

NUSSRAH

MAGAZINE

ISSUE 41

MARCH/APRIL 2018

JUMADUTH THANI/ RAJAB 1439

**THE PROMISE
OF ALLAH (SWT)
OF OUR VICTORY**

**LESSONS FROM
THE WEAKNESS
OF THE
PREVIOUS ERA
OF THE
KHILAFAH**

**ABANDONMENT
OF THE PEOPLE
OF SYRIA
DELAYED THEIR
VICTORY**

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

**TAFSEER AL-BAQARAH
AYAAT 174-176**

**THE RULERS OF PAKISTAN
LOUDLY DENOUNCE
ALLIANCE WITH THE US,
WHILST QUIETLY
WORKING TO RESCUE THE
US MILITARY**

**CAMPAIGN FOR ENDING
ALLIANCE WITH THE
UNITED STATES**

Nussrah Magazine Issue 41
March/ April 2018 CE- Jumaduth Thani/ Rajab 1439 AH

Contents

Editorial: Khilafah is the Need of Our Time	01
Shaikh Ata Bin Khalil Abu Al-Rashta: Tafseer-Al-Baqarah 174-76	02
Musab Umair: The Promise of Allah (swt) of Our Victory	04
Engineer Jamal: The Second Sa'ad bin Muaz	08
Wilayah Pakistan: The Rulers of Pakistan Loudly Denounce Alliance with the US...	10
Othman Adil: Lessons from the Weaknesses in Ruling during the Previous Era of the Khilafah	13
Bilal Al-Muhajir: Abandonment of the People of Syria Delayed their Victory	26
Bara'a Manasra: Education Policy	29
Ahmad Al-Khatawani: Khamenei's Speech and Artificial Verbal Antagonism against Washington	33
Abdul Majeed Bhatti: Can the Sons of the Ummah Exploit America's Weakness	35
Q&A: Queries on Usul Al-Fiqh	37
Q&A: The Islamic Ruling on Bitcoin	43
Q&A: Political Developments in Kurdistan and Iran	46
Hizb ut Tahrir Wilayah Pakistan's Campaign: "End Alliance with US"	51

Price: Rs. 30/-

Khilafah is the Need of Our Time

The strain upon the alliance with the US has come to the point of rupture due to pulls upon both the major power and its subordinate.

As for the major power, the US, it is exhausted financially and militarily after a war in Afghanistan that has lasted much longer than the war by Soviet Russia, which significantly contributed to its collapse. US officials are clearly devoid of viable solutions for the quagmire into which the US is sinking. So, Trump is lumbering and blustering on with previously failed, clumsy options, such as using the carrot of negotiations and the stick of the Pakistan army.

As for the subordinate, Pakistan is maintaining the alliance despite the evident bankruptcy in US policy. Its officials are now increasingly out of touch with the populous, to the point that to maintain any credibility, they are declaring that the war is the US's and not ours, after all. Frustration has increased within intelligence circles asking the Afghan Taliban to come to the negotiation tables, when they have brought the US to its knees on the battlefield alone.

Frustration has increased within the armed forces at being berated for not doing enough, when the casualties, strains and pains indicate otherwise. It's a one way street in the alliance, with Pakistan paying and the US collecting, along with its favoured regional state, India.

Both sides of the alliance are being pulled to the point of rupture. Life without alliance to the US is now on the table, whereas previously it was ridiculed. So are other out of the box options, such as cutting supply lines, expelling US intelligence and private military and even rolling over the Durand Line, trampling Westphalian nation state notions under the march of Pakistan's Armed Forces.

However, to emerge from the damaging alliance and have a viable independent course demands a return to Islam as a system of

governance and a way of life. Nothing short of that will do. Indeed, to emerge from the damaging alliance in a viable and sustainable way, the Muslims are being compelled to address the absence of the Khilafah, which was destroyed on 3 March 1924, corresponding to 28 Rajab 1342 AH.

Well after the era of the Khulfa Rashideen, the Ummah continued to be dignified by the Khilafah, even during the period of its decline. Sultan Muhammad al-Fatih opened Constantinople, the pillar of European Christendom's strength, in the year 857 AH/1453 CE as a prelude to further victories. France sought help from Sultan Sulayman al-Qanuni when its King Francis I was captured by Habsburg troops after the Battle of Palvia and imprisoned by Charles V and forced to sign the humiliating Treaty of Madrid in the year 1525 C.E. An ultimatum from Ottoman Sultan Suleiman to Charles V was central to securing his release.

The United States of America paid the Walis of Khalifah Selim III an annual tax of 642 thousand dollars in gold, in addition to 12 thousand Ottoman gold liras. This was in return for the freeing of American prisoners in Algeria and to grant safe passage for American ships in the Atlantic Ocean and the Mediterranean Sea. This was the first time America was forced to sign an agreement in the language of another state (the Uthmani state) in 21 Safar al-Khayr 1210 AH/ 5 September 1795 CE.

There is no dignity, prosperity or security for the Ummah outside of Islam. Dictatorship, Democracy and Monarchy must all be rejected. And the Ummah must focus all sights and efforts on the restoration of the Khilafah.

