

NUSSRAH

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**LET NOT
STRIVING FOR
WEALTH
BECOME A
SOURCE OF
ANGUISH**

**HOW CAN I
AVOID KUFR OR
SHIRK AND DIE
A MUSLIM?**

**BORDER
TENSIONS
BETWEEN
CHINA AND
INDIA**

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

**TAFSEER AL-BAQARAH
AYAH 164**

**LET US NOT BE STUNG BY
DEMOCRACY YET AGAIN
BY ESTABLISHING THE
KHILAFAH**

**AN APPEAL TO THE
ARMIES IN THE MUSLIM
COUNTRIES**

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Hizb ut Tahrir Alone Can Provide Leadership We Need

There is a leadership vacuum in Pakistan. None of the current political leaderships are regarded as the best for the country with the people merely opting for “the best of the worst.” The PML-N and PPP are regarded as being filled with the corrupt but have political experience despite the misery they have caused in their respected terms. The military backed PTI is regarded as having its fair share of the corrupt, with the justification that they are “electables.” In addition the PTI's pitiful performance in Khyber Pakhtoonkhwa despite having the majority in that province, shows that it will not do better than either the PML-N and PPP.

The way out of the vacuum demands that we understand how we got into it in the first place. We have judged between the “best of the worst” when all the current parties advocate Democracy. Its a pitiful choice because seventy years of Pakistan have established that the man-made laws of Democracy have only ever worsened situation. They allowed the concentration of wealth, assigning the alliance with our enemies, the division and weakening of Muslims, the undermining of our values and the suppression of Islamic political expression. We will remain in the vacuum as long as our sight is limited to parties that advocate Democracy. It is democracy, designed by and inherited from the colonialist Kuffar that separates our Ummah from Islam and its ruling system of Khilafah, whether in Pakistan, Egypt or Turkey, Tunisia

The way out of the leadership vacuum is to grasp firmly to Hizb ut Tahrir. Hizb ut Tahrir alone advocates the Khilafah on the Method of the Prophethood and has made full preparations for it.

or Indonesia. The claim that yet more elections within this system would bring change of system is a lie made to secure this system from abolition. Anyone who becomes part of democracy can never bring any change whosoever he may be and forever long he ruled. It is upon us all to turn away from this rotten system now and mobilize for the establishment of the Islamic Khilafah state.

The way out of the leadership vacuum is to grasp firmly to Hizb ut Tahrir. Hizb ut Tahrir alone advocates the Khilafah on the Method of the Prophethood and has made full preparations for it. Hizb ut Tahrir is amongst us to lead us to the establishment of the Khilafah. Hizb ut Tahrir has prepared an entire constitution of 191 articles, accompanied with divine evidences from the Quran

and Sunnah. It has prepared a library of books elaborating upon Islam, its solutions and its method of implementation. It has produced armies of capable, aware and committed, men and women to advise and account the rulers of the Khilafah in their implementation of Islam. It works throughout the Muslim world and is the world's largest party working for the unification of the Muslim World as a single Khilafah state. And it is full of politically capable jurists (Fuqaha'a) such as its Ameer, Sheikh Ata Abu Rishta, who has the capability, wisdom and experience to lead this entire Ummah.

Tafseer Al-Baqarah: 164

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

﴿إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَّاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لآيَاتٍ لِقَوْمٍ يَعْقِلُونَ﴾

“Indeed, in the creation of the heavens and earth, and the alternation of the night and the day, and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature, and [His] directing of the winds and the clouds controlled between the heaven and the earth are signs for a people who use reason. (164)”

Allah (swt) clarifies in these verses the following:

When Allah (ta'ala) revealed, ﴿وَالَهُمْ إِلَهٌ﴾ “Your god (swt) is one God (swt).” the *mushrikeen* (polytheists) denied that

questioning as to how many gods would be one God. Allah (swt) in this verse invites them to reflect upon the Creations of Allah (swt) to come to discover and believe through them in one Creator that created this universe and linking the parts together in a precise system, accurately indicates the unity of his Creator and greatness:

Allah (swt) in this verse invites them to reflect upon the Creations of Allah (swt) to come to discover and believe through them in one Creator that created this universe and linking the parts together in a precise system

1. There are heavens and the earth, including the stars and planets, are each in an orbit in a wondrously precise system. Nothing comes out of its orbital pathway and nothing collides with another.

2. There is the night and day, their succession and the differences in their lengths, conditions, darkness, light and illumination, their utilization for sleep and living.

3. And there are the ships that sail in the sea, carried by water and driven by the winds, surrounded by waves that clash and collide with them. Yet, despite being in the midst of the waves and swells of the sea, they bear that which benefits people of travel and trade.

4. Then there is the water that descends as rain from the heavens to the earth, sent down as Allah (swt) pleases, such that the earth is revived after its death and becomes covered with lush greenery, after having become withered, yellow.

5. And there are the animals that spread on the earth, which multiply, reproduce and live off that which the earth gives forth, through the water that falls upon it.

6. Then there are winds that flow by the command of Allah (swt) and there are the providing clouds that through Allah's (swt) power are found between heaven and earth, driven by Allah (swt) as He wills, directed so as to rain here or there.

All of these are in a wondrous and precise pattern. None of these break out from their system: neither the heavens, falling upon the earth, nor the night, outstripping the day, nor the sea nor the orbits, outside of their attributes and properties. And neither do the rain nor wind nor clouds violate the command of Allah (swt).

There is no chaos or disturbance, no breaking out from the path or orbit, no greenery without water, no sea in the wrong place nor wind at the wrong time. Furthermore, the heavens and the earth, and all of the creatures within them, proceed according to what has been created of them, **(مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَوتٍ فَأَرْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُتُورٍ) [And] who created seven heavens in layers. You do not see in the creation of the Most Merciful any inconsistency. So return [your] vision [to the sky]; do you see any breaks?**” [Surah al-Mulk 67:3].

This wondrous system is precise for the creatures of Allah (swt) on the earth and in the

heavens, and between the earth and the heavens, being signs for those who understand.

The order in the universe and its discipline, and the relations of its components with each other, in a well-ordered system, all pronounce that the Creator is one, Allah (swt) is the Lord

of the worlds. **(وَالْهَكْمُ إِلَهٌ وَاحِدٌ لَا إِلَهَ**

إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ) “

And your god is one God. There is no deity [worthy of worship] except Him, the Entirely Merciful, the Especially Merciful.” [Surah Al-Baqarah 2: 159-163]

The reflection upon the creatures of Allah (swt) leads to the conviction that there is only one Mighty Creator, none to be worshiped but him and there is no other god but Him.

Allah the All-Wise, the All-Knowing, has made in His creatures signs of His Greatness, His Oneness and His Mercy. And

the intelligent one is the one who contemplates and considers. He does not ponder over the creatures fleetingly and in a cursory manner, but instead comprehends them with considered and thoughtful comprehension.

Aisha (ra) said that RasulAllah (saaw) when he read this verse, said: **«ويل لمن قرأها ولم يتفكر فيها» “Woe to those who read it and did not think about it.”** [ad-Dar al-Manthur]

The order in the universe and its discipline, and the relations of its components with each other, in a well-ordered system, all pronounce that the Creator is one, Allah (swt) is the Lord of the worlds

Let not Our Striving for Personal Wealth Become a Source of Anguish for Our Ummah

Musab Umair

At a time when the enemies of the Muslims have increased in their aggression and the Muslims, from Masjid al-Aqsa and Syria, to Occupied Kashmir and Afghanistan, have increased in noble defiance, every officer of our armed forces must look deep within himself now. He must accept that the obstacle to the revival of the Ummah does not lie outside of himself for he is of the men of Nussrah (Support), power and protection. He, with others like him, can break the current stalemate, advancing the Ummah from subjugation before her enemies, to dominance over them. So, he must ponder on what has prevented him from moving before and what is holding him back now. In doing so, he must perceive correctly the atmosphere which has been created within the military today in order to prevent movement for change and true independence. He must seek guidance from the Deen so that he does not remain a mere spectator of the clash between the Ummah and the subduing colonialists. Only then can the military officer step forwards as the faithful guardian who secures a resounding victory for the Ummah.

Let the officer consider that the current stifling, retarding atmosphere did not arise by accident. Due to the global dominance of the materialistic ideology of Capitalism, the

Due to the global dominance of the materialistic ideology of Capitalism, the striving for material wealth has become the primary purpose in life... wealth has become the measure of success and status in society.

striving for material wealth has become the primary purpose in life. For lowly material benefit, friendships are made and broken, relations are maintained and cut off, duties are fulfilled and neglected. In the absence of Islam as a way of life, wealth has become the measure of success and status in society. The striving for immense wealth has become a major preoccupation, amongst the influential in general, and the armed forces in particular.

In the case of Pakistan, which possesses the Muslim World's largest and most powerful armed forces, we see in the golf clubs, exclusive clubs and gymkhanas a culture of rivalry over worldly gains. The discussion is dominated by the comparing of houses, cars, institutions of education for children, extravagant weddings, business investments and the size of savings. In foreign military training, as well as all other forms of foreign contact, the Westerners take care to

sense and nurture the materialist tendency within each officer, for this is the key to control. It is thus no surprise that many in the armed forces, particularly at the senior levels, have amassed enough wealth for many lifetimes and this becomes the standard for those junior to them. The Panama Papers and the National Accountability Bureau cases give insight into the massive wealth gathered by the influential and privileged. Whilst this wealth is

claimed by some to be ill gotten, and by others, legitimate, none can deny the huge amounts involved and the corrupting atmosphere created as a result.

If we look to better times for our Ummah, the era of Khilafah and Jihad, we find revealing insight into our current situation. How were we able to taste victory and might over our enemies for centuries then, and not now? Then, the competition within our armed forces was over opening new lands to Islam and embracing martyrdom. The Ummah thus prevailed over her enemies, despite overwhelming numbers and force. The Muslims previously saw wealth merely as a tool, whilst the purpose of life and the measure of success was striving for the dominance of our Deen. Here, let the army officer consider that in the “Introduction to the Constitution”, as prepared by Hizb ut Tahrir for the coming Khilafah, the military education will have a strong Islamic component. As Hizb ut Tahrir has adopted in Article 67,

“It is obligatory to provide the Army with the highest level of military education and raise its intellectual level as far as possible. Every individual in the Army should be given Islamic culture that enables him to have an awareness of Islam, to at least a general level.”

Today, the Muslim officers must reach within themselves, using our Deen as a standard, to overcome the privileges and temptations of their rank, in order to come forwards at the Ummah's time of great need.

So how can the one who witnesses the destruction of the Ummah before him and Fitnah upon Fitnah, remain as a passive spectator due to his desire for wealth? If he remains chained by the pursuit of personal wealth, he denies himself the chance to being honored in the Aakhira forever through supporting our Deen!

For the men who seek to break the stalemate, let them consider carefully the wisdom in the warnings of RasulAllah (saaw) regarding the unchecked desire for wealth. Ka'b bin 'Iyad narrated that the RasulAllah (saaw) said: **“إِنَّ لِكُلِّ أُمَّةٍ فِتْنَةً وَفِتْنَةُ أُمَّتِي الْمَالُ”** **“Indeed there is a fitnah for every Ummah, and the Fitnah for my Ummah is wealth.”** [Tirmidhi]. Ibn Ka'b bin Malik Al-Ansari narrated from his father, that the Messenger of Allah (s.a.w) said, **مَا ذُنُوبَانِ جَانِعَانِ أُرْسِلَا فِي غَنَمٍ بِأَفْسَدَ لَهَا مِنْ جِرْصِ الْمَرْءِ عَلَى الْمَالِ وَالشَّرَفِ لِدِينِهِ** **“Two wolves free among sheep are no more destructive to them than a man's desire for wealth and honor is to his Deen.”** [Tirmidhi]. So how can the one who witnesses the destruction of the Ummah before him and Fitnah upon Fitnah, remain as a passive spectator due to his desire for wealth? If he remains chained by the pursuit of personal wealth, he denies himself the chance to being honored in the Aakhira forever through supporting our Deen!

Let them consider that the desire for wealth which comes from the nature of man, his instinct of survival, is strong. Indeed, like anything else that we seek to overcome, we cannot underestimate this desire. Nor can we underestimate its ruining effects upon the duties of the servant who seeks to please Allah (swt), as his foremost pursuit in life. Anas b. Malik reported Allah's Messenger (saaw) as saying: **لَوْ كَانَ لِابْنِ آدَمَ وَادٍ مِنْ ذَهَبٍ أَحَبَّ أَنْ لَهُ وَوَادِيًا آخَرَ وَلَنْ يَمْلَأَ فَاهُ إِلَّا التُّرَابَ وَاللَّهُ يَتُوبُ عَلَى مَنْ تَابَ** **“If there were two valleys of gold for the son of Adam, he would long for another one. And his**

mouth will not be filled but with dust, and Allah returns to him who repents.” [Muslim]

Moreover, the desire for wealth is strong even in the one who ages and rises to senior ranks in the institution, although death becomes more likely. Anas bin Malik narrated that the Prophet (s.a.w) said, **يَهْرَمُ ابْنُ آدَمَ وَيَشْبُ مِنْهُ اثْنَتَانِ الْحِرْصُ عَلَى الْعُمْرِ وَالْحِرْصُ عَلَى الْمَالِ** “**The Son Of Adan grows old, but two things keep him young: Desire for life and desire for wealth.**” [Tirmidhi] However, Islam, as revealed by the Creator (swt) of both man and wealth, treated this desire in the best manner. If only we were to learn, reflect and reform, we would not be chained to the short worldly life, forsaking our everlasting life in the Aakhirah.

