take orders in the light of Shari'ah texts and rules, treating all manner of issues that arise. If we take a closer look at the problems of human life, we see that the economic problem is of utmost importance. Moreover, there is no doubt that it is impossible to achieve global economic stability, without incorporating the Islamic rulings. This is particularly so in economic matters. Under the guidance of Qur'an and Sunnah, the Islamic economy would not only be practical, but also strong and stable compared to systems designed by man.

One of the major difficulties in recent times is in the use of fiat currency. The question always arises as to whether or not this wholly paper currency is exacerbating global economic problems. Is the form of currency eradicating poverty or is all wealth accumulating within a certain elite, making the poor even poorer? What is the solution in such a situation? For this, we have to refer to the Shari'ah and the type of currency which it stipulates for society. In this context, a study of Seerah and history reveals that from the time of the Prophet (saw) to the end of the Ottoman Caliphate, fiat currency was not used. In its place, currency backed by gold and silver, silver dinars and gold dirhams, were denominated as currency in a bimetallic standard. Moreover, the reason for prosperity in this period was partly due to the intrinsic value of gold and silver. Due to its inherent value, the currency did not require propping up by any external support. Hence, the economy of that time developed and grew

naturally in a stable, sustainable manner, providing economic opportunity to large populations.

Amidst a global economic crisis, there is a pressing need to show the people burdened by Capitalism a way out through the economic system of Islam. Inflation and other economic difficulties are an outcome of fiat currency and can be overcome by having a bimetallic gold and silver backed currency. Of course, this is possible only through the re-establishment of the Khilafah (Caliphate) upon the method of the Prophethood, when the fiat currency will be completely abolished, replaced by silver dinars and gold dirhams, as currency, alleviating the economic woes of the present society, whilst providing a stable and sustainable solution to the current, recurrent crises.

Fiat Currency:

Fiat currency is not currency in its real sense, despite of its popularity and institutional reputation. Without intrinsic value, fiat currency is the medium for foreign exchange due to being sponsored by states and governments, leading towards instability and the founding of crises. It is a fact that the economic situation of nations and countries has deteriorated due to the lack of real wealth backing fiat currency. Currency exchange rates between different countries are a permanent dilemma. The economic and political situation of economically weak countries is nearing the verge of collapse, if not having collapsed already.

Fiat money is a fraudulent invention in the world today. It allows the banking elite to enrich itself, printing money, deploying interest based debt instruments, using fractional reserve banking and increasing money supply upon maturation of debt. It is printing money, as it were, whereas the masses pay through back breaking inflation due to the constant, consequent, devaluation of the currency. Unlike the advocate of fiat currency, John Keynes, the monetarist economist Milton Friedman stated, "Inflation is always and everywhere a monetary phenomenon." This relationship between the over-supply of banknotes and a resulting depreciation in their value was noted also by classical economists, such as David Hume and David Ricardo, who also debated the effect of currency devaluation, termed monetary inflation, upon the rising prices of goods, termed price inflation or plain inflation.

Reasons for Inflation:

Fiat currency used to be convertible with real wealth, printed in quantities representative to reserves of gold and silver held by states. However, there has been no such restriction since the Bretton Woods Agreement broke in 1971, when on the 15th August 1971, the United States unilaterally terminated convertibility of the US dollar to gold, effectively bringing the Bretton Woods system to an abrupt end, whilst rendering the dollar a fiat currency. This is why currency regulating agencies and governments can print as much currency as they wish to increase their available funds. However, if the currency is printed, then its value automatically decreases, i.e. its purchasing power decreases, unleashing inflation. As a result, people lose faith in the currency, which is detrimental to the “printing press” masquerading as a government, as the aware people then turn to other currencies or forms of wealth. Printing even limited amounts of fiat currency consistently continues to decrease the purchasing power of the currency. On the contrary, the value of the metallic currency remains stable over time, running into centuries.

The deception of fiat money is that one does not even realize one’s growing poverty. If an employee’s salary is reduced by five per cent, he has a strong objection, but when the purchasing power of his salary due to inflation declines by ten per cent, he is unaware of being duped. Inflation has tripled in as many years as one’s salary doubles in Pakistan in recent times. Gold price has jumped from Rs 85 per tola (11.664gm) in 1952 to over Rs 70,000 per tola in 2019, revealing the weakening rupee. Rising prices are an integral part of the fiat currency based economies. On average, inflation in the fiat currency has been 9.17%, while in a country where inflation is four to five per cent a year, it is considered a success. However, previously under the gold standard, maximum inflation has been reported at 1.75%; otherwise, most of the time the prices had been stable or with even negative, 0.5% deflation.

If the currency is bimetallic, with both gold and silver, as Islam stipulates, then generalized inflation is not observed in the economy in normal circumstances. In a single metallic standard, such as gold only, inflation occurs when a large amount of the gold enters the society, which is more than the requirement of the country. For example, when a large gold mine was discovered in California in 1849, inflation in the United States averaged 1.75 percent over the next twelve years. However, with a bimetallic standard, the fall of the value of gold is compensated by a reciprocal increase in the value of

silver, lending to stability in prices. In contrast, by printing fiat currency, governments increase their income, all the while making their people poorer by devaluing the currency in their very pockets, thus secretly collecting inflation tax from their people.

The Bretton Woods Agreement

By World War Two, the practice of printing paper money had become widespread among the warring nations of the world. However, a difficulty that arose was related to how the central banks conducted business transactions with each other. No central bank could accept another central bank's printed paper currency and instead demanded gold. A large conference, attended by 730 delegates from forty-four allied countries, was held during World War Two in 1944 at Bretton Woods, New Hampshire, USA, to address the problem. It resulted in the formation of the International Monetary Fund and the World Bank. Now, whenever a state gains control over another state's fiat currency, it secretly dominates the other country's economy, industry, trade and wealth. Similarly, the original purpose of creating the Bretton Woods System was to establish US hegemony over the world.

At the time of the conference, the United States held two-thirds of the total gold held by central banks around the world. During the conference, a gold convertible exchange was agreed, which meant that one could buy as much gold as there were dollars. This paved the way for the hegemony of the dollar over the world's currencies. 35 US dollars were equated to one ounce of gold and the United States was obliged to give the same amount of gold for 35 dollars. The price of other world currencies was to be determined in US dollars. The dollar was made the currency standard instead of gold, meaning the "standard dollar" was introduced with the cover of gold instead of gold itself.

The Beginning of the Dollar Raj (Empire):

Following the agreement, other countries were forced to keep their currency at a fixed rate against the US dollar, whether they had to buy or sell dollars for it. The outcome was that fiat dollars were now circulating around the world, due to streams of international trade. Much of that which previously had to be seized through military might could now be taken in a game of exchange rates, because the gold barrier had been removed. The treaty laid the grounds for a new form of slavery that was not possible in the early days of the gold

currency. Fiat currency is the slave of its manufacturer, but gold and silver currency cannot be manipulated in this way. The Bretton Woods Agreement chained the whole world to economic slavery of the US economy.

Western countries who were about to lose their colonies made such institutional arrangements at the Bretton Woods Conference, so that exploitation of emerging countries continued. Third World countries neither participated in the consultation during this conference nor had anything to do with its resultant decisions. Instead of gaining anything, they lost immensely, discovering that this system was hedged against them since its inception. It was ensured that they would always remain under the influence of the colonialist powers, as long as they tied themselves to the colonialist world order.

By 1971, the value of gold held by the United States had fallen by two-thirds, while European countries and Japan began to rapidly increase their gold reserves, with the price of gold rising to more than 35 Dollars an ounce. The tax burden multiplied as the United States printed notes relentlessly during the Korean and Vietnam Wars, as well as for Europe's development under the Marshal Plan in order to create global liquidity for the dollar, making it a global currency. Surreptitiously, dollars were also printed to save the world from the "threat" of Communism.

Then, in 1971, the United States unilaterally reneged on its promise from Bretton Woods, which is also known as "the Nixon Shock." US President Richard Nixon announced that the United States would no longer exchange gold for dollars, according to the previous regime of convertibility. He had bought so much oil from the Arabian Gulf States that had the Arabian Gulf States demanded gold in exchange for dollars, the United States would be unable to repay them, even if it gave up all its gold. With this US declaration of 1971, the value of billions of Arab-held dollars were written off, almost as paper waste, whilst the United States benefited greatly from their loss.

Following the breach of the Bretton Woods Agreement, each country was given the right to print its own fiat currency. Rich countries immediately printed large quantities of fiat money and lent to poor countries, such that these poorer countries cannot repay, even after several generations, as they plunge year on year into the abyss of interest based debt. All this time, the paper dollar of the United States had been elevated to the status of the global

reserve currency. Whatever the United States had set to gain from the Bretton Woods Agreement in 1944 had now been achieved.

Master and Slave Currency

When India was ruled by the British, although the local currency was the Indian Rupee, it was subordinate to the Pound Sterling. The British government set the exchange rate at will and Indian traders were forced to accept it. The Bretton Woods Agreement has more than a passing resemblance to Old World currency colonialism in this respect, the difference being that the Pound was replaced by the New World dollar, whilst now the whole world was to be exploited, instead of just the Indian Subcontinent. The world's currencies have become its slaves and the master currency always has a clear advantage in international trade. The master currency has the status of the global reserve currency, such that the US can keep issuing the currency and keep importing, despite maintaining large trade deficits.

Return to Gold and Silver Based Currency

The whole world has been in a state of severe economic instability since the advent of fiat notes. Apparently, even the most stable economic powers, sometimes due to inflation and sometimes under the burden of interest bearing loans, have had their economies shattered. A clear example of this was the global recession faced by the world in 2007-08, which shook even the larger economies in Europe and the United States. Under these circumstances, the reality of fiat currency is no more than just a piece of paper, which has no significance of its own, as it has no strong backing, as is the case with gold and silver. The currency of real worth, the dinar and the dirham, must be re-introduced in the world, so that the threat of economic instability is eliminated forever.

Compared to the current fiat currency, the practice of issuing gold dinars and silver dirhams will not only rid the world of economic problems, but the monopoly of the capitalist system and colonialist countries over the world economy can be broken. The colonialist powers trap Muslim countries and other Third World countries in the name of interest based loans and aid. They make arbitrary decisions in order to achieve their interests in the region. In the form of a gold and silver based currency, the Islamic World cannot only achieve economic freedom, but also win over burdened Third World countries, so that

the call to Islam flourishes within them, becoming a platform for challenging the leading state of the world.

Obstacles to the Practice of Dinars and Dirhams and their Solutions:

Under the guise of the concept of freedom of ownership, the West has instilled in people the feeling that they are freer and more privileged than previous nations in history. However, in reality, everyone is trapped like a cog in the wheel of a global capitalist economic system. The West's notion of freedom lasts only as long as the financial interests of the ruling class are not compromised. In Islam, on the other hand, the purpose of life is servitude to Allah (swt) and deeds of man are limited to the Shari'ah rulings.

The corruption of the Capitalist system is becoming more evident due to the growing awareness in the Muslim Ummah. However, there is still a small section of our society, though shrinking, that supports the ruling elite, whilst being overawed by the veneer of the Western system. It finds fault with each and every aspect of the Islamic civilization, as opposed to the Western one, and one way or the other, seeking the opportunity to criticize Islam. These people raise objections to the currency based on gold and silver as compared to the fiat currency. Their objections will be reviewed and refuted in the following paragraphs.

Objection 1. There is Insufficient Gold and Silver in the World to Issue as Currency

The most popular objection of the supporters of the current kufr system is that gold is so scarce in the world that it cannot be used as a currency. To answer this, let us first look at how much gold there is in the world. According to the World Gold Council, 2500 tonnes of new gold is mined in the world every year. According to an estimate, the total amount of gold mined in the history of the world until 1950, is approximately the same amount which has been mined since 1950 till now. Today, the total amount of gold in the world is more than 170,000 tonnes.

Opponents of the dinar and the dirham cite examples to make this quantity less credible, which makes it seem very small. For example, if all this gold were collected, it would fit under the Eiffel Tower in Paris. However, when the same amount is looked at from a different angle, it is apparent that gold is meant to be a currency of value, due to its relative scarcity. Moreover, the main

function of a currency is to deal with trade transactions, so we only need gold as much as required to settle trade matters and to maintain liquidity.

For the richest five per cent in the world, whose affairs consist of exchanging inflated sums of money through interest based financial instruments, gold and silver cannot possibly support this inflated, artificial economy. However, it can be considered that nowadays regarding capital intensive matters, there are no dollars or paper notes exchanged. Examining the M0, M1 and M2 types of capital, there are forms of alternative capital money substitutes and derivatives. In this method, money is increased as much as required, as digits on computers in the stock exchanges. According to one estimate, there are so many digital and derivative currencies in the world that if all their currency notes were printed and placed on top of each other, they would reach the moon. If there is no currency note to carry this fictitious wealth, then how can one say that there should be so much gold in the world to back it? First of all, in the Islamic system, all this fictitious wealth cannot exist and in its place, real wealth and trade exists. Despite the relative scarcity of gold and silver, it is more than enough to support this real trade.

One could also raise an objection here that of the 170,000 tonnes of gold, a large amount is as jewelry, so it is unusable and so we should only consider the gold that is in government custody. If we look at it from this point of view, only the top twenty countries in the world have gold reserves of about 30,500 tonnes, that is, 30.5 billion grams of gold in the form of bullion in government coffers, which, if made into dinars, would be close to seven billion dinars. According to survey, the ratio of silver to gold in the world is 9:1, which means that there is nine times more silver in the world than gold, whilst the ratio of unmined silver to unmined gold in the earth is 19: 1. As of 2011, the total reserves of silver across the world are 530,000 tons which equal 530 billion grams of silver. If dirham coins, of 2.975 gm, were to be made of this silver, around 200 billion coins can be minted. The total amount of gold and silver in the world is more than enough to become a global currency.

Objection 2. There is Insufficient Gold and Silver in Pakistan

There are about 65 tonnes of gold in government reserves in Pakistan, while there is no reliable data about how much gold the common masses have. If we take only government gold, sixty-five million grams of gold, then more than fifteen million dinars can be produced which, if distributed among the 220

million people of Pakistan, will yield 0.07 dinars or Rs. 2300 per person. Considering the fact that more than half of the people of Pakistan are either poor or belong to the lower middle class, this amount is enough for those belonging to the lower middle class, as their daily income and expenses range from Rs. 500 to Rs 2000.

During the transition to gold and silver, alongside existing fiat currency and bartering, this five trillion rupees worth of gold gives the upcoming Khilafah in Pakistan sufficient breathing space and grace period, during which annexation of precious mineral rich lands can occur. Annexation is a political solution for pooling resources and it is a Shariah obligation for Muslims to live in one state, with a single Khaleefah. For instance, if the Khilafah immediately annexes the Central Asian Muslim states, which will not be difficult Insha Allah, then Uzbekistan and Kazakhstan alone have about 750 tonnes of gold, whilst the total population of these two states is about fifty million. Similarly, if the Khilafah was established in Pakistan and it annexed the Gulf States within a few months, which will not be difficult Allah (swt) willing, then Saudi Arabia alone has 323 tonnes of gold, with a total population of 35 million. In addition, with the black gold in the Gulf States that the world needs, the Khilafah can make up for shortfalls by trading oil for gold.

Similarly if we talk about silver then there are current doubts about sufficient resources. Production of silver in Pakistan is only three tonnes annually, which is modest compared to the region of Latin America, where silver is in abundance. However, in the Islamic lands, Turkey has the world's seventh largest silver mine at Gumuskoy, whereas Algeria and Azerbaijan also have substantial silver mines. Inshaa'Allah soon, the upcoming Khilafah will unify all the Islamic lands into one, which will not be difficult because the entire Islamic Ummah not only shares the same Islamic creed, its thoughts and emotions are in harmony due to Islam. All Muslims are furious at the treacherous rulers imposed upon them and yearning for change on the basis of Islam. That's why the moment when the Khilafah (Caliphate) on the Method of Prophethood is established in any region, when the Muslim armies under the leadership of the Righteous Khaleefah wage Jihad against the occupying Kuffar comprehensively and decisively, liberating Muslim lands, then the Muslims will also stand up against their oppressors, so that they can unify under the Khilafah.

In this way, soon after the Khilafah is established InshaAllah, Muslims will be self sufficient in agriculture, industry and trade, as well as gold and silver. Moreover, it will be the Kuffar who would kneel in front of Muslims because they will then be dependent on us, rather than vice versa. This can happen with the Nasr of Allah (swt) because it is only He (swt) Who raises in glory anyone He (swt) wishes and humiliates whomsoever He (swt) wishes.

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Separation of Powers and the Facade of Accountability

Mun'im Ahmed, Pakistan

The single greatest weakness of man-made systems is that they are based on the fallible human intellect. It is this weakness that forces man to undergo an iterative process of development, such that experimentation with laws leads to new shortcomings, in an attempt to address existing shortcomings. This iterative process is an integral part of legal systems derived from the human intellect, as the human intellect is not all-encompassing and prone to bias, disparity and contradiction. Western laws necessitate continual revision and development in the hope of achieving better legislation, and so an endless cycle continues. Within the realm of constitutional and legal issues of the state, an important and fundamental principle is the principle of the division of state powers or separation of powers. Separation of powers is proposed for strengthening the accountability of the government in a democracy. According to this principle, neither a person nor an institution can become an absolute authority in any state. It is asserted that if this happens then all the states, subjects and society will be at the mercy of this one person or institution. If that person or institution conforms to the good, then all will be well, which is the concept of a benevolent totalitarian dictator. However, in the event of bad intentions, great oppression, injustice and corruption will arise, which are hard to prevent.

The Western notion of the separation of power has its roots in the Sixteenth Century of the Christian Era (CE). To minimize the misuse of political power by the elite, over the heads of ordinary folk, John Calvin proposed to divide power among several political institutions like the aristocracy, lower estates, or magistrates in a system of checks and balances- this is the separation of powers. Some ramification of this notion can be seen in Seventeenth Century North America CE, where state power in some states was divided into institutions. There was an elected legislature and an appointed judiciary who would then elect a governor as the head of an executive administration to run the affairs of government with his deputies. The concept was formally observed in democratic structures of European states where legislation was separated from executive powers. Turning its back on oppressive clerical rule in Europe, the Christian World separated God and the

kingdom, resulting in a man-made system based on freedom from divine laws and new problems.