Tafseer Al-Baqarah: 174-76

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 الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ (174) أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهَدَى وَالْعَذَابَ بِالْمَغْفِرَةِ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ (175) ذَلِكَ بِأَنَّ اللَّهَ نَزَلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ (176)﴾

“Indeed, they who conceal what Allah has sent down of the Book and exchange it for a small price - those consume not into their bellies except the Fire. And Allah will not speak to them on the Day of Resurrection, nor will He purify them. And they will have a painful punishment. (174) Those are the ones who have exchanged guidance for error and forgiveness for punishment. How patient they are in pursuit of the Fire! (175) That is [deserved by them] because Allah has sent down the Book in truth. And indeed, those who differ over the Book are in extreme dissension.(176)” [Surah Al Baqarah 2: 174-176]

Allah (swt) clarifies in these verses the following:

1. In these verses, there is confirmation of what has been stated in the previous verses about the consequences of the concealment of knowledge and the concealment by those People of the Book of their knowledge of RasulAllah (saaw) in their books, but in these verses there is a new meaning. In the previous verse, it is stated, *إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَئِكَ يَلْعَنُهُمُ اللَّهُ*

“Indeed, those who conceal what We sent down of clear proofs and guidance after We made it clear for the people in the Scripture - those are cursed by Allah and cursed by those who curse.” [Surah al-Baqarah 2:159]. This verse is a statement of the situation of those who conceal all that Allah (swt) has revealed in general, whether it is to achieve the worldly benefits for them or for others, such as their concealing the revealed punishment of status so they do not apply on them, or they deny that they really know him (saaw), so that they do not follow him. This is on one hand. On the other hand, there are the concealers that are in the state of correct Repentance, such as before death, for example, or in according to what is in its ruling. That is, the possibility of Repentance is given and so Allah (swt) said after that *إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُوا* “Except for those who repent and correct themselves and make evident [what they concealed]” [Surah al-Baqarah 2:160]

As for the verse that we are discussing now, *إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا* “they who conceal what Allah has sent down of the Book and exchange it for a small price,” it’s a statement of the situation of those who conceal what Allah has revealed for the benefit of others, in exchange for compensation. Therefore, Allah (swt) said, *وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا* “and [they] exchange it for a small price” in this respect. The concealers are in a state where Repentance is not valid, i.e. the possibility of repentance is not given. It is as if they are dying upon their kufr, whilst concealing what Allah has revealed in the Book. Therefore, Allah (swt) said after that: *أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ* “those consume not into their bellies except the Fire. And Allah will not speak to them on the Day of Resurrection, nor will He purify them. And they will have a painful punishment.”

2. **“and exchange it for a small price”** This is the Literal Meaning (منطوق), with no Contrary Understanding (مفهوم مخالف) for it, because it is drawn out of the most likely outcome. Those who have been concealing Truth, usually do not get from their superiors, for whom they conceal, except a little compensation, with respect to the enormity of the crime they commit.

Thus, there is no Contrary Understanding for it, i.e, it cannot be said that if they conceal that which Allah has revealed for a great price, then there will be no sin on them. Instead concealing that which Allah revealed is a great crime, regardless of whether there was a great or small price for it.

“[they] consume not into their bellies except the Fire” i.e akk they consume in their bellies as a result of their concealing of what Allah (swt) revealed is nothing but Haraam (Prohibited) wealth, which will be the reason for their entry into the Fire of Hell on the Day of Resurrection. So, Fire here is in the metaphorical (مجازي) sense, instead of Haraam wealth, because it is caused by it.

“And Allah will not speak to them on the Day of Resurrection” i.e. by words that please them, since Allah (swt) said in another verse that He will speak to them by that which grieves them, **قَالَ احْسِنُوا فِيهَا**, **“He will say, "Remain despised therein and do not speak to Me.”** [Surah Al-Mu'minoon 23:108]

“nor will He purify them. And they will have a painful punishment.” He does not purify them with the forgiveness of their sins or praise them, but rather He punishes them with a painful punishment.

3. Allah (swt) makes clear their condition and their fate after they concealed what Allah (swt) revealed, that they sold the guidance and took the misguidance instead of it and sold the forgiveness and took the punishment instead of it, and this was their affair so the Fire is most appropriate for them and with them.

All of that is because of their contradictions with the Book of Allah which they know is revealed in truth, yet they believe in some of it and conceal some of it within the same Book. Similarly they believe in some of the Books of Allah (swt) and disbelieve others, and this dissension from them is extreme, i.e. it is a disobedience from them against the Book and an absence of Iman and submission.

“How patient they are in pursuit of the Fire!” It is a question in the style of rebuke. That is, what made them exert effort and endure hardships in doing bad deeds, such as concealment amongst others, such that they were led through them to the Fire.

ذَلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شِقَاقٍ بَعِيدٍ **“That is [deserved by them] because Allah has sent down the Book in truth. And indeed, those who differ over the Book are in extreme dissension.”** Al-Kitab (The Book) here is the Book generically, for the Al (أل) The) is for ‘Umuum (عموم Generalization). Accordingly the punishment applies to everyone who disagrees with any of the Books of Allah (swt) whether he believes in a part of any Book or disbelieves in another part of it, or he believes in a Book of the revealed Books and disbelieves in another Book, whilst he knows that they are Books of Allah (swt), revealed with Truth. So whosoever undertakes such contradictions is in extreme dissension.

“those who differ over the Book” that is they differ over some of the Book and over other parts of it or they differed between a Book and another Book. So they believe in this part and disbelieve and conceal another part or they believe in this Book and disbelieve in another Book.

“are in extreme dissension” that is in a great dissension with the Book of Allah, such that they deserve by that the severest of punishment.

The Promise of Allah (swt) of Our Victory and the Glad Tidings of RasulAllah (saaw) of Our Dominance

Musab Umair

The promise of Allah (swt) for victory has been a powerful motivation for the Ummah of Muhammad (saaw), throughout the fourteen centuries of its existence. In the era of the implementation of Islam, before the destruction of the Khilafah, it inspired the rulers and leaders of the Ummah, as they sought to make Islam dominant over all other ways of life, confounding the enemy powers and paving the way for opening new lands to Islam. Before the destruction of the Khilafah, the promise of victory from Allah (swt) inspired Muslim warriors on the battlefield, spurring them to victory after victory over enemies far greater in numbers, to the point that the enemies believed that the Muslims are invincible.