So, Islam reminded us that the real wealth that benefits us is not what we amassed and left behind for our inheritors, The wealth that benefits us is that spent for the sake of Allah (swt). Mutarrif reported on the authority of his father: I came to RasulAllah (saaw) as he was reciting: **أَبْوَاضٌ أَبْوَاضٌ أَلْهَاتُمْ التَّكَاتُرُ** “**Abundance diverts you.**” [Surah at-Takaathur 102:1]. He said: **يَقُولُ ابْنُ آدَمَ مَالِي مَالِي وَهَلْ لَكَ يَا ابْنَ آدَمَ مِنْ مَالِكَ إِلَّا مَا أَكَلْتَ فَأَفْنَيْتَ أَوْ لَبَسْتَ فَأَبْنَيْتَ** “**The son of Adam claims: My wealth, my wealth.**” And he (saaw) said: **وَهَلْ لَكَ يَا ابْنَ آدَمَ مِنْ مَالِكَ إِلَّا مَا أَكَلْتَ فَأَفْنَيْتَ أَوْ لَبَسْتَ فَأَبْنَيْتَ** “**O son of Adam. is there anything as your belonging except that which you consumed, which you utilized, or which you wore and then it was worn out or you gave as charity and sent it forward?**” [Muslim]. In a similar Hadith, Abu Huraira (ra) reported Allah's Messenger (saaw) as saying: **يَقُولُ الْعَبْدُ مَالِي مَالِي إِنَّمَا لَهُ مِنْ مَالِهِ ثَلَاثٌ مَا أَكَلَ فَأَفْنَى أَوْ لَبَسَ فَأَبْنَى أَوْ أَعْطَى فَأَفْتَى وَمَا سِوَى ذَلِكَ فَهُوَ ذَاهِبٌ وَتَارِكُهُ**

So, let the officers in the senior most ranks consider that were they to die tomorrow, few would say that they died young. Let them ask themselves, what then of the wealth they sought solace and comfort within? Who will such wealth benefit, beyond their inheritors?

“A servant says, My wealth. my wealth, but out of his wealth three things are only his: whatever he eats and makes use of or by means of which he dresses himself and it wears out or he gives as charity, and this is what he stored for himself (as a reward for the Hereafter), and what is beyond this (it is of no use to you) because you are to depart and leave it for other people.” [Muslim]. And Anas bin Malik (ra) narrated that the Messenger of Allah (saaw) said, **يَتَّبِعُ الْمَيِّتَ ثَلَاثَةٌ، فَيَرْجِعُ اثْنَانِ وَيَبْقَى مَعَهُ وَاحِدٌ: يَتَّبِعُهُ أَهْلُهُ وَمَالُهُ وَعَمَلُهُ، فَيَرْجِعُ أَهْلُهُ وَمَالُهُ، وَيَبْقَى عَمَلُهُ** “**Three things follow the deceased person, and two of them return while one remains behind with him. The things which follow him are his family, his wealth and his deeds. His family and his wealth return while his deeds remain.**” [Bukhari].

So, let the officers in the senior most ranks consider that were they to die tomorrow, few would say that they died young. Let them ask themselves, what then of the wealth they sought solace and comfort within? Who will such wealth benefit, beyond their inheritors? Such wealth will be of no benefit, as he faces Allah (swt) to be questioned regarding his capability and what he did with it in this era of humiliation. So let him consider when Allah (swt) said, **يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ * إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ** “**The Day when there will not benefit [anyone] wealth or children- But only one who comes to Allah with a sound heart.**” [Surah ash-Shura'a 26:88-89]

And let the officer consider that the desire for wealth must never supersede the striving in good deeds at any time, let alone at

a time when his good deeds can turn the tide for his beloved Ummah. Allah (swt) said, **الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ** **“Wealth and children are [but] adornment of the worldly life. But the enduring good deeds are better to your Lord for reward and better for [one's] hope.”**

[Surah Al-Kahf 18:46] Ibn `Abbas (ra) said, هي ذكر الله ، قول : لا إله إلا الله ، والله أكبر ، وسبحان الله ، والحمد لله ، وتبارك الله ، ولا حول ولا قوة إلا بالله ، وأستغفر الله ، وصلى الله على رسول الله ، والصيام ، والصلاة ، والحج ، والصدقة ، والعنق ، والجهد ، والصلة ، وجميع أعمال الحسنات . وهن الباقيات الصالحات ، التي تبقى لأهلها في الجنة ، “This is the celebration of the remembrance of Allah, saying `La ilaha illallah, Allahu Akbar, Subhan Allah, Al-Hamdu Lillah, Tabarak Allah, La hawla wa la quwwata illa billah, Astaghfirallah, Sallallahu `ala Rasul-Allah', and fasting, prayer, Hajj, Sadaqah (charity), freeing slaves, Jihad, maintaining ties of kinship, and all other good deeds. These are the righteous good deeds that last, which will remain in Paradise for those who do them for as long as heaven and earth remain.”

Allah (swt) also warned, **وَاعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ** **“And know that your possessions and your children are but a trial and that surely, with Allah is a mighty reward.”** [Surah Anfaal 8:28] And Allah (swt) warned, **يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنِ** **“O you who believe! Let not your wealth or your children divert you from the remembrance of Allah. And whosoever does that then they are the losers.”** [Surah Munafiqun 63:9]

Let the officer who seeks to walk in the path of the great Ansaar (ra), who granted Nussrah for Islam previously, fix firmly in his heart true success and status is not achieve through wealth. Abu Huraira (ra) reported Allah's Messenger (saaw) as saying: **إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَأَمْوَالِكُمْ وَلَكِن يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ**

“Verily Allah does not look to your faces and your wealth but He looks to your heart and to your deeds.” [Muslim] It was narrated from Samurah bin Jundab that the Messenger of Allah (saaw) said: **الْحَسَبُ الْمَالُ وَالْكَرَمُ التَّقْوَى** **“Being honorable is wealth and noble character is piety.”** [Ibn Maajah]. Let him purify himself of the corrupting influence and stand as the savior of this Ummah. Let him come forwards now, without hesitation, seeking the status of his brother-in-arms who preceded him in granting Nussrah for Islam as a state and a rule, the honorable Saad ibn Muadh (ra). When Sa'ad (ra) died, his mother wept and RasulAllah (saaw) told her, **لَيَنْقُطَ دَمْعُكَ**، ويذهب حزنك، فإن ابنك أول من ضحك الله **“Your tears would recede and your sorrow be lessened if you know that your son is the first person for whom Allah smiled and His Throne trembled.”** [At-Tabarani].

So let the army officer of today offer his soul and properties to Allah (swt) for the sake of Jannah in the magnificent trade that is to be envied! Allah (swt) said, **إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةُ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدَا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبَشِرُوا بِّبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ ۚ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ** **“Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allah, so they kill and are killed. [It is] a true promise [binding] upon Him in the Torah and the Gospel and the Qur'an. And who is truer to his covenant than Allah ? So rejoice in your transaction which you have contracted. And it is that which is the great attainment.”** [Surah At-Tawba 9:111]

Border Tensions between China and India

Bilal al-Muhajir, Pakistan

On 4th July 2017, China accused the Indian army of provocatively violating the border with China. This follows the 29th June Chinese statement that the withdrawal of Indian troops from what it said was its territory, was a "precondition" for a "meaningful dialogue" over the border stand-off. The Chinese Foreign Ministry spokesperson said, "We urge the Indian side to withdraw troops back to the Indian side of the border," adding that, "This is the precondition for the settlement of the incident and also the basis for us to conduct a meaningful dialogue."

The Chinese-Indian border conflict is not a new conflict, where both the nations share almost 4000 km of borders and have had a long history of conflicts. The conflict between Beijing and New Delhi is centered around drawing their borders. It is mainly related to the future of the Indian state of Arunachal Pradesh, which was annexed to the Indian territories during the British occupation of India. However, Beijing claimed sovereignty over it and this border conflict led to the first India-China (Sino-Indian) War of 1962 after tensions over Tibet. India suffered a round defeat during the short war but despite that India maintained control over Arunachal Pradesh, after the Chinese pulled their troops out at the end of the conflict due to international pressure. And in 1987, India declared Arunachal Pradesh as the 29th state of the Indian nation. China rejected this Indian decision which escalated the situation and led to media reports of the possibility of a war. However both the sides reached a

diplomatic solution and a new plan to settle the border dispute between the two nations.

As for today, these powers are experiencing another stand off at the borders, in a continuation of the long standing regional conflict between the two giant powers of Asia. The dispute started after Chinese construction trucks, accompanied by soldiers, rolled south into the disputed region of Doklam to build a road. India and Bhutan consider the region to be Bhutanese territory whereas China claims the land as its own.

New Delhi says it intervened on behalf of Bhutan, whilst Beijing accuses India of violating its territory. Bhutan, for its part, says China's road-building is a violation of a 1998 agreement that calls on both sides to maintain the status quo in the disputed area.

From Beijing's perspective, its claim to the Doklam region is well supported by a series of documents, which the Chinese foreign ministry has been citing in press conferences in the past few days.

The Chinese foreign ministry has referred to an 1890 border agreement between Britain and China for the first time to support its Doklam claim. Article I of the Sikkim-Tibet Convention, signed on March 17,

1890, by Henry Petty-Fitzmaurice, then British Viceroy of India, and Sheng Tai, the Qing dynasty's "Imperial Associate Resident" in Tibet. The Chinese in addition to this have also referred to documents from the Indian Embassy in China issued in 1960, accepting the boundary agreements.

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From the Indian point of view, If the Chinese are allowed to construct the roads, it would make navigation to the Gamochen region easy and this would mean that the Chinese-Indian-Bhutaneses “tri-junction” is shifted further south, making it dangerously close to the vital Siliguri Corridor.

The Chinese want to extend a rail link to Yatong in the Chumbi Valley, right next to the Doka La Pass, which heads into Bhutan’s Doklam Plateau. This is intended to reduce their vulnerability in the Chumbi Valley, since Indian forces sit atop its eastern shoulders. The amount of importance China pays to the region can be established from the fact that China has been trying to acquire the Doklam Plateau from Bhutan by offering greater amounts of territory, elsewhere, in exchange.

The Chinese incursions will lead to the boundary envelope being pushed east with the following objectives:

1- Granting strategic depth to Chinese positions in the Chumbi Valley. As has been widely reported, the Chumbi Valley is extremely narrow, with steep mountain sides on either side. This gives little foothold for China's People's Liberation Army to station troops and provisions. Further, this puts them at a disadvantage vis-à-vis India positions on ridges to the west along Sikkim-Tibet border.

2- The present main access route into the Chumbi Valley and Yadong County is S-204. Given the depth of Chumbi Valley and its alignment, is susceptible to India interdiction. Chinese can consider developing a loop in S-204 which is further east and passes through the claimed area. This will give it relatively better protection against Indian fire assault.

The Indian forces started the standoff exactly around the time when Modi was meeting Trump, for the first time during his visit to the US in June 2017. And the Chinese state newspaper ‘Global Times’ had published an editorial warning that the proximity between India and the US will lead to dangerous

consequences. It also said that Washington and New Delhi share anxieties about China's rise. In recent years, to ratchet up geopolitical pressure on China, the US has cozied up to India. However, India is not a US ally like Japan or Australia. To assume a role as a front-line state in the US strategy to contain China, is not in line with India's interests. It could even lead to catastrophic results. If India regresses from its non-alignment stance and becomes a pawn for the US in countering China, it will be caught up in a strategic dilemma and new geopolitical frictions will be triggered in South Asia. Yet, Trump and Modi agreed that a close partnership between the United States and India is central to peace and stability in the region as reported by the Indian news site “news18.com.” The paper also mentioned that despite New Delhi’s concerns about China’s rise, maintaining a steady relation with China is very important for India’s peace and development.

Thus, the current conflict hot spots between the major powers of the world, including the major powers in Asia, makes them scattered and not unified against any rise of the Islamic Ummah, towards the establishment of the Islamic Khilafah on the Method of the Prophethood. In addition is the erosion of these countries through many internal social and demographic conflicts, as well as economic and political failures. As for India, it is divided demographically between Hindus, Muslims and others as well as being stricken by separatist conflicts in many regions, such as the Seven Sister States. And China's plight is not much better, sharing similarities to India's reality. So the timing of the Ummah's current revival for the establishment of the Khilafah on the Method of the Prophethood is favorable, for none of the regional powers will stand in the face of Khilafah in an effective manner.

Lessons from the Battle of Ahzab for Countering Post 9-11 US Efforts to Assert Dominance

Khalid Salahudin, Pakistan

Of all the events in the world, 9/11 has had the most devastating effects on the Muslim world and Pakistan in particular. General Pervez Musharraf was Chief Executive of Pakistan when the event occurred and his decision sealed Pakistan's fate in the US war on the Khilafah, referred to in the media as the War on Terror. The paradigm he established exists today and is the guide for every military leadership since his era.

In any situation, the thought process requires a ruler to understand the geopolitical situation and to take the necessary actions to achieve the objective. The Islamic perspective is to abide by the law of Allah (swt), finding all means to implement them. For the scenario faced by Musharraf, the Ahkaam that he needed to abide by were that it is Haraam to align with Kuffar against Muslims and that it is Haraam to provide kuffar bases, of any sort. Allah (swt), **أَتَمَّا يَنْهَأَكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُم مِّن دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَن تَوَلَّوهُمْ وَمَن يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ**

“Allah forbids your alliance with those who fight you because of your Deen, and drive you from your homelands, or aid others to do so: and as for those who turn to them in alliance, they are truly oppressors.” [Surah al-Mumtahina 60:9]. Given that Pakistan was pivotal in any US attack on Afghanistan, in practical terms Musharraf was required to refuse the US demands. This meant refusing

the US any support, military, economic, logistical or other, in their proposed war on Afghanistan. In his book, “In the Line of Fire,” Musharraf mentions that he war gamed the scenario and was not in a position to counter any of the US demands for fear of being bombed back to the Stone Age. Further, Musharraf agreed to the US demands within two days of the attack.

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However, nothing Allah (swt) commanded is impractical. No matter how difficult the situation a sincere leadership will find a way to implement Islam's Akham. So many years after the crusader war began, we eventually paid all the price Musharraf lied that we won't pay. We lost thousands of civilians, military men and our influence in Afghanistan. India got strengthened there and US remains unhappy with us, forever demanding that we “do more.” This happened to us because Musharraf fooled us into believing that Allah's Ahkam are impractical. They never are, there is always a way.