Over time, through experience, the Western man has learned that in the case of a system of law based on human intellect, where man makes laws according to his desires, it is problematic to grant all authority to one institution or man, so that he does as he pleases in a totalitarian fashion. The separation of powers is a proposal to address this underlying flaw within man-made Democracy. Under the separation of powers, the authority of the state is divided into branches, each with separate, independent powers and responsibilities so that the powers of one branch are not in conflict with those of the other branches. The typical division is into three branches: a legislature, an executive, and a judiciary, which is the *trias politica* model. Since this system is currently the system of the world's leading states, it is inevitably adopted by nations that do not have a comprehensive ideology. Pakistan itself is an example of the *trias politica* model. It has the Parliament as the legislature, the Prime Minister and the Cabinet as an Executive, whilst the Supreme Court and lower courts form the judiciary. The advocates of democracy claim that the leading Western powers have used separation of powers to their advantage, strengthening the accountability of the ruler and preventing abuse of power.

Separation of powers led to the current US presidential system, where the power to create laws is vested in the Congress, not the executive presidency. The power to impeach the president is shared between the two houses of the Congress, with the House of Representatives deciding whether the president needs to be impeached or not, whilst the Senate actually carries it out. The same Eighteenth Century US Constitution divides state power to redress the inherent flaw. It was developed on the premise that an effective system of accountability should be made part of the state, where one part of the state could control the other, so that power and authority would not be abused. In contemporary democracies, the separation of power is a key element of state formation, without which the exercise of power in the state is almost impossible. In contrast, dictatorships and monarchies are assailed on the grounds that one person, having all the power and authority, oppresses the people because he places his personal ambitions and his family's interests over the interests of the people. Advocates of democracy are convinced that because of this absolute power in a dictatorship, it is not possible to hold the

ruler accountable. Accordingly, for them, even the worst democracy is better than the best dictatorship.

Although the desire to strengthen accountability gave rise to the notion of the separation of power, it also obstructed the efficient performance of the ruler, who was to be held accountable. Separation of power weakened the institutions by stripping them of power successively. Although procedures were then developed to run the affairs, these procedures were cumbersome and slow, whilst bringing all the institutions together on the same page was an exhausting labour, such that the pace of managing affairs became relatively slower. In other words, due to this concept of separation of powers, since each institution has to get approval from another institution to exercise its powers, that reliance on another institution slows down its own performance. Now, unless approval comes from the other institution in a timely fashion, the institution will be in a state of paralysis. For example, the US administration is responsible for running the country's affairs. Spending money on these matters is part of the responsibility, but it is Congress, not the administration, that has the power to authorize the budgetary expenditure needed for the next fiscal year. There have been many cases when the US administration was paralyzed by the Congress for several days, striking the economy hard. The reason was that the budget presented by the administration was not passed within the stipulated time frame through Congress, due to a deadlock. The US state ran out of money to pay its expenses, including salaries, which led to the suspension of several governmental affairs. The US administration has been shut down ten times in modern US history due to separation of powers. The last shutdown occurred during President Trump's administration, from December 22, 2018 to January 25, 2019, the longest one in US history to date, causing 5 billion dollars' worth in losses, the worst in US history.

Another consequence of the division of power is that accountability is weakened, rather than being strengthened. If the powers required to address an issue are divided, the matter of ultimate responsibility is lost or obscured. A single institution can be held responsible for abuse of its designated powers but with the distribution of power, responsibility will also be divided. One would not be able to hold any single person or institution responsible for the failure to solve a problem, because the responsibility is a collective responsibility as no single institution has all required powers invested within it to completely

address the problem. This process does not allow any one institution to be accounted for failure, allowing institutions to be tolerated for their failure without effective accountability. As a local example in Pakistan, neither the federal government nor the provincial government nor the city administration accepted full responsibility for the devastation caused by the 2020 monsoon rains in Karachi. Due to the separation of power, no single tier or division of government had all the required invested power to address the problem on its own. Thus, the distribution of power to establish a balance of power, with checks and balances, actually weakens accountability rather than strengthening it. There is continual passing the buck, blame shifting and finger pointing.

Islam centralizes power within the Khaleefah, instead of separating it within in the state. Although it is true that in the Khilafah (Caliphate), the Khaleefah (Caliph) does not have the power to legislate as he pleases, confined to the implementation of divine laws, the authority to adopt and enforce laws rests solely with the Caliph. Although the Khaleefah may appoint assistants (mu'awineen) and governors (wulaa') to assist him in state affairs as he deems necessary, the responsibility for their performance rests with the Khaleefah alone, for he makes these appointments at his discretion. Those appointed by the Khaleefah do not exercise power on their own, but upon the authority assigned to them by the Khaleefah. In other words, the appointed governors and assistants are entrusted with the responsibility by the Caliph, who appoints them and removes them. As far as the judiciary is concerned, its powers are also in origin with the Khaleefah. The Ummah is the source of authority and transfers that authority through the Pledge of Allegiance to the Khaleefah for the implementation of complete Islam, taking care of all the affairs of the people according to the Islamic system, including the arms of the executive and judiciary. The judiciary, as well as the implementation of the rules related to it, are included in the Pledge, which is given to the Caliph personally. Just like it is upon the Khaleefah to issue orders regarding the rules of Islam, similarly it is upon the Khaleefah to issue orders related to the judiciary. Therefore, in the Islamic state of the Khilafah, the Khaleefah is the origin of all powers, which includes both executive and judicial powers i.e. all state powers are invested in the Khaleefah.

With the Khaleefah having all the executive powers in the Khilafah state, he has the authority to take all the necessary decisions himself. This does not

allow any state institution to become an obstacle in running the system, because the Khaleefah himself has authority over all state institutions. Decisions on a matter do not require the approval of any other person or institutions making both the arrival at decisions and implementation of decisions faster. Therefore, in making decisions on revenue and expenditure, the balance in the expenditure between foreign military operations and domestic affairs are determined by the Khaleefah. The Khaleefah does not have to wait for any approval or permission, when setting priorities, making timely decisions regarding the needs of society and enforcing these decisions. This is because the Khaleefah has complete authority in these matters. Regarding accountability, the notion of centralization of power focuses accountability on a single person, the Khaleefah himself. Since all the powers are centred at Khaleefah, the responsibility and accountability also falls upon him. He cannot escape from his responsibility by sharing it with someone else. Therefore, all fingers are pointed towards the Khaleefah and the buck stops with him. As he becomes the focal point of all the political pressure from public, the Majlis of the Ummah and the political parties, it compels him to strictly adhere to Islam and look after the affairs without negligence. Where dispute arises, the matter is referred to the judiciary.

The separation of power also leads to power struggles between state institutions, causing instability in the state. In Pakistan, for example, the judiciary, the executive and the opposition in the legislature are often trying to assert their power over others, with the added complication of the military's influence in the branches of state. So, the Seventeenth Amendment of the era of President General Musharraf granted important powers to the President over the legislature and the judiciary. It was repealed in the Eighteenth Amendment, swinging powers back. Various amendments made to the Constitution of Pakistan reflect the divisive nature of the separation of power. This does not happen in the Khilafah because all powers are already vested in the authority of the Khaleefah. The paralytic competition for power is eradicated, so the Khaleefah's entire attention is focused entirely on implementing laws from Islam to look after the affairs of the citizens.

The Western separation of power implicitly concedes that when man makes law, the system is characterized by selfishness, corruption and vested interests. It is not possible for the system to serve the masses justly. Therefore,

whenever a person is given powers to make laws, he inevitably misuses them. As John Dalberg-Acton said, "Power tends to corrupt, and absolute power corrupts absolutely." According to Western thinking, powers must be separated so that the selfish ruler does not possess all powers, whilst being controlled by a system of checks and balances through the separation of powers. Inefficiency in governance is the price of separation of power, but its intent is to prevent corruption. Such a ruler must be subject to strong accountability to keep him upright and if necessary, he can be legally deposed. That is why the constitutions of democracies have laws regarding the vote of no-confidence and dissolution of parliament. They are intended as legal provisions to ensure accountability of the ruler through political or public pressure. Therefore, in Democracy, there is a trade-off between efficiency and accountability, with the scales tilted in the favour of accountability, according to Western thinking.

In contrast, the concept of centralization of power in the Islamic State of the Khilafah reflects the notion that the Khaleefah as a ruler is ruling by Islam, which he cannot manipulate for his own interests, whilst being just and pious. Although we find ahadith which mention the dislike of the ruler, depriving the people of their rights; these are related to the extraordinary situation and not the norm. Moreover, according to the Shari'ah, in order to be an elected Khaleefah, it is legally necessary to be just (aadil), not a sinner (faasiq). This provision in the constitution of the Khilafah state legally closes the door to the position of Khilafah for a wicked person who does not care for the laws of Islam, either in his personal life or in his post. In the exceptional case, the ruler can be removed if he implements other than Islam and does not desist on judicial redress. He will not be removed for difference of opinion within Islam, though he remains accountable through political and public pressure. Bound to ruling by Islam and fearing Allah (swt) alone, the Khaleefah immediately implements decisions based on his authority, strengthening the rule and speeding up the handling of matters, through highly efficient and effective execution. Thus, on the scale of speed of execution and accountability, in Islam, there is a perfect balance of efficiency and accountability, which no man-made system can match.

With regard to accountability, it is essential to understand that the source of law is closely related to the accountability of the ruler. In Democracy, the source of the constitution and the law is the human mind. The scale of right and

wrong is determined by human reasoning for the constitution and the law. In Democracy, man has the power to formulate the constitution and the law, which gives the power to the ruling elite as means to make self-serving laws. The power to make laws enables the ruling elite to make accountability legally difficult for both the people and state institutions. By way of example, under Article 248 of the Constitution of Pakistan, the president, the governors, the prime minister, the provincial ministers, the federal ministers and the state ministers are not answerable to any court of Pakistan for discharging their responsibilities. Due to such immunity, practically the people are witnesses to the oppression, whilst being tied by legal binds. They have to face devastation at the hands of the incumbent rulers, without any recourse for effective legal redress. They have to wait till the government completes its due tenure to hold the rulers accountable, as is occurring now with Musharraf and others, many years after their rule. Moreover, the harshness of cases against many former rulers reflects the weakness of accountability during their tenures.

In contrast to Democracy, the Khaleefah does not have the power to legislate as he pleases. The constitution and laws are derived from the divine evidences. Unlike limited human intellect, the divine sources are not bound by circumstances, time and place, defective through human limitations and bias. The revelation becomes the sole basis for all institutions of the state, including the judiciary, the Majlis of the Ummah and the media. Divine revelation provides a definitive basis for accountability of governance in the Khilafah state, settling all disputes. The Khaleefah is bound to the laws of Islam which are acceptable to all Muslims, with unanimous agreement. Accountability laws are also formulated from Islam, independent of the personal will of the Khaleefah. Thus, the Khaleefah cannot create legal obstacles in the way of his accountability by making arbitrary laws, such as immunity provisions. This ensures effective and unimpeded accountability of the ruler, according to the standard of divine evidences. There is a strong system of checks and balances, without the need for separation of power. Islam obliges upholding the word of truth before the ruler on the basis of enjoining the good and forbidding the evil. In the case of the implementation of Kufr Buwah (Open Kufr), the judiciary can remove the Khaleefah from the office unless he

retracts from his stance. If a case of Kufr Buwah is pending in the Court of Unjust Acts, the Caliph does not have the authority to dismiss the presiding

judge. The Khaleefah cannot change this legal provision through coercion of the Majlis or the people in general, as they are not the source of law. If he still persists despite judicial decision, Islam obliges the use of force to remove him.

As for the concern that even though the constitution and the laws are based on revelation, the Khaleefah may protect his personal interests through corruption in executive orders related to Islam, it is a product of a mind that is comparing the Caliph to today's democratic rulers. In Democracy, rulers are corrupt since Democracy grants man the power to legislate. In order to attain the power of legislation, the corrupt make huge investments in elections, knowing that they can manipulate law to secure huge financial returns. Moreover, legislators are bought by capitalists, through funding of election campaigns and party contributions, allowing the capitalists to exert control over laws, policies, rulers and governments. In Pakistan, aspiring legislators willingly change their political affiliations based on their interests in every election, taking advantage of the changing political environments to ensure their entry into the assemblies. It is utter folly to compare the justice of the Khilafah with the ruling elite in Democracy. Since the source of law is not human reasoning, but divine revelation, the Khaleefah can never manipulate laws for his interests or interests of others. Those who present themselves for the responsibility of the Khaleefah know beforehand that they have to enforce the rules of Islam, on which they are pledged allegiance. The Islamic state makes fear of Allah (swt) rather than the legal force as the basis for following Islam, through the grooming of people moulded into Islamic personalities. Although there are state laws and punishments for exceptional cases, the rulers and the ruled follow the Shariah orders based on the fear of punishment in the hereafter by Allah (swt). This is the basis that distinguishes the Islamic State from other non-Islamic states and societies, whilst harmonizing the Islamic thinking of the ruler with that of the ruled.

Of course, in today's world of agent rulers who sacrifice the interests of Muslims for the sake of the West, it is difficult to imagine a system as witnessed in the era of the Khulafa'a Rashideen, where the judge Shuraih (ra) judged in favour of a Jew, rather than the plaintiff Khaleefah Ali (ra) or the Khaleefah Umar retracted from his legal position upon being accounted by a single woman regarding the limiting the mahr. Yet, for Muslims in our era, glad tidings of RasulAllah (saw) gives us hope within despair. RasulAllah (saw) gave glad tidings

of the Khilafah that would come immediately after the Prophethood, saying, «تُمْ تَكُونُ خِلَافَةً عَلَىٰ مِنْهَاجِ النَّبُوءَةِ» **“Then there will be Khilafah on the Method of Prophethood.”** (Musnad Ahmad) However, in the same hadith, RasulAllah (saw) also spoke of the Khilafah that will come after a period of oppressive rule, using the same words, «تُمْ تَكُونُ خِلَافَةً عَلَىٰ مِنْهَاجِ النَّبُوءَةِ» **“Then there will be Khilafah on the Method of Prophethood.”** (Musnad Ahmad). InshaaAllah, the coming Khilafah Rashidah will be like the Khilafah that was established after the Prophethood, adhering to Islam strictly. InshaaAllah coming Righteous Caliphate will be led by a Righteous Khaleefah, ruling by all that Allah (swt) has revealed. The Ummah will be blessed by a pious Khaleefah who will create an atmosphere of Iman, removing the fear of death and love of this world from the hearts of Muslims, smashing the idol of Western democracy for good, inshaaAllah.

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Uyghur Forced Labor Prevention Act: A Case of the Pot Calling the Kettle Black

Fatima Musab, Pakistan

By now, the horrors that the Uyghur Muslims are facing in China are common knowledge; torture, sterilization of Uyghur women, forced separation and forced labour. Regarding forced labour, the US has introduced a bill, called the [Uyghur Forced Labor Prevention Act](#), awaiting approval in the Senate, having breezed through the House of Representatives in September by an overwhelming 406-3 vote. The forced labour bill would prohibit US importers from sourcing any goods originating in Xinjiang unless they could provide conclusive evidence that forced labour was not involved in their production. Previously the US political medium has tried to frame the US stance against China as a moral one, without material considerations. In May 2020, Nancy Pelosi, the House Speaker, stated, “If America does not speak out for human rights in China because of commercial interest, we lose all moral authority to speak about human rights anywhere in the world.”

Believing that the US stance is borne out of genuine concern for the Uyghur Muslims is naïve. The decision to introduce this bill is entirely self-serving. It garners support of the international community to further the US policy of containing China, limiting its threat as a competitor. Indeed, the reality of the US state shows us that the decision isn't a moral one. Every decision the US makes is based on benefit, being a capitalist state, whose measure for action is material benefit. Capitalism gives rise to a foreign policy of colonialism, in which material gain is paramount, regardless of any loss to human life. US finger pointing at China is a case of the pot calling the kettle black, as its own atrocities against Muslims rival China's. America's track record in the Muslim World proves that it doesn't base its decisions on morality. It just uses terms like morality and human rights to make its decisions more palatable.

The US is Against Forced Labour, when it Suits

This year, the USA has passed two bills targeting forced labour by focusing on global supply chains. The third, and most recent, the Uyghur Forced Labor Prevention Act has now passed through the House of Representatives with almost unanimous support. If it passes through Senate, it would mean that the

US would assume that goods manufactured in Xinjiang with forced labour, unless the commissioner of US Customs and Border Protection says otherwise.

Whilst the bill has garnered support from human rights groups, we can't ignore the fact that the legislation seems to be focused China. Most significantly, it's focused on forced labor in a region that has a lot of economic benefit to China, Xinjiang (East Turkestan in Islamic vernacular). Moreover, why now? Previously, the US has adopted a lax strategy, based on commercial interests. According to a report by the Review Commission in the US, from 2014, the US authorities, "have had a weak record of enforcement, due to the requirement that U.S. law enforcement authorities must acquire credible, first-hand knowledge ... that suspected goods are produced with prison, slave, or forced labor in order to prohibit their entry into the United States." Already, there is a cartel of US companies, including Apple, Nike, and Coca-Cola, long-standing beneficiaries of forced labour and sweat shops in far flung regions, which are frantically lobbying against the bill to secure their commercial interests. If the issue really was of morality and not material interest, the US would have target forced labour as a whole, not China alone, and far sooner.

The US establishment is synchronized in its approach, with the anti-China policy enjoying bi-partisan support, with Trump's Republicans and Biden's Democrats working hand in glove. The fact that these bills are being pushed through by Donald Trump isn't a surprise. Nurturing a maverick persona, he has collided with China in a way that a traditional staid President could not do. Trump has placed tariffs on products that came from China and constrained Chinese businesses ability to buy American technology, among other things. More staidly, but undeniably in the same vein, the incoming President, Joe Biden, has suggested that he'll be more careful about starting trade wars with China. However, that certainly doesn't mean that his administration will not support anti-Chinese policy. Biden is on public record, stating, "ensure that labor unions and environment groups were at the table in any trade negotiations and push for the United States, rather than China, to set the world's trading rules, along with other democracies." (Source [nytimes](#)) Going after China's human rights violations is a means to an end for the entire US political elite, a way to curb China's influence and destabilize its economy, thus ensuring that the US maintains its status as the world's leading state.