In the time of our generation, after the destruction of the Khilafah and before its imminent return, staunch belief in the promise of victory of Allah (swt) is essential. It inspires warriors to repel foreign occupation and prevent it from settling, bringing our enemies to frustration and desperation, as we have seen in Afghanistan and Kashmir. It spurs the Dawah Carriers to strive to re-establish the Khilafah on the Method of the Prophethood, exposing the plans of the colonialist powers and clarifying Islam as a way of life for Muslims. And it inspires the officers of the armed forces to grant Nussrah (Material Support) for the re-establishment of

Islam as a state, with optimism and fearlessness, confident in the promise Allah (swt), were they to use the strength of their arms to deliver much needed change for the Ummah.

So let the Muslims of our generation heed when Allah (swt) said:

The promise of Allah (swt) for victory has been a powerful motivation for the Ummah of Muhammad (saaw), throughout the fourteen centuries of its existence.

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا

“Verily, We will indeed make victorious Our Messengers and those who believe, in the life of the world.” [Surah al- Ghaafir 40 :51]

Indeed, the promise of Allah (swt) in any matter is not like the promise of the created, for it is never broken and it is never untrue. Allah (swt) said,

إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ

“Allah never breaks His Promise.” [Surah Aali Imran 3:9]

And Allah (swt) said,

وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا

“And whose words can be truer than those of Allah?” [Surah an-Nisa’a 4:122]

Let our generation firmly believe in the promise of Allah (swt) to cause the Muslims that believe and undertake righteous deeds to become successors on earth, becoming the leaders and rulers of humankind, granting them security after a situation of fear. Allah (swt)

said,

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ
لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ
لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا
يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ
الْفَاسِقُونَ

“Allah has promised, to those among you who believe and work righteous deeds, that He will, of a surety, grant them in the land, inheritance (of power), as He granted it to those before them; that He will establish in authority their religion, the one which He has chosen for them; and that He will change (their state), after the fear in which they (lived), to one of security and peace: ‘They will worship Me (alone) and not associate anything with Me.’ If any do reject Faith after this, they are rebellious and wicked.” [TMQ 24: 55].

Let our generation consider how Allah (swt) fulfilled His promise to the first and best generation of the Islamic Ummah. They believed and fulfilled the commands of Islam and Allah (swt) made them victorious over other nations. The first generation were living under persecuting tyrants, burdened by oppression, with countless problems. They were surrounded by enemy powers of far greater numbers and material means. Yet, confident that victory lay in the Hands of Allah (swt), the first generation engaged fully in carrying Islam to the people, despite all the obstacles they faced. And confident that Allah (swt) would support them, the warriors of the Ansaar (ra) fulfilled their duty by granting Nussrah to RasulAllah (saaw).

Thus the Muslims of that generation were

granted victory over Makkah, Khaybar, Bahrayn, all of the Arabian Peninsula and Yemen. They took Jizyah from the Zoroastrians of Hajar and from some of the border lands of Syria. Then under Abu Bakr As-Siddiq (ra), the first generation took control of the entire Arabian Peninsula and were sent as Islamic armies to the lands of Persia, Ash-Sham and Egypt, opening them to Islam. Then during the time of Umar (ra), the Muslims were granted victory and dominance over the rest of Ash-Sham and Egypt, and most of Persia. Kisra

was defeated and utterly humiliated, and he retreated to the furthest point of his kingdom. The mighty Caesar was brought low, his rule over Ash-Sham was overthrown and he retreated to Constantinople. Then under ‘Uthman (ra), the Islamic domains spread to the east and the west. The lands of the west were conquered as far as Cyprus and Spain. Towards the east, the conquests extended as far as China. Kisra was killed, his kingdom was utterly destroyed and the cities of Iraq, Khurasan and Al-Ahwaz were conquered.

Indeed, the first generation saw the promise of Allah (swt) of victory fulfilled. Through their

obedience of Allah (swt) and His Messenger (saaw), they witnessed the realization of the glad tidings of RasulAllah (saaw) of their dominance over other nations. RasulAllah (saaw) said,

وَاللَّهِ لَيَتِمَنَّ هَذَا الْأَمْرَ حَتَّى يَسِيرَ الرَّكِبُ مِنْ صَنْعَاءَ
إِلَى حَضْرَمَوْتِ، لَا يَخَافُ إِلَّا اللَّهَ أَوْ الذَّنْبَ عَلَى عَنَمِهِ، وَلَكِنَّكُمْ
تَسْتَعْجِلُونَ

“By Allah, this religion (i.e. Islam) will prevail till a traveler from Sana (in Yemen) to Hadrarmaut will fear none but Allah, or

a wolf as regards his sheep, but you (people) are hasty.” [Bukhari]

And he (saaw) informed Muslims of the dominance of Islam in the Arabian Peninsula and beyond it into Persia. RasulAllah (saaw) said,

فَوَالَّذِي نَفْسِي بِيَدِهِ لَيُيَمِّنَنَّ اللَّهُ هَذَا الْأَمْرَ حَتَّى تَخْرُجَ
الطَّعِينَةُ مِنَ الْحَيْرَةِ حَتَّى تَطُوفَ بِالْبَيْتِ فِي غَيْرِ جِوَارٍ أَحَدٍ،
وَلَتَفْتَحَنَّ كُنُوزَ كِسْرَى بْنِ هُرْمُزَ

“By the One in Whose Hand is my soul, Allah will make this matter i.e., Islam prevail until a woman riding a camel will come from Al-Hirah and perform Tawaf around the House without needing the protection of anybody, and the treasures of Kisra the son of Hurmuz will be opened.” He was asked, "Kisra the son of Hurmuz?"

