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MAGAZINE

O Respected ‘Ulema of Pakistan! Gaza is Burning, Whilst the Rulers of Pakistan are Motionless Spectators. You Must Support the Muslims of Gaza, by Calling the Armed Forces of Pakistan to Jihad for the Liberation of the Blessed Land of Palestine

“Two State Solution” is a treachery against Muslims and accepting Jewish occupation of Palestine



There is No Excuse for A Muslim or Non-Muslim After Today, Regarding the New Crusade Called Zionism

Imposing Democracy Through an Iron Fist, and Nationalistic Identity Politics, Has Made Baluchistan a Humanitarian, Political and Security Concern

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Editorial: Gaza Revealed and Exposed

In the long, painful weeks, since 7 October 2023, Gaza revealed truths, and exposed falsehoods. It has revealed truth about the people of Gaza, the Islamic Ummah as a whole, and the fair-minded non-Muslims around the world. It has exposed the realities of the Zionist entity, the Western powers that support it and the rulers of Muslims that collaborate. By exposing and revealing, it has given direction to the Islamic Ummah and its armies, about what must now be done.

Gaza revealed the goodness in its people. Its people are patient upon severe losses. They are defiant in the face of overwhelming aggression. They do not complain about severe trials. They smile to give others comfort, whilst in pain themselves. They share food, amidst severe shortages and starvation. They raise their hands in Dua to compensate them for their huge losses. They shook the world with their Iman (faith), striving to be loved by Allah (swt). Indeed, when Allah (swt) loves a people, He (swt) tests them. The Messenger of Allah (saw) said, «إِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا أَحَبَّ قَوْمًا ابْتَلَاهُمْ فَمَنْ صَبَرَ فَلَهُ الصَّبْرُ وَمَنْ جَزِعَ فَلَهُ الْجَزَعُ» “**When Allah (swt) loves a people he tests them. The one who is patient will be granted the patience. The one who shows anguish will be given anguish.**” [Reported by Ahmad via Mahmud b. Labeed].

Gaza has revealed the goodness in the Islamic Ummah. The Muslims are restless with pain, at the suffering of the people of Gaza. They are doing whatever they can. They are making Dua, until their arms ache. They are giving charity, emptying their homes. They are boycotting the enemy, inflicting substantial losses. They are asking for borders to be opened, so they can send their sons. They are demanding that their armies mobilize. The Muslims are indeed a single body, connected by their Iman. The Messenger of Allah (saw) said, «تَرَى الْمُؤْمِنِينَ فِي تَرَاحُمِهِمْ وَتَوَادُّهِمْ وَتَعَاطُفِهِمْ كَمَثَلِ الْجَسَدِ إِذَا اشْتَكَى عَضْوًا تَدَاعَى لَهُ سَائِرُ جَسَدِهِ بِالسَّهْرِ وَالْحُمَى» “**You see the believers, as regards their mutual mercy, compassion and kindness, resembling one body. If any part of the body is unwell, then the whole body shares the restlessness and fever.**”

Gaza has revealed the receptiveness to Islam, amongst the fair minded people of the world. Many non-Muslims have expressed their outrage at the injustice against the people of Gaza. Many now differentiate between Zionism

and Judaism. Many have been struck by the patience of the Muslims of Gaza. Some of them have begun to search for the source of such patience. Some of these have embraced Islam, welcomed warmly by the Islamic Ummah. This acceptance of Islam is at a time that there is no state implementing Islam. So what of the time when Islam is implemented by a state, and Islam is seen in its full glory? Thauban reported that the Messenger of Allah (saw) said, «إِنَّ اللَّهَ زَوَىٰ لِي الْأَرْضَ فَرَأَيْتُ مَشَارِقَهَا وَمَعَارِبَهَا وَإِنَّ أُمَّتِي سَيَبْلُغُ مُلْكُهَا مَا زُوِيَ لِي مِنْهَا» **“Allah drew the ends of the world near one another for my sake. And I have seen its eastern and western ends. And the dominion of my Ummah would reach those ends which have been drawn near me.”** [Muslim].

Gaza has exposed the Zionist entity, its brutality and its enmity, as well as its weakness and cowardice. The Jewish entity did not leave any type of crime without committing it. It targeted children with snipers, just as it targeted hospitals with bombing. After it covered its crimes with a veil of lies and excuses provided by America, it began committing its crimes devoid of excuses. It massacres with brutality and insolence, completely devoid of any “morals” or “norms” or “humanity,” that humans have become accustomed to in wars. Indeed, the Saying of Allah (swt) is true regarding them, ﴿لَا يَرْفُقُونَ فِي مُؤْمِنٍ إِلَّا وَلَا وَلا ۖ ذِمَّةٌ وَأَوْلِيَّكَ هُمُ الْمُعْتَدُونَ﴾ **“They do not honor the bonds of kinship or treaties with respect to the believers. It is they who are the transgressors.”** [TMQ Surah At-Tawba 9:10]. All this is besides the fact that Gaza exposed the weakness of the occupying forces. Despite their sophisticated weaponry, the hordes of cowardly Zionist troops were unable to subdue small groups of poorly armed, brave mujahideen. So what if they were to face a single Muslim army?

Gaza has exposed the Western governments in their support of the Zionist tyranny. The Zionist state carries out its barbarism in sight of the lying, hypocritical West. The Western commitment to human rights, women rights, children’s rights and animal rights was clearly exposed. Moreover, the Jewish entity massacres Muslims with American consent and approval, and its active participation and support, through media propaganda, funding and weapons. American participation is not less than its veto against a proposed United Nations resolution for a ceasefire on 8 December 2023. All this is not less than America’s endorsement of the malicious two-state solution. It is a cruel American plan that aims to hand most of the Blessed Land to its aggressive occupiers, leaving a disarmed and degraded entity, under the guise of a “Palestinian state.” Indeed,

the Western governments and the entity of the Jews are as Allah (swt) described, when He (saw) said, ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ﴾
“O you who have believed, do not take the Jews and the Christians as allies. They are allies of one another.” [TMQ Surah Al-Ma’ida:51].

Gaza has exposed the rulers of the Muslims. Even whilst the entity of the Jews bombed the hospitals and schools, the regime of Jordan maintained its sky bridge to the Jewish entity, providing it essential American supplies. The United Arab Emirates (UAE) signed an agreement to operate a land bridge, between the ports of Dubai and Haifa, passing through Saudi and Jordanian territory, with the aim of bypassing threats to shipping lanes. The rulers of the Muslims do so, instead of cutting off the world’s sea, land, and airspace, stopping oil supplies, and using all their might to stop the bloodshed, while they are capable of doing so. Egypt keeps the Rafah Border Crossing closed, even though its army is more than willing and capable to support the Muslims of Gaza. As for the rulers of Pakistan and Turkey, they send their troops all over the world for the interests of Washington, yet, they restrained willing and capable troops from supporting Gaza in its time of great need. Having failed the Muslims of Gaza and the Islamic Ummah, they are now working to implement the next treachery, the American two state solution. They do all this even though Allah (swt) said, ﴿إِنَّمَا يَنْهَاكُمْ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِنْ دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوَلَّوهُمْ وَمَنْ يَتَوَلَّهُمْ﴾
“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.” [TMQ Surah Al-Mumtahina 60:9].

Gaza has revealed and exposed and has fulfilled its responsibility before Allah (swt). It is up to us to ensure that we do not fall short in ours. It has shown us the situation and the way forwards. The Muslims of Gaza are good. The Islamic Ummah is moving upon its Deen. There is a large body of non-Muslims who can see the injustice of the Jewish entity and the Western governments that support it, on the one hand, and the good stances of the Muslims. The entity of the Jews is not of a people that honor pacts and pledges. The Western governments are those that support the entity of the Jews in open war against Muslims. The rulers of Muslims are the only obstacle to the armies moving in support of Islam and Muslims. There is only one way forwards now. The Ummah and its armies must remove the rulers of the Muslims. It is then that the Islamic Ummah can force

the retreat of its enemies from its lands. So, let the Ummah demand from its armies that they grant Hizb ut Tahrir their Nussrah for the Khilafah (Caliphate) on the Method of Prophethood. Let the destruction of Gaza be the last dark chapter since the destruction of the Khilafah 1924 CE, 1342 AH.

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Tafseer Al-Baqarah (2: 252)

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

﴿ تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ ۚ وَأَنَّكَ لَمِنَ الْمُرْسَلِينَ ﴾

“These are Allah’s revelations which We recite to you O Prophet in truth. And you are truly one of the messengers.” [TMQ Surah al-Baqarah 2:252]

With this verse, Allah (SWT) confirms what He revealed to His Messenger ﷺ of rulings and verses, indicating the truth of his Prophethood (nabuwwah), may Allah’s prayers and peace be upon him.

Everyone who contemplates the ayaat, with the miracle in their language and style, and the truthfulness of their informing of the Unseen (mughayyibaat), that no human being knows except by Revelation from his Lord, and the Iman that is in accordance with nature (fitrah) and reason (‘aql), which is called for by the ayaat, and that they do not contradict in all the rulings and information they contain, all of that speaks of the truthfulness of the Messenger of Allah, may Allah bless him and grant him peace, and that he ﷺ is one of the Messengers (as) of Allah ﷻ who He sent to rescue His servants from the darkness of misguidance, into the light of guidance.

﴿ وَأَنَّكَ لَمِنَ الْمُرْسَلِينَ ﴾ **“And you are truly one of the messengers.”** Glory be to your Lord, Lord of Glory above what they describe, and peace be upon the Messengers (as), and praise be to Allah, Lord of the worlds.

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Islam's Solution to the Global Pandemic of Arrogance

Muhammad Naveed, Pakistan

Introduction: The Growth of Arrogance under the Western Civilization

There is a global decline of the intellectual discourse caused by the advent and then the spread of the ideas of the western civilization. From the very basis, the western ideals are shallow and corrupt. The impact of these ideas on the society and the people are extremely damaging. The resultant is that people own the riches of the world and appear the strongest but from inside they are the poorest and weakest. Hatred (حقد), Lust (حرص), Envy (حسد) and Arrogance (كبر) are common amongst them and hence they have a miserable life. Depression, anxiety and other psychological problems are spread far and wide.

Allah (swt) gave us the na'mah (النعمة) of Islam to deal with these ideas and hence solve the problems that the people face in the society. Allah (swt) said, **“And if Allah had not repelled some men by others the earth would have been corrupted”** (TMQ Surah Al-Baqarah 2:251)

Therefore, we must expose these thoughts and actions, so that Muslims realize what the Kuffar have planned for them, and what is planned against Islam. This will ensure that the Muslims hold tight to their Deen and work earnestly to re-establish the Khilafah on the Method of the Prophethood by emulating the Messenger of Allah (saw). It is so that the reestablishment of the Khilafah and the rule by what Allah (swt) has revealed can be realized at their hands. Allah (swt) said, **“It is He Who has sent His Messenger (Muhammad) with guidance and the Deen of truth, to make it superior over every other way of life even though the Mushrikun may hate it.”** [TMQ Surah At-Tauba: 32-33]

We must counter the impact of Western civilization and its ideas on people, especially Muslims. This particular article examines the problem of arrogance (kibr) in society. The current problem of Kibr is rooted in the Western ideals. It is Islam that addresses this problem, treating it effectively.

What is Arrogance (كبر)?

The Prophet (saw) defined Kibr as Batar-ul-Haq and Ghamt al-naas in a hadith, لا يدخل الجنة من كان في قلبه مثقال ذرة من كبر” فقال رجل” إن الرجل يحب أن يكون ثوبه حسناً ونعله حسناً؟ قال: إنَّ اللهَ جَمِيلٌ يُحِبُّ الْجَمَالَ، الْكِبْرُ بَطْرُ الْحَقِّ وَغَمَطُ النَّاسِ “No one will enter Paradise who has an atom's weight of pride in his heart.” A man said, “What if a man likes his clothes to look good and his shoes to look good?” He said, “Allah (swt) is beautiful and loves beauty. Arrogance(Kibr) means denying the truth (batar-ul-haq) and looking down on people(ghamt al-naas).” (Muslim)

Explaining the term Batar-ul-Haq, mentioned in the above hadith, ‘Ulema gave their opinions about how the Prophet (saw) has defined Kibr,

1. Ash-Shawkani (rh) said in respect to the Batar-ul Haqq (denying the truth) mentioned in this Hadeeth that, هُوَ دَفَعُهُ وَإِنْكَارُهُ تَرْفَعًا “He is rejecting it and denying it out of arrogance.”
2. An-Nawawi said, وَتَجَبُّرًا “In an arrogant tyrannical manner.”
3. ‘Al-Qamoos Al-Muheet’ (Classical dictionary) states that the meaning of Batar ul-Haqq is, الْحَقُّ أَنْ يَتَكَبَّرَ عِنْدَهُ فَلَا يَقْبَلُهُ “That he is too arrogant to accept the truth.”
4. The word ‘Ghamt’ in the Hadeeth was explained by An-Nawawi to mean, اِحْتِقَارُ النَّاسِ “Scorn for the people.”
5. Imam Ghazali (rh) says in his book “Ihya Uloom ud-deen,” اَعْلَمُ أَنَّ الْكِبْرَ يَنْقَسِمُ إِلَى وَاِسْمِ الْكِبْرِ بِالْخَلْقِ بَاطِنٌ وَظَاهِرٌ فَالْبَاطِنُ هُوَ خُلُقٌ فِي النَفْسِ وَالظَّاهِرُ هُوَ اَعْمَالٌ تَصَدَّرُ عَنِ الْجَوَارِحِ ظَهَرَ عَلَى الْبَاطِنِ اَحَقُّ وَاَمَّا الْاَعْمَالُ فَاِنَّهَا ثَمَرَاتٌ لَذَلِكَ الْخَلْقِ وَالْاَعْمَالُ لِلْاَعْمَالِ وَلِذَلِكَ اِذَا الْجَوَارِحُ يَقَالُ تَكْبَرُ وَاِذَا لَمْ يَظْهَرِ يَقَالُ فِي نَفْسِهِ كِبْرٌ فَالْاَصْلُ هُوَ الْخَلْقُ الَّذِي فِي النَفْسِ “Know that pride is of two kinds, open and hidden. Hidden pride is the name of feeling of superiority of oneself. What appears to be actions emanating from the limbs. It is called open pride. Feeling of superiority in mind is called kibr. When it is expressed in actions, it is called Takabbur. So secret pride (Kibr) is the root (of Takabbur).”

What is the Root Cause of Arrogance in Our Age?

How does arrogance prosper under the influence of Western Civilization? Capitalist Western aqeedah itself is the root cause of arrogant behavior in our society along with several other societal ills. The Western capitalist aqeedah of secular liberalism gives birth to ideas such as Utilitarianism.

Utilitarianism is the idea that means that the results or benefits of our actions is the Miqyaas ul Amal (criteria for action). The intentions are irrelevant. Utilitarianism leads to a hedonic-style moral theory. It results in pleasure and happiness becoming the ultimate goal that we should strive for. According to utilitarianism, actions are morally good to the extent that they promote the overall happiness, or well-being of the majority of people. This is often referred to as the greatest happiness principle, or the principle of utility by John Stuart Mills.

Hedonism, is a philosophical theory that proposes that individual pleasure or happiness is the ultimate goal in life. It asserts that we must strive to maximize pleasure and minimize pain for ourselves.

While utilitarianism is not strictly hedonistic, it shares a similar focus on pleasure and happiness as the ultimate goal. However, it differs from hedonism in that it regards others, rather than being individualistic. Utilitarianism asserts that we should strive to promote the overall pleasure or happiness of the majority of people, rather than just seeking pleasure for ourselves. Even though there is slight difference in their meanings the outcome of both the ideas is arrogant behavior. Both are trying to let humans decide with is best for themselves or for others. This is because the belief in personal freedom and autonomy leads men to feel that they are entitled to certain privileges or rights. It makes men feel that their opinions and choices are superior to those of others. This sense of entitlement could manifest as arrogance.

Jeremy Bentham was an English philosopher, jurist, and social reformer regarded as the founder of modern utilitarianism. Bentham suggested a procedure for estimating the moral status(the status of right or wrong) of any action based on the pleasure/happiness you get out of it, which he called the hedonistic or felicific calculus. In his book “An Introduction to the Principles of Morals and Legislation” he explained the felicific calculus (a mathematical formula/algorithm for calculating the degree or amount of pleasure). Bentham

in the chapter “Pleasures and Pains, Their Kinds” of his book “An Introduction to the Principles of Morals and Legislation” proposed a classification of 12 pains and 14 pleasures, by which we might, he claims, test the “happiness factor” of any action. Bentham defined as the foundation of his philosophy the principle that “it is the greatest happiness of the greatest number that is the measure of right and wrong”. He was also a determined opponent of religion, as James Crimmins writes in his book “Between 1809 and 1823 Jeremy Bentham carried out an exhaustive examination of religion with the declared aim of extirpating (completely destroying) religious beliefs, even the idea of religion itself, from the minds of men.”

From these fundamental ideas, present in the western societies, several ideas have branched out and have spread across the globe. These branching ideas have given birth to several variants (mutations) of the illness of arrogance. Some of the prominent ones are listed below.

1. **A lack of humility:** Arrogance can sometimes be a lack of humility, or an overestimation of one’s own abilities or worth. In Western societies, humility is not highly valued or emphasized, which contributes to the development of arrogant attitudes. It is said to live by the rule of “Fake it, till you make it.” The problem is the lack of importance of attaining moral value (Ikhlaqi value - القيمة الخلقية)

2. **A culture that emphasizes individualism and competition:** In Western societies, there is a strong emphasis on individual achievement and standing out from the crowd because they see the society as a collection of individuals and they believe that the productivity (Utility) of the society can only increase when individuals prosper. This can lead people to feel superior to others and to act arrogantly. The problem is over emphasis on individual excellence as opposed to collective success of the community (Al-Jama'a - الجماعة).