Why the US went After Forced Labour in Xinjaing

Xinjiang is a key part in international corporations' supply chains. It produces a variety of goods and is central to China's cotton industry. The production of cotton and textile is still important to China's economy. China is one of the world's largest cotton producers, producing about 20% of the world's cotton. The other major cotton producer is India, with the US, itself, Pakistan, Brazil, Uzbekistan and Turkey following closely behind. Within China, about "84% of Chinese cotton came from Xinjiang" (Source: [BBC](#)). China exports the cotton at a mammoth level, bolstering its GDP. So, if the US wants to target China's economy, as it has been doing quite blatantly over the last four years of Trump, going after Xinjiang, restricting companies from dealing with the region, is a good way of doing it.

Such curbs will reduce Chinese exports and make companies look elsewhere. India is an alternative, and the US has shown an interest in helping India develop its economy so that it can act as a US proxy against China and the region's Muslims. Then there's the consideration that getting companies to come home, that is back to the US, would help to stabilize a faltering American economy. This is significant because according to the Worker Rights Consortium, "about 1 in 5 cotton garments sold in the U.S. contain content from the Uighur region." The varied material benefits that the US stands to gain explains why both Democrats and the Republicans were willing to put aside their internal conflicts, to work together.

They Say it's the Only Way. It's Not.

Amidst the news of companies like the unscrupulous Nike, lobbying against the bill, is news of human rights representatives coming forwards, stating that the bill is the only way to stop forced labour in the region. Peter Irwin, senior program officer of the Uyghur Human Rights Project, told Business Insider that Coca-Cola's stance shows, "they have no idea how to effectively root out forced labour connected to the Uighur region." "Leaving the Uighur region altogether is the only effective way to ensure you're within the bounds of the law," he added. The rights groups claim that until major companies cut all ties with factories and supply chains from Xinjiang, the human rights atrocities will continue.

Putting aside the fact that it's clear that the US stands to gain all round from the bill, let's consider the claim. Do the atrocities in China need to come to an end? Absolutely. Is the US and its forced labor bill going to bring the

atrocities against Muslims to an end? No. The US, China and other colonialist states are all guilty of atrocities against the Muslims. It's just a matter of the scale or which issue is being given attention at that specific point in time.

It's the only way, they say, but it's only up to a point. Consider that whilst the US is targeting forced labour in China, China has been allowed to maintain extensive economic and political relations with states across the world. The US is even discussing a possibility of improving relations with China in the future. If this really was a morality issue, a horrific event that required a swift response, where is the decisive, resolute action? Why is China still backing the US economy by holding its debt and huge dollar reserves? Why is China still apart of the WTO? We shouldn't be surprised. There is an honour amongst thieves. As for the US itself, it has a history of committing atrocities. Internally, the Native Americans and the Afro-Americans have a history that's full of death and slavery because of the US establishment. Externally, the US started a horrific war with Iraq, unrepentantly recently pardoning private military contractors that massacred Iraqi men, women and children. The US has launched drones into Afghanistan such that Afghan children now have learned to fear clear blue skies, which are ideal conditions for drone strikes. The US aggresses against Muslims and assists others in doing so as is clear for its support of the Jewish entity and the Hindu State.

Muslims cannot remain as spectators to the clash of colonialist major powers, wishing and willing desirable outcomes. Until we change the system of ruling in the Muslim World and put Revelation at the center of our collective affairs, nothing will change. It's only the under Islamic State that will we be able to put aside economic benefits for the protection of Muslims. The current rulers will never do so, clearly. Amidst recent talk of China pulling back from CPEC, Pakistan's rulers doggedly maintain alliance with China, deaf to the cries of the Muslims of Chinese occupied East Turkestan (Xinjiang) even though Allah (swt) said, **﴿إِنَّمَا يَنْهَاكُمْ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُم مِّن دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَن تَوَلَّوهُمْ وَمَن يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ﴾** **“Allah forbids your alliance with those who fight you because of your Deen, and drive you from your homelands, or aid others to do so: and as for those who turn to them in alliance, they are truly oppressors.”** [Surah al-Mumtahina 60:9].

Pakistan's rulers have refused to condemn the Chinese war on Islam for the sake of economic deals, even though these deals have dug Pakistan into a

deep hole of debt and compromise of its sovereignty. At a time that the lion's share of Pakistan's budgetary expense is on interest (Riba), in May 2019, the PTI regime finally disclosed that of a total debt of \$8.6 billion taken in the proceeding ten months, a staggering \$6.5 billion is debt to the Chinese, including a high interest \$2.24 billion commercial loan from the Chinese Development Bank. Moreover, whilst strengthening the hand of the Chinese oppressor, it is granting the Chinese a way to undermine Pakistan's sovereignty, following the humiliating path of Sri Lanka which was first drowned in debt and then forced to compromise on its sovereignty to the extent that China Merchant Ports Holding now owns 70% of its strategic Hambantota Port. It really is the time for the Islamic Khilafah state. Along with the other colonialist powers, China will be considered belligerent state treated as a hostile state, that is at war with Muslims.

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Inflation, Its Reality and Solution from the Viewpoint of Islam

Fakhar Zaman, Pakistan

Inflation has soared throughout most of the two-year tenure of the incumbent regime in Pakistan. What makes the matter worse is the fact that elevated food prices remain the significant contributor to this malaise. A persistent rise in food prices may not affect the rich sections of the society as much as it will affect the poor, since food consumption is a relatively small portion of the monthly household expenditure of the rich, whereas it constitutes nearly half of the monthly household expenditure for the poor. Importantly, inflation is a tax that erodes the purchasing power of the currency. Thus, the poor, who hold much of their assets in cash, bear this tax disproportionately, while the rich can partly evade it by holding assets that are return-bearing (like bonds), increasing in value (like land), or in a stable foreign currency (like the dollar). Likewise, inflation does not treat companies fairly; the impact of inflation varies from industry to industry and from company to company. This means that their relative competitive positions can change in the market, and renders their planning exercise rather difficult. In addition to its inherent unequal impact, inflation gives rise to uncertainty in the economy. By raising uncertainty about the future, inflation discourages investment in projects that raise the economy's productive capacity. Businesses start focusing on projects with short-term returns, or transactions in foreign currency. Insofar as inflation erodes trust in the national currency as a store of value, in Pakistan, this erosion has been significant: by the mid-1970s, the Pakistani rupee had lost half of the purchasing power it had in 1956; by the early 1990s, it had lost 90pc; and by over 200pc to-date. Large as it seems, it is a much less dramatic decline than witnessed by Turkey, Egypt and Morocco.

Inflation is one of the most crucial current economic problems for many countries of the world. In the post-world war II period people in almost every country in the world have been tormented by the vagaries of inflation. Prices have kept on rising year after year so much systematically, that any temporary change in the direction of upward movement of prices is not easily at once believed.

Inflation is a general and persistent rise in the average price level, measured by the rate of change in prices, which results in continuous falling purchasing power of a currency. The key to understand here is that prices of a few goods and services may indeed rise in non-inflationary conditions as well. Therefore, one-off events of price increase don't make an inflationary environment. To qualify for inflation, the increase in prices needs to be across a wide range of products. So, the price level is simply the average of all prices for goods and services in the economy. The relationship between inflation and the price level is much like the relationship between investment and stock of capital. Investment is the change in the stock of capital, and inflation is a change in the price level. All prices in an economy that uses money as medium of exchange are stated in monetary units. In terms of the entire economy, money becomes significant as payment for goods, services, and resources exchanged in the economy. Without money, a particular good, service, or resource would have to be exchanged directly for another good, service or resource, which would certainly hinder the day to-day operation of the economy. Thus money acts as a lubricant for the economy. If there is not enough money available, the economy begins to slow down. However, if there is too much money available, the economy can head into inflationary pressures on the price level.

Our study of inflation begins by addressing two simple questions. Firstly, what do we use money for? Secondly, how is that money brought into circulation? Since time immemorial we have been using two types of money; commodity money and fiat money. Let's look at each. Commodity money is any money that has value in use in addition to its value in exchange. Wheat, barley, dates, salt, cigarettes, precious metals and gems are all examples of commodity money. In each case the money can be used to facilitate exchange or it can be used to directly satisfy consumer wants as a commodity. They all have been used as money at one time or another. The second basic type of money is fiat money. Fiat money is any money that has value in exchange but little or no value in use. The currency and coins issued by governments today constitute fiat money. The currency issued is worth very little as a commodity. When we consider that Rs 500 note has the same paper content as a Rs 100 note, it is clear that paper currency has no practical value as a commodity. The same is true for most coins. The common metals such as copper and nickel currently used to make coins have less commodity value than their value in exchange.

The use of fiat money rests on a facile argument that money itself must provide value as a consumption good as long as it is generally accepted in exchange. Fiat money is a government-issued currency that is not backed by a physical commodity, such as gold or silver, but rather by the government that issued it. The value of fiat money is derived from the relationship between supply and demand and the economic and political stability of the issuing government i.e. public confidence, rather than the worth of a commodity backing it as is the case for commodity money. Fiat money, therefore, does not have intrinsic value, while commodity money does. Fiat money is therefore more prone to inflation because its value is not intrinsic. Importantly, hinging on public confidence fiat standard has given rise to hard and soft currency divide. The most tradable currencies in the world the U.S. dollar (USD), European euro (EUR), Japanese yen (JPY), British pound (GBP), Swiss franc (CHF), Canadian dollar (CAD) and the Australian dollar (AUD) fall in the category of hard currency. All of these currencies have the confidence of international investors and businesses and they are not generally prone to dramatic depreciation or appreciation. Currencies from developing countries are considered to be soft currencies. Inherently, soft currencies are more volatile and fall an easy prey to depreciation. The weakening currency tends to raise the cost of imports, the bulk of which are industrial inputs, and ultimately increases the cost of production, making manufactured goods expensive, giving rise to cost push inflation. For a short while, the ‘devalued’ currency may provide some impetus to exports by making goods and services cheaper for foreign buyers, but not because of any improvement in productivity, quality or competitive pricing. However, more rupees earned against each dollar would be in the market to inflate prices. The country would face adverse terms of foreign trade — buying expensive goods and selling them cheap. It would result in a huge transfer of resources abroad from a cash-strapped developing economy.

Let’s turn to the second question; how is this money brought into circulation? Central banks create money (increase money supply) by buying government, or other types of securities, through Open Market Operations with money it does not have – but are allowed to “create out of nothing.” It provides currency by buying it, at the cost of production (less than four cents a bill, regardless of denomination) from the Bureau of Printing and Engraving. It then issues the money at face value and earns profit which is the difference between the cost and face value of the currency note. This then increases the overall

reserves available to banks. After the central bank creates new so-called "reserves" by "buying" government securities through Open Market Operations, the fractional reserve expansion through the private commercial banks takes place thus creating private debt. Central banks can also increase the money supply by lowering reserve requirement, the maximum amount of money which the banking system as a whole can create is governed by the reserve requirement. Central banks can also set the discount rate, lowering the rate tends to increase loan demand and thus money supply. The first tier of the money/debt creation chain starts with the central bank and the second tier occurs in the commercial banks. The commercial banks get the "reserves" they need to make loans from the central bank. Money is then created as debt by the commercial banks when they make loans. Essentially, and in both cases new debt must be incurred before money can be created. Unless enough new money is created as debt, there is not enough money in the system to pay the interest and the principal. Over time, more and more money must be created as debt, in order to pay the increasing debt. The creation of money as interest bearing loans serves to exponentially expand debt. As the debt grows exponentially due to the accumulating interest, more and more money must be created just to pay the interest for the debt - which is expanding exponentially. Over time, prices must rise just to pay the interest costs. Therefore, inflation is endemic in the expansionary phase of the economy. To relieve the economy of inflationary pressures central banks can reduce the money supply by selling securities, raising reserve requirements and also raising interest rates. The economy begins to slow down and unemployment occurs. The central bank effectively controls the country's money supply and interest rates, and thereby manipulates the entire economy. Central banks with fiat money powers combined with fractional-reserve banking is the most important cause of modern day inflation. The real culprit in inflation are central banks. Since central banks are created or enabled by governments, the real culprit in inflation is government. Thus, inflation in the modern false economy is by and large a political phenomenon.

This is a heavily political problem that the government's size and power hinges upon having a central bank in place to handle its financing. This is especially true when a government meets its massive borrowing requirements directly from central banking. A government domestically borrows on interest either from its public, bank & non-bank, or from its central bank. In addition,

when banks acquire the government debt, government borrowing puts additional pressure on bank reserves and banks may demand more liquidity from the central bank. When such an extra demand from banks is accommodated and the central bank supplies banks with additional reserves, then in fact the monetary base increases, thereby causing a rise in money supply through deposit multiplication, further fueling inflation. Government borrowing from its central bank to finance its popular budget also results in inflation. In recent years governments in Pakistan have resorted to heavy borrowing from the central bank, which is called “monetizing” the budget deficit. Because this method always leads to the growth of the monetary base and of money supply and ultimately inflation, it is often referred to as just “printing money.” In addition, sustained inflation may stem from a persistent rather than a temporary budget deficit that is eventually financed by printing money, rather than by borrowing from the public. Since 2008, government’s average budget deficit is around 6% of GDP. The last coalition government led by the Pakistan People’s Party broke all records of bank borrowing by printing a large amount of currency notes for the financing of unsustainable budget deficits during its five-year tenure. An amount of Rs700 billion was printed by the last PPP and caretaker governments to finance the fiscal deficit. Inflation was pushed into double digits. The experts say the borrowing has continued despite the State Bank of Pakistan (Amendment) Bill, 2012, passed in March 2012. The bill strengthens the power of the central board of the State Bank pertaining to restriction on federal government borrowing. This is evident from the fact that the SBP Act (Amended) bill passed by the national assembly had authorized SBP not to grant direct and indirect loans more than the prescribed limits. However, this clause had been omitted from the approved draft, because of the objections of Senator Ishaq Dar of PML-N and Finance Minister Dr Abdul Hafeez Shaikh. PML-N government has so far borrowed more than Rs 400 billion from SBP. The PML (N) government had legislated authority to the SBP in 1997 to determine the scope of government bank borrowing, and had agreed to adhere to the limits on government borrowing from the domestic banking system to the level indicated by the SBP on monetary policy considerations. The violation of those commitments was started by the Musharraf government with the SBP. This practice got entrenched during the period of the PPP-led government, and made it easy for the ministry of finance to indulge in note printing and borrowing from the central bank and commercial banks at will.

Borrowing from the SBP remained on an upward trajectory in the third stint of PML (N) government. The change mongering PTI government is not an exception. Borrowing from SBP jumped to 2.6 times in the first year of the incumbent regime. In recent years, the number of notes in Pakistan has been increasing. In the financial year ended June 30, 2020, there has been the largest increase in the circulation of notes in the last eight years. The number of notes has increased by 1.1 trillion in just one financial year. In this regard, famous economist Dr. Qaiser Bengali said that the huge increase in the currency in circulation is a sign that a large amount of new currency has been printed. Although the PTI government has agreed with the IMF not to borrow from the SBP anymore, the increase in the currency in circulation is seen to meet the budget deficit and the government will collect money from commercial banks through open market operation.

Yet another aspect of the flawed transmission process of fiat currency breeds inflation. Growth in money supply is kept at least 2% higher than growth in GDP. Thus the incidence of a little bit of inflation is indispensable in the modern false economy. A sustained rise in the prices of roughly two percent per year is called creeping inflation. Creeping inflation eventually accelerates through the walking and running stage until it is galloping at even faster rates, culminating in the collapse of the monetary system and disruption of economic life of the community. The walking and running inflation differs from the creeping inflation in the rate at which prices rise. The walking inflation, where the rise in prices become more pronounced compared to creeping inflation, presents a danger signal for the occurrence of running and hyperinflation. In hyperinflation prices rise every month or even every day. In creeping inflation a doubling of prices may take place in three decades, whereas in walking, running and hyperinflation, the same rise is achieved over a decade, three years and only three months respectively. In creeping inflation a rise of 10% in the general price level takes place in about 8 years, while in case of walking inflation it is 30% in a decade. When inflation is running it takes only three years to record a rise of 25% and there is no limit in the case of hyperinflation.

Food inflation or the sensitive price inflation adds a whole new dimension to the problem by inflicting miseries on financially vulnerable millions. Since August 2019, food inflation in Pakistan has been in double digits. In the case of sensitive food items such as wheat flour and sugar, the prices have doubled

over the last two years. There are many factors contributing to food inflation. Crude oil prices, energy prices and indirect taxes are a major cause of inflation in general and food price inflation in particular. In the language of economics it is termed as cost push inflation. Yet another reason for food inflation is food export and food imports. Imported food commodities (edible oil, pulses) get dearer when international prices increase and/or the value of domestic currency depreciates. When exports or smuggling of food items increases, there will be a shortage in the domestic economy, this results in demand pull inflation for food products. Last but not the least, hoarding and cartelization are another major cause of demand pull inflation for food. Government-sponsored cartels in the sugar industry are endemic the world over. Islam unequivocally prohibits hoarding/cartelization. Islam also prohibits the imposition of any kind of indirect tax. Islam mandates the state to restrict the import and export of food items when and where needed in order to protect the Ummah from harm.

Once inflation occurs it feeds into further inflation due to another inherent flaw of the capitalist system. Capitalism makes wages of labour dependent upon prices of goods and services. In its viewpoint labour can receive higher wages for two reasons. First, when labor is more productive and thus contributes more to a firm's output, labor can receive more of the firm's revenue. Second, when the price level (inflation) in the economy increases labour is compensated through a raise in wages. This increase in wages adds to the cost of production which results in even higher prices and even more inflation. Again this process can be self-sustaining. Prices increase, leading to higher wages, which lead to higher prices, which lead to higher wages and so on. This is often referred to as the wage-price spiral. The wage-price spiral is inflation caused self-reinforcing increases in wages and price level. Note that the wage-price spiral does not occur if higher wages result exclusively from greater productivity. In this case the costs of production don't increase because real wages remain the same. Whereas in the eyes of Islam, a wage is recompense for an effort and the wage of the employee is in return for the benefit of his work, so his wage equals the value of his benefit, and it must not be linked to the prices of the commodities he produces. If the prices of the commodities needed by the labour were given control over his wage, it would make the sustenance of the worker a duty upon the employer, which he has to secure. However, the sustenance of every person is a part of his affairs that have to be cared for by the State, not by the employer. Therefore, his wage is

assessed by the value of his benefit, whether his wage was enough to meet his needs or not.