The purpose of the article is to show that our system produces leaders who are simply incapable of leading us out of such situations. The responsibility to take care of the interest of the Ummah is embedded in Islam. RasulAllah (saw) said, **كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْنُونٌ، فَإِلِمَامٌ رَاعٍ وَهُوَ مَسْنُونٌ** “Everyone of you is a guardian and everyone of you is responsible (for his wards). A ruler is a guardian and is responsible (for his subjects)” [Bukhari]. And

It has been narrated on the authority of Abu Huraira that the Prophet of Allah (saw) said: **إِنَّمَا الْإِمَامُ جُنَّةٌ يُقَاتِلُ مِنْ وِرَائِهِ وَيَتَّقِي بِهِ فَيَأْمُرُ بِتَقْوَى اللَّهِ عَزَّ وَجَلَّ وَعَدَلَ كَانَ لَهُ بِذَلِكَ أَجْرٌ وَإِنْ يَأْمُرُ بِغَيْرِهِ كَانَ عَلَيْهِ مِنْهُ** "The Imaam (of the Muslims) is a shield for them. They fight behind him and they are protected by (him from tyrants and aggressors). If he enjoins fear of Allah, the Exalted and Glorious, and dispenses justice, there will be a (great) reward for him; and if he enjoins otherwise, it rebounds on him." [Muslims]. This is practically manifested in the statement of the Mother of the Believers, Aisha (ra) when Abu Bakr (ra) was elected as Khaleefah, where she described the Ummah as a flock of sheep without a shepherd until Abu Bakr(ra) was elected as Khalifah.

Despite Musharraf's statements, the law of Islam could have been clearly implemented. Islam demands that we implement Allah's Ahkam as a matter of life and death. We are capable to resist American demands then as we are now. As for India being used by the US, we had the capability then as we have now to withstand an attack from India, given our nuclear weapons, as well as conventional history. Consequently, the US would have been thwarted in its plans to establish a military base in Afghanistan and weaken Pakistan and would have caused less or no destruction compared to the current policy in supporting the US war on terror. Moreover, the US opened the doors of Afghanistan to India in an unprecedented manner. The following four points provide a framework of implementing an Islamic principle for evaluating these type of actions.

- 1. Understanding the Geopolitical environment**
- 2. Adoption of the best technological means to protect the Muslims against an attack.**
- 3. Adoption of all political and economic means to divide the enemy and weaken them.**

4. Always trusting Allah (swt) in ensuring that the plan of action will yield the required results.

This process is clearly illustrated by RasulAllah (saw) and the Companions (ra) on many occasions. The Battle of Ahzab shows clearly the role of the Muslim ruler, and the mentality of the ruler in protecting his citizens from the plans of the enemies.

1. Understanding the Geopolitical Environment

The Prophet (saaw) was always observant of the political situation around him and remained on the alert, regarding the conspiracy of the enemy. He was forever keen to gather news about the enemy and every development that took place in the Arabian Peninsula. He would send people on exploratory and news gathering missions all over the region. He was anxious to learn everything about the movements of the Arabs in order to be ready to deal with any hostilities. This was especially the case at this point, now that the enemies of the Muslims in the Peninsula numbered many, which was reactionary to the building of an army and a state to be reckoned with. In light of the above, the Messenger of Allah (saaw) considered intelligence gathering to be vital. In fact it was through this medium that he received early warnings of the Quraysh, combining together with several other tribes to raid Madinah. He was therefore able to make advanced preparations to meet the new threat. It was the Jews of Banu Nadir who endeavored to incite the Arabs against the Messenger of Allah (saw) in order to exact their revenge for being expelled from Madinah. A number of them had formed a party against the Messenger of Allah (swt) and it was this party which approached the Quraysh in Makkah. Once they were assured that the Quraysh were convinced and that they would gladly respond to their call, the Jews went to Ghatafan of Qays Ghaylan, to Banu Murrah and to Banu Fazarah, to Ashja'a, to Salim, to Banu Sa'd, to Asad and to anyone

else who held a grudge against the Muslims. In time, a number of Arab tribes allied and went out with the Quraysh heading for Madinah.

Examining the post 9-11 situation and the US conflict with the Taliban, Musharraf would have known very early on that US was planning to remove the Taliban regime. The US-Taliban nexus began to crumble after the Taliban refused the pipeline deals proposed by Unocal. By 1998, Unocal had pulled out of Afghanistan, and the US was already threatening to bomb the Taliban. The US desire to remove the Taliban from power was reported to Niaz Naik, a former Pakistan Foreign Secretary. This was reported in an article¹ on the BBC website, stating: “Niaz Naik, a former Pakistani Foreign secretary, was told by senior American officials in mid-July that military action against Afghanistan would go ahead by the middle of October.” Hence, if Niaz Naik knew it, so would have Musharraf. So as soon as 9/11 had occurred, Musharraf’s first thoughts should have been that the US will bring the war to Pakistan and that he needed to have a plan to protect the Muslims.

Regarding the US conflict with China, whilst the US conflict with China is well in the open now, US policy to contain China had begun well before 9/11. Indeed, the Bush presidency was characterized by its policy of regarding China as a strategic competitor, as opposed to the strategic partner the term as used by his predecessor, Bill Clinton^{2 3} The state of affairs between the two countries was adequately described: “An article in the Washington Post on June 22, 2001 reported that ‘China’s leaders are increasingly concerned that Washington and Beijing are headed for a confrontation as China emerges as an economic and military power in Asia.’ The article, citing both Chinese and US officials and analysts, reported concern that ‘shifts in

attitudes in both nations seem to be pointing to a showdown.’” So given this reality, the major regional power, China, would not have sided with the US in its ambitions, allowing Pakistan to lead the Ummah as an effective force to counter US ambitions.

Regarding the US-Russia conflict in the Central Asian Republics, the Russians understood that this was about establishing a military footprint to undermine their presence in the Central Asian Republics. Immediately after the 9/11 attacks, the Russian government realized that the US will attempt to push into the Central Asian “stans”—Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan, and Uzbekistan—as part of the US effort to defeat the Taliban and al-Qaeda in the region. But these countries had been part of the Soviet Union ten years before, and Russia did not want the US increasing its influence there. On September 13, 2001, Russian intelligence officials held a meeting with Northern Alliance figures. They promised to increase support to the Northern Alliance in an attempt to outbid the US and keep the US military out of the region⁴.

Regarding the US relations with India, Bill Clinton’s March 2000, six day visit to India, followed by a six hour visit to Islamabad aptly described the US alignment with India. This alignment was in the making for many years, and hence should have been no surprise to Musharraf, as US Deputy Secretary of State, Strobe Talbott, had had unprecedented, extensive closed door negotiations with India from 1998 onwards, when the pro American BJP came to power. Given this scenario, the traditional Pakistani policy of stirring unrest in occupied Kashmir, to evoke a response by India in order to invite US mediation was doomed to fail. Since the US had aligned with the BJP, so one has to question why did

¹ http://news.bbc.co.uk/2/hi/south_asia/1ssoe66.stm

² <https://www.cato.org/publications/commentary/new-president-new-china-policy>

³ <https://www.theguardian.com/world/2001/mar/08/usa.guardianleaders>

⁴ Ahmed Rashid, *Descent into Chaos*

Musharraf initiate Kargil? Worse, after Nawaz Sharif's meeting with Clinton in July 1999, Nawaz Sharif received full cooperation from Musharraf in our withdrawal from the heights of Kargil after its heroic liberation by our armed forces and mujahideen. Hence post 9/11 Musharraf had effectively aided a pro US government stabilize itself in India, as more concessions were made regarding the Kashmiri mujahideen.

Regarding NATO's reluctance, the US's closest allies within NATO did not confirm their support for the US until 2nd of October 2001. In a speech Lord Robertson, Secretary General of NATO, stated⁵ : "The facts are clear and compelling. The information presented points conclusively to an al-Qaida role in the September 11 attacks. We know that the individuals who carried out these attacks were part of the world-wide terrorist network of al-Qaida, headed by Osama bin Laden and his key lieutenants and protected by the Taleban." NATO only confirmed on 2nd October 2001 that the US had been attacked by al-Qaeda, and only provided non-combat support after 9/11. Foreign combat assistance to the USA in the Afghan War of 2001 came through UN Resolutions. NATO was unwilling to commit troops to combat without UN authorization. The NATO allies, waited for a UN resolution.

To conclude, Islam demands that the ruler is always aware of the political scenario, so that he can thwart any conspiracy against Muslims and Islam. Post 9/11, neither Musharraf nor his entourage acted according to the political environment in order to make the correct judgments to protect Muslims. And from the evidences given above, it was perfectly possible to thwart the US plans and not be part of the US War on Terror.

2. Adoption of the best technological means to protect the Muslims against an attack.

In the case of the Battle of Ahzab, the Prophet (saw) adopted different warfare tactics, with the trench being a new technology for that time. The Quraysh marched under the leadership of Abu Sufyan. Together with their allies, the army totaled about 10,000 men. When news reached the Messenger of Allah (saw), he decided to entrench himself inside Madinah. Salman al-Farsi recommended digging a trench around Madinah. The trench was dug and the Messenger of Allah (saw) worked at it himself encouraging the Muslims on with the hope of reward in Heaven. He encouraged them to double and redouble their efforts and in this way the trench was completed in six days. The Quraysh marched until they reached Madinah and to their surprise they found their way barred by the trench. Clearly the Quraysh and their allies were not familiar with this kind of defensive strategy, they were forced to encamp outside Madinah beyond the trench to consider their next move. Abu Sufyan and those with him soon realized that they were in for a long stay by the trench because they were not able to storm it. This inconclusive situation proved troublesome as it was winter, the winds were fierce and it was biting cold. Under these conditions the people began to feel demoralized, they wished that they could return home.

Considering the post 9/11 situation, the Pakistani nation's armed forces should have been put on alert for an attack by all potential enemies, especially the US and India. Nuclear weapons should have also been put on alert for immediate deployment. The verse of the Quran states, وَأَعِدُوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ، تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَأَخْرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ "And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy and others besides them whom you do not know [but] whom

⁵<http://www.nato.int/docu/speech/2001/5011002A.htm>

Allah knows. And whatever you spend in the cause of Allah will be fully repaid to you, and you will not be wronged.” [Surah al-Anfaal 8:60].

To conclude how can a country with nuclear capability be thrown back to the Stone Age? Further, what is then the point of all the sacrifices this Ummah has made to fund the nuclear weapons?

3. Adoption of the political and economic means to divide the enemy and weaken them.

In the case of the Battle of Ahzab, the Prophet (saw) was prepared to offer 1/3 of the dates of Madinah to break the unity of the Quraysh alliance. The Messenger of Allah (saw) was always confident that Allah (swt) would grant him victory and relief came through Nu’aym ibn Mas’ud. He had already embraced Islam though his own people did not know it and he came to the Messenger of Allah (saw). Nu’aym proposed a way to the Messenger of Allah (saw) in which he could jeopardize the coalition. So Nu’aym went to Banu Quraydah, with whom he had been a close friend in the days of Jahilliyah, and told Banu Quraydah what their fate would be if Ghatafan and the Quraysh were to leave them to face Muhammad (saw) alone. He emphasized that the Quraysh and Ghatafan might not bear waiting for a long time because they were not inhabitants of that area. Finally, he suggested to them not to fight alongside the allies until they had taken hostages from their chiefs who would remain in their hands as security in order to have Ghatafan and the Quraysh stay. Only then should they fight Muhammad (saw) with their allies until they made an end of him. The Quraydah thought that this was excellent advice. Nu’aym then went to Quraysh and told them that the Jews of Quraydah had regretted their action in opposing Muhammad (saw) and are working to overcome their shortcoming. He stated that they were prepared to make it up with him by handing over some chiefs of the two tribes,

Quraysh and Ghatafan, so that he could cut their heads off. He said to them, “So if the Jews demand hostages, do not send them a single man.” Then he went to Ghatafan and told them the same story that he had told Quraysh.

The Arabs’ suspicion of the Jews grew and Abu Sufyan sent for Ka’ab informing him that they had been besieging Muhammad (saw) for a long time and that they should make ready for battle the next day. Ka’ab replied that it was the Sabbath, i.e. a day on which they did nothing, no fighting and no work. Abu Sufyan was enraged and he came to believe what Nu’aym had told him. He sent an envoy back to the Quraydah that if Quraysh and Ghatafan went out to fight alone, their coalition would be broken so they would end up fighting Muhammad (saw) alone. When the Quraydah heard Abu Sufyan’s comments they asserted their stand that they would not violate the Sabbath, and mentioned the hostages whom they should hold as security. When Abu Sufyan heard this he had no doubt left concerning what Nu’aym had told him. He began to think of a new strategy and he conferred with Ghatafan only to find out that they too had second thoughts about fighting Muhammad (saw). That night, Allah (swt) sent a bitter wind and a thunderous storm which overthrew their tents and toppled their cooking pots. They were stricken with panic and thought that the Muslims would seize the chance to direct their onslaught against them, so Tulayha arose and shouted, “Muhammad has come after you, so run for your lives”. Abu Sufyan said, “O Quraysh! Be off, for I am going.” So they grabbed hurriedly whatever they could carry and fled. Ghatafan and the rest of the allies did the same. By the morning they were all gone.

Considering the 9-11 scenario, the conflict zones were clear. The US had conflicts with Russia and China. Both knew that the consequences of the war in Afghanistan was the establishment of a US military footprint on their doorstep and were uncomfortable with it. Russia had already attempted to buy out the Northern Alliance. This occurred on 13th

September 2001 but the Northern Alliance had already been bought out by the US. This coincided with Musharraf's commitment to the US to provide unstinting support on the 13th September 2001. Hence, Musharraf's commitment to the US had set off the dominoes falling, with the Northern Alliance committing to the US war, knowing that Pakistan had committed to supporting the US. This then emboldened the US who then took an uncompromising position on the Taliban. Musharraf must have been aware of the meeting between the Russian intelligence and the Northern Alliance, and hence the reservations of the Russians. The Northern Alliance was critical to the US for the war only if Pakistan had committed, otherwise the US could not have executed the war. So here was an opportunity for Musharraf to implicitly strengthen the Russian hand. Did he even consider this? Was he even aware?

The Chinese would have welcomed a weaker US, considering the conflict that had occurred earlier in the year over Taiwan. Knowing its temperament, China would have remained neutral at the very least.