3. **A focus on attaining material value alone:** In Western culture, material value is the only value that the system motivates people towards. Hence, there is strong focus on material success and acquiring wealth and status. This can lead people to believe that their possessions or accomplishments make them better than others, which can manifest as arrogance. Since the 90s, the popular statement “You Only Live Once (YOLO)” has been promoted all across the globe.

The problem is incorrect balance of values in life and a lack of higher purpose in life.

4. The idea of complete free will (indeterminism): This idea tells individuals that they are in control of their destiny and that they make conscious decisions that controls their whole life and what becomes of them. So, if you are poor, then it's because you didn't work hard enough. Similarly if you are successful in worldly life then you are self-made. Hence you can have a sense of entitlement and become arrogant in your dealing with others. It's promoted in the youth globally that "you can be anything you want to be." The problem is the incorrect conception of Fate and Predetermination (Qada wal qadar - القضاء والقدر)

5. Racism and Nationalism: For organizing and bonding societies, the ideas used by the west include nationalism and racism. The phrase "the White Man's Burden" was created right in the beginning of 20th century, to justify the colonialism by the Western countries. It refers to the idea that it is the responsibility of white, Western countries to bring civilization, education, and Christian values to other, less-developed countries and peoples around the world. This was established on a racist way of organizing the society. Nationalism is another color of the same disease. Both of these bonds naturally give birth to a society that is filled with discrimination and hence arrogant behavior. The variant of "sub se pehlay Pakistan" has been seen in Pakistan as well.

6. Democracy: The concept of "Government of the people, by the people, for the people" is deeply rooted in man's arrogant overestimation of his ability to craft laws which are good for humans. The idea that men can ever attain enough wisdom to choose what is best for humanity doesn't only require arrogance, rather it requires that you worship your wisdom and desires. The idea of ruling by democracy is promoted across the globe as the only option. We have seen the variant of "Democracy is the best revenge" that is spread in Pakistan.

Kibr can lead to Kufr:

In his book "Al-Fawayed" Ibn Qayyim claims, الكِبْرُ: وهو الذي أصولُ الخطايا كلها ثلاثة، والجِزْءُ: وهو الذي أخرج آدم من الجنة، والحسدُ: وهو الذي جَزَأَ أَحَدَ ابْنَيْ أَصَارٍ إِبْلِيسَ إِلَى مَا أَصَارُهُ، آدم على أخيه؛ فمن وُقِيَ شَرُّ هذه الثلاثة فقد وُقِيَ الشَّرُّ؛ فالكفر من الكبر، والمعاصي من الجِزْءِ، والبغى الحسد من الظلم "the root of All sins are three, Kibr(Arrogance): which made ibles

as he is now , Hirs (lust, Greed): which made Aadam (as) come out from the Jannah, Hasad(Envy): Which made Kabil kill Habil. So the person who is protected from these three things will be protected from the evil because, the Kufr is from the kibr, the sins are from the hirs, the zulm is from the hasad.”

The Messenger of Allah (saw) said, **مَنْ مَاتَ وَهُوَ بَرِيءٌ مِنَ الْكِبْرِ وَالْغُلُولِ وَالذَّيْنِ دَخَلَ الْجَنَّةَ** “The one who dies while free of pride (al-kibr), betrayal (in division of right..etc) and debts will enter Jannah.” (At-Tirmizi and An-nasai). And the Messenger of Allah (saw) said, **لَوْ لَمْ تَكُونُوا تُذْذِبُونَ ، لَخَفْتُ عَلَيْكُمْ مَا هُوَ أَكْبَرُ مِنْ ذَلِكَ ؛** **“Had you not committed sins then I would have feared something much greater than it: Haughtiness.”** (Musnad Bazzar, Shu’abul Iman).

Types of Kibr:

There are two types of Kibr according to ibn ul Qayyim. Other scholars have also classified the types of Kibr into similar categories:

1. **Kibr over the Creator (al-khaaliq):** Kibr over Allah (swt) is the one that makes the human do Kufr, and not worship Allah(swt). Allah (swt) says, **إِلَّا إِبْلِيسَ ابْنِ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ** **“He (Shaytan) refused and was arrogant, and he was one of the Unbelievers.”** (TMQ Surah al-Baqarah 2:34) and Firoun, out of sheer arrogance said, **مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي** **“I have not known for you a Lord other than myself.”** (TMQ Surah Al-Qasas:38)

2. **Kibr over the created (Makhlooq):** Kibr over the makhlooq is of two types

a. **Kibr over the Messengers (as):** The one who does this Kibr would not follow them(as) because they are humans like him. And he refuses to follow a human. So he will know that what they are saying is right but he won't follow because of Kibr. Like the people mentioned in the Ayah, **وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا** **“And they belied them (those Ayat) wrongfully and arrogantly, though their own selves were convinced thereof [i.e. those (Ayat) are from Allah, and Musa (Moses) is the Messenger of Allah in truth, but they disliked to obey Musa (Moses)]”** (TMQ Surah an-Naml:14)

That's why they asked Allah(swt) to send them angels, **وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنزِلَ عَلَيْنَا آيَاتُكَ أَوْ نَرَى رَبَّنَا لَقَدِ اسْتَكْبَرُوا فِي أَنفُسِهِمْ وَعَتَوْا عُتُوًّا كَبِيرًا** **“But those who fear not the meeting with Us (for Judgment) say: “Why are not the angels**

sent down to us, or (why) do we not see our Lord?" Indeed, they have an arrogant conceit of themselves, and mighty is the insolence of their impiety!" (TMQ Surah Al-Furqan:21)

b. **Kibr over common people (non-messengers).** The type of kibr is problematic because Kibr is only for Allah (swt). According to a Hadith Qudsi The Prophet (saw) said, قَالَ اللَّهُ عَزَّ وَجَلَّ الْكِبْرِيَاءُ رِدَائِي وَالْعَظَمَةُ إِزَارِي فَمَنْ نَزَعَنِي وَاحِدًا مِنْهُمَا قَدَفْتُهُ فِي النَّارِ, "Allah, the Exalted and Glorious, said: **Glory(Kibr) is His lower garment and Majesty is His cloak and (Allah says,) He who contends with Me in regard to them I shall torment him.**"

The other issue in this type of arrogance is that the person would not follow Allah (swt) because when a person would give him correct Naseeha then he will not accept. When he would be called towards Haq, against his opinion, he would not act according to it. Allah(swt) says, وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُ لَهُ جَهَنَّمُ وَلَبِئْسَ الْمِهَادُ "And whenever he is told, "Be conscious of God," his false pride drives him into sin: wherefore hell will be his allotted portion-and how evil a resting-place!" (TMQ Surah Al-Baqarah:206)

The biggest disaster is waiting for a person with any type of arrogance in his heart: The Prophet (saw) said, لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ كِبْرٍ, "The haughty, even with arrogance equal to a mustard seed in his heart, will not enter Jannah." (Riyad al-salihin: 1575)

Protection of the Self as Opposed to Arrogance:

There is an interesting parallel drawn by Ibn ul Qayyim which explains the concept of Kibr in comparison with someone who tries to protect his Nafs from sin. In his book "Kitab ur rooh", Ibn ul Qayyim writes, أن الصائغ لنفسه بمنزلة رجل قد لبس ثوبًا جديدًا نقيَّ البياض ذا ثمن، فهو يدخل به على الملوك فمن دونهم، فهو يصونه عن الوسخ والغبار والطبوع وأنواع الآثار إبقاءً على بياضه ونقاؤه. "The person who protects his Nafs is like a man who has put on a new, pure white garment of value, and with it, he enters upon rulers and those below(around) them, guarding it from dirt, dust, stains, and all kinds of traces, preserving its whiteness and purity."

فتراه صاحب تقزُّز وهروب من المواضع التي يخشى منها عليه التلوث، فلا يسمح بأثر، You will see him expressing disgust and fleeing from places where he fears contamination, allowing no trace, stain, or spot to defile his garment. If anything of that kind should happen to touch him unawares, he hastens to remove it and erase its mark.”

وهكذا الصائن لقلبه ودينه تراه يجتنب طبعَ الذنوب وآثارها، فإن لها، “Similarly, the one who guards his heart and Deen, you will see him avoiding the stains of sins and their effects, for they leave in the heart stains and effects greater than the obscene stains on a white garment.”

فتراه يهرب من مظانِّ التلوث، ويحترسُ من الخلق، ويتباعد من مخالطتهم، مخافةً أن يحصلَ لقلبه ما يحصل لثوب الذي يخالط الدبَّاعين والذبَّاحين والطبَّاعين، “So you will see him fleeing from places of contamination, being cautious with people, and distancing himself from mingling with them, fearing that what happens to a garment that mixes with tanners, butchers, cooks, and the like, might happen to his heart.”

بخلاف صاحب العُلُوِّ، فإنه وإن شابَه هذا في تحرُّزه وتجنُّبه، فهو يقصد، Unlike the one with arrogance, although he resembles the arrogant in his caution and avoidance, he aims to rise above their necks and place the people under his feet. This is one type, and that is another completely.”

The Islamic View regarding Arrogance Related to its Variants:

Islamic View regarding Arrogance (Kibr) itself

Arrogance is considered a major sin in Islam. It is strongly discouraged in the Quran and Hadith.

In his book, “Revival of the Knowledge of the Deen” (“Ihya uloom ud-deen”) Imam Al-Ghazali said, ولا يخلو أحد من الخلق عن شيء منه وإزالته فَرَضُ عَيْنٍ “Know that arrogance is one of the destructive matters. No one of creation is devoid of something from it. Removing it is an individual obligation (fard ‘ayn).”

Ibn-ul-Qayyim writes in his book “Al-Fawayed” tha, : وهو الذي أصار إبليس إلى ما : “Al-kibr is what made iblees as he is now.” أصاره

Islamic Views Regarding Variants of Arrogance

There are many variants and mutations of arrogance spread across the globe by the rotting western civilization. The Noble Quran and Prophetic Sunnah have specific treatments for them as well.

Hedonism: Regarding Hedonistic behavior Allah (swt) says in the Quran, مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَلَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ (١٥) أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْأَجْرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبِطُلَّ مَا كَانُوا يَعْمَلُونَ “Those who choose the worldly life and its pleasures will be given proper recompense for their deeds in this life and will not suffer any loss. (15) Such people will receive nothing in the next life except Hell fire. Their deeds will be made devoid of all virtue and their efforts will be in vain.” (Hud:15-16)

Allah (swt) also says, قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا (١٠٣) الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا “Say, “Shall we inform you of who will lose the most deeds? (103) They are those who wasted all of their efforts in worldly life, while they think they are doing good!” (TMQ Al-Kahf: 103, 104)

Regarding view of Individualism in Society: The Islamic view of how society should function is explained in detail in Hadith as-Safeenah. The Messenger of Allah (saw) said, الْمُسْلِمُونَ كَرَجُلٍ وَاحِدٍ إِنْ اشْتَكَى عَيْنُهُ اشْتَكَى كُلُّهُ وَإِنْ اشْتَكَى رَأْسُهُ اشْتَكَى كُلُّهُ “Muslims are like one body of a person; if the eye is sore, the whole body aches, and if the head aches, the whole body aches.” [Sahih Muslim]

Regarding Nationalism and Racism: The Islamic stance regarding nationalism can be summarized by the following hadith of RasulAllah (saw), دَعَوْهَا “Leave it. It is rotten.” [Muslim & Bukhari]

Regarding fate: The matter of Qadaa wal Qadar is a part of a Muslim’s aqeedah. Following ayah and hadith explains the concept. Allah (swt) said, مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ “No calamity befalls on the earth or in yourselves but it is inscribed in the Book of

Decrees (Al Lawh Al Mahfooz) before We bring it into existence. Verily, that is easy for Allaah” [al-Hadeed 57:22]. And the Prophet (saw) said, رُفِعَتْ الْأَقْلَامُ، وَجَفَّتِ الصُّحُفُ “The pens have been lifted and the pages have dried.” [al-Tirmidhi]

Regarding Humility: Humility (At-Tawadu'u) is a highly preferred characteristic of Islamic Nafsiyyah. Allah (swt) says, وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا “And the servants of the Most Merciful are those who walk upon the earth easily (with humility), and when the ignorant address them [harshly], they say [words of] Salam (peace)” (Al-Furqan:63)

Regarding the purpose of life: The purpose of life has been explained in clear terms in Quran, وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ “And I did not create the jinn and mankind except to worship Me.” (TMQ Surah Ad-Dhariyat:56)

Another purpose of life according to Quran is to test the humanity on their belief (eeman) and obedience (Ta'a), وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ (١٥٥) الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَأَنَا إِلَيْهِ رَاجِعُونَ (١٥٦) أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ (١٥٧) “And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient, Who, when disaster strikes them, say, 'Indeed we belong to Allah, and indeed to Him we will return. Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the rightly guided.” (TMQ Surah al-Baqarah 2:155-157)

Insight into the Causation of Arrogance (Kibr)

As for the causes of Arrogance, Imam Ghazali writes in “Ihya,” اعلم أن الكبر خلق، وأما ما يظهر من الأخلاق والأفعال فهي ثمرة ونتيجة، وينبغي أن تسمى تكبراً ويخص اسم الكبر بالمعنى الباطن الذي هو استعظام النفس ورؤية قدرها فوق قدر الغير، وهذا الباطن له موجب واحد وهو العجب الذي يتعلق بالمتكبر كما سيأتي معناه فإنه إذا أعجب بنفسه وبعلمه وبعمله أو بشيء من أسبابه استعظم وتكبر “Know that arrogance is of internal manufacture. As for the apparent morals and actions, they are a fruit and a result. It must be called arrogance. The word “pride” is related to the inner meaning, which is arrogance of oneself and seeing his value above the value of others. This inner meaning has one reason, which is haughtiness (ujub) that relates to the arrogant person, as its meaning

conveys. If he is impressed with himself, his knowledge, his work, or anything of its causes, he becomes arrogant and proud.”

He warned, في المتكبر وهو العجب فهو يورث الكبر الباطن والكبر يثمر التكبر الظاهر في الأعمال والأقوال والأحوال “A reason for the arrogant person is haughtiness, as it produces inner arrogance. Arrogance produces outward arrogance in actions, words and circumstances.”

He also said, في المتكبر عليه وهو الحقد والحسد فأما الحقد فإنه يحمل على التكبر من غير عجب كالذي يتكبر على من يرى أنه مثله أو فوفه ولكن قد غضب عليه بسبب سبق منه فأورثه الغضب حقدا ورسخ في قلبه بغضه فهو لذلك لا تطاوعه نفسه أن يتواضع له وإن كان عنده مستحقا “The reason for someone is spitefulness and envy. As for spitefulness, it leads to arrogance without reason, such as one who is arrogant towards someone who he sees as being like him or above him. He became angry with him because of a previous action on his part. So the anger gave him spitefulness and entrenched his hatred in his heart. Therefore, his soul does not allow him to humble himself before him, even if he has been deserving of humility... This leads him to reject the truth if it comes from him, and refrain from accepting his advice.”

وأما الحسد فإنه أيضاً يوجب البغض للمحسود وإن لم يكن من جهته إيذاء وسبب يقتضي الغضب والحقد, ويدعو الحسد أيضاً إلى جحد الحق حتى يمنع من قبول النصيحة وتعلم العلم فهو يعرض عنه ويتكبر عليه مع معرفته بأنه يستحق التواضع بفضل علمه ولكن الحسد يبعثه على “As for envy, it also necessitates hatred for the envied, even if there is neither harm on his part, and nor a reason that necessitates anger and hatred. Envy also calls for denial of the truth so that it prevents one from accepting advice and learning knowledge. He turns away from him and is arrogant towards him, even though he knows that he deserves humility, by virtue to his knowledge, but envy motivates him to treat him with the bad morals of the arrogant. He does so even if he, deep inside, does not see himself as superior.”

He said, و سبب فيما يتعلق بغيرهما وهو الرياء فهو أيضاً يدعو إلى أخلاق المتكبرين حتى إن الرجل لينظر من يعلم أنه أفضل منه وليس بينه وبينه معرفة ولا محاسبة ولا حقد ولكن يمتنع من قبول الحق منه ولا يتواضع له في الاستفادة خيفة من أن يقول الناس إنه أفضل منه “And a reason in relation to others, is riyaa (showing off), as it also invites for the morals of the arrogant. It does so to the point that a man will debate with someone who he

knows is better than him. This is whilst there is no familiarity, mutual envy, or hatred between them. Yet he refrains from accepting the truth from him and does not humble himself to benefit from it. This is for fear that people will say that he is better than himself.”

Treating Arrogance through Knowledge and Actions

In his book, “Revival of the Knowledge of the Deen,” Imam Al-Ghazali writes, “علم أن الكبر من المهلكات ولا يخلو أحد من الخلق عن شيء منه وَإِزَالَتُهُ فَرَضٌ عَيْنٌ وَلَا يَزُولُ وفي معالجته مقامان بِمُجَرَّدِ التَّمَيُّنِ بل بالمعالجة واستعمال الأدوية القامعة له “Know that arrogance is harmful. No one of creation is devoid of something from it. Removing it is an individual obligation (fard ‘ayn). It does not go away by mere wishful thinking, but by treating and using remedies that suppress it. Treating it has two stages.

He elaborated, **الثَّانِي، الْقَلْبِ، مِنْ مَعْرِسَتِهَا فِي الْقَلْبِ،** “Firstly, eradicating its origin radically and uprooting its tree from its rooting within the heart. Secondly, repelling it with disapproval of particular reasons by which a person is arrogant over others.” We would only be discussing the first one in detail.

Imam Ghazali elaborated on the first stage by saying, **المقام الأول في استئصال أصله وعلاجه عِلْمِيٌّ وَعَمَلِيٌّ وَلَا يَتِمُّ الشِّفَاءُ إِلَّا بِمَجْمُوعِهِمَا** “The first stage in eradicating its origin and its treatment is by knowledge and by action. The cure is only achieved by a combination of both.”