Inflation can fuel further inflation through another channel of modern false economy. While the value of commodity (metallic) currency depends upon real wealth, the value of fiat currency is solely determined by its demand and supply. Thus exchange rate fluctuations are endemic. Those countries with higher inflation typically see depreciation in their currency in relation to the currencies of their trading partners. This depreciation leads to higher import prices particularly of industrial inputs like oil which result in higher cost of production and ultimately higher inflation. In recent years successive bouts of depreciation of Pak rupee increased the costs of manufacturing inputs, which caused havoc in the agricultural, textile and other sectors that were already reeling from the policy of high interest rates. Hence, the high cost of borrowing, together with the increase in manufacturing costs, rendered many industries and companies unable to compete internationally. Incapable to find buyers for their expensive products, key exports declined and Pakistan's balance of payments deteriorated. This was further compounded by the continued import of basic foodstuffs. Despite being the fourth largest agricultural economy in the world, Pakistan is a net importer of foodstuffs. This means Pakistan must pay more for its food imports (after depreciation), thus causing domestic food inflation to greatly rise. The Pakistani government has relied more and more on expatriate remittances and the export of domestic staple foods to boost Pakistan's balance of payments. The latter is particularly cruel for the Pakistani population, as in a desperate bid to earn foreign exchange and improve the balance of payments, the Pakistani government exports much needed staple foods, such as rice and wheat, which leads to shortages at home. Moreover, the hard earned foreign exchange is not re-invested back into the domestic economy, but is repatriated in the form of debt service payments to strengthen foreign economies. Thus, the Pakistani government is forced to borrow from international institutions to redress a shortfall in the balance of payments compounding its problems.

It has become obvious from the above discussion that inflation is one of the most severe harms to economic life of the Ummah. Islamic *Shari'ah* deals with the root causes of removal of this harm. Islam has mandated that the currency of the state is backed by precious metal wealth, ending the root cause

of inflation. RasulAllah (saw) commanded the Muslims to mint Gold Dinars, weighing 4.25g, and Silver Dirhams, weighing 2.975g, as the currency of the state. *Shari'ah* has also legislated the entitlement of gold and silver mines to public ownership. The State is the one who supervises them and mines them on behalf of the Muslims and places them in the *Bait ul-Mal* of the Muslims. The revenues of the public properties are kept in a special place (hold) in the *Bait ul-Mal*, and are not mixed with others, because they are owned by all the Muslims, from whence the *Khalifah* spends them, within the *Shari'ah* rules, in the interest of the Muslims according to his opinion and *Ijtihad*. *Shari'ah* has laid the foundations for a just and equitable monetary system free from the whims of central bankers and vagaries of fractional reserve banking. It rejects the *Riba* based financial system and calls for real partnership between investors and entrepreneurs to finance economic activity.

This is why the state of Khilafah enjoyed stable prices for over a thousand years. Today the Khilafah will employ an exchange of commodities, such as copper, and foreign exchange for gold and silver and will be mindful of net outgoings of gold and silver during international trade, though the Muslim World is self-sufficient in most matters. Moreover, re-establishing gold and silver in international trade will end the unfair advantage that America has of imposing its dollar on international trade. The Bayt al-Mal in the state of Khilafah will be a financial institution to support the growth of the real economy, including agricultural and industrial development. It is not a parasite that bleeds wealth from the economy through *Riba*, as the current private banks have become, creating the need for a constantly expanding monetary supply, loss in value in the currency and the resultant increase in prices. Its sole focus will be to develop a vibrant and powerful economy, by using loans to stimulate the local agricultural and industrial sectors. Rather than destroying the economy and then going cap in hand for more loans, the state of *Khilafah* having established its economy on a firm footing, will raise a global cry for the end of the injustice of Western colonialist interest based-loaning with conditions. It is this unjust system which prevents countries from standing on their own feet, with suffocating conditions, even though they have bled the principle loan several times over from their economies, in the form of interest.

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The Entire Political Medium in Pakistan Causes Economic Misery as It All Rules by Colonialist Democracy. It is Time for the Islamic Khilafah Now.

Hizb-ut-Tahrir, Wilayah Pakistan

O Muslims of Pakistan!

We are stuck in despair as the political choices presented to us by Democracy do not secure our Deen, life, wealth and sanctities, ensuring a bright future for our children. On the one hand, we want to rid ourselves of the incompetent PTI government, which has caused us severe economic pain, as well as misery and humiliation before our enemies. However, on the other hand, we do not want the return of the corrupt political leadership of the past, who used their rule to personally benefit themselves and their cronies, whilst serving the colonialist Kuffar, just as the current rulers do.

To whom or what do we turn to?! The economic pain in the form of inflation is unbearable. The poverty rate has risen, with millions plunging into poverty. The future looks bleak as businesses collapse and unemployment surges, hundreds of thousands lose jobs or suffer from delayed or cancelled salaries, whilst our desperate youth roam the streets as taxi drivers and delivery men.

Amidst this economic devastation, our aloof rulers merely point to meaningless economic indicators turning positive. They act as if charts and data thrown at us in press conferences and tweets will end our misery. Indeed, capitalist economic management is inhumane by its nature, obsessed with GDP growth, amount of dollars earned, the state's ability to pay back its debts and looking for more innovative ways to tax us. It is this IMF dictated brutal economic management, which the entire political medium advocates, that only serves international and local capitalists, at the expense of the masses.

Indeed, the world over, Capitalism only manages the economy to secure the interests of large capital owners, whilst Democracy gives them political power to make laws to protect their business empires. Consequently, the

world's richest saw their wealth climb 27.5% to \$10.2trn (£7.9trn) from April to July this year, whilst extreme poverty ravages the masses of humanity.

O Muslims of Pakistan!

No ruler in capitalist, colonialist Democracy will ever ensure economic prosperity for us. The current ruling and economic systems are built on corrupt Western values, binding us in slavery to the international order, established by the colonialist West, led by America. This foreign, imported system demands that we abandon our Deen, organizing our societal lives according to the whims and desires of the Western colonialists. The colonialists demanded we abandon the Afghan Muslims to the American crusade, in the name of economic survival. They now demand we surrender Occupied Kashmir to the Hindu State for economic benefits. Today, the current rulers neglectfully tolerate blasphemous attacks on the honor of our beloved Prophet (saw) by the hateful Kuffar. And they are advancing towards recognizing the occupation of the illegal Jewish entity of Al-Masjid Al-Aqsa and the Blessed Land of Palestine, bribing us with promises of economic relief and military support from the Western powers.

Thus, our economy is shattered, whilst our enemies violate our sanctities with impunity. No change will come to Pakistan, if we continue to accept Democracy. Democracy has only ensured continuous misery and humiliation, since the cunning, conniving British colonialists carefully left this ruling system behind as a parting shot. Democracy is a colonialist ruling system implemented by a corrupt Westernized ruling elite, whose various factions take turns to rule us, from which we must turn away.

O Muslims of Pakistan!

We cannot expect any change for the better from the colonialist, capitalist Democracy and its leaderships. We must turn to Islam, striving to re-establish the ruling by all that Allah (swt) has revealed. Indeed, Allah (swt) warns us that turning away from His Guidance guarantees hardship. Allah (swt) said, ﴿وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى﴾ **“And whoever turns away from My remembrance - indeed, he will have hardship, and We will gather him on the Day of Resurrection blind.”** [Surah Taha 20:124]. Indeed, it is the Khilafah (Caliphate) on the Method of Prophethood alone that will rescue us from the misery and humiliation unleashed by Democracy.

The Khilafah manages the economy according to Shariah rules derived from the Noble Quran and the Blessed Sunnah. Historically, the Khilafah established a strong economy, bringing prosperity for its citizens, whilst generating huge revenues to prepare its powerful, well-equipped armies that spread the Message of Islam across the world, through Jihad in the Path of Allah (swt). The Khilafah will not pay any interest whatsoever accrued on debts, because paying interest is a severe sin in Islam. As for the payment of the principle sums of debt, without paying the interest, the Khilafah will ensure that all the rulers and state officials during the period of indebtedness are made liable for them, for they are the ones who evidently benefited from plunging Pakistan into the trap of interest based loans.

As for providing funds for looking after our affairs, the Khilafah will collect from the revenue sources which are obligatory upon us in our Deen. It will collect Zakat according to the Shariah rulings on livestock, crops and fruits, currency and all types of trading goods and merchandise, Kharaj and Ushr on agricultural lands, Jizya upon the financially capable non-Muslim males and War Booty (Fai) from the opening of new lands to Islam. In addition, the Khilafah will supervise the large revenues generated from public property like oil, gas, electricity and minerals, as Islam does not allow the state to privatize such resources. The Khilafah will also generate revenues from factories associated with public properties, as well as state-owned capital intensive industries, such as those manufacturing vehicles and high end electronics.

O Muslims of Pakistan!

This Rajab 1442, it will be one hundred Islamic Hijri years, since the Khilafah was destroyed, at the hands of traitors within the Arabs and Turks, collaborating with the enemy Western crusaders. Since then the Islamic Ummah has only known of the violation of its wealth, Deen, lives and lands, despite possessing over three million troops and most of the world's valuable resources. All systems based on the law of man have failed the Ummah, whether it is monarchy, democracy, dictatorship or the many hybrids in between. It is clear that the time for Khilafah is now, for there is none who knows better how we must govern ourselves than Allah (swt). Allah (swt) said, ﴿أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ﴾ "Does He who created not know, while He is the Subtle, the Acquainted?" [Surah al-Mulk 67:14]

The Khilafah is not only the need of our time, its neglect is a sin, punishable by Allah (swt). Allah (swt) strictly forbade us from ruling by other than all that He (swt) has revealed, saying, ﴿وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ﴾ **“Whosoever does not judge by all that which Allah has revealed, such are oppressors.”** [Surah Al-Ma’idah 5: 45] RasulAllah (saw) forbade us from being without the Bayah to a Khaleefah on our necks, saying, مَنْ مَاتَ وَلَيْسَ فِي عُنُقِهِ بَيْعَةُ مَا تَمَّتْ مِيتَتُهُ جَاهِلِيَّةً **“Whosoever dies without the bay’ah on his neck dies the death of Jahilliyah.”** (Muslim) And by the Unanimous Consensus of the Companions (ra) we cannot remain without a Khaleefah for more than three days and three nights, so what of a hundred Islamic Hijri years?!

Let all advocacy of Democracy be drowned out by our strong call for the resumption of the Islamic way of life, through the Khilafah. Let the advocacy for Khilafah become prominent in our social media and electronic media, as well as the minbars and daroos of our masajid, the Houses of Allah (swt). Let the strong within our influential stand in the front rows of our movement for Islamic ruling, just as the strong Companions, ‘Umar al-Farooq (ra) and Hamza ibn ‘Abd al-Muṭṭalib (ra), did. And let our officers in the armed forces do as their brothers, the fighting men of the Ansaar (ra), did, granting the Nussrah for the ruling by all that Allah (swt) has revealed. So for the pleasure of Allah (swt), let us all work!

9 Jumadal Awwal 1442 AH

24 December 2020 CE

Hizb ut Tahrir

Wilayah Pakistan

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Mr. Macron! Muslims are Ready to Take on Your Secular Cultural War Against Islam!

Dr. Nazreen Nawaz, UK

Mr. Macron! You say that that you want to wage an ideological war against Islam with your secular values and liberal way of life. Well, we as Muslims are more than ready to engage in this battle of ideas!

So, what intellectual weapons do you have to strike us with? Will you argue that secularism has created civilized states grounded upon decent values.....while it champions the hurling of insults and abuse at the sacred beliefs of people under the banner of liberal freedoms? This is alongside stigmatizing religious minorities and treating them like pariahs and second-class citizens with regards to their rights? Do you view it as civilized to terrorise Muslim children by raiding their homes with armed police, simply because they refused to accept derogatory cartoons against their beloved Prophet ﷺ who they love dearly....OR to demonise religious minorities in order to curry favour with racist, xenophobic voters as part of your secular opportunistic political games? Is it the mark of a civilized state to colonise and plunder the resources of countries, and slaughter and impoverish nations in the process, OR to support the rule of dictators in the world, including selling them arms, as with Saudi Arabia, to be unleashed on civilian populations in Yemen and elsewhere? And how civilized is it to treat vulnerable and helpless migrants and asylum seekers who are fleeing war, persecution and oppression as vermin – refusing to grant them dignified sanctuary and protection?

In this cultural war, will you claim that secularism is the only ideology and system that can unify people of different races, ethnicities and faiths....while your system is riddled with racism due to your nationalistic and Eurocentric beliefs? This is in addition to building fear, hatred, anger and division between communities through the habitual peddling of Islamophobia by secular politicians and media who relentlessly vilify Islamic beliefs? How can you assert that secularism is a unifying force when secular states say the world order are infested with the ever-rising growth and influence of right-wing, racist, fascist organisations and movements? And how do you have the audacity to declare that Islamic beliefs fuel separatism, while it is you and your fellow secular

politicians who are spreading divisive ‘narratives of Muslims constituting a ‘5th column’ in the country, ‘the other’ and the ‘enemy within’ due to their religious beliefs, and while your hijab and niqab bans marginalise Muslim women from full engagement in the society?

It was Islam, as you should know, that unified those of all races, ethnicities and backgrounds from China to Spain under one system, one state ruled by its laws, uprooting racism from the hearts of its people – for its very doctrine shuns and rejects this toxic idea and the concept which fuels it: nationalism. Indeed, the one you defame and attack – Prophet Muhammad ﷺ said: **فَلَيْسَ لِعَرَبِيٍّ عَلَى عَجَمِيٍّ فَضْلٌ، وَلَا لِعَجَمِيٍّ عَلَى عَرَبِيٍّ فَضْلٌ، وَلَا لِأَسْوَدَ عَلَى أَبْيَضَ فَضْلٌ، وَلَا لِأَبْيَضَ عَلَى أَسْوَدَ فَضْلٌ، إِلَّا بِالْتَّقْوَى** “An Arab has no superiority over a non-Arab nor a non-Arab has any

superiority over an Arab; also a white has no superiority over a black nor a black has any superiority over a white – except by piety.” Furthermore, it was our beloved Prophet ﷺ who modelled the Islamic system of governance in Madinah under which all people were equal under the law and enjoyed the same rights and protection of citizenship without discrimination – black and white, Muslim and non-Muslim, male and female, rich and poor. This system – which you disparage with labels of extremist and radical – showed the world how to truly care for the needs and rights of those from different religious faiths. The Charter of Madinah for example, established that all non-Muslims of the state ruled by Islam had the right to practice their religious beliefs and practices without harassment, abuse, or demonisation. Indeed, our Prophet ﷺ said: **أَلَا مَنْ ظَلَمَ مَعَاهِدًا، أَوْ أَنْتَقَصَهُ، أَوْ كَلَّفَهُ فَوْقَ طَاقَتِهِ، أَوْ أَخَذَ مِنْهُ شَيْئًا بَغَيْرِ طَيْبِ نَفْسٍ، فَأَنَا حَاجِبُهُ يَوْمَ الْقِيَامَةِ** “He who harms a person under covenant (a non-Muslim citizen of the state), or charged him more than he can, I will argue against him on the Day of Judgement.”

This is why numerous non-Muslim writers and historians of the past praised the Islamic Khilafah system – the very system whose re-establishment you fight – like English writer, H. G. Wells, who wrote regarding the justice of the Khilafah: *“They established great traditions of just tolerance. They inspire people with a spirit of generosity and tolerance, and are humanitarian and practical. They created a humane community in which it was rare to see cruelty and social injustice, unlike any community that came before it”*, and Will Durant, American writer and historian, who stated in his book, ‘The Story of Civilization – The Age of Faith’: *“At the time of the Umayyad caliphate, the people of the covenant,*

Christians, Zoroastrians, Jews, and Sabians, all enjoyed a degree of tolerance that we do not find even today in Christian countries. They were free to practice the rituals of their religion and their churches and temples were preserved. They enjoyed autonomy in that they were subject to the religious laws of the scholars and judges.” Indeed, the Khilafah not only protected its non-Muslim citizens, but rather, as the truly civilized humanitarian state it is, it rescued and gave sanctuary to those of other faiths who faced oppression, as seen in the actions of Sultan Bayezid II, who in the 15th century, sent his entire naval fleet to rescue 150,000 European Jews who were being persecuted by the Christian rulers of Spain and settled them in Muslim lands.

Mr. Macron! What other intellectual arsenal do you have in your hands? Will you argue that secularism is an ideology born from enlightenment.....while its very birth was based upon a compromise of the separation of God from state, which ignored the question of which belief system was rationally correct, and sidestepped the debate of who was more deserving to legislate laws for mankind – the Creator or His creation? And how can you possibly claim that secularism is based on enlightenment, while forcing Muslims to accept its beliefs through blind faith by employing repressive laws and bans and generating fear, rather than through reasoned argument? Our belief however, Islam, rejects blind faith and requires that individuals embrace it based upon rational conviction rather than dogmatism, for its truth is evidenced upon clear intellectual proofs. The Qur’an states: **وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا** **“But most of them follow nothing but conjecture (guesswork), truly conjecture can be of no avail.”** [Yunus: 36]. Additionally, unlike under secular rule, Islam prohibits any use of coercion in the acceptance of its beliefs, for the Qur’an is clear: **لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ** **“There is no compulsion in religion. Verily, the right path has become distinct from the wrong path.”** [Al-Baqara: 256]

Perhaps Mr. Macron, you will advocate that the marginalization of religion within states is the path to creating healthy, wholesome societies. If so, then why, according to a 2011 World Health Organisation report, was France classified as the world’s most depressed nation, with 1 in 5 in the country suffering from clinical depression, and proclaimed as *“world champion of misery”* by its own press? Second place was awarded to America, another leading secular power in the world. And if the secular liberal way of life is the

means to contentment and happiness, then why are there 220,000 suicide attempts in France every year (Eurostat)? The answer is simple. The increasing side-lining of religion and God from life and society under secularism has created a spiritual void in people's lives, alongside generating a mountain of economic, social, moral and other problems that individuals are unable to deal with effectively. We see for example, how despite being one of the wealthiest countries in the world, and even before COVID, 1 in 7 people (9 million) lived below the poverty line in France (Statista), 1 out of 5 could not afford three meals a day (Secours Populaire (French Popular Relief)), and there was high and rising levels of unemployment, huge debt and significant levels of financial strain upon the people. The situation now is even more catastrophic, and it is mirrored in secular states the world-over. Furthermore, liberal freedoms and the capitalist secular system has nurtured individualistic, hedonistic and materialistic lifestyles which has caused epidemics in alcohol and drug abuse as well as crime. In France, 1 in 10 people have an alcohol problem (The Independent), while over 110 people die each day from an alcohol-related accident or condition (Santé Publique France).