He (saaw) said,

نَعَمْ، كِسْرَى بْنُ هُرْمُزَ، وَلَيُبْدِلَنَّ الْمَالَ
حَتَّى لَا يَقْبَلَهُ أَحَدٌ

“Yes, Kisra the son of Hurmuz, and wealth will be given until there will be no one who will accept it.”

Adiyy bin Hatim (ra) said: “Now it is happening that a woman riding a camel comes from Al-Hirah and performs Tawaf around the House without needing the protection of anybody, and I was among those who opened the treasure of Kisra the son of Hurmuz.”

As for our generation, along with the promise of Allah (swt) of victory, we too have glad tidings of RasulAllah (saaw) of our dominance. These glad tidings are those that previous generations never witnessed and are left for us to witness inshaaAllah, were we to march forwards, in complete obedience to

Allah (swt) and His Messenger (saaw).

Thus, despite the oppression of the current rulers of Muslims, let our generation strive for Islam so that we witness RasulAllah’s (saaw) glad tidings of the return of the Khilafah, before the end of time and after the oppressive rule finishes. RasulAllah (saaw) said,

ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً، فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ، ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا. ثُمَّ تَكُونُ خِلَافَةً عَلَى مِنْهَاجِ النَّبِيِّ،
ثُمَّ سَكَتَ

“Afterwards there will be an oppressive rule, and it will last as long as Allah wishes it to last, and then Allah will raise it up if He wished. Afterwards there will be a Khilafah on the Method of the Prophethood.” [Reported by Ahmad]

Renouncing the plan to normalize relations with the Jewish entity, let our generation strive to re-establish the Khilafah on the Method of the Prophethood, so that our armed forces are mobilized to end the Jewish occupation, with the Jews consumed by fear to the point that they conceive that the trees and stones are betraying their positions. RasulAllah (saaw) said,

لَا تَقُومُ السَّاعَةُ حَتَّى يَقَاتِلَ الْمُسْلِمُونَ الْيَهُودَ فَيَقْتُلُهُمُ
الْمُسْلِمُونَ حَتَّى يَخْتَبِئَ الْيَهُودِيُّ مِنْ وَرَاءِ الْحَجَرِ وَالشَّجَرِ
فَيَقُولُ الْحَجَرُ أَوْ الشَّجَرُ يَا مُسْلِمُ يَا عَبْدَ اللَّهِ هَذَا يَهُودِيٌّ خَلْفِي
فَتَعَالَ فَاقْتُلْهُ . إِلَّا الْعَرَقَدَ فَإِنَّهُ مِنْ شَجَرِ الْيَهُودِ

“The last hour would not come unless the Muslims will fight against the Jews and the Muslims would kill them until the Jews would hide themselves behind a stone or a tree and a stone or a tree would say: Muslim, or the servant of Allah, there is a Jew behind me; come and kill him; but the tree Gharqad

Rejecting the current rulers’ weak stance of “restraint” before India, let our generation strive to re-establish the Khilafah on the Method of Prophethood, so that our armed forces undertake the complete dominance of Islam over all of India

would not say, for it is the tree of the Jews.”
[Muslim]

Rejecting the current rulers’ weak stance of “restraint” before India, let our generation strive to re-establish the Khilafah on the Method of Prophethood, so that our armed forces undertake the complete dominance of Islam over all of India, which has not occurred at the hands of the previous generations. Abu Hurairah (ra) narrated,

وَعَدَنَا رَسُولُ اللَّهِ (ص) غزوةَ الهند، فإن أدركتها
أنفق نفسي ومالي، وإن قُتلت كنت أفضل الشهداء، وإن
رجعت فإنا أبو هريرة المحرر

“The Messenger (saw) promised us the conquest of India. If I was to come across that, I will spend my soul and my wealth. If I am killed then I am among the best of martyrs, and if I return then I am Abu Huraira the freed” [Ahmad, An-Nisa’i, Al-Hakim].

And reported by Thawban, RasulAllah (saaw) said,

عصابتان من أمتي أحرزتهما الله من النار: عصابة
تغزو الهند، وعصابة تكون مع عيسى ابن مريم عليهما
السلام “Two groups of my Ummah Allah has protected from the Hellfire: a group that will conquer India and a group that will be with ‘Isa ibnu Maryam.” [Ahmad and An-Nisa’i]

And firmly rejecting the hegemony of the oppressive colonialist powers over the world, let our generation strive for the re-establishment of the Khilafah on the Method of the Prophethood, so that Muslims witness RasulAllah’s (saaw) glad tidings of Islam’s dominance over all of the East and all of the West. In the Sahih it was recorded that the Messenger of Allah said:

إن الله زوى لي الأرض فرأيت مشارقها ومغاربها،
وسيبغ ملك أمتي ما زوى لي منها

“Allah showed me the earth and I looked at the east and the west. The dominion of my

Ummah will reach everywhere I was shown.” Al-Bukhari recorded that Abu Hurayrah said that the Messenger of Allah said,

وَالَّذِي نَفْسِي بِيَدِهِ، لَيُوشِكَنَّ أَنْ يَنْزَلَ فِيكُمْ ابْنُ مَرْيَمَ
حَكَمًا عَدْلًا، فَيَكْسِرَ الصَّلِيبَ، وَيَقْتُلَ الْخِنْزِيرَ، وَيَصْعَقَ الْجَزْيَةَ،
وَيَفِيضَ الْمَالُ حَتَّى لَا يَقْبَلَهُ أَحَدٌ، حَتَّى تَكُونَ السَّجْدَةَ خَيْرًا لَهُمْ
مِنَ الدُّنْيَا وَمَا فِيهَا

“By Him in Whose Hands my soul is, the son of Maryam (‘Isa) will shortly descend among you as a just ruler, and will break the cross, kill the pig and abolish the Jizyah. Then there will be an abundance of wealth and nobody will accept charitable gifts any more. At that time, one prostration will be better for them than this life and all that is in it.”