He then said, **فَإِنَّهُ أَمَّا الْعِلْمِيُّ فَهُوَ أَنْ يَعْرِفَ نَفْسَهُ وَيَعْرِفَ رَبَّهُ تَعَالَى وَيَكْفِيهِ ذَلِكَ فِي إِزَالَةِ الْكِبْرِ.** “As for the knowledge, it is to know both himself and his Lord Almighty. That is sufficient for him to remove arrogance. For no matter how he knows of himself for acknowledgement, he knows that he is humiliated by every humiliation and belittling from every belittling. He also knows that nothing befits him but humility (تَوَاضَعُ), humiliation (مَهَانَةٌ) and humbleness (ذِلَّةٌ). And if he knows his Lord, he knows that Greatness (عِظَمَةٌ) and arrogance (كِبْرِيَاءٌ) are not befitting except with Allah (swt)... And there

is no servant who hasn't committed a sin for which he deserves punishment. The world is his prison, and he has indeed deserved punishment from Allah, the Most High And he does not know what the end of his affair will be, so it suffices him. This is the treatment by knowledge that suppresses the origin of arrogance."

He then said, وَأَمَّا الْعِلَاجُ الْعَمَلِيُّ فَهُوَ التَّوَاضُّعُ لِلَّهِ بِالْفِعْلِ وَلِسَائِرِ الْخَلْقِ بِالْمُوَظَبَةِ عَلَىٰ أَخْلَاقِ الْمُتَوَاضِعِينَ كَمَا وَصَفْنَاهُ وَحَكِينَاهُ مِنْ أَحْوَالِ الصَّالِحِينَ وَمِنْ أَحْوَالِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّىٰ إِنَّهُ كَانَ يَأْكُلُ عَلَى الْأَرْضِ وَيَقُولُ إِنَّمَا أَنَا عَبْدٌ أَكَلْتُ كَمَا يَأْكُلُ الْعَبْدُ وَقِيلَ لِسُلَيْمَانَ لِمَ لَا تَلْبَسُ ثَوْبًا جَدِيدًا فَقَالَ لَمَّا كَانَ السُّجُودُ عِنْدَهُمْ هُوَ مُنْتَهَى الدَّلَّةِ وَالضَّعَةِ أَمُرُوا بِهِ إِنَّمَا أَنَا عَبْدٌ فَإِذَا أَعْتَقْتَ يَوْمًا لِبَسْتِ جَدِيدًا "As for the treatment by action, it is humility before Allah (swt) in action and before the rest of creation by persisting in the manners of the humble. This has been described and narrated from the conditions of the righteous and from the conditions of the Messenger of Allah (saw). He (saw) said, "I am only a servant; I eat as a servant eats," even while eating on the floor. Salman Farsi was once asked, "Why don't you put on new clothes?" He (ra) said, "I am merely a slave. I would have put on new clothes had I had hope for a single day (to be free)." Since prostration was for them (Arabs) the utmost form of humiliation and submissiveness, they were commanded to do so in order that their arrogance might be crushed, their pride might be eradicated, and humility might settle in their hearts. And by it, the rest of creation was also commanded."

What to replace arrogance with?

Humility (At-Tawadu'u - التواضع) has occupied a central place in Muslim piety. This has been in large part due to its defining role in the Qur'an and Hadith (Sunnah), and no less because it stands as the opposite of pride and arrogance (Al-Kibr) — the main sin of both Iblis (Shaitan) and Pharaoh (fira'un) in Quran. So, the Muslims are guided to replace Arrogance with Humility, Modesty and Ikhlās. Ibn-ul-Qayyim concludes that the characteristics of Izzah and Kibr is for Allah (swt) and the siffah (characteristics) for the creature is humility (zul) and modesty (tawadhu).

In respect to **Ikhlās** (sincerity) and At-Tawaadu' (humility) Al-Imaam Ash-Shaafi' (rh) said: ما ناظرت أحداً قط إلا أحببت أن يوفق ويسدد ويعان ... وددت أن الخلق يتعلمون هذا "I have not debated anyone and desired that he makes an error (truth does not come from his tongue) ... I do not possess in my heart

any knowledge except that I have desired that this knowledge would belong to everyone whilst not being attributed back to me". This same meaning was conveyed in the words of 'Abdullah Ibn 'Abbaas (ra) in regards to the extent of loving others: "When I realize the importance of a verse of God's Book, I would wish that all people should know what I know. When I hear of a Muslim ruler who deals equitably and rules justly, I am happy on his account and I supplicate for him and even if I am not connected to him (i.e. A Waali of another province). And when I hear of rains which fall upon the land of Muslims I rejoice and even if this land is far away from benefiting me".

Though we must understand that there is delicate balance that one needs to maintain for maintaining humility in his/her personality. Ibn ul Qayyim addressed this matter in his book "Madarij al-Salikin" by saying: وَمِنَ التَّوَّاضِعِ حُدٌّ إِذَا تَجَاوَزَهُ كَانَ ذُلًّا وَخَسِيْسًا، وَإِذَا نَقَصَ عَنْهُ كَانَ تَكْبُرًا وَعِزًّا "Humility has a limitation, which when surpassed would be lowness and disgrace. And when it is less than the required limit, it would turn to arrogance and pride." He emphasized that moderation is the best way in such matters.

Conclusion: The Khilafah Alone Will End the Global pandemic of arrogance spread by western Civilization

The humanity is plagued by Western civilization and its individualistic pleasure-seeking shallow thought after the destruction of Khilafah. By limiting their perspective to this fleeting worldly existence, this civilization has caused immense difficulty and suffering for humanity. The Khilafah state would be a state which takes people out of the miserable moral state that they are forced to live in and forced to follow. The Islamic civilization has been and after its revival (soon Inshallah) would be a beacon of light for humanity.

In Hizb-ut-Tahrir's book "Refutation of Western Capitalistic thought" it addresses revival and connects it with revival in morals and higher values.: "The advancement of civilized nations is not measured in terms of material progression, as scientific and technological developments, alone. Instead, it is also measured with respect to the elevation of morals, supreme values and objectives that elevate man from the realm of the animal. It is also measured with respect to systems that agree with the fitra (human nature) by mixing the matter with the spirit in a precise balance, combining the goodness of this world

and the Hereafter. Many nations that preceded the West had strength, dominance and material advancement. However, they deviated from the rulings of their Lord and were arrogant, tyrannical and oppressive upon the earth”.

Allah (swt) said:

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ كَانُوا مِنْ قَبْلِهِمْ كَانُوا هُمْ أَشَدَّ مِنْهُمْ قُوَّةً
وَعِثَارًا فِي الْأَرْضِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَمَا كَانَ لَهُمْ مِنْ اللَّهِ مِنْ وَاقٍ

“Have they not traveled through the land and observed how was the end of those who were before them? They were greater than them in strength and in impression on the land, but Allah seized them for their sins. And they had not from Allah any protector.” [Surah Ghafir:21]

I would like to end with the dua of prophet (saw):

وَفِيهِ : وَكَانَ يَقُولُ بَعْدَ التَّكْبِيرِ : "أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ , مِنْ هَمْزِهِ ,
وَنَفْخِهِ , وَنَفْثِهِ" (سنن ابن ماجه - بلوغ المرام)

قَالَ: نفخه : الكبر . وهمزه : المُوْتَةُ . ونفثه : الشعر

He (saw) used to say after the (opening) Takbir (for prayer), "I seek refuge in Allah, the All-Hearing and the All-Knowing from the accursed devil, from his madness (Hamz), from his breath/puffing (Arrogance - Nafkh), and from his poetry (Nafth)". (Sunan Ibn Majah - Bulugh al-Maram)

Ibn Majah interpreted: Nafkh is Kibr (Arrogance), Hamz is madness, Nafth as Poetry.

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There is No Excuse for A Muslim or Non-Muslim After Today, Regarding the New Crusade Called Zionism

Bilal Al-Muhajir, Pakistan

There is no one left on the face of this earth who is unaware of the crimes committed against the innocent people of Gaza. Everyone knows how the rogue state of the Jews is bombing homes, and demolishing them over the heads of their occupants. The entity of the Jews is sniping at unarmed civilians, and martyring them in the streets in broad daylight. It is contravening all divine laws and human values, in Gaza and the West Bank, in the Blessed Land of Palestine, the site of heavenly revealed Messages in the age of the Prophets (as). The news has spread throughout the world of eight billion people. It is no longer possible to deny the crimes. It is not possible to accept an excuse of ignorance about the crimes, by anyone who belongs to the Islamic Ummah, or even anyone who does not belong to it.

Likewise, it is no longer a secret to anyone that the massacres are carried out by Jews, whilst they are motivated and supported by the major Western powers, led by the head of evil, America. These Western states support the rogue Jewish state with all their military, economic and media power. Of course, it is no longer a secret to the peoples of the world, including the Islamic Ummah, that the regimes and rulers of the Islamic World are tools and agents of the Western powers, and allies of the state of Jews. Within the hearts of the rulers of Muslims is a simmering hatred and hostility towards Islam and Muslims in Palestine, and wherever else they may be. There is no less hostility within their hearts, than within the Jews themselves. These rulers are one with the Jews. These rulers are more Zionist, than the Zionism of their master Biden. Therefore, it is accurate to describe the war that is taking place against the Ummah in the Blessed Land of Palestine as a new crusade against the Ummah. The arena of the crusade this time is the Blessed Land of Palestine. The entity of the Jews is nothing more than a filthy tool that carries out the dirty work of the Crusader Western civilization and global capitalism.

Talking about Palestine and its people is not the same as talking about the rest of the world and its people, even though the entire world belongs to Allah

(swt), Al-Azeem, Al-Majeed, and the entire creation is His creation. Allah (swt) has given the land of Palestine a superiority over others. He (swt) sent down clear verses in this regards, which will be recited until the Day of Resurrection. Allah (swt) said, **سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ** by night from the Al-Masjid Al-Haram to Al-Masjid Al-Aqsa whose precincts We have blessed, so that We may show him some of Our signs. **Indeed, He alone is the All-Hearing, All-Seeing.**” [TMQ Surah al-Israa 18:1]. Allah (swt) said about Al-Khalil, Ibrahim (as), **وَنَجَّيْنَاهُ وَلُوطًا إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ** “Then We delivered him, along with Lot, to the land We had showered with blessings for all people.” [TMQ Surah Al-Anbiyya 21:71]. Allah (swt) said, **وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَى الَّتِي بَارَكْنَا فِيهَا فُزِي ظَاهِرَةً وَقَدَرْنَا فِيهَا السَّيْرَ سَيْرُوا فِيهَا لَيْالِيًا وَأَيَّامًا آمِنِينَ** “We had also placed between them and the cities. We showered with blessings towns within sight of one another. And We set moderate travel distances in between, saying, **“Travel between them by day and night safely.”**” [TMQ Surah As-Saba 34:18]. Although piety is the measure of goodness among people, the Creator (swt) has singled out the people of ash-Sham, and especially the people of Palestine, for a blessing of goodness. The Prophet (saw) recommended residing in ash-Sham and said, **عَلَيْكَ بِالشَّامِ فَإِنَّهَا خَيْرَةٌ لِلَّهِ مِنْ أَرْضِهِ يَجْتَبِي إِلَيْهَا خَيْرَتَهُ مِنْ عِبَادِهِ** “You should go to ash-Sham, for it is the best place of Allah on earth, to which Allah draws the best of his servants.” [Abu Daud, Ahmad]. The Prophet (saw) said, **اللَّهُ عَزَّ وَجَلَّ قَدْ أَخَذَ لِي بِالشَّامِ وَأَهْلِهِ** “Allah (swt) has taken care of the Levant and its people for me.” Ibn Abbas (ra) narrated that the Messenger of Allah (saw) said, **أَوَّلُ هَذَا الْأَمْرِ نُبُوَّةٌ وَرَحْمَةٌ ، ثُمَّ يَكُونُ خِلَافَةٌ وَرَحْمَةٌ ، ثُمَّ يَكُونُ مَلَكًا وَرَحْمَةٌ ، ثُمَّ يَكُونُ إِمَارَةً وَرَحْمَةٌ ، ثُمَّ يَتَكَادَمُونَ** “The beginning of this matter is Prophecy and mercy, then it will be Khilafah and mercy, then they will fight over authority like fighting donkeys, biting one another. So hold fast to jihad, and the best of your jihad is Ribat guarding of frontiers, and the best and most virtuous of your Ribat is ‘Asqalan (Ashkelon).” [At-Tabarani]. Ashkelon is located 20 km from Gaza.

Unjust bloodshed is a crime according to the law of Allah (swt), and what a crime it is! No-one rebels against this law, according to that which abrogated, and that which was abrogated, except the criminals who disbelieved in the laws of Allah (swt), distorted them, lied about them, and came forth with forged evidences. They were those who were content to be legislating law-givers,

instead of Allah (swt). So they came with human ideologies created by the minds of atheists and homosexuals. They thus made permissible the blood that Allah (swt) has protected by His (swt) saying, **مَنْ أَجَلَ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا** “That is why We ordained for the Children of Israel that whoever takes a life, unless as a punishment for murder or mischief in the land, it will be as if they killed all of humanity. Whoever saves a life, it will be as if they saved all of humanity. Our messengers already came to them with clear proofs. Many of them still transgressed afterwards through the land.” [TMQ Surah Al-Ma'idah 5:32] The Prophet (saw) said, **لَا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ إِلَّا بِأَحَدٍ ثَلَاثٍ كُفْرٍ بَعْدَ إِسْلَامٍ أَوْ زِنًا بَعْدَ إِحْصَانٍ أَوْ قَتْلُ نَفْسٍ بِغَيْرِ نَفْسٍ** “It is not lawful to kill a man who is a Muslim except for one of the three reasons: Kufr (disbelief) after accepting Islam, fornication after marriage, or wrongfully killing someone, for which he may be killed.” [Abu Daud]. Indeed, the sanctity of a Muslim’s blood is greater in the sight of Allah (swt) than the sanctity of the Kaaba and the entire world. The Messenger of Allah (saw) said, **وَالَّذِي نَفْسِي بِيَدِهِ لَقَتْلُ مُؤْمِنٍ أَعْظَمُ عِنْدَ اللَّهِ مِنْ زَوَالِ الدُّنْيَا** “By the One in Whose Hand is my soul, killing a believer is more grievous before Allah than the extinction of the whole world.” [An-Nisa'a]. Ibn Majah narrated from Ibn Umar (ra) who said, I saw the Messenger of Allah (saw) making Tawwaf of Al-Ka'aba and said, **مَا أَطْيَبَكَ وَأَطْيَبَ رِيحِكَ مَا أَعْظَمَكَ وَأَعْظَمَ حُرْمَتَكَ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لِحُرْمَتِهِ مَا أَطْيَبَكَ وَأَطْيَبَ رِيحَكَ مَا أَعْظَمَكَ وَأَعْظَمَ حُرْمَتَهُ مِنْكَ مَالِهِ وَدَمِهِ وَأَنْ نَظَنَّ بِهِ إِلَّا خَيْرًا** “How good you are and how good your fragrance! How great you are and how great your sanctity! By the One in Whose Hand is the soul of Muhammad (saw), the sanctity of the believer is greater before Allah (swt) than your sanctity, his blood and his wealth, and to think anything but good of him.”

From these Shariah legal texts, and many others, it becomes clear that the crimes being committed in the Blessed Land of Palestine are great crimes with dire consequences. Allah (swt) said, **وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا** “And whoever kills a believer intentionally, their reward will be Hell, where they will stay indefinitely. Allah will be displeased with them, condemn them, and will prepare for them a tremendous punishment.” [TMQ Surah An-Nisaa 4:93] Just as the Jews deserve Allah’s punishment for this crime, along with the Western regimes and Arab and Muslim rulers who are loyal and supportive of them, likewise a Muslim will not attain Allah’s satisfaction if he remains silent about evil. At-Tirmidhi narrated from

Abdullah ibn Masud (ra) who said, the Messenger of Allah (saw) said, لَمَّا وَقَعَتْ بَنُو إِسْرَائِيلَ فِي الْمَعَاصِي نَهَتْهُمْ عُلَمَاؤُهُمْ فَلَمْ يَنْتَهُوا فَجَالَسُوهُمْ فِي مَجَالِسِهِمْ وَوَاكَلُوهُمْ وَشَارَبُوهُمْ فَضَرَبَ اللَّهُ قُلُوبَ بَعْضِهِمْ بِبَعْضٍ وَلَعَنَهُمْ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ

“When the Children of Isra'eel fell into disobedience, their Ulema forbade them from it. However, they did not stop. So they sat with them in their gatherings, and participated in eating and drinking with them. So Allah pitted their hearts against each other, and cursed them upon the tongue of Dawud and 'Eisa bin Mariam. That was because they disobeyed and were transgressing.” Abu Daud also narrated that Ibn Masud (ra) said, “The Messenger of Allah (saw) sat up after he had been reclining, and he (saw) said, كَلَّا، وَاللَّهِ لَتَأْمُرَنَّ بِالْمَعْرُوفِ، وَلَتَنْهَوْنَ عَنِ الْمُنْكَرِ، وَلَتَأْخُذَنَّ عَلَى يَدِ الظَّالِمِ، وَلَتَأْطِرْنَهُ عَلَى الْحَقِّ أَطْرًا، وَلَتَقْضِرْنَهُ عَلَى الْحَقِّ قِصْرًا، أَوْ لَيَبْصُرَنَّ اللَّهُ بِقُلُوبِ بَعْضِكُمْ عَلَى بَعْضٍ، نَمْ لِيَلْعَنَكُمْ كَمَا لَعَنَهُمْ

“Nay, by Allah, you either enjoin good and forbid evil and sieze the hand of the oppressor and persuade him to act justly and stick to the truth, or, Allah will involve the hearts of some of you with the hearts of others and will curse you as He had cursed them.”