In contrast, Islam provides a clear purpose in life as well as the spiritual basis by which to cope with difficulties and hardships, helping to prevent and alleviate anxiety and depression. This is in addition to shunning individualism, hedonism, materialism, alcohol and drug consumption and the destructive selfish pursuit of one's desires with no regard of the consequences. Instead Islam creates responsible mindsets which carry a sense of accountability in one's actions and in the treatment of others according to the high moral standards set by the Creator. Alongside this, the Islamic texts detail comprehensive and sound solutions to all human problems, creating harmonious and low-crime societies blessed with prosperity which benefits all, rather than an elite few. This was manifested under the centuries of Islamic rule of the Khilafah. So while French occupation of North Africa left a legacy of poverty and economic failure in the region, Islamic rule over those same lands under the Khilafah of Umar bin Abdul Aziz, lifted the people out of poverty through the implementation of the Islamic economic system, such that no-one was in need of the Islamic charity of Zakat. The governor over North Africa at the time, Yahya bin Said, said: *"I was sent by Umar bin Abdul Aziz to collect zakat from Africa. After collecting it, I intended to give it to the poor people. However, I did not find one."*

Mr. Macron! You allege that conservative Islamic beliefs may beget violence and the killing of civilians, while absurdly proclaiming that secularism has never killed anyone. However, Muslims do not need any lessons in preventing bloodshed, from a secular republic which was born from a revolution founded upon terror and slaughter. Nor do we need lectures on preventing violence from a colonial government whose hands are stained with the blood of millions of innocents, and whose foreign policy has created graveyards of nations, including in Algeria and Rwanda. In contrast, Islam abhors blind violence and the shedding of innocent blood, even during war. The 1st Khalifah of Islam, Abu Bakr As-Siddiq (ra) instructed his soldiers with the limits of bloodshed during battle, saying: *“Do not betray and do not exceed the limits, do not become treacherous, and do not mutilate dead bodies, do not kill a small child, nor an elderly, nor a woman, do not cut down or burn a palm trees, and do not cut a fruiting tree, do not slaughter a sheep, nor a cow, nor a camel, unless you need to eat, you will pass by people who dedicated themselves to monasteries, leave them to that which they dedicated themselves to.”* So those who kill innocents in the name of achieving political goals, mirror in their actions the secular capitalist mindset and method of securing interests, and not the Islamic one!

Mr. Macron, maybe you feel that you can win this secular ideological war against Islam on the battleground of ‘The Woman’ and her rights. Perhaps you think that you can continue to peddle the outdated, colonial engineered, delusionary narrative that secularism honours women and Islam oppresses them, hoping that the world will ignore the protests by thousands of French women on your streets outraged by the epidemic of violence that they’re subjected to under your secular liberal system? Do you think that you can just brush under the carpet, the fact that every year in France over 219,000 women face domestic violence (Euronews) and that one woman is killed every three days at the hands of a current or former partner (France24), or the fact that more than half of French women have been sexually harassed (Statista) and more than 1 in 10 have been raped (Fondation Jean Jaures thinktank), or the fact that the French parliament – the heart of secular rule – is riddled with sexism? And you very well know that these statistics are mirrored, if not worse, in other secular states the world over. Furthermore, how can you claim, with a straight face, that the secular system honours women, while their objectification and sexual exploitation in the beauty, advertising, pornography and prostitution industries is sanctioned within secular states under liberal

sexual freedoms, allowing companies to profit from the degrading of women? And how liberating do you feel it is for women to be single mothers, struggling to raise and provide for their children alone, due to the decimation of marriage and family life caused by the merry-go-round of relationships resulting from liberal sexual freedoms?

Meanwhile, secularists ludicrously accuse the hijab or jilbab of oppressing women, while in reality they form part of the Islamic social system which embodies a comprehensive set of rules that effectively regulate the relationship between men and women in order to ensure cooperation between the genders in all aspects of life by directing the fulfilment of sexual desires to marriage alone. It is a system therefore, which outrightly prohibits the objectification and sexualisation of women, as well as the exploitation of their beauty for any purpose, as well as any other action which demeans their status in society. All this creates a respectful environment for women within a society in which they can pursue an active public life, free from the fear of harassment or abuse, while also protecting the sanctity of marriage, the integrity of the family unit, and the rights of children. And while secularism celebrates all that is lewd and indecent, and criminalises that which is modest and moral, Islam embraces that which is virtuous and honourable, even stipulating a single word that violates the honour of a woman as a grievous crime. Indeed, Prophet Muhammad ﷺ, who you defame and defile, stated that the calibre of a man should be measured upon the level of his good treatment of women. He ﷺ said, « **إِنَّمَا «النِّسَاءُ شَقَائِقُ الرِّجَالِ، مَا أَكْرَمَهُنَّ إِلَّا كَرِيمٌ وَمَا أَهَانَهُنَّ إِلَّا لَثِيمٌ** ” **Women are the twin halves of men. None but a noble man treats women in an honorable manner, and none but an ignorant treats women disgracefully.**” And he ﷺ also said, « **أَكْمَلُ «الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا وَخَيْرَكُمْ خَيْرًا لِّنِسَائِهِمْ** ” **“The most perfect believers are the best in conduct and the best of you are those who are best to their wives.”**

After all this Mr. Macron, how do you dare to claim that Islam is in crisis, when it is secularism which is in meltdown? The truth is, you have no intellectual weapons to strike Islam with, which is why you have desperately resorted to lies, insults, and draconian laws and bans to fight this ideological war, knowing that secularism has already lost the intellectual battle of ideas with Islam. Indeed, many in the West have become disillusioned with the ideals of democracy and secularism, having seen through the facade of its delusory

promises and claims. This is why you refuse to even entertain a debate with Muslims on their Islamic values and system and what they offer to humanity and the world, choosing instead to censure and silence the expression of their beliefs.

But we will not give up on our Islamic beliefs as Muslims, no matter what lies and labels you throw at us....for not only are these beliefs based upon the truth, but because the world which is in crisis today due to secular and other man-made systems, is in need of the sublime values and laws of Islam more than ever! So Mr. Macron, you can continue to fight this battle if you wish.....but know this....it is a war that you can never win!

أَقَمَنْ أُسَّسَ بُنْيَانَهُ عَلَى تَقْوَى مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أُسَّسَ بُنْيَانَهُ عَلَى شِقَا جُرْفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارِ جَهَنَّمَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

“Which then is best? – he that lays his foundation on piety to Allah and His good pleasure? – or he that lays his foundation on an undermined sand-cliff ready to crumble to pieces? and it does crumble to pieces with him, into the fire of Hell. And Allah guides not people that do wrong.” [At-Taubah: 109]

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Q&A: Zakat and Paper Currency

(Translated from Arabic)

To: Hisham Jaawan - Mohammad Alissa - Said Ghorzi – Abu Ahmad - Ayman
Mahmood Hamdi - Ashraf Majid Khalil Ibrahim

Question from:

1- Hisham Jaawan

If I have an amount of money, do I have to compare it to the Nisab of gold or Nisab of silver ... i.e., what is the Nisab of the local currency???

2- Mohammad Alissa

Is there Zakat on the real estate business?

3- Said Ghorzi

There is another problem; is it permissible to deal with the banknotes in circulation? The Salaf scholars did not permit dealing with them because they do not conform to Abu Bakr's definition of the currency. Its risk has manifested to us in inflation which arose as a result of the paper currencies which disappear with the demise of the sponsoring state contrary to gold and silver. And the best proof of that is despite the fall of the Ottoman State in the 20th century, the colonizers took over its entire currencies in countries such as Algeria, Tunisia, Libya and Morocco. And a Spanish researcher confirmed that the Islamic Ummah would not stand up except by following a successful economic method. And the nation's economy would not succeed except by reviving the Islamic golden and silver dinar.

4- Abu Ahmad

Assalamu Alaikum wa Rahmatullahi wa Barakatuh, do you pay (zakat) when it (money) reaches the Nisab of gold or silver? The latter is valued at one thousand Jordanian dinars and the Nisab of gold is 2.5 thousand dinars? wassalam.

5- Ayman Mahmood Hamdi

The price characteristic is a rational 'Illah: Is it proper to mention it in the shar'i rulings?

6- Ashraf Majid Khalil Ibrahim

If you have two hundred dirhams and a year passes over them, then five dirhams are due on them. Is it meant here the Sadaqa of Riqqah or the Nisab of Zakat to be 200 Dirhams?

Answer to the six questions since they are related to the same subject:

Wa Alaikum Assalam wa Rahmatullahi wa Barakatuh,

1 - The Nisab (quorum) of gold is twenty dinars, which is equivalent to "85 grams gold", because the dinar is equal to 4.25 grams of gold, so if it were multiplied by 20 Dinars, then the Nisab would be 85 grams of gold. The Nisab for the silver is 200 Dirhams which is equal to 595 grams of silver since one Dirham weighs 2.975 grams of silver, so if it was multiplied by 200 Dirhams, the Nisab would be 595 grams of silver. The evidence for that is what has been narrated by Abu Obeid in his book, Funds, from Abdullah bin Amr, may Allah be pleased with them, he said: The Prophet of Allah (saw) said:

«لَيْسَ فِي أَقَلِّ مِنْ عِشْرِينَ مِثْقَالًا مِنَ الذَّهَبِ، وَلَا فِي أَقَلِّ مِنْ مِائَتَيْ دِرْهَمٍ صَدَقَةٌ»

"It is neither nothing less than 20 Mithqal of gold, nor nothing less than 200 silver Dirhams as Sadaqa."

Also what was narrated by Bukhari upon the report of Yehya bin Umara bin Abu Al-Hassan: He heard from Abu Saeed, may Allah be pleased with him, saying: The Prophet (saw) said: «لَيْسَ فِيهَا دُونَ خَمْسِ أَوْاقٍ صَدَقَةٌ» "There is no Sadaqah in what is less than five ounces." and its amount is valued to be equal to 200 Dirhams; since each ounce is 40 Dirhams.

2- If the gold reached the Nisab of 85 grams or the silver reached the Nisab of 595 grams, paying Zakat for them is not obligatory until it reaches the Nisab where a year has passed over it; that, is from the day the gold or silver has reached the Nisab then the counting of a year over it begins, meaning the Hijri year. So, if the money reached the Nisab, in the 10th of Muharram for example, then Zakat becomes obligatory for it when the 10th of Muharram of the next Hijri year arrives... that is according to what At-Tirmidhi has narrated

on the account of Ibn Umar, he said: “Whoever receives money is not obliged to pay Zakat for it until a year has passed over it at His Lord”. The amount of the obligatory Zakat in the gold and silver is the quarter of the tenth, that is from the Nisab of the silver it is 5 Dirhams, meaning 14.875 grams of silver, and from the Nisab of the gold it is half a Dinar, meaning 2.2125 grams of gold, and that is according to what has been narrated by Ibn Majah on the account of Abdullah bin Waqid, on the authority of Ibn Umar, and Aisha, that the Prophet (saw):

«كَانَ يَأْخُذُ مِنْ كُلِّ عِشْرِينَ دِينَارًا فَصَاعِدًا نِصْفَ دِينَارٍ، وَمِنْ الْأَرْبَعِينَ دِينَارًا دِينَارًا»

“Used to take from every 20 Dinars and more a half of a Dinar, and from 40 Dinars a whole Dinar”. Still, when At-Tirmidhi narrated it on the account of Ali, he said: The Prophet of Allah (saw) said:

فَهَاتُوا صَدَقَةَ الرَّقَّةِ: مِنْ كُلِّ أَرْبَعِينَ دِرْهَمًا دِرْهَمًا، وَلَيْسَ فِي تِسْعِينَ وَمِائَةِ شَيْءٍ، فَإِذَا بَلَغَتْ «مِائَتَيْنِ فَفِيهَا خُمْسَةُ دَرَاهِمٍ»

“Bring the Sadaqa with tenderness: from every 40 Dirhams a whole Dirham, and there is nothing upon the 190 Dirhams, but if it reached 200 Dirhams, then there should be 5 Dirhams”.

3 - As we have mentioned earlier, Zakat is obligatory on the gold and silver if they have reached the Nisab and this Nisab passed a year over them, and the Zakat is paid from the whole amount and not only what has surpassed the Nisab. So, whoever owns for example 170 grams of gold and a year has passed over them, then he will need to pay the Zakat of the 170 grams which is the quarter of the tenth of the amount. That is: 4.25 grams of gold or pay a whole Dinar, and he doesn't pay only for the 85 grams surpassing the Nisab, meaning that he doesn't bring out only 2.2125 grams of gold or half a Dinar. The situation is the same for the silver, as it is obligatory to pay the quarter of the tenth on the whole amount as long as it has reached the Nisab and a year has passed over it.

4 - The Hukm (rule) of the Zakat on gold is specified for pure gold of 24 karats, as well as the Hukm of the Zakat on the silver is specified for pure silver. If the gold was mixed with other substances or the silver was mixed with other substances, the weight of those other substances is subtracted according to its amount, where whatever has remained after the subtraction has reached the Nisab. So, if a person owned 85 grams of 18 karat gold, it would not have reached the Nisab because the amount of pure gold in it is less than 85 grams.

The Zakat on a block of gold of 24 karats is different from a block of the same weight and of 18 karats, and the pure gold, when accounting for the Nisab, would make the Nisab of the gold of 24 karats 85 grams, but the Nisab of the gold of 18 karats would be more than that because it is mixed with materials other than gold being a quarter of the amount. Therefore, the gold of 18 karats has pure gold in it equal to $\frac{3}{4}$ of the gold of 24 karats, and upon that the Nisab of the gold of 18 karats is 1 and $\frac{1}{3}$ of the Nisab of the pure gold which is 113.33 grams. Upon that, whoever owns 85 grams of pure gold of 24 karats would have reached the Nisab, so if a year has passed over them, he will need to pay the Zakat of 2.5% of their weight, but the one who owns 85 grams of gold of 18 karats has not reached the Nisab until what he owns reaches 113.33 grams, and if a year has passed over them, then he has to pay the Zakat of 2.5% of their weight, and it is clear here that the meaning behind the Zakat is on pure gold.

5 - The Zakat is an individual ritual (Ibada) which is not obligatory on the money of the Muslim until it has reached the Nisab, so if a man owns 60 grams of gold and his wife owns, for example, 60 grams of gold, then there is no Zakat on neither his money or her money, even if the total of which they have together has surpassed the Nisab. It is only when the money of either one of them only has reached the Nisab, then the Zakat becomes obligatory on the money that has reached the Nisab. So, if the money of the husband has reached for example and he came to own 120 grams of gold, then he is obliged to pay the Zakat on his money, and he doesn't combine his wife's money; the 60 grams of gold.

6 - If the money qualified for Zakat is paper currency, or trading merchandise, it is considered either Nisabs that is either the Nisab of the gold or the Nisab of the silver. However, if both Nisabs differ such as what is happening nowadays where the Nisab of the silver is very less in value than the Nisab of the gold, what I see is that the estimation shall happen with the least of the Nisabs, meaning the Nisab of the silver and not the gold.

I say the least of the Nisabs because if the Nisab reached the lowest then it became qualified for Zakat and it is prohibited to bypass it in order to wait for the higher Nisab. He shall rather record the date when he owned the Nisab of Zakat, then after one year passing, he should pay the Zakat, as the Zakat is a right for the poor and the needy...

(...إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ)

“Zakat are only for the poor and the needy...” [At-Tawba: 60],

(وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ * لِّلسَّائِلِ وَالْمَحْرُومِ)

“And those in whose wealth there is a known right * For the needy and the deprived” [Al-Ma’arij: 23-24], and the Prophet (saw) said:

«فَاعْلَمُوهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ صَدَقَةً فِي أَمْوَالِهِمْ تُوْحَدُ مِنْ أَعْيَابِهِمْ وَتُرَدُّ عَلَى فُقَرَائِهِمْ»

“And inform them that Allah has mandated upon them a Sadaqa (charity) from their money which is taken from their rich and given back to the poor.” (Narrated by Bukhari). Upon this, it is the benefit of the rightful owner that is taken into consideration, and based on that the Nisab is calculated based on the lesser amount, meaning that it is calculated for the Nisab of the silver. This is what I see, Allah knows best.

7 - As for why Zakat is payable on the banknotes, this is because of the legal reason (‘illah) that is derived from the texts. The legal reason is of four types as mentioned in The Islamic Personality Volume 3 under “The Evidences of the ‘Illah”:

(It is clear from the extrapolation of the shar'i texts in the Quran and Sunnah that the shar'i text indicates the ‘illah: either Saraahatan (explicitly), or by denotation (Dalalatan), Istinbatan (deduction) or Qiyasan (by analogy). There is no indication of the legal ‘illah from the shar’i, i.e. from the texts considered to be legal texts, except in those four conditions.

The shar'i text either indicates the ‘Illah (reason) explicitly (sarahatan) in the text, or it indicates the ‘Illah implicitly (dalaalatan), that is, the words of the text, its composition or its structure indicate it. Or the ‘Illah is derived by way of inference (istinbaatan) from a single text or multiple specific texts that can be understood from their particular denoted meaning – not from their sum - the fact that the thing is a ‘Illah. Or by way of analogy (qiyasan) where a ‘Illah (reason) that is not mentioned in the text or in the consensus of the Companions is compared to another ‘Illah mentioned in the Book or Sunnah, i.e., in the text or in the consensus of the Companions, due to its inclusion of what was a cause for the Shari’ to consider the ‘Illah (a reason) for it.

That is, the ‘Illah which is not mentioned in the text contains the same thing that the legislator considered to be a baa’ith (cause) for the ‘Illah, i.e., the

cause for reasoning (wajhu al-'illiyah) in it is the same wajhu al-'illiyah in the 'Illah which has been mentioned in the text.) End.