And let our generation strive to witness RasulAllah’s (saaw) glad tidings of the opening of Rome, the city of Julius Caesar, after the Muslims in the previous era of the Khilafah opened Constantinople, the city of Heraclius. Imam Ahmad reports in his Musnad that Abdullah bin Amr bin Al-‘As (ra) mentioned,

بَيْنَمَا نَحْنُ حَوْلَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَكْتُبُ
، إِذْ سئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أَيُّ الْمَدِينَتَيْنِ
تُفْتَحُ أَوْلَى : قُسْطَنْطِينِيَّةٌ أَوْ رُومِيَّةٌ ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ : (مَدِينَةُ هِرَقْلٍ تُفْتَحُ أَوْلَى) ، يَعْنِي : قُسْطَنْطِينِيَّةٌ

“Whilst we were around the Prophet (saw) writing he was asked, ‘Which of the two cities will be opened first, Constantinople or Rome?’ He (the Prophet Muhammad) answered, ‘The city of Heraclius will be opened first!’”

The Second Sa'ad bin Muaz

Engineer Jamal

آتی ہے یاد مجھ کو اسلاف کی کہانی
کفر کی تھی گردن اور تیغِ مسلمانی

I reminisce about legends of predecessors
Muslim sword upon the neck of Kufr

شہادت کا وہ جذبہ تکبیر کی صدائیں
دنیا کے تھے حاکم، باسجد و پیشانی

With the desire for martyrdom and cries of
Takbeer
They were rulers of the world, with heads in
Sujood

امن کا تھا سایہ خوشحالی چار سو
جب دین تھا مقدم، نہ فکر و پریشانی

Peace and prosperity abounded everywhere
The Deen was held sacred, with no worries,
no fear

وہ محمد ابن قاسم، سلطان محمد فاتح
اجداد تھے ہمارے، مثال جانفشانی

The likes of Muhammad Ibn Qasim, Sultan
Muhammad Fath
Forefathers of ours who sacrificed to
exemplary limits

بات ہے جو اب کی، توڑھونڈتی نگاہیں
ان خاک کی وردیوں میں، اک روحِ سلطانی

So to the matter of here and now, when eyes
thirst for

Men in military uniform, with the spirit to
support Islam

دل جس کا لبریز، محبتِ مسلم سے
طاغوت سے ہو نفرت، سپوتِ قرآنی

Who will love Muslims with all of their
hearts,
Detesting Taa'ghoot and glorifying Quran

جو جوڑے امت کو، عربی و عجمی
مٹادے قومیتیں، ترکی و پاکستانی

Who will unify the Ummah, Arabs and Ajam
Who will destroy nationalism, whether
Pakistani or Turkish

کھڑی ہو جس کے پیچھے امتِ مسلمان
حاضر ہوں لاکھوں سینے جو دے وہ نشانی

Who will command the Muslims in rows
Of millions that bare breasts to invite
martyrdom

ہو امت کا وہ رہبر، تکبیر کی صدائیں
کفار کو دے لرزادہ ہشتِ طوفانی

Who will lead the Ummah with slogans of
takbeer

Who will strike terror in the Kuffar, as if
striking by typhoon

یہ موجوں سے نکلواتے، بحری فوج کے بیڑے
یہ گرجتے جہاز جن کی اڑانِ آسمانی

With navy ships cleaving the grey sea waves

Whilst thundering jets roar overhead through
blue skies

یہ ضرّار یہ خالد، یہ بارودی توپیں
اور ان سب کے اوپر، اک قلبِ ایمانی

With the Zarrar and Khalid tanks and heavy
artillery too
And above all else, hearts of Imaan

کفر سے حفاظت کیا کافی نہیں یہ
جب والی ہو خدا، اور دشمن شیطانی

Is this not more than enough to protect from
Kufr?
With Allah (swt) as Guardian, Shaytaan as the
enemy

خدا را اب تم کو جو موقع ملا ہے
لگا دو جو ہے سب، مالی و جانی

By Allah, what an opportunity awaits you
now!
It demands spending your all, health and
wealth

خریدو گے تم جو، وہ تو ہے جنت
دنیا کا یہ سب کچھ، ہے فقط فانی

Thus, trade hard so that your profit is Jannah
For all that is in this world is fleeting

اس دور کی یہ ظلمت ہو جائے ختم
نور بن کے ابھرے، اسلامی حکمرانی

This era of darkness will certainly end
With the rising light of the ruling by Islam

زمیں اگلے سونا، آسماں برسے چاندی
جو ہو قائم خلافتِ راشدہ ثانی

With wealth rising from earth and falling from
sky

Upon the establishment of the Second
Khilafah Rashida

بدل دو حقیقت، بدل دو یہ حال
کفر کی ہو گردن اور تیغِ مسلمانی

So change the reality, change this situation
With Muslim sword upon the neck of Kufr

شہادت کا وہ جذبہ، تکبیر کی صدائیں
دنیا کے ہوں حاکم، باسجدہ پیشانی

With the desire for martyrdom and cries of
Takbeer
Be rulers of the world now, with heads in
Sujood

The Rulers of Pakistan Loudly Denounce Alliance with the US, Whilst Quietly Working to Rescue the US Military from Humiliation

Despite their loud anti-US rhetoric upon Trump's temporary suspension of military aid, the rulers of Pakistan are quietly working with the Trump administration to rescue the US military from imminent defeat in Afghanistan.