The Ummah of two billion, with its large armies, is more than capable of seizing the hands of those whom Allah (swt) is angry with, the Jews. The Jews have confirmed their cowardice and lowliness in confronting men on the battlefields, in forums, and on the podiums of thought and knowledge. They have confirmed this, as well as those who preceded them from amongst the Western Crusader powers. There is no excuse for anyone to remain silent. The obligation of seeking help for the oppressed in the Blessed Land is upon him, even if he is not a soldier. Al-Awzaa'i (لأوزاعي) (rh) said, ما من مسلم إلا وهو قائم على نغرة من نغرة الإسلام، فمن استطاع ألا يؤتى الإسلام من ثغرتة فليفعل

“It was said that there is no Muslim who is not standing guard on the borders of Islam, so whoever can prevent Islam from being undermined or attacked, let him do so.” The Aalim, the educated, the doctor, the janitor, and the general public have the Shariah obligation of calling on the armies to perform their urgent obligation. It is now understood that the liberation of Palestine will only be through Muslim armed forces. Therefore, the rulers loyal to the Jews, those who support them, and those who prevent the Ummah from supporting their brothers must be overthrown. The armies must be mobilized for what they have prepared themselves for, fighting in the Path of Allah (swt) under the Khilafah Rashidah (Rightly Guided Caliphate) on the Method of the Prophethood.

Just as repelling the Jews is an obligation on Muslims, it is mandatory for non-Muslims in the East and West to denounce the crimes and disavow their governments that are biased towards darkness, and silent over the massacres. The Western countries that support this rogue state, to serve their interests by spreading corruption among the sons of the Islamic Ummah. They also support this rogue state to ensure that Muslims are not unified under the divine system that brought them together, a Khilafah (Caliphate) on the Method of Prophethood. It was the Khilafah that treated Muslims and non-Muslims with justice according to Allah's command and His tolerant law. The clouds have become cleared for peoples. The reality of the Jews who settled in a land, that had been forbidden to them since the time of our master Musa (as), and their brutal occupation of Islamic lands that were not theirs, became clear, for most of the people of the earth, such that all people now curse them. If the peoples of the world remain silent about their unjust leaders and accept them as their representatives, they will be false witnesses and an accomplice in the crime. The Islamic Ummah will not forget those who harmed it, nor will it be unfair to those who did justice to it. Allah (swt) said, **لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ آمَنُوا الَّذِينَ قَالُوا إِنَّا نَصَارَى ذَلِكَ بِأَنَّ مِنْهُمْ قِسِيَسِينَ وَرُهْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ** "You will surely find the most bitter towards the believers to be the Jews and polytheists and the most gracious to be those who call themselves Christian. That is because there are priests and monks among them and because they are not arrogant." [TMQ Surah Al-Maidah 5:82]

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Usaid ibn Hudhair (ra)

Translated from Al-Waie Magazine Issue 258-259

Usaid's father was Hudhair al-Kataib who was a chieftain of the Aws tribe. He was a senior leader of the Arabs and a fierce warrior during the period of *Jahilliyah*.

Usaid (ra) inherited his father's position, his bravery and other qualities. Before he accepted Islam, he was a leader of Yathrib and a noble among Arabs and an archer of rare expertise. When he accepted Islam and was guided to the righteous path of Allah ﷻ, his honour and nobility was obvious. He was amongst the Ansar of Allah ﷻ and His Prophet ﷺ and an early entrant to Islam. He was quick to accept Islam and it was conclusive.

The Prophet ﷺ sent Mus'ab ibn 'Umair (ra) to Yathrib to teach the Muslims of the Ansar who had made their pledge of allegiance at the first Bay'ah of 'Aqabah and cultivate Islamic thinking in them, and to call other people of Madina to Islam. Then one day Usaid (ra) was sitting with Sa'ad ibn Ma'adh, both leaders of their people and discussing on this new issue of Islam which had come from Makkah and called for something unknown to them. Sa'ad said to Usaid (ra): "Go to this man (Mus'ab) and ask him (about the matter)." Usaid (ra) walked to where Mus'ab was sitting as the guest of As'ad ibn Zurarah, another leader of Yathrib who had already accepted Islam. There he saw a group of people listening intently to the nobles words of Mus'ab ibn 'Umair who was inviting them to Islam. Usaid (ra) surprised them with his anger.

Mus'ab (ra) told Usaid, "Would you sit and listen... if you like this matter, you accept and if you do not like, you can leave it." Usaid was a person of open heart and wise thinking, in fact he was known to his people as al-Kamil, the accomplished, a title that he inherited from his father. When he saw that Mus'ab was addressing his intellect, he sat down and said to Mus'ab, "...You are fair, tell me what you have?"

Mus'ab recited a portion from the Qur'an to Usaid and explained his call of the new religion, the true path for which he was ordered by the Prophet ﷺ to spread and raise its banner. Those who were present at this gathering narrated the

incidence, “By Allah, before he spoke, we recognised Islam on his face by its peaceful glow...!”

Mus’ab had not even completed his speech, when Usaid was spellbound and shouted out. “What a beautiful discourse this is!” And he asked, “What do you do when someone wants to embrace this deen?” Mus’ab (ra) told him that he must clean himself up and his garments then bear witness to the Truth and pray two rak’at...”

Usaid’s was a personality of consistency and steadfastness, a pure soul. When he was convinced of a matter, he would never waver in his firm resolve. He stood up to accomplish his task without any delay and accepted the Deen for which his heart testified and his soul satisfied. He cleaned himself, prayed to Allah ﷻ and announced his acceptance of Islam and discarded his previous crooked ways of ignorance and idol worshiping!! Now he had to go back to Sa’ad ibn Ma’adh and report to him regarding the mission that he was dispatched by Sa’ad for, which was to quell Mus’ab ibn ‘Umar. He returned to Sa’ad. As he approached the gathering, Sa’ad told those around him, “By Allah, Usaid is coming with an expression different from the one he left with.”

Indeed! When he had left, he was full of bitterness, anger and hostility, and returned with an expression brimming with mercy, enlightenment and content. Usaid decided to put his intellect to good use. He knew that Sa’ad was identical to him in terms of his purity, decisiveness, resolve and fair thinking.

He knew that nothing would come between Sa’ad and his acceptance of Islam, if he heard what he had himself heard from Mus’ab ibn ‘Umar, the emissary of the Prophet ﷺ. But he knew that if told Sa’ad of his acceptance of Islam, it will be a confrontation of uncertain results.

Therefore, he decided to influence Sa’ad’s enthusiasm in order to push him to the place where Mus’ab was sitting, so that Sa’ad could listen to the same and see for himself.

Now the question was how to accomplish this? As mentioned, Mus’ab had come to Yathrib as the guest of As’ad ibn Zurarah who was a cousin to Sa’ad, the son of his maternal aunt. So Usaid (ra) told Sa’ad, “I have learnt that Banu al-

Harithah have come out with intention of killing As'ad ibn Zurarah although they are aware that he is your cousin." Sa'ad stood up full of anger and picked up his sword and came walking briskly to the place where Mus'ab (ra) sat with As'ad and other Muslims.

When he approached the place, he saw no noise or disturbance and the people sat with patience and calmness with Mus'ab who was reciting the Qur'an and the people listened to him intently.

He realised that Usaid (ra) had intended that he listen to the words of the Mus'ab, the emissary of Islam. Usaid's intellectual estimation of his friend was vindicated, Sa'ad had barely heard the words when Allah ﷻ opened his heart to Islam... and Sa'ad quickly occupied a position of prominence among the early Muslims!!

Usaid (ra)'s heart was filled with steadfastness and enlightenment of Iman. His Iman gave him patience, discernment and fairness of judgement and these qualities made him a reliable person of trust. During the battle of Bani Mustalaq, 'Abdullah ibn Ubai was enraged and said to those people of Madina who were around him, "You have given away your city to the Muslims and you have shared your wealth with them...if only you had caught them with your hands and turned them away from your place...anyway, by Allah, when we reach Madina we will make the respected person a humiliated one.."

Zaid ibn Arqam, an eminent companion heard these venomous words of hypocrisy, and as was his duty he informed the Prophet ﷺ who was very much pained to hear it. When Usaid (ra) met him, the Prophet ﷺ enquired,

أوما بلغك ما قال صاحبكم..؟؟ قال أسيد: وأي صاحب يا رسول الله..؟؟ قال الرسول: عبدالله بن أبي!! قال أسيد: وماذا قال..؟؟ قال الرسول: زعم أنه إن رجع إلى المدينة ليخرجن الأعز منها الأذل. قال أسيد: فأنت والله، يا رسول الله، تخرجه منها إن شاء الله.. هو والله الذليل، وأنت العزيز...ثم قال أسيد: "يا رسول الله ارفق به، فوالله لقد جاءنا الله بك، وإن قومه لينظمون له الخرز ليتوجوه على المدينة ملكاً، فهو يرى أن الاسلام قد سلبه ملكاً"

"Have you heard the words uttered by your companion? Usaid: "and which friend do you mean?" The Prophet ﷺ: "Abdullah ibn Ubai." Usaid: "and what did he say." The Prophet: "he said that when we reach Madina we will make the

respected person a humiliated one..” Usaid: “inshaAllah, it will be you who will expel him, he is the humiliated one and you are the exalted one...” Usaid added further: “Leave him, Allah ﷻ has brought you to us. The people (of Madina) were preparing a crown for him and make him the king. Therefore he considers that Islam has denied him the kingship.”

With such deep, clear and balanced understanding of issues Usaid (ra) always solved critical problems. He would face issues and take all relevant matters into consideration. Hence at the Saqeefah, in the aftermath of the Prophet ﷺ’s demise, a group of Ansar led by Sa’ad ibn ‘Ubadah (ra) declared that the **Khilafah** was their right. This dialogue stretched for a long time and tempers were raised. At this sensitive moment the stand taken by Usaid (ra), who as we know was an Ansar, was an effective stand which conclusively settled the matter. His words set the direction. He stood up and addressed his people, “You know that the Prophet himself was from the Muhajirin. Therefore his successor should also be from among them...And we were the supporters and protectors of the Messenger ﷺ today, it is our duty to support and protect his Khaleefah...” His words soothed the nerves and calmed the tempers.

Throughout his life, Usaid (ra) lived the life of a true servant of Allah. He was content and satisfied. He spent his life and wealth to good use and strived to meet the Prophet at the pool of Kauthar, as he (saw) had said:

اصبروا.. حتى تلقوني على الحوض...

“Have patience until you meet me at the haudh...”

He loved his friends and was highly respected by Amir ul-Mumineen. ‘Umar (ra), as well as all other companions. He was a very profound reciter of the Quran and the Companions were always keen to listen to his recitation... A splendid but fearful voice about which the Prophet ﷺ said that the angels descended to listen to.

Usaid (ra) passed away in the month Sha’ban in the twentieth year of *Hijrah* and he was carried by none less than Amir ul-Mumineen ‘Umar (ra) on his shoulders and buried at Baqee’. The Companions saw the body of this great

Mu'min for one last time, and returned to Madinah and continued to remember his virtues and recalled the words of the Prophet ﷺ:

نعم الرجل... أسيد بن حضير..

“The Best of men...Usaid ibn Hudhair...”

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Signs of the Rise of Political Populism in the Democratic West

Introduction:

The term populism has become very popular in recent years, in discussions of political circles in the West, and in political analysis and commentary. It is raised in every election that takes place there. It has been talked about, for example, in Britain's exit from the European Union, "Brexit," and during the last US presidential election. So, what are the connotations of this term, its objectives, what are its most prominent political features, and reasons for its emergence and its impact?

Definition of Populism:

It is worth differentiating at the outset, between populism and "popularity." The latter, "popularity," has an origin within people. It means people's appreciation and love for someone. So, it is said that he enjoys great popularity. As for the term populism, it refers to a type of political ideology, or political trend, that leads a political discourse in Western societies. It claims to defend the interests of the people against the so-called corrupt "elite" in government, or the "establishment" in politics, economy, culture and media. It accuses the elite of putting its own interests, often those of other groups, such as large corporations, foreign countries or immigrants, above the interests of the people. Populism is the search by charismatic politicians for direct popular support in a public discourse that challenges traditional democratic institutions. Marc Fleurbaey of Princeton University added, "modern populist movements are an understandable expression of current malaise in many democratic countries." So, they manipulate people's emotions and ideas for political ends, and consider themselves as the authentic national voice, representatives of ordinary citizens, or what they call as forgotten classes.

The French language dictionary "Le Petit Robert De La Langue Francaise of 2013," defines populism as a political discourse directed at the popular classes based on criticism of the regime, its officials, and the elites. In this sense of politics, populism is usually associated with, and revolves around a political

leader with a charismatic and appealing personality. The leader claims to embody the will of the people in order to strengthen their own personal authority, increase his popularity, and be re-elected, at the expense of existing political parties and their traditional political platforms and tools.

The Goals of Populism:

The populist politician, and populist politics, jumps on democratic institutions and existing influential political elites. He declares hostility against them. He turns towards the ordinary non-politicized individual in society. He mobilizes him through attractive slogans for his electoral purposes. He changes the balance of power to dominate in his favor. What matters to him is not the people's stance, but rather their voice. Norbert Hofer, a populist and leader of Austria's right-wing Freedom Party, expressed during Austria's 2016 presidential election, when he addressed his opponent saying, "Elite society is behind you, but the ordinary people are with me." Populism is thus a key tool in winning elections in the West, prolonging the lives of politicians in government and politics.

Reasons for the Emergence and Rise of Populism:

Among the reasons for the emergence of political and social, cultural and economic populism in the capitalist West, and the rise and progress in the membership and activism of the nationalist right-wing parties, with their rousing populist slogans, are the following:

First: The inflated values of individualism and subjectivity, which are create disparity in Western societies, which make them think, within their narrow visions and revert to their own interests.

Second: The revival of identity and egoistic tendencies, narrow nationalism in the West, fear of the other, and the resulting miserable racism.

Third: The changing demographics of Western countries, in favor of non-native citizens, immigrants and refugees.

Fourth: Societal changes in the West, such as multiculturalism, excessive globalization, in addition to the political and cultural weakness there, not to

mention the widespread deterioration of morality and values, due to the evil idea of freedom.

Fifth: Economic insecurity, weak growth and economic contraction in the West, worsening inequality of income and wealth among people, and growing discontent. One of the reasons for the emergence of populist parties in Europe are the very real crises in society such as the banking crises that turned into sovereign debt crises, especially in 2011, which resulting in the blaming the elite, or wealthy bankers, for the crisis of the whole society.

Sixth: The desire of opportunistic and corrupt populists to unite naive voters to vote for them. The populists mislead voters through portraying that they must face a common threat, such as “Islamism” and “Islamic separatism,” as Macron promotes in France.

Seventh: The growing impression and feeling among people in the West that their political parties have become too similar. They see there is not much to differentiate one from another. They see that they are impotent, and that their interests have become underrepresented. They view that politics is a corrupt act, especially as they witness the corruption of politicians around them. This damaged the public’s confidence in politicians. So, people are ready to search for a new type of leader, even if they deviate from their institutions.

Eighth: The general ideological deterioration in Western societies, such that people support populist political faces, that present simplistic ideas for complex political and social issues and problems. These ideas are often unachievable. The populists rely on shiny and deceptive slogans such as “We are the people,” “All power is for the people,” “France is for the French,” “America is for white Americans” or “Defend the American dream,” for example. They do so without offering effective and tangible solutions on the ground, after they come into power.

Characteristics of Populism and the Behavior of Populists:

First: The term populism is often used contemptuously to criticize and denounce politicians who drive people’s fear and enthusiasm, for their own electoral interests. Bad manners, or rude behavior, in a way that is not typical for

politicians, are the most prominent features associated with a populist leader, such as Donald Trump.

Second: Although populism is ultimately part of democracy, populist forces in the West are increasingly challenging democratic politics there, becoming authoritarian. They are characterized by extreme nationalism, chauvinism, racism, xenophobia, protectionism in all its forms. They incline to conspiracy mongering, mockery of human rights, and scapegoating marginalized groups, minorities and migrants.

Third: Populism works to consolidate the power of the leader. It distracts public attention from his failures. It hides the reality and the real causes of political problems of all kinds from the people. The populist leader is constantly in a state of attacking the elite and the establishment. He tends to hate complex democratic systems. He regularly smears political opponents as traitors. The content of his populist rhetoric is always aggressive and made of negativity in thought and politics.

On the other hand, the populist is constantly campaigning to convince his people that he is not the institution and that he is “the people.” He disparages the institutions, making ordinary “forgotten” people the mantle he demands. In addition, he prefers to communicate with voters directly, for example, through Twitter and Facebook. Trump used Twitter effectively against Wall Street in August 2016. He elaborated his stance in a telephone interview on CBS’s “Face the Nation,” in August 2015. Trump vowed to reform the tax laws if elected and said the current system was harming middle class Americans who currently faced higher tax rates than traders on Wall Street. He said, “It is the wrong thing. These guys are getting away with murder. I want to lower the rates for the middle class.”

Fourth: Populist parties can be anywhere on the political spectrum. They can be right-wing and called “nationalist populism” and “right-wing nationalism,” and its leaders are authoritarian and even fascist. Examples include Marine Le Pen in France, Viktor Orbán in Hungary, Trump in America, including the Tea Party movement, the Alternative for Germany (AfD), the Five Star Movement in Italy, the Party for Freedom in the Netherlands, the British Independence Party, and the Freedom Party in Austria. All of them are authoritarian, anti-immigrant

and xenophobic. They always propose exclusionary, discriminatory and divisive policies. Populism can also be left-wing, such as Podemos party in Spain, Syriza party in Greece, and as in a number of Latin American countries, such as the case of the late Venezuelan President Hugo Chávez. The most successful populists today are from the right, especially the extreme right, particularly in Europe.

Fifth: Populism is not a specific organizational form. Not all populist parties are built on a strong charismatic leader. Not all populist parties are disorganized and ill-disciplined. Populism is not a specific method of doing politics as such.

Sixth: Populists are quicker than the institutional party in the state and the system to make extravagant and more extreme offers or promises to change things in society. These are often unachievable. They are made in order to rally support for them.