Regarding evidences that Osama Bin Laden (OBL) and Al-Qaeda were responsible for 9/11. Once 9/11 had occurred, within two days, the US had already established, supposedly with evidences, that OBL and al-Qaeda were responsible. On September 13th 2001, Musharraf had agreed to all seven demands of the US, presumably with the evidences presented to him. But the issue of evidences was pivotal to the whole war. Ten days after the 9/11 attacks, CNN reported: "The Taliban . . . refus[ed] to hand over Bin Laden without proof or evidence that he was involved in last week's attacks on the United States... The Taliban ambassador to Pakistan... said Friday that deporting him without proof would amount to an 'insult to Islam.'" CNN also made clear that the Taliban's demand for proof was

not made without reason, saying: "Bin Laden himself has already denied he had anything to do with the attacks, and Taliban officials repeatedly said he could not have been involved in the attacks." Bush, however, "said the demands were not open to negotiation or discussion." The issue of evidences (or lack of) was established by the press corps in the US. In the *Washington Post* archives⁶, the issue of evidences was raised by a reporter:

RUSSERT: Will you release publicly a white paper which links him and his organization to this attack to put people at ease?

POWELL: We are hard at work bringing all the information together, intelligence information, law enforcement information. And I think in the near future we will be able to put out a paper, a document that will describe quite clearly the evidence that we have linking him to this attack. But also, remember, he has been linked to earlier attacks against U.S. interests, and he's already indicted for earlier attacks against United States.

But at a joint press conference with President Bush the next morning, Powell withdrew this pledge, saying that "most of [the evidence] is classified." Seymour Hersh, citing officials from both the CIA and the Department of Justice, said the real reason why Powell withdrew the pledge was a "lack of solid information." So the US had become judge, jury and executioner, within two days of the attack, but they were still gathering the evidences even ten days later. NATO reluctance was clear from the outset, where they did not commit to supporting the US. This was a perfect opportunity to exploit using political means and lobbying. But this was not even present since Musharraf had committed to the US cause within two days. Further, why did Musharraf not raise the weakness of the evidences implicating OBL and al-Qaeda? The Russians would have supported them, and NATO only committed to non-combat support.

⁶ <http://www.washingtonpost.com/wp-srv/nation/specials/attacked/transcripts/nbctext092301.html>

By raising the issue of evidences in the public arena, the US would have been forced to justify their warmongering.

To conclude, it takes a committed leadership that regards protection of the Muslims as its vital responsibility to initiate all possible means to protect the Ummah. Surrender in two days, as Musharraf did is just indicative of how worthless the Muslims are to this type of leadership.

4. Always trusting that the Nusrah of Allah (swt) will come to those who are steadfast and patient.

Considering the Battle of Ahzab the bitter wind and thunderous storm were indicative of the Nasr of Allah (swt) for those who are patient. Allah (swt) in the Quran states, **وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ إِنْ تَكُونُوا تَأْمُونًا فَإِنَّهُمْ يَأْمُونُ كَمَا تَأْمُونُ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا** **“And don't be weak in the pursuit of the enemy; if you are suffering (hardships) then surely, they (too) are suffering (hardships) as you are suffering, but you have a hope from Allah (for the reward, i.e. Paradise) that for which they hope not, and Allah is ever all-Knowing, all-Wise.”** [Surah an-Nisa'a 4:104]. This belief was clearly reflected in the mentality of the Prophet (saw), the companions (ra) and the Muslims in Madinah.

Considering post 9/11 events, Musharraf trusted the US, and he became a hero in the eyes of the US for a few years. Pakistan was made a non NATO ally, and small sums of debts were forgiven. Geopolitically, the US brought in an India ally, the Northern Alliance into power in Afghanistan, enabled India to establish embassies in Afghanistan, brought the War on Terror into the tribal areas, and finally forced the Pakistani army to chase the Taliban.

To conclude, can anyone other than Allah (swt) be trusted? The event of the Battle of Badr (313 fighters against over 1000) is evidence of Tawakul. And verses of the Quran in which Allah (swt) mentions sending angels

to fight the Kuffar are evidence of the Almighty's (swt) Support for His servants. Musharraf clearly thought otherwise.

Musharraf read the geopolitical scenario and made judgment based on his secular thinking. He then went on to trust the US. If his geopolitical reading was incorrect, what did the rest of his political medium advise him of the geopolitical scenario. One has to question whether he really took his decision in the interest of the Muslims, or was he just a coward, unable to resist the US, or even more sinister, he was part of the US plan conniving with them to establish the US military footprint in the region.

If one evaluates the decisions of the civil and military leadership that came after Musharraf, we see the same lack of awareness of the geopolitical scenario. We see the same cowardly approach to appeasing the US. We see the same narration of lies and deceit to cover their weakness and inability to take the decisions to protect the Ummah. Hence, one has to question the very system, civil and military that produces this type of leadership.

A true Muslim leadership in the form of the Khilafah (Caliphate) upon the Methodology of the Prophethood would have read the geopolitical scenario and made a judgment based on the Islamic Ahkaam. It would then go on to implement these judgments and then trust Allah (swt). The important point is that the responsibility to take care of the affairs of the Ummah is Fard (Obligatory) and the sincere leadership amongst you will think deeply about how to protect the Ummah. This will naturally lead to a whole body of thinking devoted to understanding the geopolitical scenario to enable actions to protect the Ummah and Islam.

Let Us Not Be Stung by Democracy Yet Again, by Establishing the Khilafah upon the Method of the Prophethood!

The initial expectation over the disqualification of Pakistan's Prime Minister, Nawaz Sharif, evaporated, as the National Assembly selected the new Prime Minister on 1 August 2017, replacing the corrupt after looking within the rows of the corrupt! Indeed, we have been here before, after the previous departure of Nawaz in 1999, then Musharraf in 2008, then Zardari in 2013 and now Nawaz in 2017. RasulAllah (saaw) warned us, لَا يَدْغُ الْبَارِعُ مِنَ الْجُحْرِ وَاحِدًا مَرَّتَيْنِ “The believer is not stung from the same hole twice.” [Bukhari, Muslim]. Now the prevailing feeling in Pakistan is that there is no hope for real change through the current system, neither through the ruling party nor the opposition that clamors to take its place.

Looking for real change through Democracy ensures our disappointment every time. Indeed, any clamoring or movement for change within Democracy is like the pot of water boiling loudly in the kitchen, lots of commotion and motion, but deprived of the means for satisfying the starving. How can it be; when Democracy itself is the cause of corruption, financial and otherwise; a fact that has clearly been established over seven decades, since the creation of Pakistan in August 1947? How can it be when throughout the Muslim World, from Morocco in the West, through to Turkey and onwards to Indonesia in the East, those calling for Democracy give us occasional words of hope to cling on to, but than we are stung every time?

We will always be stung by those who call for Democracy, whether from the rulers or those who are seeking to rule after them. Any one who rules through Democracy is making corruption on the earth by disobeying their Lord (swt) in their capacity as rulers. When ruling by Democracy's constitution and laws,

such rulers flagrantly ignore that which Allah (swt) ordered and openly embrace that which Allah (swt) forbade. So there will never be real change for Muslims, whether we wait another seven decades under Democracy here in Pakistan or indeed anywhere else in the Muslim World. Allah (swt) warned, وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ “And when it is said to them: "Do not make corruption on the earth," they say: "We are only peacemakers." [Surah al-Baqarah 2:11].

We will always be stung by Democracy because its laws are made according to the whims and desires of men and women, gathered in a parliament, even though Allah (swt) ordered, وَأَنْ أَحْكُمَ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَأَخْذَرُهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ “And judge between them by what Allah has revealed, and do not follow their desires, and beware (O Muhammad) that they might seduce you from some of what Allah has sent down to you.” So how can there ever be real change through Democracy?!

We will always be stung by Democracy because it allows rulers to continuously interact with enemy officials, revealing secrets and seeking guidance from them, even though Allah (swt) forbade that in His Saying, إِنَّمَا يَنْهَاكُمْ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِنْ دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوَلَّوهُمْ وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ “Allah forbids your alliance with those who fight you because of your Deen, and drive you from your homelands, or aid others to do so: and as for those who turn to them in alliance, they are truly oppressors.” [Surah al-Mumtahina 60:9]. And Democracy permits the abandoning Masjid al Aqsa and the Muslims of Palestine and Occupied Kashmir to our enemies, even though Allah (swt) ordered, وَإِنْ أَسْتَضْرَبُوا فِي الدِّينِ فَعَلَيْكُمْ النَّصْرُ “If they seek your help in Den, it is your duty to help

them.” [Surah al-Anfal 8:72]. So how can there ever be real change through Democracy?!

We will always be stung by Democracy because it orders the privatization of our energy resources, which Islam has deemed as public property, even though RasulAllah (saaw) ordered, **المُسْلِمُونَ شُرَكَاءُ فِي ثَلَاثِ الْمَاءِ وَالْكَالِ وَالنَّارِ** “**The Muslims are partners in three things: waters, feeding pastures and fire (energy)**” (Ahmad). Democracy orders burdensome taxation upon the needy that our Deen has forbidden, even though RasulAllah (saaw) warned, **“لا يَدْخُلُ الْجَنَّةَ صَاحِبُ مَكْسٍ”** **The collector of illegitimate taxes will not enter Jannah**” [Ahmad]. Democracy permits foreign loans upon interest which is a bottomless pit of despair, even though Allah (swt) said, **وَأَحَلَّ اللَّهُ** **“They say that Riba is a form of trade. But Allah has permitted trade and forbidden riba.”** [Surah al-Baqarah 2:275]. And Democracy ensures that wealth is concentrated in the hands of the rulers, even though Allah (swt) ordered, **كَيْ لَا يَكُونَ دَوْلَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ** **“So that the wealth does not circulate solely among the wealthy from amongst you.”** [Surah Al-Hashr 59: 7]. So how can we ever expect real change through Democracy?!

O Muslims of Pakistan!

Let us not waste any more energy by looking for real change in the wrong place. Democracy will always sting us again and again. How can we expect the blessings of Allah (swt), peace, security and prosperity, through a system build on disobedience, sin and transgression? Let us not incline in any way to those who call us towards the oppression of Democracy, for Allah (swt) warned, **وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُمْ** **“And do not incline toward those who oppress, lest you be touched by the Fire, and you would not have other than Allah any protectors; then you would not be helped.”** [Hud: 113]. Let us commit fully to our Deen and its

implementation through the **Khilafah on the Method of Prophethood**. Let us work for real change by standing with the shebaab of **Hizb ut-Tahrir** as they strive to re-establish the **Khilafah on the Method of the Prophethood** in the lands of Pakistan, the Pure, the Good; a land established in August 1947 in the name of Islam.

O Muslims of Pakistan's Armed Forces!

The reality of Democracy, its corruption and oppression, is apparent to all of us. It has brought the Islamic Ummah only misery and secured our enemies' predominance over us. Bury the rotting corpse of Democracy through your Nussrah (Material Support) for the re-establishment of the **Khilafah on the Method of the Prophethood**. It is time for real change brothers, so ally with Allah (swt), His Deen and the Believers, so that this Ummah is predominant again, as it was for centuries before. Allah (swt) said, **وَإِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ * وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ** **“Your ally is none but Allah and [therefore] His Messenger and those who have believed - those who establish prayer and give zakah, and they bow [in worship]. * And whoever is an ally of Allah and His Messenger and those who have believed - indeed, the party of Allah - they will be the predominant.”** [Surah Al-Ma'idah: 55-56].

Hizb ut Tahrir

Wilayah Pakistan

4 August 2017 CE

12 Dhul Qa'adah 1438 AH

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An Appeal ... An Appeal ... An Appeal ... to the Armies in the Muslim Countries Is There Not a Righteous Man Amongst You Who Will Mobilize with His Weapons in Support of Palestine's Al-Aqsa and Womenfolk?

(Translated)

The Twenty-Seventh of Shawwal 1438 AH is the second Friday that Muslims were unable

to perform Salat ul-Juma'a at Al-Aqsa Mosque, in addition to that Friday when the Jews burned the Minbar (Pulpit) of Al-Aqsa in 1389 AH. It sets a dangerous precedent, since the liberation of Al-Quds by Salahudin from the Crusaders, when he performed the first Juma'a after the purification of Al-Quds from the filth of the Crusaders in 583 AH. These are the three times that Muslims could not perform Salat ul-Juma'a over more than eight centuries!! This shows the extent of the animosity of the Jewish Entity against Islam and Muslims. They not only prevented them from worship but they also opened fire on their prayer congregations around Al-Aqsa Compound. Indeed, they are as Allah, Al-Qawee, Al-Azeez described, **لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ آمَنُوا وَالَّذِينَ أَشْرَكُوا** "You will surely find the most intense of the people in animosity toward the believers to be the Jews and those who associate others with Allah" [Surah Al-Ma'ida: 5:82]... Yet, on the other hand, the Egyptian

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president contacted Netanyahu, as did the Jordanian king and the Turkish president, all appealing for calm, whilst the Saudi king

issued a statement expressing his sadness as to what is happening in the squares of Al-Aqsa Mosque. Their stance is pleading to the Jewish Entity to allow the worshipers to pray in Al-Aqsa and to reduce the use of the electronic detector gates, whilst maintaining the protocols of inspection and searches. And similarly is the stance of the rest of the rulers in the Muslim countries, with a hushed voice and even a whisper, as if what is happening does not concern them at all, unashamed before Allah (swt), His Messenger (saaw) and the believers. Indeed, the Messenger (saaw) said the truth when he said: « **إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلَامِ النَّبِيِّ الْأُولَى: إِذَا لَمْ تَسْتَحْ فَاصْنَعْ مَا شِئْتَ** » "What people realized from the words of the previous

Prophethoods: If you have no shame, then do what you want". (Extracted by Al-Bukhari from 'Abdulah Ibn Mas'oud)

The problem of Al-Aqsa cannot be solved as long as the Jewish Entity continues to usurp Palestine. The maximum that can be allowed

under this entity is to allow prayer in Al Aqsa, under the weapons of Jews, upon their orders and with their permission. Their Minister of Internal Security stated that “Al-Aqsa is under the control of (Israel), it has the first and final say in opening and closing it.” And so he brags, the humiliated one, due to the subjugation of the rulers in the Muslim countries. The beginning of the crime was on the day that these rulers agreed with some of those whose hearts are diseased from the so-called rulers in the Palestinian Authority that Palestine is the issue of the Palestinian people alone. Then the rulers sat and watched the consequences with some sorrow or with none! And the best amongst them is the one who contacts the heads of the Jewish Entity, calling upon them to alleviate the excessive violence towards the people of Palestine! Such are these rulers who support Palestine through the abandoning of Palestine, like the one who undoes the work, after all the effort has been put into it. Allah (swt) said, “**قَاتِلْهُمْ اللَّهُ أَنْتَى يُؤْفَكُونَ**” [Surah Al-Munafiqun 63: 4] May Allah destroy them; how are they deluded?”