The US Secretary of Defence, James Mattis, confirmed the uninterrupted, intimate contact with Pakistan's rulers. On 5 January 2018, at a press briefing in the Pentagon, when asked about the loud claim by Pakistan's Foreign Minister that there is no alliance, James Mattis simply confirmed that quiet military-to-military contact is ongoing, to co-ordinate US demands. He said, "General Joseph Votel was on the phone with General Bajwa, the Chief of the Army Staff. And we'll continue to coordinate this." And when asked about whether he was concerned about the cutting of the vital supply line for US troops that runs through Pakistan, Mattis confidently stated, "I am not concerned, no."

As for the quiet co-ordination between the Trump administration and Pakistan's rulers, it is for the use of both force and persuasion to bring the Afghan Taliban to negotiations. Indeed, the Trump administration is desperate

for a security treaty that will allow its military to remain permanently in Afghanistan, rather than being forced to make a complete withdrawal as the British Empire and Soviet Russia before it.

The rulers of Pakistan deceive us by loudly denouncing the US, whilst quietly coming to the aid of the exhausted US forces that are on the brink of complete collapse. They state the obvious to hide from our anger, whilst carefully co-ordinating detailed military strategy to rescue the US forces

O Muslims of Pakistan!

The rulers of Pakistan deceive us by loudly denouncing the US, whilst quietly coming to the aid of the exhausted US forces that are on the brink of complete collapse. They state the obvious to hide from our anger, whilst carefully co-ordinating detailed military strategy to rescue the US forces, who lack in courage that which they do not lack in sophisticated weaponry. They deceive us with whisperings of "double games", whilst earnestly maintaining the supply line that is the life line for the US occupying forces. Rather than cutting the thread by which the US military presence hangs, they are quietly striving to reinforce it. They do so despite

all the destruction that Pakistan has faced as a result of the US's poisonous presence and will face in the future.

These lowly rulers have betrayed us for an enemy that demands from us, takes from us,

causes immense harm to us and then scornfully humiliates us. The rulers of Pakistan loudly denounce alliance with the US to deceive us, even though Allah (swt) warned,

﴿يَخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ
﴿وَمَا يَشْعُرُونَ﴾

“They [think to] deceive Allah and those who believe, but they deceive not except themselves and perceive [it] not.” [Surah al-Baqarah 2:9].

They quietly conspire with our enemy, preparing to gain for it that which it could never gain for itself, even though Allah (swt) warned,

﴿سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ
اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ﴾

“There will afflict those who committed crimes debasement before Allah and severe punishment for what they used to conspire” [Surah al-An'aam 6:124].

They grip firmly to their alliance with an enemy that despises our Deen, fights Muslims all over the world and aids others in fighting them, even though Allah (swt) said,

﴿إِنَّمَا يَنْهَأُكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ
فِي الدِّينِ وَأَخْرَجُوكُمْ مِنْ دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ
تَوَلَّوْهُمْ 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 they claim that they will bring peace and prosperity for us, when alliance with the enemy is the assured path for destruction and poverty. Allah (swt) warned,

﴿مَثَلُ الَّذِينَ اتَّخَذُوا مِنَ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنكَبُوتِ
اتَّخَذَتْ بَيْتًا وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنكَبُوتِ لَوْ كَانُوا
يَعْلَمُونَ﴾

“The example of those who take allies other than Allah is like that of the spider who takes a home. And indeed, the weakest of homes is the home of the spider, if they only knew.” [Surah Al-Ankabut 29:41]

O Muslims of Pakistan!

Let us abandon these rulers as they have abandoned us and work for their removal with the youth of Hizb ut Tahrir. Let us work now to replace them with a Khaleefah Rashid, ruling by Islam, dignifying us in Dunyah and raising our status in Aakhira.

Let us abandon these rulers as they have abandoned us and work for their removal with the youth of Hizb ut Tahrir. Let us work now to replace them with a Khaleefah Rashid, ruling by Islam, dignifying us in Dunyah and raising our status in Aakhira. Indeed, the guaranteed source of strength for the Muslims is the Khilafah (Caliphate) on the Method of the Prophethood. It alone will cut the thin thread by which the US presence hangs. It alone will close the US embassy,

break the shackles of US military aid and economic loans, cut the supply lines to its troops and expel its “Raymond Davis” private military and intelligence. It alone will mobilize all our abundant resources for the service of Islam and Muslims. It alone will work to unify all the current states of Muslims into the single most resourceful state in the world. Allah (swt) said,

﴿الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ
أَيَّبَتْنَاهُمْ عِنْدَهُمُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا﴾

“Those who take disbelievers for allies instead of believers, do they seek power with them? Verily, then to Allah belongs all power.” [Surah an-Nisa'a 4:139].

O Muslims of Pakistan's Armed Forces!

These traitorous rulers have crossed all limits and are conspiring now with our enemy to cross more. They betray you to the enemy, spending of your blood freely to grant it a foothold that it could never achieve for itself. They do so even whilst denouncing the destruction that alliance with the US has caused so far. They do so even whilst finally admitting to you that this war is certainly not our war, but America's. They do so, even though the enemy is weak before poorly armed, yet highly motivated tribal Muslims and does not stand a chance against you. Enough, already!

The strength of your arms, that our Lord (swt) privileged you with, is the means to decisively end further harm to Pakistan, the Pure, the Good. What is required from you is carefully planned action for the pleasure of Allah (swt), undertaken by the sincere officers, in order to seize the authority and give it to the sincere and aware of Hizb ut Tahrir, so that it can establish the Khilafah (Caliphate) on the Method of the Prophethood.