Seventh: Populist parties have become widespread and influential in recent decades, as statistics say that populist parties increased their popularity from about 7% at the end of the nineties to more than 25% in 2018. The specter of populism hovering over Europe is now a well-established political and social force, even knocking on the doors of power. Populism in the West has become contagious, moving rapidly from place to place, in the age of transnational digital media.

Eighth: Populists sometimes tend to adopt a conservative and religious agenda. They usually ally with religious groups such as evangelicals, in order to deceive people, and use and manipulate religion. They seek direct communication with people, addressing their emotions and feelings, before their minds.

Populism in the West against Islam:

The attack on Islam in the West is a sign of their populist tendency. It brings their hatred against the truth and its people to the surface. Populists attack Islam and slander it as a central card in their elections. This populist Macron announced a new bill to combat “Islamic separatism” in France, adopted by Parliament on 23 July 2021. On 2 October 2020 he declared, ““Islam is a religion that is in crisis all over the world today, we are not just seeing this in our country.” Austrian

Chancellor Sebastian Kurz describes Islam as “the sick ideology we do not want in Europe” on 26 July 2021. Geert Wilders, who built his popularity in the Netherlands on hostility to Islam, promises voters the creation of a new ministry to cleanse way Islam, on 9 July 2021. The pioneer of populists in the world, Trump told CNN’s Anderson Cooper on 9 March 2016, “I think Islam hates us.” He deplored the “tremendous hatred” that he said partly defined the religion. He maintained the war was against radical Islam, but said, “it’s very hard to define. It’s very hard to separate. Because you don’t know who’s who.” The populist political current in the West, which represents, with commitment and dedication, the kafir capitalist mentality, embodies today the ideological clash of civilizations between corrupt secular capitalism and the true Deen of Islam. Capitalism will soon be dying its own death, inshaaAllah.

Conclusion: The Rise of Populism in the West is a Failure of the Liberal Capitalist System

There is no doubt that the West today is experiencing a very deep ideological crisis, more than ever, at all levels. It continues to burn in the fire of its rotten liberal ideas, especially those of freedom, materialism and the survival of the fittest. There is no doubt that the rise of right-wing populist movements is another stark evidence of the failure of the democratic system in the West. Its currents break with the rule of law and institutionalism, which they have long paid lip service to. It mobilizes racism, extreme narrow nationalism, and tyrannical authoritarianism. It pleads for open hostility to Islam for their political continuity and survival in power.

The West today is addicted to, and sick with, populism. It is exaggerated in quantity and quality. Populism can determine the characteristics of future of democracies in the West. It can shake the political base of Western systems. It can have catastrophic effects on the stability of the Western ruling system. It can threaten to slip and deteriorate into the disadvantages of hatred, extremism, racism, discrimination, and bullying the weak and other ills. It is due to the leadership of demagogic populist policies in carrying out the responsibility of formulating policies and addressing the problems of societies there. Populism and its applications are qualified to unleash all political crimes against humanity. It exposes the fallacy and error in democracy. The increasing polarization in Western societies only reveals the failure of secularism, in managing the affairs

of life. Machiavellian politicians cannot eliminate corruption. Their only goal is to secure their political power for individual interests.

The liberal West is heading to its death and its devastation in all aspects of life. This includes the rise of populism. Populism is inseparable from the system itself, the secular democratic system. This system has been most miserable for those upon whom it is implemented. Its accumulated corruption is self-evident and apparent. It will reach its end and die out soon, inshaaAllah. It will not benefit from the painkilling and patchwork remedies anymore because it has been exploited by the power stakeholders, who have stretched it to its maximum limit. It has spread corruption in many lands and over generations. The fact that the civilizational alternative, represented by Islam and its state, has not yet materialized in reality, gives it the opportunity to limp on for a while.

Today, we are witnessing a great ideological weakness of Europe and America. This creates favorable conditions for the Islamic Ummah to persist in the struggle against the rotten liberal ideology. It is a time to question the credibility of its entire political process. It is a time to expose the neglect and exploitation by its capitalist elites and their ideology, through which they sell their corruption to their people. It is time for Muslims to show the world the Islamic ideology as a real alternative. It is time to show the greatness of its rulings and caring rulers who are honest to their people. It is time to show those who do not busy themselves with the issue of their re-election, or manipulating people's feelings and lying to them, for their own interests, as corrupt politicians in the West do. Islam does not accept social classes, which are differentiated from each other, and struggle and oppress each other, as in Western secularism. Islam does not have rulers who master populist manipulation and promote nationalism, racism and arrogance over others, as in the West. Instead, Islam has rightly guided rulers who lead people with thought and righteousness, to please their Lord (swt) and serve their Deen. Abu Maryam al-Azdi narrated that the Messenger of Allah (saw) said: «مَنْ وُلَاهُ اللهُ عَزَّ وَجَلَّ شَيْئًا مِنْ أَمْرِ الْمُسْلِمِينَ فَاحْتَجَبَ دُونَهُ حَاجَتِهِمْ وَخَلَّتِهِمْ وَفَقْرِهِمْ اِخْتَجَبَ اللهُ عَنْهُ دُونَ حَاجَتِهِ وَخَلَّتِهِ وَفَقْرِهِ» " If Allah, the Exalted, puts someone in the position of authority over the affairs of Muslims and he secludes himself, not meeting their needs, deficiencies, and poverty, Allah will keep Himself away from him, not fulfilling his needs, deficiencies, and poverty." (Abu Dawood).

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The Lost Tribes of Pakistan

Jalal Ud Din, Wilayah Pakistan

There is a long believed rumor, among Pashtun communities, that they take descent from the lost tribes of the original twelve tribes of Bani Israeel. This is commonly propagated due to the fact that the Pashtuns have colored eyes and curly hair. Their origins remain mysterious. I personally, as an ethnic Pashtun, and as an avid enjoyer of historical origin theories, believe that the Pashtuns are an amalgamation of surrounding peoples, such as the Turks, the Persians and the communities and tribes that passed through the Silk Route. They formulated a tongue common to the area and by way of that tongue developed a culture with its own surrounding mythology. However, currently as the tribes of Bani Israeel experienced throughout history, it seems the Afghans have now been forced to become lost.

The Pakistan government has recently decided to remove over 1.7 million Afghan refugees who have made Pakistan their home since as early as 1979, at the beginning of the Soviet Invasion of Afghanistan. The question that comes to mind, is, is this a good decision from the stand points of economics security, social stability and Islam?

The Afghan refugee crisis has been propagated by the current Pakistani government as an attempt to cut back on smuggling and terror-related activities. Simultaneously, they claim this expulsion will help reduce the economic burden faced by the country, due to an excessively large population.

The government claims the Afghan refugees don't pay any tax. Thus, they deserve to be removed from the country. This argument however could also be used against Pakistani business magnates, politicians, informal cottage industry workers, and non-salaried workers generally. In fact, a majority of Pakistan's population either refuses to, or is not able to, pay direct taxes to a corrupt government. The government thus uses a policy of indirect taxation. With any basic understanding of how indirect taxes work, it is realized that even if a worker is an illegal immigrant, or a legal immigrant, they are both bound to pay tax on sales, and utilities. I am sure all 1.7 million Afghans regularly purchase food products and other goods needed for basic survival, such as electricity and gas.

They are all indirectly taxed by the government. So, claiming taxation is the issue is not only ridiculous, it is also incredibly hypocritical. Instead, the removal of these refugees results in the loss of skilled labor, an excessively youthful and hardworking community, and astute business people and workers. It is an economic loss by any sensible understanding of the phrase economic loss.

Moving on, from economic factors, we must discuss the issue of the so-called security and smuggling issue. The government propagates that the Afghans are responsible for a majority of the terrorist activity, taking place in Pakistan. This, however, is a major misrepresentation of the actual situation. Many of the individuals involved in terrorist organizations are locally recruited. The Afghans who are participating in this terrorism are usually funded, and provided resources by, said locals, or other interested parties. Simultaneously, this does not dull the resentment in the Afghans and the Pashtuns. In fact, it inflames animosity already present against the Pakistani state. The removal of people who have lived in this country for decades will only give them cause to hate those who removed them. Hatred may even extend to those who remained silent as rights were violated in removing such a large number of people. This is especially considering a large amount of those evicted people are young, and know nothing other than life in Pakistan. It leaves them with no money resource or homes. The Pakistani government is now pushing three generations, of at least 1.7 million Afghan refugees, to hate the Pakistani state and what it stands for. So, as a move to tackle terrorism this is ultimately a failing, if not an aggravation of the current situation.

Then, we come to the question of smuggling. On that, I have little to say as it is a xenophobic assumption to begin with. If smuggling is indeed taking place through the Afghan refugees, and their contacts in Afghanistan and Iran, why are they not fabulously wealthy and influential, able to prevent their deportation by buying off corrupt government officials? Also is the solution to solving a criminal conspiracy to remove the workers at the bottom of the rung. Or is the solution to remove the people at the top, who are running the show? Those people being Pakistani politicians, industrialists and businessmen. As for the claim that, "The refugee situation has encouraged smuggling and terror-related activities." There is no statistical evidence to support this false claim. In fact, the prosecution data of Khyber-Pakhtunkhwa Province disproves this false notion. Only 134 of 10,549 cases of major crimes involved displaced persons from the neighboring country.

According to the Directorate of Prosecution, a total of 11,685 cases were registered during the period, out of which 10,549 were put up in court. Out of these, only 134 involved Afghan refugees. This comes to 1.27 per cent of the total number of cases landing in court. The cases involved 23,007 accused, of which only 300 were Afghan refugees. Thus, the percentage of Afghan refugees accused of the said crimes comes to 1.3pc. (reference: <https://dawn.com/news/1308486>)

The next matter I take issue is the disgusting manner in which these people are being treated. Many of them are in possession of identity cards. Many of them have never seen, much less lived, in Afghanistan. Many of them have families' wealth and entire lives invested into Pakistan. In my opinion, and that of any sensible person, this gives them the full right to stay here. Why should they suffer for the fact that an incompetent government refused to, or was unable to, provide them with the proper avenues to naturalize. Then why is the Pakistani government not deporting the Bohri and Sikh minorities as well? Maybe, it is because there is still an opportunity to use those communities for international aid. It is a chance to boost in Pakistan's standing in the international community.

Incidentally, and significantly, Pakistan received has received large sums, over a number of years, in humanitarian assistance from the United States for Afghan refugees previously. The Pakistani government also took massive funds in covert aid as well from American intelligence. It funded and trained young Afghan men to fight the Soviets on behalf of the US. The rulers of Pakistan used this population to their hearts content, in service of the US. When the need for them ran out, they were discarded with contempt. Moreover, by expelling such a large population, the rulers are now fulfilling the US policy of pressuring the Taleban, so they submit to the Western world order completely. They are creating animosity between Muslims, which only benefits the enemies. They are then even using the animosity, which they created, to justify their refusal to mobilize our armed forces in support of Gaza.

Then we come to the idea that formed the basis of the creation of a separate nation state that we now know as Pakistan. The idea of Pakistan itself is unique in its nature in the era of the nation state. The idea is that there is the formation of a country under the premise that citizenship is granted on the basis

A Heart of a True Believer

As Muslims we strive to gain Allah's pleasure, His (swt) pleasure (Ridaa). We strive to become the best possible versions of ourselves. Doing the obligations (Fard), following the Sunnah and reaching for the Nawafil. Sometimes our hearts may not feel so... white, so pure. We may not feel like we are even close to being like the Sahabah RA, let alone trying to be like our beloved role-model Muhammad peace and blessings be upon him. And that could tear us down, creating feelings of hopelessness in becoming anything more than what we currently are. That it's just not in the cards for us, especially in this day and age. We may even feel like hypocrites at times. We may feel like we aren't doing enough no matter how hard we try.

We live in a Dunya that will surely provoke anyone of us at times. It will push us to the brink. Making us feel incompetent, unworthy, or as if we are reaching for the stars. Something we will surely never actually hold in our hands. And let's not forget Shaytan's role in all this. Waiting for the opportunity, to pounce, to take advantage of our anger, of our frustrations, of our sadness, of our happiness. To fall into sin. We can even feel judged by others, which makes it even worse.

See, the question is...

Does that mean we don't have pure hearts? Does it mean... that we will ever have pure hearts? I mean it was easier to preserve one's heart in the presence of our great leader Muhammad, peace and blessings be upon him... right?

Well yes, and no.

This is how Allah subhanhu wa Taala created us. We were not created angels. In a hadith, the Prophet (saw) mentioned the meaning of, if we were to always be in a state of remembrance, we would be shaking hands with the angels.

One big part of all of this is that we don't see our deeds. We don't know what is in store for us. We don't see where we are in the eyes of Allah (swt), our status in Jannah. We don't see the mountain of deeds accumulating, from deeds we have done for Allah (swt). Or God forbid, La samahAllah, accumulate bad deeds.

Subhan Allah, for reasons only He, The Merciful, Jala Jalaluh knows. But what we do know is that Allah Subhanu wa Taa'ala created us and allowed everything else to be this way.

Allah's Messenger (ﷺ) said:

وَالَّذِي نَفْسِي بِيَدِهِ لَوْ لَمْ تُذْنِبُوا لَذَهَبَ اللَّهُ بِكُمْ وَلَجَاءَ بِقَوْمٍ يُذْنِبُونَ فَيَسْتَغْفِرُونَ اللَّهَ فَيَغْفِرُ لَهُمْ

“By Him in Whose Hand is my life, if you were not to commit sin, Allah would sweep you out of existence and He would replace (you by) those people who would commit sin and seek forgiveness from Allah, and He would have pardoned them”.

Allahu Akbar! The Mercy of Allah! Alhamdulillah for the blessing of Islam! See only Allah knows what is in our hearts. He knows everything we go through. How hard we fight to gain his pleasure, in this dunya of temptation, and how sometimes we may slip.

(وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ)

“And know that Allah intervenes between a man and his heart”. [Al-Anfal: 24]

No matter how many whispers we may hear, we must not give into them, push them aside. Recite the Muawwizat, recite the Quran daily, fill your home with the remembrance of Allah, do nawafil, make duaa constantly asking Allah to purify our hearts and intentions. Do good deeds, for surely good deeds erase the bad ones. If we do fall into the whispers of Shaytan, and we surely might, we must seek forgiveness, tawbah, from Allah SWT, knowing He, Subhanahu wa Ta'ala will forgive us. Believing that Allah is the Ghafoor, the Raheem. trust that He WILL forgive us after true repentance. After all, that is one of the conditions of tawbah, repentance, to know that we have a forgiving Lord Who will forgive our sins. We must continue to fight to seek His pleasure till our last breath, and not give into, or believe we are those whispers. We are not those whispers. We are the believers of Allah, we are His loved Ibaad, servants, the successors of the Sahabah RA, and the followers of Muhammad saw. Have faith, have eman in knowing we have a Merciful, All-Seeing Lord who created us, our nafs al

amarrah (our evil self), and shaytan, and Knows exactly who we are, who we are fighting to be and what we are fighting to have...A heart of a true believer.

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O Respected 'Ulema of Pakistan! Gaza is Burning, Whilst the Rulers of Pakistan are Motionless Spectators. You Must Support the Muslims of Gaza, by Calling the Armed Forces of Pakistan to Jihad for the Liberation of the Blessed Land of Palestine

Hizb ut Tahrir, Wilayah Pakistan

Respected Ulema of Pakistan! The Jewish entity fills the skies of the Blessed Land of Palestine with fire and smoke, whilst irrigating its lands with the blood and tears of Muslims. Two months have passed, yet, not a single army of Muslims has moved to repel the attacking enemy army. Thus, we address you as Allah ﷻ and Messenger of Allah ﷺ inform us you must be. Allah ﷻ said, ﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ﴾ “Those who fear Allah, of His servants, are the ‘ulema.” (TMQ Surah Fatir 28). On the authority of Abu Ad-Dardaa’ (ra), the Messenger of Allah ﷺ said, العلماء ورثة الأنبياء “The ‘ulema are the inheritors of the Prophets.” [Abu Dawud, Tirmidhi] So, after the era of the last Prophet ﷺ sent to humanity, and the end of Revelation, you must be as the Prophets (as) were, looking after the affairs of the people, by all that Allah ﷻ has revealed.

O Inheritors of the Prophets (as)! Behind the scenes of the current crisis in Gaza, Biden’s agents want your support in surrendering the Blessed Land of Palestine to the occupying entity of the Jews, through the Western “solution,” advocated by the rulers of the Muslims, over both the Arab and the Ajm (non-Arab). They are presenting you with a “two-state solution” as a solution to the current situation, even though this so-called solution is just a deception. The “two-state solution” results in the strengthening of the entity of the Jews. The means of survival for the Muslims in Palestine will be at the mercy of the cruel, heartless entity of the Jews. Their protection will be in the hands of the entity of the Jews. Moreover, the “two-state solution” ignites the confidence of the entity of the Jews to spread the fire of its Fitnah, from within the region alone, to well beyond.