• For example: the explicit 'Illah (sarahatan): i.e., stated in the text such as:

«كُنْتُ نَهَيْتُكُمْ عَنِ ادِّخَارِ لُحُومِ الْأَضَاحِيِّ لِأَجْلِ الدَّافَّةِ فَادَّخِرُوهَا»

“I used to forbid you from storing away the sacrificial meat because of the large crowds. Now you may store it as you wish.”

«إِنَّمَا جُعِلَ الْإِسْتِثْنَانُ مِنْ أَجْلِ الْبَصَرِ»

“Indeed, permission has been made obligatory because of (min ajl) sight”

Here, the reason ('Illah) is explicitly pronounced in the text by saying 'because of' (min ajl).

• An example of the implicit 'Illah (dalaalatan) can be:

A – through the indication of notification (dalaatul imaa wat tanbeeh) such as:

The Prophet (saw) said:

«مَنْ أَحْيَا أَرْضًا مَيِّتَةً فَهِيَ لَهُ»

“Whoever revives a barren land then it belongs to him,” By using the particle (adaat) faa' (ف) of consequence or causation.

The Prophet (saw) said: «مَلَكَتْ نَفْسِكَ فَأَخْتَارِي» **“you own yourself so choose”**

B – by using a causal attribute (wasf mufhim) that denotes reasoning (al-'illiyah), such as:

«الْقَاتِلُ لَا يَرِثُ»

“The murderer does not inherit.” He took the murderer out of the heirs, because he was a - murderer – the causal attribute.

«فِي الْغَنَمِ السَّائِمَةِ زَكَاةٌ»

“On the grazing sheep zakat is payable.” The obligation of Zakat is linked to the animal that is not fed by his owner, but grazes from the open pastures; ‘grazing’ - the causal attribute.

And like:

«أَيَنْفُصُ الرُّطْبُ إِذَا يَبَسَ؟» قَالُوا: نَعَمْ، قَالَ: «فَلَا إِذَا»

“Do rutab decrease (become lighter) when they dry?” They said: yes. He (saw) said: “then no.” It was understood that the decrease is a ‘Illah for the forbiddance of selling the rutab for dates, etc.

- The example of the ‘Illah mentioned in the text Istinbaatan (by way of inference)

The structure of the text helps in the inference of a ‘Illah for the rule, and this ‘Illah is not mentioned explicitly nor is it taken from the indication (dalaalah):

- It was narrated that Omar asked the Messenger of Allah (saw) if kissing breaks the fast? Then he (saw) said:

«أَرَأَيْتَ لَوْ تَمَضَّمْتِ أَكَانَ ذَلِكَ يُفْسِدُ الصَّوْمَ؟»

“If you had gargled would your fast had been broken?” He (‘Umar) said: ‘No’. Based on this, it was deduced that kissing does not break fast similar to gargling which does not break the fast unless it leads to inzaal i.e. water goes through the body cavity. Thus, kissing does not break fasting unless it leads to inzaal i.e. when semen goes through. So, it was deduced from this that the ‘Illah of breaking fast by kissing is inzaal – this ‘Illah “inzaal” is called a derived ‘Illah (‘Illah Mustanbatah).

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ

“When the call is proclaimed for the Salah (prayer) on the Day of Friday (Jumu’ah prayer) come to the remembrance of Allah and leave the trade.” [Al-Jumu’ah: 9].

This verse is intended to indicate the provisions of Jumu’ah, not to state the provisions of trading. If the prohibition of trading was not a ‘Illah for preventing the obligatory hasten to Jumu’ah prayer, it would not have been related to the provisions of Jumu’ah. And He (swt) saying:

(وَدَّرُوا الْبَيْعَ) “leave the trade.” though in the form of a request to leave, i.e. forbiddance, but is a decisive forbiddance because of the indication (qarinah) of linking the request with the prevention of something which is Mubah in addition to the subject of the speech, namely hastening to Jumu’ah prayer, which is obligatory (Fardh). Thus, the prohibition of trading at the time of the call is a decisive prohibition.

It is from this verse that the ‘Illah to forbid trading at the time of the call was deduced, which is the distraction from the Salat. This is called a derived ‘Illah (‘Illah Mustanbatah); the rule revolves around it wherever it exists. So, trading (Bayi’), leasing (Ijara), and any action that distracts from prayer are prohibited at the time of the call by analogy (Qiyas).

- The ‘Illah of analogy (‘Illah Qiyasiyyah)

If the text has an implicit ‘Illah (‘Illahtu dalaalah) and there is an effective link between the implicit ‘Illah and the ruling of the original case (hukm al-asl), this relationship can be used to make an analogy for a new ‘Illah based on the implicit ‘Illah, which is found in the text. This new ‘Illah is called ‘Illah of analogy (‘Illah Qiyasiyyah). It is used to make analogy (Qiyas) to produce new rules, like how other reasons (‘Illah) are used. It is worth mentioning that the effective link between the ‘Illah and the rule (Hukm) is not found unless the implicit ‘Illah is a causal attribute (wasf mufhim) for both the causality (Ta’leel) and the cause of reasoning (wajh alilliah), i.e., it implies (mufhim) that this attribute is a ‘Illah and also it implies the reason for which this attribute is considered a ‘Illah, because this reason is what determines the effective link between the ‘Illah and the rule.

- The Messenger of Allah (saw) said:

«لَا يَقْضِي الْقَاضِي وَهُوَ غَضْبَانٌ»

“A judge must not sit to pass judgement between two disputing parties when he's in a state of anger.” (Anger) is a causal attribute (wasf mufhim) that was mentioned in the Hukm reasoned with anger.

However, this Illah that was mentioned implicitly (Dalalatan), which is (anger), is a causal attribute for the effect of anger on the judgment. And there is an effective link between the implicit ‘Illah (the attribute of anger) and the ruling of the original case (hukm al-asl) which is the prevention of passing judgment. This effective link is the confusion of mind and the disorder of status.

Any new causal attribute (wasf mufhim) that contains the same effective link, like hunger, can be made compared to the implicit 'Illah in the text based on sharing this link, and the new causal attribute (hunger) is called 'Illah of analogy ('Illah Qiyasiyyah). Thus, anger is an implicit 'Illah ('Illahu dalaalah) and hunger is 'Illah of analogy ('Illah Qiyasiyyah) due to the existence of an effective link in the two 'Illah (reasons) of anger and hunger.

And all these 'Illah (reasons) are Shar'ai 'Illah because they are all based on the legal text explicitly or implicitly or by deduction or through analogy (Qiyas), and none of them is called a rational 'Illah. Thus, when the 'Illah (reason) of 'An-Naqdiyah', the currency characteristic, was derived from the legal texts on the zakat of paper currency and the prohibition of usury in it; it is a Shar'ai 'Illah deduced in the manner shown in the book 'Funds of the Khilafah State':

(However, since this compulsory currency has been adopted as money, payments for benefits and services and gold and silver as well as all other merchandise and goods are bought by it. Therefore, it has fulfilled the currency and price characteristics verified in gold and silver.

This is because the texts mentioned Zakat on gold and silver are of two types:

The first are evidences about Zakat that mention gold and silver as generic nouns/names, i.e., items of gold and silver, which are Jamid (non-derived/rigid) nouns that are not reasoned (i.e., no 'illah is sought for them), so no Qiyas (analogy) can be established upon them. Hence, there is no Zakat obliged on other metals such as iron, copper, and others. Abu Hurayrah narrated that the Prophet (saw) said:

«وما من صاحب ذهب ولا فضة، لا يؤدي عنها حقها، إلا إذا كان يوم القيامة صفحت له ...
..صفائح من نار»

"... **"No owner of gold or silver who fails to give their due right except that he will have sheets of fire made for him on the Day of Judgement..."** [Narrated by the five except al-Tirmidhi]. In this hadeeth, the word "gold" and "silver" are mentioned as Jamid nouns/names that are not reasoned.

The second type are evidences about Zakat that mention gold and silver as currency which is taken as prices for goods and wages for labor. From these

texts, the 'illah (reason) is deduced; which is the currency characteristic. So, an analogy is established upon it for the compulsory (Ilzamiyya) paper currency since the Illah (reason) is fulfilled in it. Therefore, the rulings of the zakat are applied to it by calculating its equivalent of gold or silver in the market Ali ibn Abi Talib narrated that the Prophet (saw) said:

«إذا كانت لك مئتا درهم، وحال عليها الحول، ففيها خمسة دراهم، وليس عليك شيء - يعني - في الذهب - حتى يكون ذلك عشرون ديناراً، فإذا كانت لك عشرون ديناراً، وحال عليها الحول، ففيها نصف دينار»

“If you have two hundred dirhams and one full year has passed, then five dirhams are due on them. You do not have to pay anything – i.e. on gold — unless you have twenty dinars; if you have twenty dinars and one full year has passed, then half a dinar is due on them.” [Narrated by Abu Dawood] And as reported by Ali (ra) saying:

«في كل عشرين ديناراً نصف دينار، وفي كل أربعين ديناراً دينار»

“One half Dinar (i.e., zakah) is in every twenty, and from forty Dinars is one Dinar.” Also, it was narrated that Ali (ra) said: The Messenger of Allah (saw) said:

فهااتوا صدقة الرقة، في كل أربعين درهماً، درهماً وليس في تسعين ومائة شيء، فإذا بلغت .. «مائتين ففيها خمسة دراهم»

“Bring the Sadaqah of the Riqqa as a Dirham for every forty, and there is nothing due on one hundred and ninety. Once it reaches two hundred Dirhams then five Dirhams are taken from it”, reported by Al-Bukhari and Ahmad. And as narrated from Abdur Rahman al-Ansari who said that in the book of the Messenger of Allah (saw) and the book of Umar on Sadaqah, there is the following:

«والورق لا يؤخذ منه شيء حتى يبلغ مئتي درهم ...»

“Nothing is taken from silver until it reaches two hundred Dirhams.” [Reported by Abu Ubaid]

All these Ahadith indicate the currency and price characteristics because the terms Riqqa with the the indication (qreenah) of «في كل أربعين درهماً» "a Dirham for every forty", and the words Wariq, Dirhams and Dinars; all of which are used to mean minted and coined gold and silver i.e., currency and price. The use of these terms indicates that it is the currency and the price that are meant

in the Ahadith. Thus, the rules of Zakat, blood-monies, atonements (Kaffarat), cutting for theft and other rules are linked to these two characteristics.

Since compulsory currency verifies these currency and price characteristics, then it is included by the Ahadith obliging Zakat in the two currencies, gold and silver. So Zakat is obliged on it as it is obliged on gold and silver and it is valued in gold and silver. Whoever owns compulsory currency equivalent to the value of 20 Dinars of gold-i.e. 85 grams of gold-which is the Nisab of gold, or 200 Dirhams of silver-i.e. 595 grams of silver-over which a year passes, then Zakat is obliged upon it and he must give quarter-tithe.) End.

Therefore, it is not said that currency and price characteristics are a rational 'Illah, but they are a Shar'ai 'Illah derived from the Shar'ai evidences. It is one of the types of reasons ('Illah) mentioned above in the classification of the 'Illah into explicit, implicit, derived 'Illah or 'Illah of analogy, and they are all Shar'i 'Illah because they are all based on the Shar'i text.

8 - Zakat is obliged on trade merchandise, whether they are real estate, fabrics, grain or sheep, etc., and we have shown the evidences for that in the book Funds of the Khilafah State as follows:

(Trade merchandise is everything other than currency which is used for trading, buying and selling, for the sake of profit e.g. foodstuffs, clothing, furniture, manufactured goods, animals, minerals, land, buildings and other goods that are bought and sold.

Zakat is obliged on merchandise taken for trade by the agreement of the early and latter scholars. From Samura b. Jundub who said:

« أما بعد، فإن رسول الله صلى الله عليه وسلم كان يأمرنا أن نخرج الصدقة من الذي نعد للبيع »

“See! Verily the Messenger of Allah (saw) used to command us to give Sadaqah on what we prepared for sale” (narrated by Abu Dawud). Abu Dharr narrated from the Prophet (saw) who said: « وفي البرِّ صدقته » **“There is Sadaqah in Bazz.”** Al-Bazz are clothes and woven material used for trading. Abu 'Amra b. Hamas narrated from his father who said: “Umar ibn Al-Khattab passed by and said: ‘O Hamas, pay the Zakat on your property’. I said: ‘I don’t have any property except for Ji’b (quivers) and leather’. He said: ‘Estimate them, then pay their Zakat.’” AbdurRahman b. Abdul-Qari said: “I was appointed over Bait

ul-Mal in the time of ‘Umar ibn Al-Khattab. When the gifts were given out, the wealth of the traders was collected and counted, of what was present or absent. Zakat was then taken from the present wealth for what was present and absent.”

From ibn ‘Umar who said: “There is Zakat on Raqeeq (slaves) and Bazz suits upon which trade is intended.” The obligation of Zakat on trade has been narrated from ‘Umar and his son, ibn Abbas, the seven jurists, Al-Hassan, Jabir, Tawus, Al-Nakhai, Ath-Thawri, Al-Awzai, Ashl-Shafii, Ahmad, Abu Ubaid, the people of the opinion (Ashab ar-Rai), Abu Hanifah and others.

Zakat on trading merchandise is obliged when it reaches the Nisab value of gold and silver, and a year has passed over it. If the trader begins his trade with property less than the Nisab then it reaches the Nisab at the end of the year, there is no Zakat upon it because a year has not passed over it. Zakat will be obliged on its Nisab after a full year has passed over it.

If the trader begins his trade with property above the Nisab such that he begins his trade with 1,000 Dinars then his trade grows and profits by the end of the year so that its value becomes 3,000 Dinars, it is obligatory upon him to pay Zakat on 3,000 Dinars not the 1,000 Dinars he started with. This is because its profit follows it. Accordingly, Zakat is obligatory on properties intended for trade as described above.

9. If you have a Nisab, you can do the following to your money regarding the Zakat

- Jot down the Hijri date when your money reaches the Nisab.
- After a whole Hijri year has passed, calculate how much money you have to see if it reaches the Nisab or not.
- Pay the Zakat of all this money that you have and not only of that which surpassed the Nisab, but rather the whole amount, meaning the Nisab and whatever surpassed it.
- After that, you calculate your money every year in this date and pay Zakat on them all if it has reached the Nisab or more.

10 - If a person forgets the date of his money reaching Nisab, then he should estimate and take into consideration when making the estimate the interest of the beneficiaries of the Zakat because they have a right in receiving

this money which has more priority over his right even though he is the owner of this money.

Therefore, if his estimation is somewhere between the months of Muharram and Shabaan, let him make the beginning of the year at the beginning of the month of Muharram and not the month of Shabaan, as this is better for him in his Deen, bi'thinallah.

We ask Allah that the answer is clear and adequate.

Your brother,

Ata Bin Khalil Abu Al-Rashtah

27th Jumada II 1439 AH

15/03/2018 CE

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Q&A: The Assassination of the Nuclear Scientist Fakhrizadeh

(Translated)

Question:

On 6/12/2020, France 24 quoted Brigadier General Ali Fadawi, Deputy Commander of the Revolutionary Guards: “the assassination of the nuclear scientist Mohsen Fakhrizadeh was carried out by firing 13 bullets from a machine gun that was focusing on Zada's face with an advanced camera with the help of artificial intelligence.” Before that on 2/12/2020, the Guardian Council, which oversees the work of the Iranian Shura Council (parliament), has approved a bill to increase uranium enrichment to 20%, which was recently adopted in light of the assassination of the nuclear scientist Mohsen Fakhrizadeh... and this law had sparked a debate between the government of President Hassan Rouhani, who opposed it and described it as "harmful", and the parliament that approved the law with its nine articles! How can there be a dispute instead of the agreement to take revenge against the party behind the assassination of the most important Muslim nuclear scientists in Iran, especially since Iran declares that the Jewish state is behind this act? Or is this dispute for turning the page on the nuclear scientist, just as the Iranian regime turned the page of Qasem Soleimani?

Answer:

To clarify the answer, we review the following matters:

First: In an operation that bears in the place and in the manner of its execution a great deal of challenge to the Iranian regime, on Friday 27/11/2020 CE, the official in the Ministry of Defense and the Iranian nuclear scientist, Mohsen Fakhrizadeh, was assassinated, and this is a high profile assassination that is no less important than the assassination of Quds Force commander Qasem Soleimani in January 2020, where (“it is reported that diplomats describe him as the ‘father of the Iranian bomb.’” (BBC, 27/11/2020), on the one hand, he is a major figure central to Iran's nuclear and missile programs, and on the other hand, the operation took place inside Iran, and even near the capital, Tehran, not in Iraq, as happened with Qasem Soleimani, and the

method of assassination, which included an explosive car and a machine-gun attack, represents a great challenge to Iran by all standards. Although the assassinations of scholars in Iran are a series that has not stopped, and that Iran always accuses the Jewish entity, threatening it to respond in the appropriate place and time, and no response is made as usual, yet international circumstances today cast a shadow over this process, especially the circumstances resulting from the American elections and what resulted from hardening and increasing division within America.

Second: This assassination operation, which Iran hastened to accuse the Jewish entity of carrying it out, could have been reasoned as the Jewish entity's relentless pursuit of weakening Iran's strategic nuclear and missile capabilities, and the Jewish entity could have hidden and denied it as usual in order to avoid possible retaliations, but this time it did not do so. Rather, it hinted that amounts to statements that he carried out this operation, and this is not without a major green light from the Trump administration. Indeed, the Trump administration was satisfied, at least with the assassination carried out by the Jewish entity! The evidence for this is:

1- US President Donald Trump re-published news on his Twitter account about the assassination operation [and Trump re-published on Twitter a report by the New York Times on the assassination of Fakhrizadeh. Trump also re-published a tweet by the Israeli journalist Yossi Melman stating that this scientist was the head of Iran's secret military program and that he had been wanted by the Israeli intelligence service Mossad for years, and that his assassination was a blow to Iran from the psychological and professional point of view... (RT, 27/11/2020)] as if he challenges Iran to take any response!