Clasp your hands firmly with Hizb ut Tahrir now, remembering your brother-in-arms

who preceded you in establishing Islam as a state and a rule in Madinah. Remember well, dear brothers in Islam, those who gave the material support (Nussrah) to RasulAllah (saaw), such as Saad bin Muadh (ra). When Sa'ad (ra) died, his mother wept and RasulAllah (saaw) told her,

«لَبِزْقًا - لِيَنْقَطِعَ - دَمْعُكَ وَيَذْهَبَ
حُزْنُكَ لِأَنَّ ابْنَكَ أَوَّلُ مَنْ ضَحِكَ اللَّهُ إِلَيْهِ
وَاهْتَرَّتْ لَهُ الْعَرْشُ»

“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] Is it not time now, O brothers? Respond!

22 Rabii al-Akhir 1439 AH
Hizb ut Tahrir

9 January 2018 CE
Wilayah Pakistan

O Muslims of
Pakistan's Armed
Forces!
These traitorous
rulers have crossed
all limits and are
conspiring now
with our enemy to
cross more. They
betray you to the
enemy, spending of
your blood freely
to grant it a
foothold that it
could never
achieve for itself.

Lessons from the Weaknesses in Ruling during the Previous Era of the Khilafah from the Arab Spring

Othman Adil, Pakistan

It is undoubted that the Islamic Khilafah State was a magnificent, stable and effective system of ruling. Although the initial Muslims had emerged victorious over the two major powers, Rome and Persia, they never turned to these great empires for guidance regarding their own civilization, method of ruling and state institutions. Nor did they need to do so because the ruling system they implemented and the state organizations had all been derived from the Qur'an and Sunnah, which was the basis for the Khilafah state's strength.

However, history is witness to the fact that as time passed, problems and crises afflicted the ruling in the Khilafah. Ruling gradually became weaker, with the Khilafah State afflicted by defeat until it was ultimately destroyed on 3 March 1924, corresponding to 28 Rajab 1342 AH.

It is imperative to understand the factors that led to the weakness of the Khilafah state previously, so as to prevent such weaknesses after the re-establishment of the Khilafah. This article provides lessons from the history of the previous Khilafah. The scope of this article does not cover all the causes of weakness in the Khilafah and its eventual destruction, but is limited to the ruling system. The article also establishes that despite these crises in the Khilafah, it cannot be said that the laws governing the Khilafah and its state organizations must be reformed according to human wisdom and experience. For example, some say that after the period of the

Khilafah Rashidah, the ruling became hereditary in character exposing the reins of power to the less qualified and so there should be a limited term for the Khaleefah to rule, as occurs in Democracy, and that this reformation is "Ijtihad." So, what does Islam say of such "Ijtihad"? Does Islam permit the adoption of current ruling systems to replace the state structures of the Khilafah? If Islam does not permit such adoption from foreign cultures and

demands the complete and comprehensive implementation according to Islam alone, then will not the problems and crises that were observed in the previous era of the Khilafah, reoccur?

So, in order to arrive at the correct conclusions, it is necessary to learn lessons from the factors that led to the weaknesses in ruling.

1) Independence of Walis and Wilayahs

In Islam there are two types of Walis (governors) of the provinces, those with a General Wilayah and those with a Specific Wilayah. The General Wilayah is one in which there is responsibility for all government matters, including the army, the judiciary and the Kharaj (funds), which are all under the control of the Wali. Alternatively the Khaleefah can appoint more than one Wali in a province, each with his own Specific Wilayah. For example, one Wali could be appointed only for the Kharaj, whilst the other is the Wali of Salah, which is all the matters of ruling excluding Kharaj, as is mentioned in the history books. This would be

...history is witness to the fact that as time passed, problems and crises afflicted the ruling in the Khilafah. Ruling gradually became weaker, with the Khilafah State afflicted by defeat until it was ultimately destroyed on 3 March 1924, corresponding to 28 Rajab 1342

left to the Khaleefah's own judgment, as he reserves the right to restrict the Wilayah to the Kharaj, or to the judiciary, or he could confine the Wilayah to other than the Kharaj, the judiciary and the army.

However, history has established that appointing a single Wali over a General Wilayah contributes to the weakness of the state, as happened in the case of Amir Mu'awiyah. After the martyrdom of Uthman (ra), a severe crisis of ruling occurred during the Khilafah of Ali (ra) when Amir Mu'awiyah refused to accept the authority of Ali (ra) and rebelled, which set in motion the events leading to the Battle of Siffin. Due to this crisis in ruling, the Islamic Khilafah State became embroiled in internal issues, such that the focus of the state shifted from foreign policy and expanding the frontiers of the Khilafah through Jihad.

Amir Mu'awiyah was able to mount a challenge Ali's authority as he had previously been appointed over the General Wilayah for ash-Sham, during the Khilafah of Umar (ra). Ash-Sham was a major province of the Islamic State which bordered the Roman Empire. There was a need for a capable and strong person to have a wide range of ruling powers so as to quickly and effectively check any advance by the Romans and Umar (ra) appointed Amir Mu'awiyah whilst supervising him closely and accounting him harshly, as he (ra) used to do with Walis. After the martyrdom of Othman (ra), Ali (ra) began to significantly change the appointments of Walis, at a time that his authority had not become established due to rebellion. Amir Mu'awiyah was one of those who was to be changed, however Amir Mu'awiyah not only refused to accept his dismissal, he used his hold over Ash-Sham to challenge the Khilafah of Ali (ra).

The Abbasidd period of the Khilafah was also similarly weakened, where Walis who had a General Wilayah became independent to the extent that the Khaleefah had almost only

nominal authority, with his name being mentioned in Jummah and Eid and issued on coinage.