The Western “solution” is an American solution. Supporting the “two-state solution” is a betrayal of Allah ﷻ, His Messenger ﷺ and the believers. The

land of Muslims is a sanctity which is not permissible for Muslims to surrender. Allah ﷻ has forbidden to accept any kind of supremacy of the kuffar over the Muslims. Allah ﷻ said, **“Allah ﷻ does not permit the kafireen to have authority over the believers.”** [TMQ Surah an-Nisaa 4:141]. Allah ﷻ has made it a Shariah obligation to end the usurpation of the lands of the Muslims by the kafireen. Allah ﷻ said, **“Expel them from wherever they have expelled you.”** [TMQ Surah al-Baqarah 2:191]. The command of Allah ﷻ is related to any land of Muslims, whilst the land of Palestine is the land of Al-Masjid Al-Aqsa, the First Qibla, a sanctified Haram, the site of the Isra’a and Mi’raj of the Prophet ﷺ, whose precincts Allah ﷻ

O Respected ‘Ulema! Pakistan’s rulers are moving towards recognizing the entity of the Jews, in return for funds from the traitorous rulers of the Gulf states, agents of the West. They are demanding that you approve America’s “two-state solution.” So these rulers use your religious status within the Ummah to strengthen their treacherous stance. By way of warning against the deception of these rulers, we remind you of the saying of Umar al-Farooq (ra), as narrated by ad-Darami, **“Do you know what destroys Islam?” He replied, “No.” Umar said, “He is destroyed by the lapse of the ‘Aalim, the wrangling dispute of the hypocrite over the Book, and the ruling of misguided Imams.”**

Indeed, the lapse of an ‘Aalim is more serious than the lapse of an ordinary person. Therefore, clearly refuse any kind of support for the rulers, in their betraying the Deen and Ummah. Hold them to account as to why they still have not mobilized the brave forces of Pakistan, despite having the power and capability to do so. Proclaim openly the obligation of the protection of the oppressed Muslims of Gaza, and the obligation of Jihad by the armed forces of Pakistan, for the liberation of the Blessed Land of Palestine. Indeed, it is the absence of military action that has prevented the Palestinian issue from being resolved as it must be, just so that these traitorous rulers can impose the American “two-state solution.” The Messenger of Allah ﷺ said, **“وَالَّذِي نَفْسِي بِيَدِهِ لَتَأْمُرَنَّ بِالْمَعْرُوفِ وَلَتَنْهَوْنَ عَنِ الْمُنْكَرِ أَوْ لَيُوشِكَنَّ اللَّهُ أَنْ يَبْعَثَ عَلَيْكُمْ عِقَابًا مِنْهُ ثُمَّ تَدْعُوهُ فَلَا يَسْتَجَابُ لَكُمْ”** **“By the One in Whose Hand is my soul! Either you command good and forbid evil, or Allah will soon send upon you a punishment from Him. Then you will make Dua to Him, but He will not respond to you.”** [Tirmidhi]

O Respected 'Ulema! In your stance towards the rulers, you must follow the pious predecessors who endured all kinds of hardships and trials, but never let their Deen be compromised. Imam Abu Hanifah, Imam Ahmad bin Hanbal and Izzuddin Abdul Salam were the bright stars of the Ummah, who held the rulers accountable, enduring all the difficulties that came their way. The mother of the pious 'Aalim Imam Abu Hanifa, Nu'man ibn Thabit, may Allah ﷺ grant him abundant mercy, said to him one day when he was in prison, **يا نعمان، إن هذه المعرفة، "O Nu'man, this knowledge did not benefit you, except in getting beaten and imprisoned, and this is enough for you to abandon it."** Imam Abu Hanifah answered her, **يا أمه، إذا رغبت العالم لكنك حققت ذلك، ولكني أردت أن يعلم الله سبحانه وتعالى أنني أحافظ على العلم الذي أعطاني، ولم أسلم نفسي معها** "O mother, if I desired the world I would have achieved that. However, I wanted Allah ﷺ to know that I safeguarded the Islamic knowledge I was given and did not surrender myself, despite it, to the fire of Jaheem."

O Respected 'Ulema! Do you not yearn for the honor of one of your pious predecessors, Qaadi Muhyiddin az-Zaki, who delivered the first Friday sermon in Al-Masjid Al-Aqsa, after its liberation by the forces of Salahudin, in which he recited before the victorious army, **فَقَطِعَ دَابِرَ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ**, "So the wrongdoers were utterly uprooted. And all praise is for Allah, Lord of all worlds." [TMQ Surah al-Anam 6:41]?! By the permission of Allah ﷺ, this honor will be granted to the one who joins the vanguard of the struggle for the establishment of the Khilafah. Indeed, it was the Khilafah Rashidah of Umar al-Farooq (ra) which opened the Blessed Land of Palestine to Islam. It was Saladin Ayyubi under the Abbasid Khilafah who cleansed the land of Palestine from the impurity of the occupation by the Crusaders. It will be the Second Khilafah Rashidah (Rightly-Guided Caliphate) on the Method of Prophethood that will liberate the Blessed Land of Palestine once again, by the permission of Allah ﷺ.

O Allah ﷻ did we not convey?! O Allah ﷻ bear witness that we conveyed! Allah ﷻ said, **إِنَّ فِي هَذَا لَبَلَاغًا لِّقَوْمٍ عَابِدِينَ**, "Indeed, in this Qur'an is a clear conveying for the worshippers." [Surah al-Anbiyyah 21:106]

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21 Jumadal Awwal 1445

Hizb ut-Tahrir

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Wilayah Pakistan

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From Women's Rights to Post-Genderism (Part-2)

Mushtaq Mehmood, Pakistan

First Wave of Feminism (Late 19th Century)

Women were denied equal economic rights as well as political rights. Far from standing as candidates to participate in politics themselves, women were not even given the basic right to voice their opinion, in the election of the political representatives. This essentially sparked the first wave of feminism. Women realized that unless they ensured their involvement in political affairs, they would remain deprived of most of their rights. Therefore, when the Fifteenth Amendment of the constitution was approved in the United States, in 1869, in which Afro-American citizens were also given the right to vote, women were still not included. A few women working for women's rights joined together to form the National Woman's Suffrage Association. The word "suffrage" is actually derived from Latin, which means the right to vote. By that time, labour unions had already been established. After their establishment, the Communist Manifesto of Karl Marx had also been published in 1848, which strengthened such joint class efforts. It provided an ideological basis, so the women realized that it was inevitable for them to fight for this basic right by forming a proper organization for that purpose. After that, organizations were established one after another in different countries, some of which were also international.

However, it was not to be that women's demands came forth and were accepted right away. Instead there was a lot of propaganda that was carried out against this women's suffrage movement. In the 1880s, articles were published in newspapers and journals to create suspicion about this movement. Various arguments were fabricated to reject it. Organizations and institutions were formed in opposition to it, on the private and public levels by dissidents, who became famous as the proponents of anti-suffragist movements. They argued that why would the women need to vote at the first place? They should leave the work of politics to men and take care of household chores themselves. Finally, women had to take up arms for their rights. They had to establish militant wings associated with their suffrage organizations. Some of those men who were in favor of this right for women, also became part of these suffrage organizations. During the protests for demanding their rights, when some women got arrested,

they were treated harsher than the rest of the prisoners in the jail. They were not allowed to meet their visitors and were not allowed to write any letters to them. Finally, in 1920, the United States gave women the right to vote through the Nineteenth Amendment to its Constitution. Thus, it took fifty years for women in America to get this right, from the time of forming organizations. It would be literally correct to say that they had to “fight” to get this right.

In some Western countries it took even longer, for example women got the right to vote in France in 1944, and in Switzerland in 1971. While women’s wages were declared equal to men’s in Great Britain as late as 1970, and in the United States it was done completely in 1972, whilst in most European countries it was accomplished even after that. This also did not happen easily. Instead, it was possible in most countries when women stopped work through strikes, and forced the governments to do so.

Second Wave of Feminism (Mid 20th Century):

Despite personal freedom, women still did not have equal economic rights compared to men, until the middle of the 20th Century. Their wages were still lower than men. However, women were definitely granted freedoms in their sexual relations. This was made to appear as women’s rights. However, the woman was exploited as a sex object. The capitalist class made huge capital from it through their fashion industry. The intermixing of men and women was encouraged. Playwrights further highlighted the concept of women’s sexual freedom by writing plays, which were then performed on stages in theaters, in front of public. Magazines, newspapers and journals published articles about the sexual revolution. Thus, a new concept of the “Western woman” came into existence. Free sexual relations between men and women were declared normal. Thinkers and philosophers also spoke of the intellectual and positive aspects of the free mixing and free sexual relations of men and women, presenting it in a scientific, academic and philosophical manner.

In this respect, in 1926, the famous British philosopher Bertrand Russell (1872-1970 CE), in his book entitled, “Education, Especially in Early Childhood,” argued in favour of imparting sexual information to children from their childhood. He wrote that, “Sex must be treated from the first as natural, delightful, and decent... girls have the same right to knowledge as boys... One

other thing is essential in teaching about sex love. Jealousy (for honor) must not be regarded as a justifiable insistence upon rights, but as a misfortune to the one who feels it and a wrong towards its object (which is honored).” (“On Education, Especially in Early Childhood,” 1926)

In 1954, in another book, “Ethics and Politics of Human Society,” Russell, while arguing in favour of adultery for married men and women, wrote that, “in New York State, where adultery is punishable by imprisonment, there is no effective movement to alter the law in this respect. Many people say, “What does the law matter, seeing that it is not enforced?” To my mind this is a very fallacious argument. In the first place, any law which cannot be enforced is bad, since it brings law into contempt. In the second place, although the law is usually not enforced, it can be invoked by a vindictive (revengeful) spouse...” (“Human Society in Ethics and Politics,” 1954)

In the beginning, free sexual relations between men and women were established in the name of love. Creating obstacles in the sexual union of men and women, outside of marriage, was considered an obstacle to love. Then, writers and thinkers emphasized that the purpose of sexual relationship between a man and a woman should be limited to the gratification of lust only. There should not be any semblance of real love or permanence in this relationship. In this context, the French writer Paul Adams (1862-1920 CE), in his book “Ethics of Love” in 1907, criticized free sexual relationships that were based on love. He said, “All this to conceal, under empty verbiage, the healthy longing for simple bodily union at the will of a natural and innocent appetite... It is a great evil among the Latin races that lovers refuse to admit plainly and candidly their relish for voluptuousness, and for the joyous companionship of the sexes... The masks of all this abominable comedy, inspired by the vagaries of old-fashioned literature, conceal too hideously our beautiful instincts... Our Latin races are wasting the treasure of their wills on an imbecile and commonplace love.” He then advises the youth, “Then be refined and sensuous savants, not building a temple to the servants of your pleasures, nor lazily falling asleep at their feet, but choosing a new guest for each moment of pleasure.” (“The Morality of Love,” 1907 CE).

Socialists also did not lag behind in this regard. They theorized that their philosophy of material evolution, ensured the “freedom” of women more than

Capitalism. Thus Ferdinand Bebel (1840-1913 CE), the founder of the German Social Democratic Party and its chairman for two decades, harshly criticized the institution of marriage in his book, "Women in Socialism." He wrote, "man and woman are merely animals; can there be any question of marriage, of an indissoluble bond, between animals?" ("Women under Socialism", 1904 CE). The person who had the greatest influence in ending moral values such as modesty and chastity, and who initiated a profound crisis in the history of ethics, was the Austrian psychologist Sigmund Freud (1856-1939 CE). He proposed the philosophy that the driving force behind all human behavior is lust and sexual desires. He expressed this philosophy in his book written in 1923. Freud was also a Darwinist. Since he considered that man is a developed form of an animal, and the sexual instinct is one of the most prominent instincts of an animal, Freud came to the conclusion that human actions are also motivated by the desires arising from sexual urges. He further maintained that the root cause of mental disorders such as stress, depression and anxiety, is the imposition of some kind of religious, social or legal restrictions on these desires. Therefore, for the flourishing of the human psychology, it was necessary that this instinct of a human is let loose, just like the instinct of an animal is let loose, for fulfillment in any way that the person chooses.

The second wave of feminism arose during this period in the mid-Twentieth Century. It was mainly due to two factors. Firstly, the idea of Hedonism and Individualism of the West. Secondly, the continued oppression of women, despite the freedom from Christianity.

In modern Europe, the idea of hedonism was propounded by the British philosopher and jurist Jeremy Bentham (1747-1832 CE) who considered the pursuit of happiness and pleasure, as the goal of all actions and the ultimate goal of life (summum bonum). When the West adopted secularism, it resulted in the reduction and denigration of religion, leading to agnosticism and atheism in Western society. Then it was the idea of hedonism based on the "pursuit of pleasure" that replaced the "pursuit of God's pleasure," as the goal of life. Along with this, there is the idea of Individualism, according to which the individual is of the primary importance, as compared to the society. This idea is a fundamental part of the philosophy of liberalism, which the West had already adopted. Together, the ideas of Hedonism and Individualism presented a concept based on selfishness and self-centeredness, in which one's personal happiness is far

more important than that of all others and society. The center of one's life is that person himself. Besides all that, Capitalism and personal freedom together were creating an environment in which wealth, fame and sexual freedom were considered the means of achieving happiness. It was asserted that it is through the acquisition of these material things that a person could find happiness for himself.

From all these concepts, the woman learned the lesson that if she also wanted to achieve true happiness, which was now considered the motive of all actions, and the ultimate goal of life, and which that society called happiness, then she must embrace individualism and rid herself of the domestic responsibilities assigned to women, and thus gain independence.

The other factor responsible for giving rise to the second wave of feminism was that, besides all this, the woman was still witnessing discrimination against her. So, she was suffering from a sense of deprivation. The oppression that woman faced in ancient Greece and Christianity, now continued under Capitalism as well. Although women finally won the right to vote after decades of struggle, their wages were still not equal to men.

These two factors together led to the rise of this second wave of feminism which was more intense than before. It argued that the then role of woman in society was the reason for her being left behind by man. So she was not able to find happiness for herself. It was the role that she performed as a woman that held her back. This is from being pregnant to becoming a mother, along with related domestic responsibilities, such as suckling, weaning and caring for the newborn child at a delicate age. Therefore, it was said that it was this role of the woman that kept her away from achieving that happiness for herself. It was now considered the source of happiness in the West for the Western woman. Moreover, it was maintained that this gave man the opportunity to dominate her and keep her deprived of her rights. Thus, a woman becoming a mother was considered the main cause of a woman's backwardness. Man came out as a cruel competitor, taking unfair advantage of this compulsion of a woman.

The founder of this second wave of feminism was the French feminist philosopher Simone de Beauvoir (1908-1986 CE). In 1949, she wrote a book called "The Second Sex," in which she said that women are seen as the "second"

or the secondary sex in the society, whilst the male is considered as the primary sex. This is because, the woman is considered inferior to men.

She recalled that women had always been suppressed in the Western society. She highlighted that the famous Greek philosopher and mathematician Pythagoras (d. 495 BC) wrote that, "There is a principle of good that created order, light and man, and a principle of evil that created chaos, darkness and woman." Similarly Aristotle (d. 322 BC) said that a woman "is a woman because of the lack of certain capabilities." Similarly, the famous Italian Christian philosopher and jurist Thomas (d. 1274 CE) called women "imperfect men" and "incidental" existence. Beauvoir also cited an 1878 British Medical Journal article, in which a member of the British Medical Association, wrote, "It is an indisputable fact that meat goes bad when touched by menstruating women."

Beauvoir also wrote that motherhood left woman "riveted to her body," like an animal, and made it possible for men to dominate her and nature. ("The Second Sex," 1949 CE)

Shulamith Firestone (1945-2012 CE), an American Jewish feminist, is a very important figure among the second-wave feminists, who were influenced by Beauvoir. Firestone further ignited and popularized the concept of male and female conflict in society, that Beauvoir had introduced. In 1969, she founded a feminist organization called Redstockings, along with some other feminist women. In the manifesto of this organization, the grievance of women against men can be felt clearly. The manifesto reads, "Women are an oppressed class. Our oppression is total, affecting every facet of our lives. We are exploited as sex objects, breeders, domestic servants, and cheap labor. We are considered inferior beings, whose only purpose is to enhance men's lives. Our humanity is denied... We identify the agents of our oppression as men. Male supremacy is the oldest, most basic form of domination. All other forms of exploitation and oppression (racism, capitalism, imperialism, etc.) are extensions of male supremacy: men dominate women, a few men dominate the rest. All power structures throughout history have been male-dominated and male-oriented. Men have controlled all political, economic and cultural institutions and backed up this control with physical force. They have used their power to keep women in an inferior position. All men receive economic, sexual, and psychological

benefits from male supremacy. All men have oppressed women.” (Redstockings Manifesto, 1969)

Firestone highlighted the works of Karl Marx (d. 1883 CE) and Friedrich Engels (d. 1895 CE), but criticized them for not being able to analyze the poor condition of women, independent from the established social classes. She expanded their theory of class struggle to cover the issue of women’s marginalization in society. She writes in her book in 1970 that, “Just as to ensure elimination of economic classes requires the revolt of the underclass (the proletariat) and, in a temporary dictatorship, their seizure of the means of production, so to assure the elimination of sexual classes requires the revolt of the underclass (women) and the seizure of control of reproduction.” (“The Dialectic of Sex: The Case for Feminist Revolution,” 1970)

She argued that the oppression of women directly stems from the weakness of women’s capability during pregnancy and childbirth. Men take advantage of this. Therefore, unless women gain control over this process of reproduction, they cannot improve their conditions. Control over the process of reproduction means having the option of whether or not she wants to become a mother. Therefore she must have the right of abortion of pregnancy, which until then was considered a legal crime, in the Western countries, except in the case where the life of the mother was endangered.

In her writings, Firestone also predicted postgenderism, which became the main focus of third-wave feminism debates. She wrote, “[The] end goal of feminist revolution must be, unlike that of the first feminist movement, not just the elimination of male privilege but of the sex distinction itself: genital differences between human beings would no longer matter culturally.” (“The Dialectic of Sex: The Case for Feminist Revolution,” 1970).

Third Wave of Feminism (Early 1990s):

The third wave of feminism began with an incident of sexual harassment at the state level in the United States in 1991, in which a Supreme Court judge appointed by the then US President, George W. Bush, was accused of sexual harassment. The Senate Judiciary Committee of the United States was hearing this case. Joe Biden, who was the chairperson of this Committee at that time,

unilaterally decided the case in favour of the accused judge, by making a deal with the government. He dismissed the case even though there were witnesses to testify against the accused judge. However, the said witnesses were not even given a chance to testify. This state level event of sexual harassment, and its illegitimate defense, created a demand that the cases of sexual harassment against women should be systematically raised.