2- Al-Jazeera satellite channel 28/11/2020 and its website quoted Netanyahu, the prime minister of a Jewish entity, his unusual hinting to the responsibility of his entity for the assassination. "Israeli Prime Minister Benjamin Netanyahu released a recorded clip in which he reviewed, unusually, the achievements he said he had achieved over the past week. It was striking that Netanyahu started the recording by saying that he would review some of his achievements, but not all of them because he could not." In other words, the Jewish entity did not hide and did not deny it. Rather, it hinted as if it was declaring its responsibility, as well as announcing a state of high alert in its embassies across the world.

3- And from the threat and intimidation came the American announcement on 27/11/2020, that is, on the day of the assassination, to send the American aircraft carrier USS Nimitz to the Gulf with other warships... and before the assassination, the American B-52 bomber was sent to the Gulf. After the assassination, Trump warned of a devastating response, [The Washington Post quoted American officials as saying that President Donald Trump threatened immediate and "crushing" retaliation if any American was killed in Iraq. This threat, revealed by the Washington Post, comes in conjunction with the killing of the Iranian nuclear scientist. Mohsen Fakhrizadeh near Tehran on Friday, (Al-Hurra, 28/11/2020)].

Third: And the meaning of all this is that the Trump administration and with it the Jewish entity, are aware that Iran will not take an effective response during the period of transition in America, especially since Iran hopes that the "elected" Biden will bring it something new! This is with the knowledge that Trump and Biden do not differ except in means and methods. Otherwise, America's interest to both of them is above all their followers from the agents and those orbiting them. Whoever contemplates this finds it clear... Thus, Iran is going around and revolving around the response and focuses on other issues to divert public opinion towards other than the military response demanded by the public:

1- Iran declares that the assassination operation against the most important scientist and official in its nuclear and missile program is just a trap for its "chaos", despite its knowledge of the mastermind (the Jewish entity). It declared through its president Rouhani that this mastermind and behind it, the Trump administration, (that they are thinking of creating chaos, but they have to realize that we have exposed their tricks and they will not succeed in achieving their malicious goals)... Iran knows who is attacking it; who it has struck it before, with strikes against its scholars, and strikes against its soldiers in Syria and Iraq, now it is declaring that it will not respond, and will not fall into a trap. The days are not long for Biden to come to office in America! Iran that brags about its hostility to the "Great Satan", and raises its banners: "Death to America, Death to "Israel"." The Trump administration has unequivocally exposed the falsity of this Iranian hostility to America, as the Trump administration publicly and massively assassinated the commander of the Quds Force in the Iranian Revolutionary Guard. Qasem Soleimani in Iraq in early

2020, then it placed Al-Kazemi ruler over Iraq, ignoring Iran's unwillingness to do so, and ignoring all Iranian services to America in Syria and other than Syria...!

2- Another matter that Iran focuses on to divert minds from an effective military response, which is focusing on the issue of escalating enrichment to 20%, as it was before the nuclear deal, which obligated it to reduce it to 3.67%, and this escalation should be, but without becoming a point of contention between the government. And other councils to divert people's attention from the appropriate military response, as the Shura Council considers it good and the government considers it harmful and evil! [Iranian President Hassan Rouhani announced, today, Wednesday, during a cabinet meeting, the rejection of a bill to confront US sanctions and respond to the assassination of the prominent Iranian scientist Mohsen Fakhrazadeh, which was approved by the Iranian parliament, controlled by conservatives, on Tuesday. According to Iranian television, Rouhani considered that Parliament's decision is "harmful"... and the most important of those decisions taken by the "conservative" Iranian parliament were to raise the rate of Uranium enrichment to 20 percent, and to cancel the implementation of the Additional Protocol of the International Atomic Energy Agency,... knowing that Iran and before the nuclear agreement was reached, had Uranium produced by the enrichment rate of 20 percent, but it pledged according to the agreement to reduce it to 3.67 percent... (Al-Arabi Al-Jadeed, 2/12/2020)]. By increasing uranium enrichment, it was recently adopted in light of the assassination of the nuclear scientist Mohsen Fakhrazadeh... This law sparked controversy among the ruling elite in Iran, and President Hassan Rouhani's government expressed its opposition to it... (Russia Today, 2/12/2020).

Fourth: It must be noted that all of this does not mean that the Trump administration has severed its ties with Iran, but has increased in humiliation and subjugation of Iran, as it wants Iran to serve it standing, sitting and sleeping, that is, to revolve completely with American interests and the desires of the American administrations however it changes. Qasem Soleimani had previously been assassinated, and Iran threatened, and the result was a "calculated" bombing, as if it was "agreed upon", of Ain al-Assad Base in Iraq, then the threat ended! Despite the ability of Iran's foreign arms to take some kind of revenge, but Iran does not accept that. Al-Quds Al-Arabi Newspaper,

24/11/2020, quoted the British Middle East Eye Newspaper, that Iran is pressuring its militia in Iraq to stop any targeting of American interests in Iraq, it stated: (General Ismail Qani, commander of the Quds Force, arrived 24 hours after the US embassy in the Green Zone in Baghdad was targeted with a barrage of missiles last week, and he ordered Iraqi factions' leaders to stop targeting American sites).

Fifth: One who looks deeply into what happened and is taking place from the aggression of the Jewish state and the approval of America together with the escalation of tension, finds that the matter is as follows:

1- After President Trump's rapprochement actions with the Jewish entity, such as moving the US embassy to Jerusalem, recognizing the annexation of the Jewish entity to the occupied Syrian Golan and launching the Deal of the Century and what it entails for satisfying the Jewish entity, the Trump administration has become convinced that Iran's nuclear program poses a threat to the Jewish entity, it must be removed or reduced, that is why it was swifter than previous administrations... It is worth noting that the broad popular base of Conservative Evangelicals of white Americans, which is part of the popular base of the Republican Party, supports this American policy to provide the maximum amount of Security for the Jewish entity, they even consider this a "religious" intellectual issue higher than politics.

2- After the division in America has increased and reached a severe degree, the Trump administration wants by straining the atmosphere with Iran to increase the obstacles in the Middle East in front of the Democratic President-elect Biden, and to burden him, if he takes over the presidency in America, to engage strongly in conflicts over oil regions, and that is from the standpoint of the strategic vision of the American oil and energy companies and arms companies whose influence in American politics is enhancing...

3- With the result of the US elections, and although it has not been finalized yet, the American oil and energy companies and arms companies that stood behind Trump's election campaign, these companies:

- They seem to be the loser internally in America with what awaits it from America's return to the Paris Climate Agreement, which incurs heavy losses... and this could affect these companies in terms of oil prices, especially in the Coronavirus period, which is expected to extend to the end of 2021... In

addition to this, President-elect Biden may somehow return to the Iran nuclear deal, and its impact on those companies...

- In light of all these concerns, these companies want to benefit from the remaining period of the Trump administration, especially since the courts in the United States refute Trump's

allegations of fraud in what appears to be diminishing his chances to nullify the election result, and then these companies are pushing the Trump administration to aggravate the situation in the Gulf. All this to increase oil prices and increase arms deals.

Sixth: The tension in the situation in the Gulf may shift the compass of the actual response from the direction of the Jewish entity to another direction, such as Saudi Arabia and the UAE, and the justifications for this may be easy, as these countries normalize with the Jewish entity, overtly or in secret... and Iran speaks in its response to the assassination about " the hypocrites, that is, Saudi Arabia, the UAE and Bahrain, and even with the hint to the Jewish entity that is close to claiming responsibility. Iran can easily say that the Saudis carried out the attack near Tehran, and it can say that Saudi intelligence coordinated this "Jewish action" inside Iran with Saudi funding especially since the secret visit of the Prime Minister of the Jewish entity to Saudi Arabia, which its news had spread on 23/11/2020, and his meeting with Bin Salman and the US Secretary of State Pompeo, all of this favours and facilitates the linking of the assassination with Saudi Arabia...

The response may also be directed towards the UAE, as Al-Jazeera published on 1/12/2020 on its website, citing the British Middle East Eye website that Iran "threatened to launch a direct military strike on the UAE, in response to the assassination of Fakhrizadeh. The British website said - quoting an source Emirati source, whose name was not mentioned - Tehran contacted the Crown Prince of Abu Dhabi, Mohammed bin Zayed, directly, and informed him that it would strike a blow to his country in response to the assassination of Fakhrizadeh...", and Iran could also respond through more qualitative support with missiles and drones for the Houthis against Saudi oil targets, this is already happening and the increase in it does not cost many responsibilities... and if Iran takes this direction, it will deceive its people who are demanding a response towards the real perpetrator of the assassination and not to revolve around him!

Seventh: Thus, Muslim scholars are killed one after the other, especially nuclear scientists in Iran, and this is repeated without action! This emboldened and dared the monstrous state established on the occupation of the blessed land of Palestine. It made it more daring to repeat the assassination of Iranian Muslim scholars! It is a painful matter that rulers in Muslim lands can buy humiliation with honour to become agents of the colonial disbelievers or be in their orbit... they are attacked and remain silent, their sanctities are violated, and they do not object... This is the case after the demise of the Khilafah (Caliphate), the Muslims were afflicted with Ruwaibidha rulers (ignorant), who do not retaliate against an attacker! The glory of Muslims will only return again by the return of the Khilafah. Then the caliph will lead an army to support a woman who was insulted by a Roman man, it will destroy him and opens his country, his hometown... This is how the glory of Muslims returns to men who belittles the world and its pleasures, who seek that which Allah (swt) have. These men will rise and remove these rulers and eliminate them, and then this oppressive ruling will end, and these men will guide the Ummah to cross with Allah's help, who is the supporter of his sincere servants, to the state of glory, victory and dignity, the second Khilafah state, a state that removes the existence of the Jewish entity and removes the influence of America and the rest of the colonial kuffar from the Islamic region. And it will make it forbidden for them until the Day of Judgment, and then the minarets of the masajid will repeat over and over again His (swt) saying: **﴿وَقُلْ جَاءَ الْحَقُّ وَرَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا﴾** "And say, "Truth has come, and falsehood has departed. Indeed is falsehood, [by nature], ever bound to depart." [Al-Isra': 81]... **﴿وَيَقُولُونَ مَتَى هُوَ قُلْ﴾** "...and they say, "When is that?" Say, "Perhaps it will be soon" [Al-Isra': 51].

22 Rabii' Al-Akhar 1442 AH

7/12/2020 CE

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Q&A: Compilation of the Holy Quran during the Reign of Abu Bakr As-Siddiq (r.a)

(Translated from Arabic)

To: Sawt Altahrir

Question:

Assalamu Alaikum wa Rahmatullahi wa Barakatuh,

A question about collecting the Noble Qur'an at the time of Abu Bakr As-Siddiq, may Allah be pleased with him,

I have a question related to the compilation of Abu Bakr As-Siddiq (r.a) of the Holy Qur'an; was it copying or collection of the tablets in which the Holy Qur'an was written? I know that what is adopted in the book of The Islamic Personality and the answer of the Ameer, may Allah protect him, on this subject and the book Tayseer Al-Wusul Ila Al-Usul; all say that Abu Bakr's compilation of the Qur'an constituted collecting the sheets in which it was written and not copying it. But I read some texts that indicate that the compilation is meant to copy the sheets and not to bring them together, and these texts are as follows:

In the Book of Al-Murshid al-Wajiz Ila Ulum Tata'laq bil Kitab Al- Aziz, written by Shihab al-Din Abdul Rahman bin Ismail bin Ibrahim, known as Abu Shama al-Maqdisi, who died in the year 665 AH, several quotations indicate that the compilation was copying and writing of the sheets (suhuf) that were written down before the Messenger of Allah in one book and not a compilation of the same sheets (suhuf) in one book ... etc. And it appears to me that these contradict what was stated in the book of The Islamic Personality, and with what was stated in the answer to question, as we completely deny copying and consider the compilation as a collection of the same sheets that were written down before the Prophet (saw) while this evidence proves it.

How can you reconcile? May Allah bless you.

Answer:

Wa Alaikum Assalam wa Rahmatullahi wa Barakatuh,

1- Concerning the compilation of the Qur'an, we have clearly explained it in our books, that during the reign of Abu Bakr, may Allah be pleased with him,

there was a compilation of sheets (suhuf) written down before the Messenger of Allah (saw) on pieces of parchments, leaf-stalks of date palms or on lukhaf's (a thin broad white stone), and this remained with Abu Bakr (r.a), until his death, then with Umar, may Allah be pleased with him until his death, then with Hafsa, (r.a), and during the era of Uthman, (r.a) there were reasons for making copies of these collected sheets, so he sent to Hafsa, may Allah be pleased with her, and brought these compiled sheets of the Holy Qur'an and transcribed from them a number of copies; he sent a copy to every Muslim province and kept one with him, which is Mushaf (Al-Imam). We have sufficiently detailed this in clear detail.

2- Yes, various other narrations were mentioned which make copying and transcription took place during the era of Abu Bakr (ra), and that this copying was from the written parchments that were with the Companions, and there are other narrations suggesting that copying was for a part of the Qur'an and not for all of the Qur'an, and that was in the era of Abu Bakr and so on.

3- However, what is adopted in this case and the likes of it is that the narrations that were transmitted from al-Bukhari are to be adopted, and then the other narrations are examined. If they agree with what is written in the narration of al-Bukhari, then they are taken, and if they oppose, then they are not taken.

4- By studying this issue as it was mentioned in Al-Bukhari, the following appears:

a- It says in Sahih Al-Bukhari:

(4311 - Abu Al-Yaman told us, Shu'aib told us from Az-Zahri, he said, Ibn As-Sabbaq told me that Zaid Ibn Thabit Al-Ansari (ra), who was one of those who used to write the Divine Revelation: "Abu Bakr (r.a) sent for me after the (heavy) casualties among the warriors (of the battle) of Yamama and 'Umar was present with Abu Bakr who said, 'Umar has come to me and said, 'The people have suffered heavy casualties on the day of (the battle of) Yamama, and I am afraid that there will be more casualties among the Qurra' (those who know the Qur'an by heart) at other battle-fields, whereby a large part of the Qur'an may be lost, unless you collect it, and I am of the opinion that you should collect the Qur'an.'" Abu Bakr (r.a) added, "I said to 'Umar: كَيْفَ أَفْعَلُ شَيْئًا لَمْ يَفْعَلْهُ رَسُولُ اللَّهِ ﷺ' How can I do something which Allah's Apostle (saw) did not do?' 'Umar

said (to me), 'هُوَ وَاللَّهِ خَيْرٌ' By Allah, it is (really) a good thing.' So 'Umar kept on trying to convince me and persuade me to accept his proposal till Allah (swt) opened my heart for it and I had the same opinion as 'Umar.' Zayd b al-Thabit added: Umar was sitting with him (i.e. Abu Bakr) and was not speaking to me. Abu Bakr said: إِنَّكَ رَجُلٌ شَابٌّ عَاقِلٌ وَلَا نَتَّهِمُكَ كُنْتَ تَكْتُبُ الْوَحْيَ لِرَسُولِ اللَّهِ ﷺ فَتَتَّبِعُ الْقُرْآنَ فَاجْمَعُهُ. 'You are a wise young man and we do not suspect you (of telling lies or of forgetfulness): and you used to write the revelation (wahy) for Allah's Apostle (saw). Therefore, look for the Qur'ān and collect it (in one manuscript). 'By Allah, if he (Abu Bakr) had ordered me to shift one of the mountains (from its place) it would not have been harder for me than what he had ordered me concerning the collection of the Qur'an. I said to both of them, "How dare you do a thing which the Prophet (saw) has not done?" Abu Bakr (r.a) said, 'By Allah, it is (really) a good thing.' So I kept on arguing with him about it till Allah (swt) opened my heart for that which He (swt) had opened the hearts of Abu Bakr (r.a) and Umar (r.a). So, I started locating the Qur'anic material and collecting it from the parchments, scapula bones, leaf-stalks of date palms and from the memories of men (who knew it by heart). I found with Khuzaymah Al-Ansari two Verses of Sura at-Tawba which I did not find with anybody else, (and they were): لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ "Verily, there has come unto you a Messenger from amongst yourselves. It grieves him that you should receive any injury or difficulty" [At-Tawba: 128]. until the end of Sura Bara'ah. The manuscript on which the Qur'an was collected, remained with Abu Bakr (r.a) till he passed away, and then with 'Umar (r.a) during his lifetime, and finally it remained with Hafsa bint Umar (r.a)... End.

b- Also in Sahih al-Bukhari:

(6654 - Mohammed bin Obeid-Allah Abu Thabit told us that Ibrahim bin Saad Ibn Shihab told us that 'Ubayd ibn al-Sibaq said that Zaid ibn Thabit al-Ansari may Allah be pleased with him, said: Abu Bakr (r.a) sent for me after the (heavy) casualties among the warriors (of the battle) of Yamama and 'Umar was present with Abu Bakr who said, 'Umar has come to me and said, The people have suffered heavy casualties on the day of (the battle of) Yamama, and I am afraid that there will be more casualties among the Qurra' (those who know the Qur'ān by heart) at other battle-fields, whereby a large part of the Qur'an may be lost, And I am of the opinion that you should collect the Qur'an." Abu Bakr (r.a) added, "I said to 'Umar: كَيْفَ أَفْعَلُ شَيْئًا لَمْ يَفْعَلْهُ رَسُولُ اللَّهِ ﷺ ؟ How can I do

something which Allah's Apostle (saw) did not do?' 'Umar said (to me), هُوَ وَاللَّهِ حَيْرٌ 'By Allah, it is (really) a good thing.' So 'Umar kept on trying to convince me and persuade me to accept his proposal till Allah (swt) opened my heart for it and I had the same opinion as 'Umar.' Zayd b al-Thabit added Abu Bakr said: إِنَّكَ رَجُلٌ شَابٌّ عَاقِلٌ لَا نَتَّهِمُكَ كُنْتَ تَكْتُبُ الْوَحْيَ لِرَسُولِ اللَّهِ ﷺ فَتَتَّبِعُ الْقُرْآنَ فَاجْمَعُهُ 'You are a wise young man and we do not suspect you (of telling lies or of forgetfulness): and you used to write the revelation (wahy) for Allah's Apostle (saw). Therefore, look for the Qur'ān and collect it (in one manuscript). 'By Allah, if he (Abu Bakr) had ordered me to shift one of the mountains (from its place) it would not have been harder for me than what he had ordered me concerning the collection of the Qur'an. I said to both of them, "How dare you do a thing which the Prophet (saw) has not done?' Abu Bakr (r.a) said, 'By Allah, it is (really) a good thing So I kept on arguing with him about it till Allah (swt) opened my heart for that which He (swt) had opened the hearts of Abu Bakr (r.a) and Umar (r.a). So, I started locating the Qur'anic material and collecting it from the leaf-stalks of date palms, parchments, and on lukhaf (a thin broad white stone) and from the memories of men (who knew it by heart). I found the end of Sura at-Tawba: (لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ) "Verily, there has come unto you a Messenger from amongst yourselves." [At-Tawba: 128]. until the end of the verse with Khuzaymah or Abu Khuzaymah which I added it to its Sura in the Mushaf. The manuscript on which the Qur'an was collected, remained with Abu Bakr (r.a) till he passed away, and then with 'Umar (r.a) during his lifetime, and finally it remained with Hafsa bint Umar (r.a)... Muhammad bin Obaidullah said: "lukhaf means pottery.") End.

c- The narrations of Al-Bukhari were repeated on the authority of Zaid bin Thabit, may Allah be pleased with him, and in each of them Abu Bakr said to Zaid: (Abu Bakr said: إِنَّكَ رَجُلٌ شَابٌّ عَاقِلٌ لَا نَتَّهِمُكَ كُنْتَ تَكْتُبُ الْوَحْيَ لِرَسُولِ اللَّهِ ﷺ فَتَتَّبِعُ الْقُرْآنَ فَاجْمَعُهُ 'You are a wise young man and we do not suspect you (of telling lies or of forgetfulness): and you used to write the revelation (wahy) for Allah's Apostle (saw). Therefore, look for the Qur'ān and collect it (in one manuscript).

d- And from there it appears that Abu Bakr (ra), asked Zaid to follow the Qur'anic material and collect it, not to write it, meaning that Zaid's mission, may Allah be pleased with him, was to follow the sheets (suhuf) which were written in the presence of the Messenger of Allah (saw) whether they were on

parchments, leaf-stalks of date palms or lukhaf, and collect them rather than write them again.

e- And this is confirmed when Zaid found the last verses of Surah Bara'ah written on a sheet only with Khuzaymah al-Ansari and it was not found written with anyone else. He stopped compiling them in order to verify that, although they (the Sahabah) used to memorize it through Tawatur (concurrent transmission), but they committed themselves not to take a script unless two people testify that it was written in the presence of the Messenger.