The Ruwaibida, ignorant rulers, of the Muslim countries are aware that the movements of the people of Palestine cannot eradicate the Jewish Entity. They also realize that the problem of Al-Aqsa and all of Palestine cannot be solved except by eradicating that deformed entity, and eradicating it is only possible by an army that mobilizes with its arms to uproot that entity. This is how the support should be for the Blessed Land, the blessed Bait ul Maqdis, the first of the two Qiblas and the third of the Haramayn that Muslims travel to, and this is how the victory will be achieved for the Muslim womenfolk in the blessed land of Palestine.

Is there not a righteous man in the Muslim armies, a man who mobilizes with his weapon, accompanied by his brethren, chanting Takbirs, who rescues the womenfolk of Al-Aqsa that are attacked by these criminals in the squares of Al-Aqsa and around Al-Aqsa? Is there not a

righteous man in the Muslim armies whose blood that is boiling in his veins compels him to lead his brigade towards Al-Aqsa and trample over the rulers standing in his way underfoot? Is there not in the Muslim armies a righteous man guided by the way of the Ansar of Allah and His Messenger, who will give victory to the sincere Dawah Carriers and supports Hizb ut Tahrir, to remove these rulers and establish the rule of Islam, the state of Islam, the Khilafah Rashidah (Righteous Caliphate), leading the Khilafah’s army to uproot that monstrous entity to achieve the Messenger of Allah’s glad-tidings? Muslim said in his Saheeh on the authority of Abu Hurayrah: The Messenger of Allah (saaw) said: **لَا تَقُومُ السَّاعَةُ حَتَّى يُقَاتِلَ الْمُسْلِمُونَ الْيَهُودَ، فَيَقْتُلُهُمُ... الْمُسْلِمُونَ** “**The Hour will not come until the Muslims fight the Jews, the Muslims will kill them...**” In another narration, he (saw) said: **ثَقَاتِلْكُمْ يَهُودُ، فَتَسْلُطُونَ عَلَيْهِمْ** “**The Jews will fight you and you will dominate them.**”

O Muslims: The armies of Muslims are from you, they are your sons, brothers and relatives, so push them to the truth that Allah has revealed, enlighten them with the light of Islam, so that they give victory to the Deen of Allah, and restore the legacy of the soldiers of Islam who uprooted the Crusaders from the land of Palestine and the land of Ash-Sham and uprooted the Tartars from the lands of Islam. They were the beacon for the world, with the good that they spread and the justice they had established.

If the Muslim armies want to become again as those great soldiers once were, they only need to support the Deen of Allah and support Al-Aqsa and its precincts, and trample over the rulers by removing them from their paths. Allah will mention them in the “pages of light” and they will have power in this world and be in the Hereafter in the seat of Truth with the Most Able Sovereign (swt): **إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ * فِي مَقْعَدٍ صِدْقٍ عِنْدَ مَلِكٍ مُقْتَدِرٍ** “**Indeed, the righteous will be among gardens and rivers, ***

In a seat of honor near a Sovereign, Perfect in Ability.” [Surah Al-Qamar: 54-55]

O Armies in the Muslim Land:

Al-Aqsa is crying for help and Al-Aqsa's precincts are crying for help. Al-Aqsa will not be liberated from its captivity except by removing the entity of the Jews. The movements of the people of Palestine although heroic and great will not remove the entity of the Jews, even though they are doing their duty as best as they can, but they are calling you for help and support, so help and support them, and answer the call of Allah, Al-Aziz, Al-Hakeem: ﴿وَإِنْ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمْ﴾ “And if they seek help of you for the religion, then you must help” [Al-Anfal: 72]

O Armies in the Muslim Land: O Muslims:

We are reassured that we will uproot the Jewish entity, so be the army that uproots it, for blessed is that army.

We are reassured that the Khilafah will return after this forcible rule will, Allah willing, the Prophet (saw) said: «ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً، فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ، ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا، ثُمَّ تَكُونُ خِلَافَةً عَلَىٰ مِنْهَاجِ النَّبِيِّ ثُمَّ سَكَتَ» “Then there will a forcible rule, as long as Allah wants, then Allah will remove if He so wants, then there will be a Khilafah on the Method of Prophethood, and then he (saw) was silent”. (Narrated by Imam Ahmad from Hudhayfah ibn al-Yaman.) So be the army that will support Hizb ut Tahrir working for its return and blessed is that army.

We are reassured Ash-Sham and its jewel, Al-Quds will be restored by the army of Islam to Dar Al-Islam. Imam Ahmad narrated in his Musnad from the Hadeeth of Salamah Ibn Nafil

(may Allah be pleased with him) that the Prophet (saaw) said: «أَلَا إِنَّ عَقْرَ دَارِ الْمُؤْمِنِينَ الشَّامَ» “The House of the Believers is Ash-Sham.” In a narration by Na'im Bin Hammad in the Book of Fitan (strife) by Katheer Bin Murrah: «عَقْرُ دَارِ الْإِسْلَامِ بِالشَّامِ» “The Abode of Islam is in Ash-Sham” ... And Ash-Sham and its jewel Al-Quds will be restored, Allah willing, full of pride and domination, so be the army that will restore it, and blessed is that army.

O Muslim Armies and the relatives of the Muslim Armies:

Hasten to the support of the Deen of Allah ...
Hasten to the support of Bait ul Maqdis and its surroundings...
Hasten to support the womenfolk of the Blessed Land ...

O Muslim Armies and the relatives of the Muslim Armies:

Hasten to the support of the Deen of Allah ... Hasten to the support of Bait ul Maqdis and its surroundings... Hasten to support the womenfolk of the Blessed Land ... Hasten to uproot the Jewish entity... Hasten to the support of the workers to establish the righteous Khilafah ... Hasten to restore Ash-Sham and its jewel Al-Quds to be the house of Islam ... Hasten to the glory of this world and the Hereafter ... and this is better than what they plan (for you). Allah Al-Aziz Al-Hakeem (the Mighty, the Wise) said: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ

“O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life. And know that Allah intervenes between a man and his heart and that to Him you will be gathered.” [Al-Anfal: 24]

Hizb ut Tahrir

27 Shawwal 1438 AH

21/7/2017 CE

Announcement of the Launch of Khilafah.net Website with its New Design

Dr. Osman Bakhach

The Central Media Office of Hizb ut Tahrir (CMO) is pleased to announce the launch of the Khilafah Rashidah website (Khilafah.net) in its new design as of Friday, 05 Dhul Qi'dah 1438 AH corresponding to 28/07/2017 CE.

The CMO, as it announces the launch of this site, supplicates to Allah Almighty to help us to establish the rightly guided Khilafah (Khilafah Rashidah), so that the Ummah is dignified and pleased with the resumption of the Islamic way of life that the Creator chose for it, and handing over leadership to the frontrunner that does not lie to its people; the honest and sincere group that came from its womb. The one that does not disappoint it during calamities, the one that does not put its hand in the hands of its enemies, and does not seek victory except from Allah (swt). Hence, the promise of Allah Almighty, and the glad tidings of the Messenger of Allah (saw) is achieved, by the establishment of the second Khilafah Rashidah on the method of the Prophethood, with its signs are looming on the horizon, and its dawn has neared. And that is for Allah not difficult.

Hizb ut Tahrir, which has been in existence for more than sixty years, is not concerned about all the obstacles, the impediments, the machinations of stalkers and the injustice of the rulers and tyrants. It has been calling people for its establishment following the way of the Prophet (saw) in establishing his state in Madinah Al-Munawarra. It has prepared and drafted a solid and unique constitution, derived from the considered Shariah evidences, and presented it to the Ummah as a great clear project which when applied will bring the Ummah out from the darkness of the man-made laws, to the light of Islam and its justice, to achieve the happiness of this world and the Hereafter... Here is Hizb ut Tahrir, in the

bounty of Allah Almighty and His favor, and in the eagerness of its Ameer, the eminent scholar Ata Bin Khalil Abu Al-Rashtah, may Allah protect him, to use all the legitimate styles and means at its disposal, it commends a new platform and another media outlet. It announces the launch of the Khilafah Rashidah website in its new design to convey to the Islamic Ummah the pleas of glory, and the political, intellectual and jurisprudential (Fiqhi) statements to spread awareness about the Ummah's vital issue (Khilafah on the method of the Prophethood) and to elevate it from the reality of ignorance and humiliation under the regimes of employment to the reality of progression and pride under the shade of the pure Islam, which the Prophet (saw) left us with, where he said: «تَرَكْتُكُمْ عَلَى بَيَاضٍ نَفِيَّةٍ لَيْلِهَا كَنَهَارِهَا لَا يَزِيغُ عَنْهَا إِلَّا هَالِكٌ» **“I am leaving you upon a (path of) brightness whose night is like its day. No one will deviate from it after I am gone but one who is doomed”.**

The newly redesigned Khilafah.net site describes to the Muslims how the Islamic State was established, then how it was destroyed, the obligation of its re-establishment, and the legal Shari' way of establishing it. The site also shows the Ummah the form of the Khilafah state, its systems and institution and the constitution prepared by Hizb ut Tahrir for the second Khilafah Rashidah State (Righteous Caliphate) on the method of the Prophethood when it is established soon, with Allah's permission... It provides its visitors with everything related to the ruling system in Islam (the Khilafah) of books and intellectual, political and jurisprudence writings, in addition to the party's publications of leaflets, magazines and flyers, reviews of its most important activities and work, and a set of news and political analysis, using the latest technologies.

Here is Hizb ut Tahrir, in the bounty of Allah Almighty and His favor, and in the eagerness of its Ameer, the eminent scholar Ata Bin Khalil Abu Al-Rashtah, may Allah protect him, to use all the legitimate styles and means at its disposal, it commends a new platform and another media outlet. It announces the launch of the Khilafah Rashidah website in its new design to convey to the Islamic Ummah the pleas of glory, and the political, intellectual and jurisprudential (Fiqhi) statements to spread awareness about the Ummah's vital issue (Khilafah on the method of the Prophethood) and to elevate it from the reality of ignorance and humiliation under the regimes of employment to the reality of progression and pride under the shade of the pure Islam, which the Prophet (saw) left us with, where he said: «تَرَكْتُكُمْ عَلَى بَيضَاءِ نَقِيَّةٍ لَيْلُهَا كَنَهَارُهَا لَا يَزِيغُ عَنْهَا إِلَّا هَالِكٌ» **“I am leaving you upon a (path of) brightness whose night is like its day. No one will deviate from it after I am gone but one who is doomed”**.

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We ask Allah Almighty to guide our steps, and to make it a platform of good and a beacon of light, to guide people to goodness, and to reward those managing it and the sincere

workers best reward. He is the guardian of success. We ask Allah Almighty to guide our steps, and to make it a platform of good and a beacon of light, to guide people to goodness, and to reward those managing it and the sincere workers best reward. He is the guardian of success. The Central Media Office of Hizb ut Tahrir (CMO) is pleased to announce the launch of the Khilafah Rashidah website (Khilafah.net) in its new design as of Friday, 05 Dhul Qi'dah 1438 AH corresponding to 28/07/2017 CE.

The CMO, as it announces the launch of this site, supplicates to Allah Almighty to help us to establish the rightly guided Khilafah (Khilafah Rashidah), so that the Ummah is dignified and pleased with the resumption of the Islamic way of life that the Creator chose for it, and handing over leadership to the frontrunner that does not lie to its people; the honest and sincere group that came from its womb. The one that does not disappoint it during calamities, the one that does not put its hand in the hands of its enemies, and does not seek victory except from Allah (swt). Hence, the promise of Allah Almighty, and the glad tidings of the Messenger of Allah (saw) is achieved, by the establishment of the second Khilafah Rashidah on the method of the Prophethood, with its signs are looming on the horizon, and its dawn has neared. And that is for Allah not difficult.

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As long as Afghanistan remains a US War Project, the Killing of Children cannot be Stopped

Central Media Office, Women's Section

On the 11th June, media sources reported quoting Afghanistan Independent Human Rights Commission that Afghan children are not safe and that over six million of them are living in critical conditions, affected daily by the ravage of war. On Wednesday, 31st May, a huge bomb exploded in Kabul, capital of Afghanistan, killing and wounding over 500 people, including women and children.

Before this attack, at least 715 civilians had been killed in the first three months of the year. Between January and April 2017 alone the United Nations Assistance Mission in Afghanistan (UNAMA) preliminarily recorded 987 children casualties (283 deaths and 704 injured), a 21 percent increase in child deaths compared to the same period in 2016 (more than 900 children were killed in the year 2016).

According to so called democratic values, "Children's rights are the human rights of children with particular attention to the rights of special protection and care afforded to minors." However, when America invaded and colonized this Muslim land, sowing death and destruction upon innocent men, women and children without distinction, they disregarded their false values for the sake of

their political and economic interests. Furthermore, successive western secular puppet regimes in Kabul have completely

...successive western secular puppet regimes in Kabul have completely forsaken their duties to their people, concerned only with filling their own pockets with the wealth of the land and fulfilling the instructions of their western masters.

America uses Afghanistan as their military base for their war projects.

forsaken their duties to their people, concerned only with filling their own pockets with the wealth of the land and fulfilling the instructions of their western masters. America uses Afghanistan as their military base for their war projects and ultimately the real goal of America, with its 8400 troops in Afghanistan, its War on Terror, and implanting of western subservient regimes in the region, is to fight the resurgence of Islam across the Muslim world, and to destroy the Islamic identity of the Ummah, in order to prevent the re-establishment of the second Khilafah Rashidah (righteous Caliphate) which will put an end to their meddling and colonization of our lands and guarantee security and guardianship for all its citizens.