However intellectually, this wave has expanded the concept of women's freedom to such an extent that any person, with a sound mind, is forced to admit that without the guidance of the Creator, there is no real limit to human error and misguidance. In the second wave of feminism, the concept of emancipation of women from their basic role of mother and wife was presented, which was successfully embedded in Western societies. Its poison was now strongly reflected in their culture. However, the matter now had extended to the freedom of women from their gender identity.

The dynamic force of the third wave of feminism is the contemporary American Jewish philosopher Judith Butler (born 1956). She criticized certain terms used by feminists. She writes that the first and second waves of feminism mistakenly tried to make "women" a discrete group with common characteristics, while this approach reinforces a binary view of sex, in which male and female are two distinct and separate genders. It is a wrong view according to her. She talked about the social construction of gender. According to this concept, gender identity in the social environment is not something that nature grants for a life term. Instead, gender identity forms itself within an individual by societal influence, activating social behavior in that individual.

Butler argues that gender is a process, which is constantly renewed through the ongoing interaction between the surrounding culture and the individual's choice. Butler suggested that gender identity is established through behaviour. Therefore, the formation of different genders in an individual is possible due to different behaviours of that individual ("Performative Acts and Gender Constitution," 1988). This is what the concept of Postgenderism is. So, if a person who is born as a male in terms of physical gender attributes, his gender should not be considered. He should present himself in the society as a person who does not have a fixed gender identity. Instead, the social factors should continue to shape and then renew his gender identity. That is to say, he should be like a free-

floating boat that sets itself on the gusts of wind in open waters and then these external factors, such as wind and water, determine its course. Thus, after being influenced from the surroundings, when a man feels sexual attraction with a man, he establishes sexual relationship with him, and when he feels the same for a woman, he does the same.

In this way, social factors continue to arouse his lust and sexual desires and in compliance with them, he continues to perform his actions. With those actions his gender identity continues to be shaped and renewed. The same should be the case with a person who is born as a female by birth. This process has also been called “gender fluidity”, that is, gender should be something that flows like a fluid, or it is all the time willing and ready to flow, change form and direction.

About gender fluidity, a contemporary Canadian bioethicist George Dvorksy (1970-alive) says, “Dyadic (binary) gender roles and sexual dimorphism are generally to the detriment of individuals and society... greater biological fluidity and psychological androgyny (neutrality) will allow future persons to explore both masculine and feminine aspects of personality.” (“The Rise of Astro-Blackness”, 2008)

This third wave of feminism is actually based on the liberation of women from their gender identity. This is instead of the liberation from their specific role, as in the second wave. In other words, it is actually an escape from being a woman instead of an escape from the basic role of a woman. Along with it, there is also an observed bias to adopt the man’s role and be like a man. Behind this is the same degrading concept and attitude of the West towards women in history which made her feel deprived, as to why she was a woman and not a man. Thus, in one way or another, she developed a bias to become a man.

Therefore, first she tried to become like a man by gaining freedom from the basic role of a woman. Now she freed herself from the so-called prison of a woman's sexual identity and tried to be like a man. In this way, the western woman, suffering from the feeling of deprivation for being a woman for a long period, of at least three thousand years, in the Western society, thought that she had achieved the extreme goal of equality with man. She yearns for gender equality, the goal that she was forced to achieve, so that she too could attain the status of honour that only man could attain.

Confessions of Some Western Thinkers:

In summary, the voices raised for women rights, and the movements born thereof, did not provide women with their basic rights in a timely manner. Their provision was delayed to an unnecessary and worrying extent. In response to their struggle, the absolute license of sexual freedom in the society was given to everyone. Women were made to believe that one of their rights of freedom had been granted to them. This gave rise to a new concept of a successful woman in the West. She was freed from all her domestic and basic responsibilities and limitations imposed on her by an oppressive patriarchal society.

Now a successful woman was the one who was free from marriage, motherhood and child rearing. She builds relationships with whoever she wants, whenever she wants and for as long as she wants. She does what she wants and thus she achieves the goal of her life through personal satisfaction of her self and acquisition of material pleasures. This was the modern concept of woman which was propagated in all forms of Western literature. Stories and dramas were written around it. These concepts were introduced to the public by playing them in theatres.

It was not that the moral decline of the West and its bitter manifestations could not be observed by anyone and remained hidden altogether. Instead, some Western intellectuals felt them deeply and expressed their grief and anger over them with much intensity. One such intellectual, the German historian and philosopher Oswald Spengler (1880-1936 CE), strongly criticized the new conception of woman that was being promoted in the writings and theatre plays of that time. In 1918, he wrote in his two-volume work, "The Decline of the West," "The Ibsen marriage appears, the 'higher spiritual affinity' in which both parties are "free" — free, that is, as intelligences, free from the plantlike urge of the blood to continue itself, and it becomes possible for a Shaw to say "that unless Woman repudiates her womanliness, her duty to her husband, to her children, to society, to the law, and to everyone but herself, she cannot emancipate herself."

He then continues to say, "The primary woman, the peasant woman, is mother. The whole vocation towards which she has yearned from childhood is included in that one word. But now emerges the Ibsen woman, the comrade, the

heroine of a whole megalopolitan literature from Northern drama to Parisian novel. Instead of children, she has soul-conflicts.” (Vol-II, pg. 105)

He then predicts the complete decline of Western civilization, due to the individualism of women, and the resulting lack of education for children, and writes, “It is all the same whether the case against children is the American lady’s who would not miss a season for anything, or the Parisienne’s who fears that her lover would leave her, or an Ibsen heroine’s who “belongs to herself” — they all belong to themselves and they are all unfruitful. The same fact, in conjunction with the same arguments, is to be found in the Alexandrian, in the Roman, and, as a matter of course, in every other civilized society... At this level all civilizations enter upon a stage, which lasts for centuries, of appalling depopulation. The whole pyramid of cultural man vanishes. It crumbles from the summit, first the world-cities, then the provincial forms, and finally the land itself, whose best blood has incontinently poured into the towns, merely to bolster them up awhile. At the last, only the primitive blood remains, alive, but robbed of its strongest and most promising elements.” (Vol-II, pg 105)

Similarly, the eminent American historian and philosopher Will Durant (1885-1980 CE) rightly identifies the original purpose of marriage and expresses concern over the demise of this practice. He wrote in his book in 1929 that, “The invention and spread of contraceptives is the proximate cause of our changing morals. The old moral code restricted sexual experience to marriage, because copulation could not be effectively separated from parentage, and parentage could be made responsible only through marriage. But today the dissociation of sex from reproduction has created a situation unforeseen by our fathers. All the relations of men and women are being changed by this one factor.”

Durant accurately reflects Western society where marriage is made difficult and adultery easy. He wrote, “So the city offers every discouragement to marriage, while it provides every stimulus and facility for sex. Erotic development comes as early as before, economic development later. That restraint of desire which was feasible and reasonable under the agricultural regime, seems now a difficult and unnatural thing in an industrial civilization that has postponed marriage, for men, even to the thirtieth year. Inevitably the flesh begins to rebel, the old self-control begins to weaken; chastity, which was a virtue, becomes a

jest; modesty, which made loveliness more lovely, disappears; Pre-marital experience becomes an ordinary thing.”

He explained the cause of this social evil, that, “We do not know how much of the “social evil” may be laid to the door of the deferment of marriage. However, presumably most of it is due, in our time, to the unnatural postponement of connubial bliss; and even post-marital promiscuity must be in large part a product of pre-marital habituation. We may try to understand the biological and social causes of this flourishing industry, and may condone it as an unavoidable thing in a man-made world: this is the fashionable attitude of the most advanced minds. But it is a little shameful to accept complacently the picture of half a million American girls offering themselves as living victims to promiscuity, while our theatre and our literature are befouled by their eagerness to turn into gold the sexual irritability of men and women shut out by our industrial chaos from the health and wholesomeness of marriage..... the world seems to have devised every conceivable method for the stimulation and satisfaction of his desires.” (“The Pleasures of Philosophy”, 1929 CE)

In the same way, a French thinker Paul Bureau (1865-1923 CE) describes the entire journey of moral decay that France has taken from the recent past until now. He explained the causes of this moral decay in the preface of his 1919 book with title “Towards Moral Bankruptcy” and wrote, “Three chief evils have thriven upon our soil, and breed what may be called the great sickness of France: sexual license, alcoholic intemperance, and the lack of power to establish a central authority at once representative and able to defend the collective interests of the country. On these evils many others have in turn grafted themselves and by mutual interaction have contributed to the progress of the evil which has produced and maintains them... each has such a definite character, it is so widely extended, its manifestations are so multiple and so diverse, the number of social institutions of which it has, so to speak, modified both the anatomy and the tissues is so great, that it is of vital importance to make a study of each which shall be distinct from the others, methodical, and as complete as possible.” (“Towards Moral Bankruptcy”, 1919 CE)

This concern of these intellectuals of the West about the moral decay was right. Their belief that this degree of moral corruption was a poison for the society was not based on superstitions, but the situation in the West was

definitely confirming it. One of the corners of the society which it destroyed is the world of innocent children. The horror of this environment of open sexual immorality on innocent children can be well estimated from the events mentioned by an American social activist and women rights worker Dr. Edith Hooker (1879- 1948 CE). In her 1921 book, "The Laws of Sex," after stressing the need for sex education in view of the increasing sexual activity among children, she writes, "It is unfortunate that mothers do not know more universally the dangerous situations that confront the child between the fifth and the tenth years... even among the most cultured and wealthy families it is not very unusual for little ones of seven or eight to have "lovers" of about their own age with whom they have sexual intercourse, sometimes in the presence of others. One case that came to the writer's attention was that of a little girl of seven years belonging to a most refined family who had intercourse with her older brother and with several of their friends. Another was that of a group of five children, two girls and three boys, living near one another in an aristocratic neighborhood, who repeatedly had intercourse with one another and boasted of it to other children. The oldest of these was a boy of ten years." ("The Laws of Sex", 1921 CE)

Even those Western intellectuals who have lamented upon witnessing this dire situation, have not been able to provide any permanent solution. They have no desire to go back to the past because their past is not attractive in any way. Instead, it is like a nightmare from which they have now recovered. Now they are afraid of even thinking about that. However, the direction they are heading now is leading to a blazing fire, the ever-increasing heat of which is melting their bodies and may soon burn them to ashes. The situation is such a disappointing one that it is not possible for them to avoid it. Yet, they do not see any way out of it either. This atmosphere of uncertainty is also evident from their own writings. Durant writes in deep despair, "Our moral life is threatened, and our intellectual life is quickened and enlarged, by the disintegration of ancient customs and beliefs. Everything is new and experimental in our ideas and our actions; nothing is established or certain any more..... all forms about us are altered,... the innovations in our sexual relationships, and the hard disillusionment of our souls. The passage from agriculture to industry, from the village to the town, and from the town to the city, has elevated science, debased art, liberated thought, ended monarchy and aristocracy, generated democracy and socialism, emancipated woman, disrupted marriage, broken down the old

moral code, destroyed asceticism with luxuries, replaced Puritanism with Epicureanism, exalted excitement above content, made war less frequent and more terrible, taken from us many of our most cherished religious beliefs, and given us in exchange a mechanical and fatalistic philosophy of life. All things flow, and we are at a loss to find some mooring and stability in the flux.” (“The Pleasures of Philosophy”, 1929 CE)

In the entire history of humanity, there is no such example of misdirection, misery and restlessness than the present Western civilization is exhibiting at this time. The family system is in utter disarray. Sexual promiscuity is common among young people. The number of illegitimate children and single parents is constantly increasing. Adultery and homosexuality are common. The funeral of decency, sanctity and modesty has taken place. A sense of purposelessness in life is ingrained within the people and due to this, depression, drugs and suicides are on the rise.

(To be continued...)

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Q&A: The Ruling on Participating in Monitoring Democratic Elections

(Translated from Arabic)

To: Hisham Banibaker

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Question:

Assalamu Alaikum,

I would like to ask about the Islamic ruling on participating in monitoring parliamentary elections with the evidence, Baraka Allahu Feek.

Clarification of the question: The nature of work has nothing to do with the counting or matters of organizing elections, the nature of work involves **reporting** and statistics about the elections.

Answer:

Wa Alaikum Assalam wa Rahmatu Allahi wa Barakatuh,

You know that the parliamentary elections that are currently being held are not permissible by the Sharia, because according to the existing systems, whether they are presidential or parliamentary, they are legislative elections for a country that does not rule by Islamic Law...

Therefore, participation in them, or assistance in their implementation or propaganda to encourage turnout or support or likewise is not permissible.

أما إن كان عملك لا علاقة له بهذه الأمور "المشاركة أو التنفيذ والتشجيع والتأييد"، كما ذكرت في سؤالك أي (إحصاء الأصوات) وأكرر دون هذه الأمور الأربعة (المشاركة والتنفيذ أو التشجيع أو التأييد)، بل فقط كناحية حسابية، "أي إحصاء عدد الأصوات" فلا أراه داخلياً في التحريم، ولكن السؤال الآن هو: هل تضمن أن لا يخالط العمل الحسابي أي من هذه الأمور الأربعة؟ على كل، فإن ضمن ذلك فلا يشمل التحريم... لكن الأولى عدم فعله حتى لا يستعمله أهل هذه الأنظمة في بيان إقبال الموظفين على أعمال الانتخابات، فقد كان أصحاب الرسول ﷺ يبتعدون عن أبواب عدة من المباح خشية الاقتراب من الحرام، فقد صح

عن رسول الله ﷺ أنه قال «لَا يَبْلُغُ الْعَبْدُ أَنْ يَكُونَ مِنَ الْمُتَّقِينَ حَتَّى يَدَعَ مَا لَا بَأْسَ بِهِ حَذَرًا لِمَا بِهِ الْبَأْسُ»، أخرجه الترمذي وقال هَذَا حَدِيثٌ حَسَنٌ.

However, if your work has nothing to do with these matters “participation, implementation, encouragement and support,” as you mentioned in your question, i.e. **reporting statistics about the** counting of votes, and I repeat, without these four things (participation, implementation, encouragement or support), but only involves an **accounting** aspect, that is the statistical aspect, in this case I do not see it falling under prohibition, but the question now is: How do you guarantee that the **accounting** work does not mix with any of these four matters? In any case, if you guarantee that, then it is not included in the prohibition...

However, it is better not to do it so that the people of these systems would not use it to indicate the attendance of employees to the work of elections, because the companions of the Messenger (saw) kept away from several (Mubah) permissible acts for fear of approaching the haram (forbidden).

It was authenticated that the Messenger of Allah (saw) said:

«لَا يَبْلُغُ الْعَبْدُ أَنْ يَكُونَ مِنَ الْمُتَّقِينَ حَتَّى يَدَعَ مَا لَا بَأْسَ بِهِ حَذَرًا لِمَا بِهِ الْبَأْسُ»

“The servant shall not reach the state of being among the Muttaqin until he leaves what there is no harm in out of caution for its harm.” (Narrated by At-Tirmidhi and said it is a Hassan Hadeeth).

This my opinion in this matter and Allah is Most Wise and He Knows Best.

Your brother,
Ata Bin Khalil Abu Al-Rashtah
30th Jumada al-Akhira 1442 AH
12/02/2021 CE

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Q&A: The Company in Islam is Not a Corporate Body

(Translated from Arabic)

To Abu Rashed

Question:

Our honourable Sheikh, Assalam alaikum wa rahmatullahi wa barkatuh. I leave between your hands some questions in the hope that they will be answered. May Allah reward you on our behalf and grant victory and empowerment under your hands. He is All-Hearing and All-Responding.

1) Companies, factories and trademarks

We know that companies in Islam must have the body in them. If a company is established for the purpose of establishing a factory that produces, for example, electrical or electronic devices, and this company and its factory become a well-known trademark in the market, then it happens that the owners of the company want to sell it:

a) Is there such a thing in Islam as “the market value of the company” apart from the issue of shares in capitalism?

b) Does the trademark have a value to assess when the factory is sold?

c) Does the trademark belong to the factory or the company, i.e. if the company remained and sold one of its factories or a production line for one of its devices, what is considered in estimating the price?

d) In the event of the company being dissolved, what happens to the trademark?

e) The company’s factory has exports and imports, and it may have debts owed to suppliers of raw materials, for example, and it has money owed by traders for different terms. Is it necessary to “zero” debts and receivables before

selling, knowing that this is a continuous process all the time as long as there is production?

f) What about the employees and their contracts with the company when selling the factory?

2) Service companies

There are companies whose creation does not require a large capital, as they provide services, for example, a software company, which is based on an idea, so it makes one or more programs or applications and sells it in the market, and this application (which is just software codes that perform a certain function) and this application becomes a large number of users. Consequently, this company may have a large market value accordingly. When the application is sold to another party (another company), it sells the idea and the consequent lines of code so that it does not have the right to use it after the sale, so it produces the same (i.e. the idea). An example of this is an application that calculates the path of the car from one place to another and chooses the best roads and the time of arrival, etc. How is this reality dealt with in Islam?

Answer:

Walaikum Assalam wa rahmatullahi wa barkatuh

First of all, May Allah bless you for your kind prayers for us, and we pray for you with all goodness.

First: Before answering your many questions, I would like to point out that companies in Islam are different from companies in the capitalist system, so the company is legally (a contract between two or more, in which they agree to do a financial business, with the intention of profit). The company in Islam is not a corporate body that the actions are obtained from in this capacity, otherwise these actions would be invalid according to Shariah. Rather, it is a specific entity in which a manager is required, and we have clarified this matter in the book, *The Economic System*, when researching joint stock companies and their invalidity, so we stated:

“The company is a contract over the disposal of property. Thus, the increase of the property by using a company is an increase of ownership. Increasing ownership is one of the disposals allowed by Shariah. All the Shariah disposals are verbal disposals which originate from a person and not from a property. The increase of the ownership must result from the one who can dispose, that is, from a person and from property...

The actions which originate from the company its corporate body are therefore invalid in the view of Shar’a. This is because the disposal should originate from a certain person and this person should be one of those who has the right of disposal...