And because they did not find this verse in writing except with Khuzaymah, they stopped compiling them until they find two witnesses. Khuzaymah was one witness and they wanted another witness, and they did not write the verse from their memorization even though they used to memorize it through Tawatur. Then the relief came from Allah (swt), and witnesses from the Companions testified that the Messenger of Allah (saw) has made the testimony of Khuzaymah equivalent to the testimony of two, and accordingly, they took this script from Khuzaymah because his testimony was equivalent to the testimony of two people.

f- As for Khuzaymah's testimony and the fact that it is equivalent to two testimonies, it was extracted by Ahmed in his Musnad and Abu Dawood in his Sunan and the words are Ahmad's:

حَدَّثَنَا أَبُو الْيَمَانِ حَدَّثَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ حَدَّثَنِي عُمَارَةُ بْنُ حُرَيْمَةَ الْأَنْصَارِيُّ، أَنَّ عَمَّهُ (حَدَّثَهُ، وَهُوَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، أَنَّ النَّبِيَّ ﷺ ابْتِاعَ فَرَسًا مِنْ أَعْرَابِيٍّ فَاسْتَتَبَعَهُ النَّبِيُّ ﷺ لِيَقْضِيَهُ ثُمَّ فَرَسَهُ، فَاسْرَعَ النَّبِيُّ ﷺ الْمَشَى وَأَبْطَأَ الْأَعْرَابِيُّ، فَطَفِقَ رَجَالٌ يَغْتَرِضُونَ الْأَعْرَابِيَّ فَيَسْأَلُونَهُ بِالْفَرَسِ لَا يَشْعُرُونَ أَنَّ النَّبِيَّ ﷺ ابْتِاعَهُ، حَتَّى زَادَ بَعْضُهُمُ الْأَعْرَابِيَّ فِي السَّوْمِ عَلَى ثَمَنِ الْفَرَسِ الَّذِي ابْتِاعَهُ بِهِ النَّبِيُّ ﷺ، فَنَادَى الْأَعْرَابِيُّ النَّبِيَّ ﷺ فَقَالَ: إِنْ كُنْتُ مُبْتِاعًا هَذَا الْفَرَسِ فَابْتِغُهُ وَإِلَّا بَعْتُهُ. فَقَامَ النَّبِيُّ ﷺ حِينَ سَمِعَ نِدَاءَ الْأَعْرَابِيِّ فَقَالَ: أَوْلَيْسَ قَدْ ابْتِغَيْتَهُ مِنْكَ؟ قَالَ الْأَعْرَابِيُّ: لَا وَاللَّهِ مَا بَعْتُكَ. فَقَالَ النَّبِيُّ ﷺ: بَلَى قَدْ ابْتِغَيْتَهُ مِنْكَ. فَطَفِقَ النَّاسُ يَلُودُونَ بِالنَّبِيِّ ﷺ وَالْأَعْرَابِيَّ وَهُمَا يَتَرَجَعَانِ، فَطَفِقَ الْأَعْرَابِيُّ يَقُولُ: هَلَمْ شَهِدًا يَشْهَدُ أَلَى بَايَعْتِكَ، فَمَنْ جَاءَ مِنَ الْمُسْلِمِينَ قَالَ لِلْأَعْرَابِيِّ: وَيَلَكَ النَّبِيُّ ﷺ لَمْ يَكُنْ لِيَقُولَ إِلَّا حَقًّا، حَتَّى جَاءَ حُرَيْمَةُ فَاسْتَمَعَ لِمُرَاجَعَةِ النَّبِيِّ ﷺ وَمُرَاجَعَةِ الْأَعْرَابِيِّ، فَطَفِقَ الْأَعْرَابِيُّ يَقُولُ: هَلَمْ شَهِدًا يَشْهَدُ أَلَى بَايَعْتِكَ. قَالَ حُرَيْمَةُ: أَنَا أَشْهَدُ أَنَّكَ قَدْ بَايَعْتَهُ، فَأَقْبَلَ النَّبِيُّ ﷺ عَلَى حُرَيْمَةَ فَقَالَ: بِمَ تَشْهَدُ؟ فَقَالَ: بِتَصَدِيقِكَ يَا رَسُولَ اللَّهِ، فَجَعَلَ النَّبِيُّ ﷺ شَهَادَةَ حُرَيْمَةَ شَهَادَةً (رَجُلَيْنِ)

(Abu Al-Yaman told us, Shuaib told us from Az-Zahri, he told me, Umara Ibn Khuzaymah Al-Ansari, that his uncle, who was a companion of the

prophet, told him, that the Prophet (saw) bought a horse from a Bedouin. The Prophet (s) took him with him to pay him the price of his horse. The Messenger of Allah (saw) walked quickly and the Bedouin walked slowly. The people stopped the Bedouin and began to bargain with him for the horse as and they did not know that the Prophet (saw) had bought it.

The Bedouin called the Messenger of Allah (saw) saying: 'If you want this horse, (then buy it), otherwise I shall sell it.' The Prophet (saw) stopped when he heard the call of the Bedouin, and said: 'Have I not bought it from you?'

The Bedouin said: 'I swear by Allah, I have not sold it to you.' The Prophet (saw) said: 'Yes, I have bought it from you.' The Bedouin began to say: 'Bring a witness.' Khuzaymah ibn Thabit then said: 'I bear witness that you have bought it.' The Prophet (saw) turned to Khuzaymah and said: 'On what (grounds) do you bear witness?'

He said: 'By considering you trustworthy, Messenger of Allah (saw)!' The Prophet (saw) made the witness of Khuzaymah equivalent to the witness of two people). This was also narrated by Al-Hakim in Al-Mustadrak on the two Sahihs and said: (this is a Sahih Hadith in sanad (narration), and the narrators (men) are trustworthy, according to the agreement of the two Sheikhs, but they did not narrate it).

g- All this proves that the Companion with whom the written sheet of the verses of At-Tawbah was found, and was not found with anyone else is Khuzaymah, not Abu Khuzaymah, as in some narrations because the verse was adopted because the testimony of the bearer is equal to two witnesses. This is true for Khuzaymah and not Abu Khuzaymah and it seems that the names were confused, and this happens sometimes. In any case it is Khuzaymah ibn Thabit al-Ansari as shown above.

h- Thus, Zaid refrained from collecting what he found written with Khuzaymah until after the witnesses testified that the testimony of Khuzaymah is the testimony of two people according to the Hadith that we mentioned earlier on the authority of Allah's Messenger (saw). Therefore, Zaid's heart was reassured and he collected this sheet found with Khuzaymah and added it to the other written pieces.

i- All this confirms that Zaid's task that Abu Bakr assigned to him was to collect the Qur'an and not to write it. So, Zaid compiled sheets that have the

verses written in the presence of Allah's Messenger (saw), arranged them in their respective Surahs and brought them together in one place. And for every sheet that he compiled, he required that two witnesses testified that it was written in the presence of the Messenger of Allah (saw) except the last verses of Surat At-Tawba which were written by Khuzayma alone, as he was the one who the Messenger of Allah (saw) made his testimony equal to two witnesses, and Allah Almighty said the Truth when He says: **إِنَّا نَحْنُ نُزَلَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ** **“Indeed, it is We who sent down the Qur’an and indeed, We will be its guardian.”** [Al-Hijr: 9].

j- Thus, the narrations that you mentioned in the question that what Zaid did during the era of Abu Bakr is copying the verses of the Qur’an and not collecting them as they were on the leaf-stalks of date palms, parchments and lukhaf, these narrations are contrary to the correct narrations mentioned in Bukhari as shown above, and therefore it applies to them what we have mentioned, so meaning is rejected (by Diraya) if their Sanad is correct, or not taken for their weakness if their Sanad is (Dha’eef) weak.

6- In conclusion, it is clear in your question that you have read the Islamic Personality, Part One, and Tayseer Al-Wusul Ila Al-Usul on the subject of collecting the Qur’an, so there is no need to attach to you what is said in the two books about the collection of the Qur’an.

But I quote from the Islamic Personality the following:

(That is why Abu Bakr’s (ra) order to compile the Qur’an was not an order to write it down in one mus’haf; rather, it was an order to bring the sheets that had been written in the Messenger’s (saw) presence together in one place and it was an order to make certain that they are in the same form as they were by supporting it with the testimonies of two witnesses... These sheets remained preserved in the possession of Abu Bakr (ra) during his life and then with ‘Umar (ra) during his lifetime and then with Hafsa, the daughter of ‘Umar (ra), the mother of the Believers in accordance with ‘Umar’s (ra) bequest...

Therefore, ‘Uthman’s (ra) action was not the compilation of the Qur’an; rather, it constituted in only the copying and transcription of the same thing transcribed from the Messenger of Allah (saw) as it was. He did not do anything other than making seven copies from the preserved copy in the possession of Hafsa (ra), the mother of the Believers, and unite the people on this single

script and forbade any other script or dictation other than it. The matter was settled on this copy as a script and dictation. It is the same script and dictation in which the sheets were written as was written in the presence of Allah’s Messenger (ra) when the revelation was revealed. And it is the same copy which Abu Bakr (ra) had compiled. Then the Muslims began to make copies from this copy and not any other copy. Nothing remained except the mus’haf of ‘Uthman (ra) in its script. When printers came about, the mushaf was printed from this copy with the same script and dictation)

And I quote from the book Tayseer Al-Wusul Ila Al-Usul the following:

(Allah Almighty has ensured the protection of the Holy Qur’an, for falsehood cannot approach it from before it or from behind it, and no one can substitute any letter in it without being discovered: (إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَنَٰحَافِظُونَ) “Indeed, it is We who sent down the Qur’an and indeed, We will be its guardian.” [Al-Hijr: 9], (إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ) “Indeed, upon Us is its collection [in your heart] and [to make possible] its recitation.” [Al-Qiyama: 17], ﴿وَلَوْ كَانُوا يَلْقَوْنَ رَبَّهُم بِذِكْرِ رَبِّكَ وَسِعْتَ كُرْسِيُّكَ السَّمٰوٰتِ وَالْاَرْضَ وَلَا يَـُٔوْا۟ عَلَيْهِ اَـُٔـٰدٍ وَّ اَشْرَافٍ﴾ “If it had been from [any] other than Allah, they would have found within it much contradiction.” [An-Nisa: 82], (الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَرْجُلٌ مِّنْ حَكِيمٍ حَمِيدٍ) “Falsehood cannot approach it from before it or from behind it; [it is] a revelation from a [Lord who is] Wise and Praiseworthy.” [Fussilat: 42].

Allah Almighty protected the Holy Qur’an and appointed for it those who collected it and preserved it from alteration and distortion until it reached us transmitted through Tawatur (concurrent transmission). The Companions - may Allah be pleased with them - transmitted the exact revelation of what was revealed, and what the Messenger ordered to write, and it will remain protected until Allah inherits Earth, and whoever is on it, and until Allah wills.)

Your brother,

Ata Bin Khalil Abu Al-Rashtah

30th Rabii’ Al-Akhir 1442 AH

15/12/2020 CE

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Media Activity: A Production Order for Naveed Butt was Issued on 4 January 2018, yet No Sight or Sound of Him Since his Enforced Disappearance on 11 May 2012

Media Office of Hizb ut Tahrir in Wilayah Pakistan

The PTI government is ruthlessly efficient when the Western colonialist FATF orders the arrests of those who fight against the Hindu State forces in Occupied Kashmir. However, it drags its heels when a Pakistani legal authority demands relief for a Muslim calling for the re-establishment of the Khilafah (Caliphate) on the Method of Prophethood. On 4th January 2018, Pakistan's Commission of Inquiry on Enforced Disappearances issued a production order regarding Naveed Butt, with reference number ColoED ID No. 860-P. The order states that "On the basis of evidence collected during the proceedings of this case, it is suspected by the Commission that Missing Person Naveed Butt ... was picked up by the personnel of Secret (e)stablishment and is held in their illegal detention." The production order then states, "the commission is pleased to direct that Naveed Butt ... be produced before the Commission ... within a period of five weeks, failing which proceedings will be initiated according to the law." It has been three years, not five weeks, since this production order was issued without Naveed Butt being produced in front of the commission or any court, with a case is still pending in Islamabad High Court. The family has yet to have any confirmation whether Naveed is alive or martyred, since he was abducted on Friday 11 May 2012.

Such cruel behavior exposes the rulers of Pakistan in their false claim of being loyal to the Madinah State. It keeps an advocate of the Islamic Khilafah in enforced disappearance, having extended all manner of compassionate facilities to the Hindu State's spy Kulbushan Jadhav and the attacking air force pilot, Abhinandan Varthaman. The Bajwa-Imran regime persists in oppressing a Muslim who calls for the ruling by all that Allah (swt) has revealed, even though Allah (swt) said, ﴿مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ﴾ "Muhammad is Allah's Messenger, and those who are with him are firm with the unbelievers, but compassionate with one another" [Surah Al-Fath 48:29].

O Muslims of Pakistan and their Lawyers, Journalists and Human Rights Activists in Particular!

RasulAllah (saw) said, « **إِنَّ النَّاسَ إِذَا رَأَوْا الظَّالِمَ فَلَمْ يَأْخُذُوا عَلَى يَدَيْهِ أَوْشَكَ أَنْ يَعْمَهُمُ** » **«If the people witness an oppressor and they do not take him by his hands (to prevent him) then they are close to Allah covering them all with punishment.»** [Abu Dawud, Tirmidhi, ibn Majah]. The ongoing abduction of Naveed is a flagrant oppression about which we cannot adopt silence. It is a duty for us to speak out against this crime, at every forum available to us, demanding Naveed's immediate release. So, let all Muslims, especially those of power and influence, seek the pleasure of Allah (swt) by demanding an end to the hardship of Naveed and his family. RasulAllah (saw) said, **مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُزْبَةً مِنْ كُزْبَةِ الدُّنْيَا، نَفَسَ اللَّهُ عَنْهُ كُزْبَةً مِنْ كُزْبَةِ يَوْمِ الْقِيَامَةِ** **«If anyone relieves a Muslim believer from one of the hardships of this worldly life, Allah will relieve him of one of the hardships of the Day of Resurrection»** [Muslim].

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FREE NAVEED BUTT



**The Official Spokesman of
Hizb ut Tahrir in Wilayah Pakistan**

NUSSRAH

Nussrah is the Hukm Shar'i upon which the political future of the Muslim Ummah depends. It is through Nussrah that a state will be established which will end the chain of treacheries faced by the Ummah, beginning ruling by all that Allah (swt) has revealed, unifying the entire Ummah under a single state and spreading the message of Islam to the world through Dawah and Jihad.

The divine evidence of Nussrah is established in the Seerah of RasulAllah (saw). When the society of Makkah became rigid before the message of Islam, Allah (swt) ordered RasulAllah (saw) to present himself to various tribes, to seek their Nussrah. After the death of his (saw) uncle Abu Talib, RasulAllah (saw) started contacting various Arab tribes. The leaders of the tribes of Madinah, the Aus and Khazraj, accepted Islam and gave Nussrah to him (saaw).

Through the Nussrah of the Second Pledge of Aqabah, the first Islamic State was established. So the leaders of Aus and Khazraj were named as Ansar, to be remembered by this honored title until the end of the life of this world.

Today, the need of the hour is that sincere officers in the armed forces of Pakistan follow the footsteps of their Ansaar brothers, granting Nussrah for the re-establishment of the ruling by all that Allah (swt) has revealed. They must uproot the Kufr capitalist democratic system and pledge allegiance to a Khaleefah Rashid for the implementation of the Quran and Sunnah, fulfilling the glad tidings of RasulAllah (saaw) when he (saw) said, **ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ خِلَافَةً عَلَىٰ مِنْهَاجِ النَّبُوءَةِ ثُمَّ سَكَتَ** "Then there will be a forceful rule and it will remain for as long as Allah wills it to remain. Then He will raise it when He wills to raise it. Then there will be a Khilafah upon the the Method of Prophethood." Then he (saaw) became silent." (Ahmad).