As long as the Ummah is not freed from the shackles of secularism and the clutches of the bloody hands of the colonialists,

the situation in Afghanistan and other Muslim lands will continue to be one of bloodshed, destruction, poverty and utter misery. Only the Caliphate upon the Method of the Prophethood can bring the Islamic values comprehensively, which includes truly securing the real rights of children, as well as guaranteeing the protection of the whole Ummah.

(قَالَ اهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى * وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى)

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“So there will surely come to you guidance from Me, then whoever follows My guidance, he shall not go astray nor be unhappy. But whosoever turns away from My Reminder (i.e. neither believes in this Qur'an nor acts on its orders, etc.) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection.” [Ta-Ha: 123-124].

Parliament Defies Allah and His Messenger in the Month of Ramadan Allowing Riba Instead of Repentance and Arbitration of Islam!!

**Ibrahim Othman (Abu Khalil),
Official Spokesman of Hizb ut Tahrir in
Wilayah Sudan**

The Parliament of Sudan approved, yesterday, a loan from the Arab Fund for Economic and Social Development, worth 51 million Kuwaiti Dinars, equivalent to 172 million USD, pretext of establishing Al-Baqir electric station, with a repayment period of 20 years, and an interest (Riba) rate of 2.5%.

Although some MPs strongly rejected the approval of this riba-based loan, because riba is Haraam, and it is a war against Allah (swt) and His Messenger (saw), the final outcome is the Parliament majority approval of the riba, in a clear and explicit defiance to Allah and His Messenger (saw) in the Holy month of Ramadan where people return to their Lord, repent from their sins and evils, hopeful that Allah accept their repentance. But these criminals have preferred blindness over guidance, and the stain has covered their hearts, so disobedience to Allah, even in these blessed days, became their custom and their Deen. And why not, for they are originally based on disobedience, as this parliament is not based on

Islam, but on the basis of the Kafir Western democratic system, which allows judgments based on the whims of the majority, without regard to the provisions of Islam.

We in Hizb ut Tahrir Wilayah Sudan, acquit ourselves to Allah from this atrocious sin, and from this Parliament, which opposes Allah and His Messenger (saw). And we deny this heinous act, and affirm the following:

The prohibition of consuming riba is a ruling that is definitively [qat'i] established in its transmission [athuboot] and in its evidence [ad-dalala], and there is no room to take it, regardless of the flimsy justifications

First: The prohibition of consuming riba is a ruling that is definitively [qat'i] established in its transmission [athuboot] and in its evidence [ad-dalala], and there is no room to take it, regardless of the flimsy justifications, which are marketed by the rulers of misguidance, and the scholars of the desires. Allah (swt) says:

(يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ)

“O you who have believed, fear Allah and give up what remains [due to you] of interest, if you should be believers.” [Al-Baqarah: 278].

And He (swt) says:

(الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا)

“Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity. That is because they say, "Trade is [just] like interest." But Allah has permitted trade and has forbidden interest”. [Al-Baqarah: 275].

Also, the Prophet (peace be upon him) said:

«الرِّبَا ثَلَاثَةٌ وَسَبْعُونَ بَابًا أَيْسَرُهَا مِثْلُ أَنْ يَنْكِحَ الرَّجُلُ أُمَّهُ»

“Riba is seventy three types, the least of which is equal to one having sexual intercourse with his mother.”

So, how heinous riba is, and how disgraceful those who commit it, and what grave its punishment is!

Secondly: We say to the deputies of the parliament, who are Muslims, the children of Muslims, fear Allah in yourselves and your families, and remember that you will be made to stand before Allah on the Day of Resurrection, so repent from your sin and come to your senses, by demanding to arbitrate the provision of Allah and to establish His state, the second righteous Khilafah on the method of the Prophethood, may Allah accept your repentance.

Thirdly: We appreciate the position of the deputies who refused to approve riba, and they left the council of evil, but that is not enough.

Rather, they have to show Allah goodness from themselves, raise their voices and take the positions of the believers to put the sharia of Islam in the reins of power, rather than this falsehood.

Fourthly: Majority approval of riba reveals the truth of democracy as a system of government that contradicts Islam. At a time when sovereignty in Islam belongs to the Shara', i.e., revelation, and the provisions are taken by the strength of the evidence, the provisions in democracy are for the majority, and do not mind the revelation that came from the Heavens!! So, has the time not come for the naive Muslims to realize that democracy contradicts Islam?!

In conclusion: We warn the government and its parliament of the wrath of Allah, and their

defiance of Him, for they are not on equal terms to Allah. He is the Almighty, the Oppressor of the mighty, and the Humiliator of the arrogant. And we say to them, fear Allah and return to your Creator and turn to Him with sincere repentance, by renouncing the rule of the secular Kufr democracy and establishing Allah's rule on Earth; the righteous Khilafah (Caliphate) on the method of the Prophethood.

Majority approval of riba reveals the truth of democracy as a system of government that contradicts Islam. At a time when sovereignty in Islam belongs to the Shara', i.e., revelation, and the provisions are taken by the strength of the evidence, the provisions in democracy are for the majority, and do not mind the revelation that came from the Heavens!!

Q&A: How can I Avoid Kufr or Shirk and Die a Muslim?

Question:

Assalamu Alaikum wa Rahmatullahi wa Barakatuh

How can I avoid Kufr (disbelief) or Shirk (polytheism) and die a Muslim? Because I do not want to be one of the greatest losers as to my deeds. Is Kufr only an action, a speech or a conviction???

Please answer, May Allah bless you.

Islam Zidan

Answer:

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Please answer, May Allah bless you.

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Answer:

Wa Alaikum Assalam wa Rahmatullahi wa Barakatuh,

Your question is twofold:

The first: How one avoids Shirk (polytheism) and Kufr (disbelief) and dies a Muslim.

The second: Is Kufr an action, a speech or a conviction?

We will start by answering the second part of the question because the answer to the first part of the question is based on it...

• Answer to the second part of the question:

Aqeedah (creed) and Iman (belief) are in one sense, namely the decisive belief (at-Tasdeeq al-jazim) conforming to reality with an evidence, and the place of Iman in the heart. It

is linked to the decisive belief (at-Tasdeeq al-jazim), and not merely a belief (Tasdeeq), and to be in conformity with reality and with an evidence, so that it is deep rooted in the heart, and then one becomes a believer (mu'min). The place of disbelief (Kufr) is also in the heart, because it is linked to at-Tasdeeq, and the place of at-Tasdeeq is in the heart ... Allah (swt) says:

قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ

“The bedouins say, “We have believed.” Say, “You have not [yet] believed; but say [instead], ‘We have submitted,’ for faith has not yet entered your hearts. Because it was not settled in their hearts.” [Al-Hujurat: 14].

وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَئِكَ هُمُ الرَّاشِدُونَ

“but Allah has endeared to you the faith and has made it pleasing in your hearts and has made hateful to you disbelief, defiance and disobedience. Those are the [rightly] guided.” [Al-Hujurat: 7].

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيْمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ

“Whoever disbelieves in Allah after his belief... except for one who is forced [to renounce his religion] while his heart is secure in faith. But those who [willingly] open their breasts to disbelief, upon them is wrath from Allah, and for them is a great punishment” [An-Nahl: 106].

Therefore, the orbit of Iman (belief) and Kufr (disbelief) is the assent of the heart and its conviction and not speech and action, because speech and action are the acts of senses and the tongue, which are not the assent of the heart ... Two things, however, must be noted in this context:

1 - Speech and action, although they do not constitute believe they may reflect the belief and show it, and in this case, the speech and the action take the verdict of the belief and through them one may disbelieve. A Muslim disbelieves in four situations:

a. Believing, such as if he believes something from other than Islam, for example to believe in the prophethood of someone after Muhammad (saw), like if someone believes in the prophethood of Qadiani, so he disbelieves by this belief because his heart is knotted upon something other than Islam.

b. Doubting, such as if he doubted a matter of certainty in Islam. So, if someone is doubtful in the prophethood of Muhammad (saw) he would be a Kafir because his heart is no longer knotted upon believing the prophethood of Muhammad (saw).

c. Speech that is indicative of a belief, such as if a person says that there is no Creator or that the Holy Quran is not the Word of Allah, then whoever says such a saying becomes a Kafir by his speech that demonstrates his belief. In this case, however, it is a requirement that the speech is not likely to be interpreted, rather the disbelief (Kufr) in it is clear and definite.

d. Action that is indicative of a belief, such as to prostrate to an idol or pray the prayers of Jews and Christians, for such an action is a reflection of the doctrine of its owner. Whoever prays to an idol or prays the prayer of Jews or Christians, he has disbelieved in doing so, because it is indicative of his belief that is contrary to Islam. As well as in this case the action is not likely to be interpreted, but the Kufr in it is clear and definite.

These are the four situations in which a Muslim becomes a Kafir. As for the belief in something other than Islam and doubt about something that has been definite from Islam, it is evident that they are actions of the heart, because belief and doubt are linked to assent (at-Tasdeeq). However, actions and speeches are not linked to the actions of the heart but are the actions of

the senses and the tongue. But because they are linked to the actions of the heart, by their indication to what is in the heart of belief, they were treated as belief in the above-mentioned examples ... The rest of the speeches and actions that do not characterize the belief of their owner remain outside the domain of Kufr and Iman, such as the one committing a sin while he holds Islam and its creed... Therefore, Muslims followed not to declare a Muslim a Kafir (Takfeer) by a sin that he perpetrated except if it was denial. Such as he who does not fast while denying the obligation of fasting. This is Kufr. Whereas, he who does not fast but holds fasting to be obligatory is a sinner and not a Kafir. The Messenger (saw) said: « إِذَا قَالَ الرَّجُلُ: «لَأَخِيهِ يَا كَافِرُ فَقَدْ بَاءَ بِهِ أَحَدُهُمَا» **“When a person calls his brother (in Islam) a disbeliever, one of the two will yield the title.”** Narrated by Bukhari from the chain of Abu Hurayrah. And in the narration of Ahmad on the authority of Ibn 'Umar from the Messenger (saw) who said: «مَنْ كَفَّرَ أَخَاهُ فَقَدْ بَاءَ بِهَا أَحَدُهُمَا»... “Whoever calls his brother (in Islam) a disbeliever, one of them will one of the two will yield that.”

2. The decisive belief (at-Tasdeeq al-jazim) in the language has an indication of commitment, and it is the agreement of the tongue with the heart, and not to deny what he decisively believed in. So, one do not say that I believe in Allah, and I assert authoritatively that He is the Creator of this universe and He has no partner, and then he says that Allah wrongs or has a partner or He is not the Creator. Or he denies an obligation made by Allah (swt), the Creator of the universe, if it was proven with certainty that He (swt) has made it an obligation. Such as if one says he believes in Allah and then he denies the prayer or fasting or any matter known by Islam of necessity ..., then this person becomes a Kafir because he denies Allah's command that is definitively proven.

Like this, Iblis disbelieved, may Allah curse him, because he denied the soundness of Allah's command to him to prostrate to Adam, although he believes in the existence of Allah,

but denies the soundness of His command. Allah (swt) says:

(قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ)

“[Allah] said "What prevented you from prostrating when I commanded you" [Satan] said "I am better than him You created me from fire and created him from clay".” [Al-A’raf: 12].

He declared that Allah is wrong in commanding him to prostrate ... Iblis, may Allah curse him, saw that it is correct that Adam should prostrate to him and him not to prostrate to Adam, and he denied, may Allah curse him, the soundness of Allah’s command, thus he was of the Kafir criminals. Likewise, those who had conviction in their hearts of the soundness of the verses which Moses, peace be upon him, brought to them but denied them with their tongues and considered them magic, they had disbelieved. Allah Almighty said:

(وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ)

“And they rejected them, while their [inner] selves were convinced thereof, out of injustice and haughtiness. So see how was the end of the corrupters.” [An-Naml: 14].

In conclusion:

The origin of Kufr is that it is a conviction (of something other than Islam), which is not a speech or an action, unless the speech or the action expresses a belief or denial of what is definite in Islam. In these cases, action and speech take the verdict of belief and they become Kufr, Allah forbid.

• Answer for the first part of the question:

As for how one avoids Kufr and Shirk and dies a Muslim, the reference to this is two basic things:

1 - To take the doctrine through the correct methodology that is indicated in the Holy Quran and the purified Sunnah of the Prophet

(saw). And we can summarize its most important features in the following points:

a. Taking the belief with certainty, not speculation (dhann). That is, the evidences that indicate the required subject should be indisputable evidences in provenance and interpretation.

The Almighty said:

(إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيَسْمُونَ الْمَلَائِكَةَ تَسْمِيَةَ الْإِنثَى * وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا)

“Indeed, those who do not believe in the Hereafter name the angels female names * And they have thereof no knowledge. They follow not except assumption, and indeed, assumption avails not against the truth at all.” [An-Najm: 27-28].

Thus, speculation is not sufficient in the doctrine (Aqeedah), but it must be with absolute certainty.

B - Adopting the rational (aqli) evidence in the understanding of the Aqeedah in things that are under the perception of the senses, like thinking about Allah’s creatures. And adopting textual evidences (daleel naqli) brought by the revelation in the unseen matters that are not under our sensation. And standing only at what is stated in the text that is not to complicate the study of the Islamic Aqeedah and its philosophy. Instead, Aqeedah must be taken and understood easily and simply at the same time in depth and enlightenment, just as it was taken and understood by the Companions of the Messenger (saw):

• One thinks, ponders, and looks at the creatures and realizes that they have a Creator. Allah (swt) says:

(أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ * وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ * وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ * وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ)

“Then do they not look at the camels - how they are created * And at the sky - how it is raised? * And at the mountains - how they are erected? And at the earth - how it is spread out?” [Al-Ghashiyah: 17-20].

And He (swt) says:

(أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمْ الْخَالِقُونَ * أَمْ خَلَقُوا السَّمَاوَاتِ وَالْأَرْضَ بَلْ لَا يُوقِنُونَ)

“Or were they created by nothing, or were they the creators [of themselves]? * Or did they create the heavens and the earth? Rather, they are not certain.” [At-Tur: 7].

And Almighty says:

(وَفِي الْأَرْضِ آيَاتٌ لِلْمُوقِنِينَ * وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ)

“And on the earth are signs for the certain [in faith]. And in yourselves. Then will you not see?.” [Adh-Dhariyat: 20-21].