These actions are only accepted in Shar’a from a person who has the competence to dispose and is mature and sane, with a discerning mind. Any action that does not originate in this sense is invalid from the viewpoint of the Shar’a. Entrusting the disposal to a corporate personality is thus not allowed, rather it be referred to a human being who has the competence of action...] End of quote.

In other words, the company's business and activities in Islam are inseparable from the company itself and the partners, so the company cannot be something and its activities and actions are something else. But some of the questions you have asked show that they are affected by the practical reality of Western companies, where some of their activities may be separate from them, so the company has a corporate personality separated from its factories, for example...This is an unimaginable matter in the company according to Sharia. Rather, the company is inseparable in Shar’a from the partners, especially the body partner, and it is not separated from its business and activities because the company’s contract is based on these actions and activities...

Second, the answers to your questions:

1- The company in Islam by its name and the name that is known by is neither sold nor bought, but it can be liquidated by the agreement of the partners in the Shar’i manner, and its material assets and profits are divided among the partners according to the amount of their participation, and then the company ends, i.e. its existence ceases, not that it be sold to another party, and the

company remains in its name and in its capacity, but rather it is taken over by those who bought it! So, the company has no material value in itself, because the company is (a contract between two or more, in which they agree to carry out a financial act, with the intention of profit), i.e. the company in Islam is partnership and subscription, and not that corporate body separated from its owners as it is in some of its forms in the capitalist system...As for what is bought and sold, it is possible in the Shar'i for the company's property to be buildings, machinery, location and quality of production, and so on, which the seller and buyer agree on... If the sale is made, the old company and its owners have ended and become a new company with new owners...

2- What you call "the market value of the company" or the factory if it is related to what is permissible in Sharia, such as the commercial logo, trademark, reputation, customers and other matters that make the factory or company a value more than the value of the assets of the factory or company. In this case, these factors can be taken into account in evaluating the factory when selling it, or evaluating the company when one of the partners wants to leave it in order to estimate his entitlements... But if it is due to impermissible matters such as intellectual property and the like, it is not permissible to look at it at the evaluation mentioned above.

3- If a company has a commercial logo or a trademark that it adopts in the products of one of its factories, and it does not have the name of the company on it, but only the factory, it may, if it wants to sell that factory, sell the commercial logo and trademark according to the factory, but If the commercial logo and trademark have the name of the company being sold, it ends with the sale of the company.

4- The trademark, as we mentioned, expresses the entity producing the commodity, and its value is derived from the quality of the commodity and from the reputation obtained by the producer of the commodity in the market, etc. If the company producing the commodity is dissolved and production ends, the trademark will become void according to the dissolution of the company. It is not right for anyone to impersonate it for himself because it is not for him... But if one of the partners wants to leave the company, the value of the trademark can be taken into account when evaluating the company's assets, in order to give the dissenting partner his right in the company.

5- As for your question: The factory affiliated with the company has exports and imports, and it may have debts owed to suppliers of raw materials, for example, and it has money owed by merchants for different terms. Is it necessary to “zero” the debts and receivables before selling, knowing that this is a continuous process all the time as long as there is production?, the factory in Islam is not separate from the company, rather it is its work or it is one of its works, and the one on which the debt is due is not the factory because the factory is not an independent entity, rather it is only work and material activity. The one who owes the debt to others and who has the debt to others is the company that the factory was its work or was one of its business. If the factory is sold, then what is sold is the construction, production tools and what is attached to them, but the rights owed by the company and the rights of the company must be liquidated by the company with the relevant authorities away from the issue of selling the factory, so it is not allowed according to Shar’a to sell the factory with its debts and dues, as it happens in the capitalist system.

6- With regard to your question: What about the employees and their contracts with the company when the factory is sold?, the contracts of these wage-earners are with the company because the factory is not a managing entity, rather it is only the work of the company or it is one of its business. If the company sells the factory in which they work, then their work in the factory ends when their place ends with the sale of the factory. Here, the company can entrust them with other work in other areas of the company’s business while maintaining their lease contracts until their expiration, and it can pay them their wages for the rest of the lease period without occupying them, and it can, in agreement with them, terminate their contracts with them so that the new owner of the factory establishes new contracts with them. If he deems it appropriate for him by virtue of the experience of these wage-earners... All of that is left to the parties’ agreement... However, the lease contracts of these hired servants remain valid with the company until the expiry of their term, as lease contracts in Islam are necessary and must be specified for a specific period and expire at the end of that period if not renewed.

7- With regard to your question about software and application companies, programs and applications are products that have a benefit, so it is allowed according to Shar’a to sell them, i.e. it is permissible for a company that has developed a program or application to sell to another party the origin of the

program or application so that it gives it the relevant information and codes. In this case, the first company that sold the program or application is not allowed according to Shar'a to keep using this program or application as long as it has sold it and its origin, i.e. it sold the idea on which the application is based and committed itself in the sales contract not to use it.

I hope that these answers are sufficient, and Allah is All-Knowing and Most Wise.

**Your Brother,
Ata Bin Khalil Abu Al-Rashtah
28 Rabii' al-Awwal 1444 AH
24/10/2022 CE**

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Q&A: Types of Value

(Translated from Arabic)

Question:

Assalamu alaikum wa Rahmatullah wa Barakatahu,

I ask Allah that you are well and in good health, our honorable Ameer,

My question is about values. The question is about the value that the Hizb achieves in its resumption of Islamic life. Does restoring Islamic life achieve a “human value” because it is an act that saves humanity if it is achieved, or does it achieve a “spiritual value” because the resumption of Islamic life is based on a legislative (not instinctive) basis related to the rule of Islam and the obligation of allegiance to the Khalifah (caliph), etc.? Barak Allahu feek.

Also, is the spiritual value related only to worship and nothing else?

Answer:

Wa Alaikum Assalam wa Rahmatullah wa Barakatahu,

First: Before answering, it is necessary to clarify two aspects related to value:

* The first is that the value is the intent of the action and not the result achieved from performing the action. The value may be spiritual, but the result is tangible or intangible. For example, you strive and your intention is the spiritual value, but the result of this action is a tangible result, such as the opening of a country or a fortress... And you are praying and your intention is to achieve the spiritual value and the result is intangible if the supplication in that case is not from the method, but rather the legal method other than supplication, so the result will be obtaining the reward from Allah Almighty. It was stated in the Concepts of Hizb ut Tahrir (Mafaheem): “...For example, supplication is an action

that achieves a spiritual value, and jihad is a material action that achieves a spiritual value, but supplication, even if it is a material action, it achieves an intangible result, which is reward, even if the intent of the one who prays is to achieve a spiritual value, unlike jihad, it is fighting enemies and it is a material action that achieves a tangible result like the conquest of the fortress or the city or the killing of the enemy and the like, even if the intention of the mujahid is to achieve the spiritual value...”

As for supplication in another case, “for which there is no legitimate way,” it can achieve a tangible result. It was stated in the answer to a question on October 25, 2014: “...Nothing was mentioned in the Concepts (Mafaheem) about supplication in other cases, but rather those included in the general hadith that Ahmad included in his Musnad: On the authority of Abu Al-Mutawakkil, on the authority of Abu Saeed, that the Prophet (saw) said:

«مَا مِنْ مُسْلِمٍ يَدْعُو بِدَعْوَةٍ لَيْسَ فِيهَا إِثْمٌ، وَلَا قَطِيعَةٌ رَحِمَ، إِلَّا أَعْطَاهُ اللَّهُ بِهَا إِحْدَى ثَلَاثٍ: إِمَّا أَنْ تُعَجَّلَ لَهُ دَعْوَتُهُ، وَإِمَّا أَنْ يَدْخِرَهَا لَهُ فِي الْآخِرَةِ، وَإِمَّا أَنْ يَصْرِفَ عَنْهُ مِنَ السُّوءِ مِثْلَهَا»

“There is no Muslim who calls upon Allah, without sin or cutting family ties, but that Allah will give him one of three: He will quickly fulfill his supplication, He will store it for him in the Hereafter, or He will divert an evil from him similar to it.”

They said: So, we multiply, he said:

«اللَّهُ أَكْبَرُ»

“Allah is more.”

That is, Allah Almighty responds to the caller with one of three things, one of which is

«إِمَّا أَنْ تُعَجَّلَ لَهُ دَعْوَتُهُ»

“Either his supplication hastens to him.” It is a tangible result.”

* The second is that the subject of value is related to the individual’s intention, that is, it is individual:

1. In the Concepts (Mafaheem), values were linked to the individual's intent (human in the sense of a person or worker) [in the word file page 30-34] stating the following:

“... As for the intent of the work, every worker must have an intent for the work being done. This intent is the value of the work.

Therefore, it was inevitable that every work should have a value that a person takes into account when performing the work, otherwise it would be mere futility...”

Therefore, Muslim has to do his utmost to achieve the intended value of every work he does while performing and undertaking this work, in order to contribute to the well-being and elevation of society, and at the same time guarantee the well-being and tranquility of himself...

That is why it is wrong for these values to be estimated by man. Rather, the values must be evaluated by the Creator of man, Allah. Therefore, it is necessary for the Shari'ah to determine these values for man and determine the time for their implementation, and accordingly a person takes them...

In this way, values are achieved in society as much as it needs as a particular society. This society is measured by its standards. On this basis, he must work to achieve the values, to produce Islamic community according to Islam's view of life.] End

2. This means that the value of the work is the intent that the worker did the work for, so the value is the intent of the work, and the one who has a purpose of the work is the human being, i.e. the individual identified as Muhammad, Zainab, Fatima and Khaled, when he performs an action he intends to achieve a specific value of his work. If Muhammad did trade, he intends to achieve a material profit, which is a material value, and if Zainab performs prayer, she intends to achieve a moral value, which is the spiritual value... And if Fatima is truthful, then she intends to achieve a value that is the moral value. And if Khaled helps the eager, then he intends to achieve a value that is the human value...Thus, the value is the individual's intention to do the work, that is, the

person who performs the work with the intention of achieving a value is the human “the individual”.

3. Here, the Hizb’s task emerges to regulate these values among its Shabab (members), whether these values are spiritual, moral, human or material, so that these values are in accordance with the provisions of Shariah, and the Hizb uses the necessary methods to control them such as guidance or evidence according to the provisions of Shariah, and if guidance and evidence doesn’t regulate the Shabab then the administrative penalty must be applied in order to ensure that the Shabab apply these values in accordance with the orders and prohibitions of Allah Almighty...

Likewise, the state’s task is to regulate these values in accordance with the provisions of the Shariah, and the Muslim person as an individual (as a person or a worker) has nothing but to work towards the realization of these values in accordance with the commands and prohibitions of Allah. In all types of spiritual, moral, human and material values.

This is the state’s task and its role in regulating individuals’ realization of values in accordance with the provisions of Shariah, whether the value is spiritual, moral, human or material... And the necessary methods are used to regulate them, such as guidance or evidence in accordance with the provisions of Shariah, and if guidance and evidence are not found to correct the Shariah violation in the individuals’ implementation of these values then punishment is required, in order to ensure that individuals apply these values in accordance with the orders and prohibitions of Allah Almighty...

Second, I will now answer your question:

1. The Da’wah carrier who is working to resume the Islamic life by establishing the Rightly-Guided Khilafah (Caliphate), intends in his work to be achieved the spiritual value to please Allah Almighty and His Messenger (saw), and the result of his work will be a tangible result such as glory, victory, empowerment, conquest and spreading goodness where the Khilafah has settled

(وَأُخْرَى تَجِبُونَهَا نَصْرٌ مِنَ اللَّهِ وَفَتْحٌ قَرِيبٌ وَبَشِّرِ الْمُؤْمِنِينَ)

“He will also give you` another favour that you long for: help from Allah and an imminent victory. `So` give good news `O Prophet` to the believers.” [As-Saf 61:13].

2. The intent to realize the value is an individual matter, i.e. related to individuals. So, a person intends to achieve a spiritual, moral, human or material value... It is an individual intent. As for the Hizb, from its work, is to regulate its Shabab so that their actions are not in vain, but rather work to achieve these values in accordance with the Shariah rulings. Likewise, the state’s job is to regulate the realization of these values by individuals in society in accordance with the Shariah rulings.

I hope that this answer will suffice, and Allah is All-Knowing and Most Wise.

**Your brother,
Ata Bin Khalil Abu Al-Rashtah
06 Rabi’ al-Akhir 1444 AH
October 31, 2022 CE**

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Media Message :: Imposing Democracy Through an Iron Fist, and Nationalistic Identity Politics, Has Made Baluchistan a Humanitarian, Political and Security Concern

Media Office of Hizb ut-Tahrir in Wilayah Pakistan

The recent tragic demise of Balaach Mola Bakhsh, a young Baloch from Turbat, in an armed encounter, staged by the Counter Terrorism Department, has sparked widespread outrage, with unified outcry across the country. The victim's family, alongside numerous others, has commenced a peaceful sit-in, escalating to a prominent long march towards Islamabad, in staunch protest. This heart-wrenching incident is not an isolated case. Instead, it is a grim manifestation of deeper systemic issues, within the current nation-state model, implemented by the federal government.

The system which intended to bind varied racial, lingual, and territorial identities, has failed miserably. Nationalistic identities bind people together on racial, regional, linguistic or tribal identities. This creates multiple identities within the boundaries of a single country. It makes the society divided along multiple fault lines. The national government, and the federal system, tries to unify these varied identity groups under a unitary federal authority. In origin, it is charged with ensuring rights, access to resources, provincial independence, and protection of local or regional identity.

However, practically, such a system continuously struggles with the distribution of resources, provincial independence, securing rights, and identity protection. This continuous struggle then leads to harboring ill-feeling across multiple groups, within the federal unit, which is currently happening in Baluchistan. The tragic death of Balaach Mola Bakhsh, and the forced disappearance of a many young Baluch men, in reality is the use of an iron fist to retain the writ of the state, and to manage the problems caused by the unjust federal system itself.

The Pakistani state is trying to create national unity through brute force to hide its failure. It is responsible for the loss of innocent Muslim lives and the rising conflict between the state and the Baloch tribes. This results in loss of

precious Muslim blood on both sides. This is weakening the strength and power of the Muslims, providing an opportunity for the enemies to plot against us.

Moreover, the democratic framework, whilst striving to represent the majority, has marginalized the voices, and needs, of minority communities. This discrimination further exacerbates the divide. It pushes minority groups towards separatist tendencies, seeking self-rule, where they too can hold a numerical advantage. The separatist movement in Baluchistan is a direct result of the democratic system of government.

It is imperative to acknowledge that true societal cohesion cannot be coerced through oppression. Whilst it may yield temporary compliance and submission, it is devoid of acceptance and stable continuity. The unity of the society is through the consensus of the society over the viewpoint on life. It is also through the implementation of the system arising from this viewpoint on the society. It gives rise to a single identity for the whole society which transcends color, language, race and tribe. In order to maintain unity in any state, it is necessary to have a unified society. The state must not generate different societies based on different identities. It will then try unsuccessfully to keep these societies together, like the current federal system of government.

The solution to the issue of Baluchistan lies in the Khilafah State's structure. It provides a paradigm shift from the pitfalls of the current system. In the Khilafah, the concepts of majority and minority lose relevance in state affairs. The whole Ummah participates in the election of the Khaleefah. Legislation in the Khilafah is derived from the Noble Quran and Prophetic Sunnah. Legislation in the Khilafah is neither dictated by numerical superiority, nor an electoral majority. This method of Islam protects the people of other races, languages or regions from undue influence of any other race, language or region. Furthermore, genuine political cohesion can only be achieved through the implementation of Islam's socio-economic and political system. Islam serves as an unparalleled force for unification, transcending communal, lingual, and territorial boundaries.

O Sincere Officers in the Pakistan Army!

In the pursuit of unity and righteousness, let us refrain from tragic infighting, and the shedding of Muslim blood, over the arbitrary nationalist lines drawn by colonialists. This is a call to unify with our brave Baluch brothers, standing together for the sake of Allah (swt). Instead of sacrificing lives for a nationalist cause, let us strive for a higher and more noble purpose, to be martyred in the Path of Allah (swt), whilst fighting the occupation forces in Palestine and Kashmir. Remember the teachings of our beloved Prophet Muhammad (saw) who said, **وَالْمُهَاجِرُ مَنْ هَجَرَ** **الْمُسْلِمَ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ** **“A Muslim is the one who avoids harming Muslims with his tongue and hands. A muhajir (emigrant) is the one who leaves all what Allah has forbidden.”** [Bukhari]

The Messenger of Allah (saw) also emphasized, **لَا تَحَاسَدُوا، وَلَا تَنَاجَشُوا، وَلَا تَبَاغَضُوا، وَلَا تَدَابَرُوا، وَلَا يَبِعْ بَعْضُكُمْ عَلَى بَعْضٍ، وَكُنُوا عِبَادَ اللَّهِ إِخْوَانًا، الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يَخْذُلُهُ وَلَا يَكْذِبُهُ وَلَا يَحْقِرُهُ** **“Do not envy one another. Do not raise prices by overbidding against one another. Do not hate one another. Do not turn your backs on each other. Do not undercut one another in trade. Instead be, O servants of Allah, as brothers. A Muslim is the brother of a Muslim. He does not wrong him. He does not let him down. He does not lie to him. He does not show contempt for him.”** [Muslim]

In these critical times, when the Ummah is facing discord and strife internally, as well as occupation and oppression from external forces, your Nussrah (material support) to Hizb ut-Tahrir for the re-establishment of the Khilafah (Caliphate) on the Method of Prophethood holds immense value. It alone can steer us towards unity and righteousness internally, and crush the external occupying forces. This noble Khilafah project transcends borders and nationalities. It aims to unify Muslims, and eradicate the Fitnah of infighting amongst ourselves. The Khilafah will guarantee the Shariah rights of Baluch Muslims, and all groups. It will bring peace and prosperity to all the Muslim regions, through the blessing of Islam.

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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 (saw).

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 (saw) when he (saw) said, **نُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعَهَا 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 (saw) became silent.” (Ahmad).