• Then he contemplates upon the verses of the Holy Quran, which is accessible to whoever

Allah made it easy for him:

(وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ)

“And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?” [Al-Qamar: 17]

And believes in what it contains of the provisions and the unseen and does not engage in the unseen which are beyond our senses, but he believes in them as stated by the revelation. So, he believes in the names of Allah as received, but does not engage in the essence of Allah ...

(لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ)

“Vision perceives Him not, but He perceives [all] vision; and He is the Subtle, the Acquainted.” [Al-Ana'm: 103]

And he believes in all the unseen: in the Last Day, in Paradise (Jannah), Hellfire, etc., but he is restricted in that to what is stated in the Quran and the proven Sunnah of the Messenger of Allah (saw) without increase or decrease. The Almighty says:

(تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا فَاصْبِرْ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ)

“That is from the news of the unseen which We reveal to you, [O Muhammad]. You knew it not, neither you nor your people,

before this. So be patient; indeed, the [best] outcome is for the righteous.” [Hud: 49].

And He (swt) says:

(قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ)

“Say, "None in the heavens and earth knows the unseen except Allah, and they do not perceive when they will be resurrected.”” [An-Naml: 65].

2. The Muslim should be sincere in his intention to Allah (swt), truthful with His Messenger (saw), relying on Allah Almighty, guided by His guidance, fearing Him, abstaining from injustice and disobedience and asking Allah (swt) to keep him firm on the Truth (al-Haq) and Iman. As stated in the Hadith narrated by al-Tirmidhi in his Sunan from Anas who said: The Messenger of Allah (saw) often says: « يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَيَّ » «O changer of the hearts, make my heart firm upon Your religion.” And then Allah, by His permission, will keep him firm with the firm word:

(يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ)

“Allah keeps firm those who believe, with the firm word, in worldly life and in the Hereafter. And Allah sends astray the wrongdoers. And Allah does what He wills.” [Ibrahim: 27].

And the more righteous, sincere and truthful he is, Allah will ease his matter. He (swt) says:

(فَأَمَّا مَنْ أَعْطَى وَاتَّقَى * وَصَدَّقَ بِالْحُسْنَى * فَسَنُيَسِّرُهُ لِلْيُسْرَى * وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى * وَكَذَّبَ بِالْحُسْنَى * فَسَنُيَسِّرُهُ لِلْعُسْرَى * وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى * إِنَّ عَلَيْنَا لَلْهُدَى * وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَى)

“As for he who gives and fears Allah * And believes in the best [reward], * We will ease him toward ease.* But as for he who withholds and considers himself free of need. * And denies the best [reward], * We will ease him toward difficulty. * And what will his wealth avail him when he falls? * Indeed, [incumbent] upon Us is guidance. *

And indeed, to Us belongs the Hereafter and the first [life].” [Al-Layl: 5- 13].

3 - In conclusion, I draw the attention of the questioner that, a Muslim is he who believes in the Aqeedah (doctrine) of Islam, that is he s in Allah, His angels, His books, His messengers, the Last Day and the QaDaa and Qadar, the good and bad of which are from Allah, as stated in the Book of Allah Almighty:

يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ
عَلَى رَسُولِهِ وَالْكِتَابِ الَّذِي أَنْزَلَ مِنْ قَبْلُ وَمَنْ يَكْفُرْ بِاللَّهِ
وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا)

“O you who have believed, believe in Allah and His Messenger and the Book that He sent down upon His Messenger and the Scripture which He sent down before. And whoever disbelieves in Allah, His angels, His books, His messengers, and the Last Day has certainly gone far astray.” [An-Nisa: 136].

And as stated in the Hadeeth of the Prophet (saw) narrated by Bukhari from Abu Hurayrah, and narrated by Muslim from Abdullah ibn Umar, and the word is of Muslim: Abdullah ibn Umar said: my father Omar ibn al-Khattab related to me that, While we were one day sitting with the Messenger of Allah (saw) there appeared before us a man dressed in extremely white clothes and with very black hair. No traces of journeying were visible on him, and none of us knew him. He sat down close by the Prophet (saw) rested his knees against the knees of the Prophet (saw) and placed his palms over his thighs, and said: "O Muhammad!

Inform me about Islam." The Messenger of Allah (saw) replied: «إِسْلَامٌ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ
«Islam is that you should testify that there is no deity

worthy of worship except Allah and that Muhammad is His Messenger (saw), that you should perform salah (ritual prayer), pay the zakah, fast during Ramadan, and perform Hajj (pilgrimage) to the House (the Ka`bah at Makkah), if you can find a way to it (or find the means for making the journey to it)." He said: "You have spoken the truth." We were astonished at his thus questioning him (saw) and then telling him that he was right, but he went on to say, "Inform me about Iman (faith)." He (the Prophet) answered, « أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدْرِ
«It is that you believe in Allah and His angels and His Books and His Messengers and in the Last Day, and in fate (qadar), both in its good and in its evil aspects." He said, "You have spoken the truth." Then he (the man) said, "Inform me about Ihsan." He (the Prophet) answered:« أَنْ تُعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ
"It is that you should serve Allah as though you could see Him, for though you cannot see Him yet He sees you." Thereupon the man went off. I waited a while, and then he (the Prophet) said: «يَا عُمَرُ أَتَدْرِي مَنْ السَّائِلُ؟
"O `Umar, do you know who that questioner was?" I replied, "Allah and His Messenger know better." He said:«فَأِنَّهُ جِبْرِيْلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ»
"That was Jibril. He came to teach you your religion."

To conclude, I ask Allah (swt) to give the questioner a good life spent in obedience to Allah (swt) and obedience to His Messenger (saw), that he may attain in both realms, and that is a great attainment.

**Your brother,
Ata Bin Khalil Abu Al-Rashtah
3 Shaban 1438
30 April 2017**

Q&A: The Concept of Value

To: Abu Mohammed Al-Sheikh Hamed

Question:

Assalamu Alaikum wa Rahmatullahi wa Barakatuh

May Allah bless you our honorable Sheikh, and help you and grant you victory.

I have questions about the concept of value. The value is the quantity of benefit present in a commodity, taking into account the element of scarcity.

1. What tools do I depend on as an expert in a particular commodity to determine the benefits of such a product?
2. Are the benefits determined by describing the benefits only or are they valued in gold, silver or effort? If possible, give an example.
- 3 - Do these benefits in the commodity have a value and how it is determined?
- 4 - How do I deal with – taking into account the factor of scarcity - in determining the value and what is the relationship to it?
5. Is the value a study of the economic system or a study of economic science?
6. What is the importance of discussing the issue of value and the benefits of its study?

Finally, Allah bless you and may Allah reward you with good and support you with a near victory. He is the Guardian and All Capable of it. Ameen, Ameen.

Answer:

Wa Alaikum Assalam wa Rahmatuallahi wa Barakatuhu,

1, 2 and 3- as for the knowing the value and the tools that are relied upon in determining this, they are the benefits to the individual as a human in terms of satisfying his basic needs, as well as for the things that have value in their own such as gold and silver. Values are usually determined by comparison to another commodity and not by its price. For example, the value of the loaf of bread is higher than the value of an intoxicant substance even if the price of the intoxicant substance is higher than it and so on.

The real value of the commodity is the amount of its benefit which is constant and does not change because its benefit exists in the commodity itself. If we want to estimate the value in a transaction, this is called the actual value, i.e., the value resorted to when suing.

This can be illustrated by the following: The real value of the commodity is the amount of its benefit which is constant and does not change because its benefit exists in the commodity itself. If we want to estimate the value in a transaction, this is called the actual value, i.e., the value resorted to when suing. We estimate it with a commodity known to the parties at the time of estimation, or with respectable money at the time of estimation which has a value in itself such as gold or silver, so we say it is equal to such kilograms of wheat, for example, or equal to such grams of gold, or a silver dirham.

That is to say, the estimation of the value is with an item that has benefit in itself, so the value is not estimated with what is not beneficial in itself such as paper money. This estimation is based on comparing the benefit of the commodity in question with the benefit of the items used to estimate it at the time of evaluation. Whether the real value or the actual

value is under consideration, it is constant and does not change from the time of evaluation later because it is a value.

4- As for how to deal with the issue of taking into account the element of scarcity "contained in the definition" and what is its relationship to the estimation of the value, we have already answered this issue and here we repeat the text of the answer for you:

(The definition of the value as the quantity of benefit in a commodity, taking into account the element of scarcity, yes, this is true. And not to consider the element of scarcity a part of the estimation is true as well. As for why it was mentioned, here is the explanation:

Bearing in mind the factor of scarcity is not part of the estimation, but it is for the sake of keenness, care and preservation of the value. For example, if you have a loaf of bread and you estimated its value in terms of the benefit found in it; its ingredients, characteristics, uses, and if it was rarely available, then you will be keen on it and may eat a quarter of it in the morning and another in the evening, and so on the second day, and if a crumb of it falls from you, you would rush to pick it up. But if you have loaves like this loaf, even though the intrinsic benefits are the same; its value is the same, you will not be attentive for it and will not take care of it like your care for the first loaf; you may not even pick up a crumb if it falls and you may eat it and another like of it in one day. Therefore, in the explanation, the book added to "taking into account the element of scarcity" the words "at that time". It says at the end of page 33 (top of

page 29 English edition): "because the value of the commodity should be estimated by the amount of benefit in it at the time of estimation, taking into account the element of scarcity at that time.", that is, the time accompany the value when it was evaluated. This means that the value is the benefit in the commodity taking into account the factor of scarcity for a reason other than the estimation of its value, but to preserve and take care of that value because of the difficulty of obtaining the like of it if it is lost because of its scarcity, and this observation is important so as not to waste the values but to use them with measure. Moreover, the observation of the scarcity factor is useful in comparing the stability of values and the change in prices, rising and dropping, according to the scarcity factor. Dated 21/04/2007).

the value is the benefit in the commodity taking into account the factor of scarcity for a reason other than the estimation of its value, but to preserve and take care of that value because of the difficulty of obtaining the like of it if it is lost because of its scarcity, and this observation is important so as not to waste the values but to use them with measure

5- Is the value a study of the economic system or a study of economic science? This differ according to the context of the study. If the study is in terms of the scientific subject concerning the value and price, i.e., the distinction between them, then this study is related to economic

science. So, we say: the value is the amount of the benefit in the commodity itself whereas the price is the amount of money paid for the commodity when purchased regardless of whether or not it is beneficial, for this is merely a comparison in terms of definition.

But if the discussion is in terms of transactions, then it is the subject of the economic system. For example: if a man borrowed a certain commodity with the value of 100 Dinars gold and recorded in the contract as such, then upon repayment, he may return

the same commodity or return a hundred Dinars gold if the commodity was damaged. This is because the value remains constant; it does not change with the change of time and place. But it is not permissible to buy for him with the 100 Dinars a commodity of the same type because the price changes and it is not a condition to buy with the 100 Dinars an identical commodity. However, if a specific commodity was recorded in the contract for a price of 100 Dinars, then upon repayment, he may return the commodity to him, and if it is damaged, he may give him 100 dinars or buy him a commodity of the same type for 100 dinars whether it is identical or is of a better or less quality. This is because price is not constant but changes according to place and time. But both parties must understand the meaning of value and price, otherwise, the matter would involve a government or a judiciary. For information, the value cannot be estimated except in commodities that have benefit or money that carries intrinsic value, but not in paper money, for example. This is because the values are constant, whereas the price can be estimated like the value as well as by paper money since the prices change. So, it is permissible, when estimating by price, to mention money as gold, silver, or paper money.

6. As for the importance of the study of value, it is derived from the difference between the constant value of the benefits in the commodity for the human being in terms of basic needs and for things that have intrinsic value and the price that is not dependent on its estimation in terms of abundance or scarceness on the benefits found in the commodity. And perhaps if you review the topic of recording the dowry in value or price mentioned in the book the Economic System and the example

mentioned above under No. (4), you may become aware of the importance of the study of value, for it makes economic research focuses on these two things:

- Making economic research focus on values, where the value relates to the benefits that satisfy the basic needs of the human, and things that have intrinsic value, it makes care on the beneficial items. In other words, it makes the research on what benefit the people, so it becomes the basic research and the research of prices is subsidiary to it. So, it does not care about the harmful products even if they are expensive because they are of no benefit .
- While making the research of the price the basis, and the research of values subsidiary to these research leads to taking care of expensive commodities and considering them of high value even if they are harmful things, such as intoxicants and drugs, because they have high prices and generate large income.

Thus, the focus of the economic viewpoint on values and then the prices as subsidiary to these values; this view spreads the good and tranquility among people, but the focus of the economic viewpoint on prices and then the values as subsidiary to these prices; this view makes commodities with high price to be high-value commodities although they may be harmful to the society, and then this view spreads evil and misery among people.

I hope this topic has become clear to you, Allah willing.

Your brother,

Ata Bin Khalil Abu Al-Rashtah

22nd Sha'ban 1438 AH 19/05/2017 CE

Q&A: The Political and Economic Crisis between Trump and Europe, Especially Germany

(Translated)

Question:

The political and economic crisis between Trump and Europe, especially Germany, has recently escalated. Although Trump's escalation was expected to be limited to the electoral phase, as is usually the case with the candidates in the West, but he continued to escalate the crisis after he took office. What are the reasons for this? And why is the biggest escalation with Germany? What are the expected results after the escalating crises between America and Europe, especially with Germany? May Allah reward you with the good.

Answer:

First: What caused the escalation of this political and economic crisis is what Trump did during the electoral phase and beyond of provocative actions towards the allies, not to mention the agents:

1- The American president insisted, according to his convictions announced during his 2016 election campaign, that the NATO countries owe the United States because of the significant contribution of America to the budget of the alliance, and that these countries must pay back the United States for protection in the past decades! After taking office in 20/1/2017, the American president tried to

apply these convictions and to turn them into official positions of the US. He asked the Europeans, especially the Germans, to contribute more to the budget of NATO, the alliance that Trump showed great doubts about. He also complained to the Germans about the deficit of his country's trade balance with Germany. In his first meeting with the German chancellor in Washington, it was reported that "US President Donald Trump met Friday with German Chancellor Angela Merkel at the White House; the tension and differences were clear especially on the files of free trade and immigration ..." (France 24, 17/3/2017). Before he met with her, US President Donald Trump said that Germany "owes NATO" large sums and that Berlin had to pay the United States more to defend it.

He said that the day after his meeting with Chancellor Angela Merkel. Trump wrote on Twitter "Nevertheless, Germany owes ... vast sums of money to NATO & the United States must be paid more for the powerful, and very expensive, defence it provides to Germany!" "... (Al-Youm As-Sabi' 18/3/2017). Germany has refused to deal with America with this mentality of the head of the Mafia which asks for royalties: "The German Federal Minister of Defense rejected on Sunday the accusation by US President Donald Trump that her country is in debt to the North Atlantic Treaty Organization (NATO) with large sums, and to the United States for military expenses, Ursula von der Leyenn, who is close to Chancellor

Angela Merkel said in a statement, "There is no account that recorded debts to NATO, "adding that expenditures within NATO should not be the only standard for measuring Germany's military efforts." (France 24, 19/3/2017).

2- At the NATO summit on 25/5/2017, the American president increased the tone of his speech against European countries over their financial contribution to the alliance: "US President Donald Trump, addressed NATO leaders; his speech confounded the audience with the astonishment and surprise; in shocking statements about the US support for the NATO, Trump appeared in a video scolding and lecturing NATO leaders, and their reactions expressed their surprise, especially the German Chancellor Angela Merkel and the new French President Emmanuel Macron. Trump said in the video, to the leaders of the NATO countries: "'Members of the alliance must finally contribute their fair share and meet their financial obligations," and he scolded them: "Twenty-three of the 28 member nations are still not paying what they should be paying and what they are supposed to be paying for their defense. This is not fair to the people and taxpayers of the United States," He said that: "allies "owe massive amounts of money from past years,"He increased his rebuke to the leaders of states by saying: "over the past eight years, America has spent more support for the NATO alliance than that spent by all NATO countries combined." It was clear that the leaders of the NATO countries were surprised by Trump's statements, and began to eye each other and showed the effects of tension because of his unprecedented and unexpected speech. Trump ridiculed NATO leaders, saying:"I never asked once what the new NATO headquarters cost," Trump said, bringing

attention to the glass structure. "I refuse to do that..."(CNN, Arabic 21, 27/2017).

- All these statements and positions of Trump caused the formation of these crises and escalation with Europe.

Second, why did the crisis escalate more with Germany than other European countries, this is due to the following reasons:

1- Germany is the largest financial center in Europe and the fourth largest economy in the world after America, China and Japan, so Trump's eyes were still heading towards it in an attempt to make a lot of money for the United States especially as the US allegedly claims that Russia is a threat to Germany in order to make Germany participate and contribute more to NATO; a pretext used by America against all European countries, especially in the East, to increase their military link with America.

2- This is the same regarding Germany's little spending on NATO; Berlin spends 1.2% of its national income on the military (\$42 billion). Hence, it spends less than France whose military spending is 1.79% of its national product (\$44 billion). NATO states have agreed that each member will spend 2% of its national product, which only Britain abides by as well as a few other peripheral countries in Europe, but the main countries in the continent are not committed to. Note that the United States spends 3.61% of its national income on the military aspects (664 billion dollars), making alone the owner of more than two thirds of military spending within NATO (military spending figures listed above as published by the New Arabic site 27/5/2017 of spending in 2016).

3- The trade balance between America and Germany tips in the latter direction very much, about 60 billion Euros. The German-American trade volume reached 165 billion Euros in 2016, of which 107 billion Euros is the volume of American imports from Germany, according to Arabic 21 on 24/2/2017. Therefore, the volume of the German imports from America is the remaining 58 billion! As a result, Trump lost his temper and escalated his remarks against Germany: "President Donald Trump, during his meeting with European Union leaders in Brussels, complained about Germany's trade policy," Der Spiegel quoting participants at the summit. An informed source said to the Magazine that Trump said on this that: "The Germans are bad, very bad, look at the millions of cars they sell in the United States, terrible ... We will stop that ..." (Russia Today, 26/5/2017). In addition, US President Donald Trump tweeted on his Twitter account . We have a MASSIVE trade deficit with Germany, plus they pay FAR LESS than they should on NATO & military. Very bad for U.S. This will change."

4- When the NATO summit ended and the G7 Summit failed in Italy on the climate, Germany rushed to defend Europe and was leading the European position. According to Al Jazeera Net, 29/5/2017, German Foreign Minister Sigmar Gabriel criticized the American president and described his policy as "Short-sighted" and that America under the leadership of Trump has no longer a leading position in the Western international community, "Al-Youm As-Sabi' quoted on 29/5/2017 the German Minister: "The movements of US President Donald Trump "weakened" the West. He added that Anyone who accelerates climate change by weakening environmental

protection, who sells more weapons in conflict zones and who does not want to politically resolve religious conflicts is putting peace in Europe at risk". Stressing that "the shortsighted policies of Washington are damaging the interests of the European Union." The German Minister's remarks came one day after other shocking statements by the German Chancellor Angela Merkel: "Angela Merkel said she was finally convinced that Europe can no longer rely on others, in reference to Washington, which in recent days has exerted great pressure to extract gains from its allies." Bild Newspaper quoted Merkel as saying: The times in which we could completely depend on others are on the way out ... I've experienced that in the last few days." And goes on to say, "We Europeans must really take our destiny into our own hands." (Russia Today 28/5/2017).

5- America began to notice a German semi-rebellion against America, and that Germany is trying to lead Europe to stand against America especially since Germany is at the forefront of many European positions, and seeks to impose itself as a global power even without possessing nuclear weapons. Germany was waiting for an international chance that allows it to dominate, and today it sees that the climate in Europe and the world is helping it regain its greatness quickly, so it does not care to be at the fore front of European countries against the American policies and Russia. The reality of this very new atmosphere and the rapid preparation for Germany is as follows:

A- With the beginning of the process of British exiting the European Union, Germany was freed from the restrictions imposed by the Britain and France on its international movement through the European Union; it was

captive to the European consensus which often served Britain and France internationally.

B- With the emergence of weakness in the US policy, which was clearly demonstrated by the adoption of the new president Trump the policy of "America First", the liberation of Germany from the American restrictions became easier as Germany was subordinate to America by the common interests of the West, but today America is publicly looking for its interests without taking into account the common interests of its allies, so Germany has found sufficient justification to formulate its own policy regardless of US policy. This Trump policy is creating a strong atmosphere for the re-emergence of Germany. Though Germany, along with the rest of Europe, saw how the former Obama administration removed it from the Syrian crisis and brought Russia from afar for that, but that administration did not disregard its leadership and implications for the Western world. However, Trump's administration today openly and less tactfully disavows its European allies, and is focused on one aspect of its greatness; that is, the American economy and the financial burdens borne by America for its leadership of the world, and this is short-sightedness, and America is suffering from it and it will have repercussions.

C- The fundamental changes in France. The recent elections in France revealed a fundamental change in French political life. The influence of the right-wing and socialist parties that ruled France after the Second World War has weakened. The recent 2017 elections toppled the icons of those parties totally, and replaced them with a young president that does not belong to any long-

standing party in politics. This drives Germany to compete with France firmly in the political leadership of Europe.

This is why the German reactions to Trump's policy were the most prominent in Europe, and were free of electoral games. Merkel's opponents in the next election stood by her against the American policies. (Martin Schultz, head of the Social Democrats party and German Chancellor Angela Merkel's rival, proposed a five-point plan for a strong Europe in the face of US President Donald Trump. (Schulz, who will compete against Chancellor Angela Merkel for the post of Chancellor, said during a reception organized by the parliamentary bloc of his Socialist Party to economic figures on Wednesday in Berlin that: "a strong Europe is crucial for our peace and prosperity and our security" (Rai Al-Youm website, 31/5/2017). Martin Schulz, German Chancellor Angela Merkel's rival, has called on all the democracies in Europe to "show President Donald Trump his limits." Schulz, leader of the Social Democratic Party, said Monday in Berlin that "the duty of the hour is to stand in the face of this man with all that we represent, and also in the face of his dangerous policy of armaments that he wants to force upon us." (Arabic 21, 29/5/2017)

This is the German reality, which Trump sees and hears, and increases his attack on Germany!

Third, the expected outcome of these international political changes is likely to be:

The widening of the American-European divide will result in a gap that is not easy to fill unless America wakes up and mends this before the end of the Trump's presidency.

What indicates this and confirms it is the withdrawal of the Trump administration from the Paris climate agreement on 2/6/2017, leaving America in front of a storm of European criticisms which described the American step as wrong and dangerous, and demanded the world to rely on the European leadership in the climate change challenge. In a rare joint statement issued yesterday in Rome, French President Emmanuel Macron, German Chancellor Angela Merkel and the Italian Prime Minister Paolo Gentiloni expressed regret for the United States' decision to withdraw from the Paris climate agreement and for the failure to adopt the European initiative to defy climate change, stressing at the same time the renegotiation of the agreement. In Paris, Macron considered that the US President made a historic mistake to withdraw from the Paris climate agreement. Earlier yesterday, the European Commissioner for the move on Climate "Miguel Arias Canete" said, "that the world can continue to rely on Europe to lead the fight against global warming," expressing his great regret for "the unilateral decision of the Trump's administration. "(Al Jazeera Net 2/6/2017), and this fracture includes the major European countries, except for Britain, which crawls like a snake, moving away from it in its habit to be more adhering to America in the hope to have a more important place in the world.

The European scene will see the emergence of more German leadership at the political and economic levels, and what indicates this and confirms it is the German officials' heading of the response to US policies and the announcement of Germany's desire to bring the dispute with the United States to the public. If

this is increased, it will weaken Europe greatly and, at the end, can lead to a rapid heavy armament of Germany.

- These two issues deserve to be observed closely because what will result in them will affect the emergence of a new phase in international politics and hence the international position.

Fourth: It is painful that these major changes are taking place in the world, and this new international climate; all come in the absence of the State of Islam, the Khilafah state (Caliphate). Muslims do not benefit from this climate and those changes, and still a handful of rulers in the Muslim countries work to prevent Islam from emerging and influencing the international arena. Moreover, they surrender the Ummah's economic potential to save America instead of destroying it! But these and their masters will not stay for long against the current, for their master is rotting away, and the current of the Ummah, which is formed by the sincere and with them millions of Muslims who are pushing to bring Allah's Laws in ruling and the establishment of their Deen by the Khilafah on the method of Prophethood, is a steady current and is rising and will bear fruits soon, Allah (Al-Aziz, Al-Hakeem) willing,

(إِنَّ اللَّهَ بِأَلْعُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا)

"...Allah will accomplish His purpose. Allah has already set for everything a [decreed] extent" [At-Talaq: 3]

12 Ramadan 1438 AH

7/6/2017 CE

Hizb ut Tahrir Wilayah Pakistan Demonstrates for the Liberation of Occupied Kashmir: Occupied Kashmir will Be Liberated by the Army's Organized Jihad, under the Khilafah, not Empty Statements

Hizb ut Tahrir Wilayah Pakistan held demonstrations in the major cities of Pakistan for the liberation of occupied Kashmir from the brutal Hindu State's occupation. Protestors carried banners and placards including, **“Occupied Kashmir will Be Liberated by the Army's Organized Jihad, under the Khilafah, not Empty Statements”** and **“The US Declaration of Kashmir Liberation Movement as Terrorism is the Consequence of Bajwa-Nawaz Regime's Slavery to US”**.

The Muslims of Occupied Kashmir have written in blood a new chapter in the history of the Ummah's sacrifices in their struggle liberation from brutal Hindu state. Yet, the Muslims are limited to civilian and armed groups in confronting the Hindu armed forces, when the situation demands that a Muslim armed forces is mobilized. Today, the defiant Muslims of Occupied Kashmir have shaken the cowardly Hindu armed forces to their core, preparing the firm ground for the mobilization of Pakistan's armed forces to march to ensure liberation. However, the Musharraf-Aziz regime until the Bajwa-Nawaz regime of today, every successive Pakistani political and military leadership has turned its back upon Islam's commands to mobilize our powerful

armed forces for the liberation of occupied Kashmir from the Hindu State, even though Allah (swt) said, **وَإِنْ أَسْتَصْرَوْكُمْ فِي الدِّينِ فَعَلَيْكُمْ** **النَّصْرُ** **“If they seek your support in Deen, it is your duty to support them”** [Surah Al-Anfal 8:72].

Financial corruption is not the only corruption that must concern Muslims. Indeed the root of all corruption and its greatest form of corruption (Fassad), is that our rulers rule by other than all that Allah (swt) has revealed, even though Allah (swt) said, **وَمَنْ لَّمْ يَحْكَمْ بِمَا** **أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ** **“And whosoever does not judge by that which Allah has revealed, such are the oppressors.”** [Surah Al-Maidah 5:45]. Had the political and military leadership been acting according to the commands of Allah (swt), they would have immediately ordered Pakistan's armed forces to wage organized Jihad. However, the Bajwa-Nawaz regime watches the blinding, maiming, torturing, murdering of our Muslim brothers and sisters in Occupied Kashmir by Hindu forces but insists on "restraint." The criminal regime has abandoned the command of Allah (swt) in favor of the orders of its kufr masters sitting in Washington, issuing bland statements in a failed attempt to quell the growing anger

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within the Muslims in general and our armed forces in particular.

Indeed, Occupied Kashmir will never be liberated by empty statements, United Nations resolutions, appeals to the international community or begging to America to mediate or by direct negotiation with the Hindu State. Muslim Lands will only be liberated by organized Jihad by Muslim armed forces as has happened throughout the era of the Khilafah. It is obligatory for the Muslims of Pakistan to join the struggle of Hizb ut Tahrir for the re-establishment of the Khilafah on the Method of the Prophethood. And it is an obligation upon the sincere officers in the armed forces to provide Nussrah to Hizb ut Tahrir for ensuring

the practical restoration of the Shield of the Ummah, the Khilafah. Only then will a Khaleefah Rashid order our armed forces, who earnestly desire victory or martyrdom, to wage Jihad for the comprehensive and complete liberation of Occupied Kashmir, finally healing the hearts of the believers.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ
أَقْدَامَكُمْ

“O you who believe! If you help (in the cause of) Allah, He will help you, and make your foothold firm”(Muhammad:7)





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