So, appointing over General Wilayah can clearly cause weakness in ruling and the integrity of the Khilafah. So, the Khaleefah should mitigate against such weaknesses by ensuring that the Wali is appointed over a Specific Wilayah such that the likelihood of disruption in integrity is lessened by excluding the sources that enable strong independence, which are the judiciary, armed forces and funds. Indeed the armed forces are the source of material strength, funds are like the blood that flows in the body and the judiciary implements the Hudood, secures the rights and settles the disputes. Accordingly, Hizb ut Tahrir has adopted in Article 54 of its Introduction to the Constitution that the governor "has leadership over the people of his province and control over everything that is connected with it apart from the finances, judiciary and Army."

2) The Prolonged Appointment of a Wali over a Wilayah

Thus, the crisis of governance which shook the Khilafah was a major province's autonomy through the leadership of Amir Mu'awiyah from the Khilafah. Amir Mu'awiyah appointment over a General Wilayah contributed to this. Additionally, what further contributed to the problem was that Mu'awiyah held the appointment for a long time, from his appointment in the time of Umar (ra) and through the entire Khilafah of Uthman (ra). Thus, for over a decade he had control over all the institutions in the Wilayah granting him the opportunity to firmly establish his roots in the province. Another consequence of this prolonged General Wilayah, was that the people became attached to the personality of Mu'awiyah rather than the state. So when he decided to establish a movement against Ali

(ra) the people of the province stood endorsed and supported his movement.

Thus, it is better that after a few years, the Wali of the province should be dismissed and another appointed in his place. In a similar vein, if the majority of the representatives of the people in the province express displeasure with the Wali, then the Khalifah should remove him. RasulAllah (saaw) removed Al-Alaa ibn Al-Hadrami in Bahrain, because Abdu Qais's delegation had complained about him. Moreover, the Imam can remove the Wali without any reason because RasulAllah (saaw) did so in the dismissal of Mu'adh b. Jabal (ra) from Yemen. Thus, Hizb ut Tahrir adopted in its Introduction to the Constitution:

“Article 57: The governor’s term of office in a particular province is not to be long. He must be discharged whenever he becomes firmly established in his province or the people become enchanted with him.”

And

Article 59: The governor can be discharged if the Khalifah decides so or if the Shura council expresses dissatisfaction with him - whether justified or not - or if the provincial council expressed discontent with him. However, the governor can only be dismissed by the Khalifah.”

3) The Khilafah Remaining within a Single Dynasty through Appointing Dynastic Successors

There is no concept of an appointed successor in Islam, so certainly none assumes the post of Khaleefah by virtue of being appointed as a successor by the previous Khaleefah. However, some are confused over the issue of appointing a successor and others cite evidence in favor of it upon a cursory study of the Khilafah Rashidah. They cite that Abu Bakr (ra) nominated Umar (ra) as his preferred successor and Umar (ra) nominated six from the Sahaba (ra) as candidates for the Khilafah,

with the Companions (ra) remaining silent and thus conferring Consensus (Ijma’a) over the matter. However, the real picture becomes clear only after closer scrutiny.

Abu Bakr (ra) himself did not appoint Umar (ra) as a Khaleefah, but the Muslims desired that he nominate a person for them. Thus, Abu Bakr (ra) acted as a representative of the Ummah in the matter of nomination of the next Khaleefah and not as a Khaleefah appointing a successor. Abu Bakr (ra) continued in making consultations for three months and when they were complete and he knew the opinion of the majority of the Muslims, he (ra) nominated, according to the language of this century, Umar (ra) as the Khaleefah to succeed him. This delegation or nomination was not considered the appointment of Khilafah to Umar (ra) after him. This is because after the death of Abu Bakr Muslims came to the Masjid and pledged their allegiance to Umar (ra) for Khilafah. So it is with this Bai’ah that Umar (ra) became the Khaleefah for the Muslims, and not with the consultations, nor with the nomination of Abu Bakr (ra). Had the nomination of Umer (ra) by Abu Bakr (ra) been the contracting of Khilafah upon him, then he would not have needed the Bai’ah of Muslims.

Similarly in the case of Umar (ra) after he (ra) was stabbed, the Muslims asked him to nominate a Khaleefah. He refused initially but upon their persistence, he put forward his nomination of six candidates.

Then Ali (ra) was given the condition of adopting the decisions of Abu Bakr and Umar (ra) but upon his refusal to do so, Uthman was made the Khaleefah upon the same condition with Abdurrahman bin Awf giving the Bayah to him. So, the Khilafah of Uthman was established by the Bayah of the people, not by Umar’s nomination, nor by the choice of the people alone. And if the people did not give Bayah to Othman (ra) or Uthman refused to accept the Bayah, then his Khilafah would not

have been established. Therefore, the Bayah of the Muslims for the Khaleefah is mandatory and it is not established upon the nomination of a successor because Bayah is one of the Contractual Laws and like other Contractual Law it is confined the Shari Legal Provisions, such as offer and acceptance.

In the Islamic history, the first attempt at establishing an appointed successor was by Amir Mu'awiyah when he appointed his son Yazeed as his appointed successor and tried to extract a Bayah for him from the people in his lifetime. However, the Ummah strongly resisted the appointment through succession as detailed in history books. The incident of Hirah is a clear example.

After the attempt at appointed succession of Yazeed and then the martyrdom of Imam Hussein (ra) was severe blow to the Islamic State. After this, during all the periods of the Khilafah, no-one was able became a Khaleefah without a Bayah, on mere nomination of succession alone, however influential dynasties tried to restrict Khilafah within one dynasty. So the Khilafah was first Ummayyad then Abbasid and then Uthmani. The Khulafaah used to within their life time try to keep the Khilafah in their dynasty by nominating successors from sons, brothers, or other family members though the people would give Bayah for the appointment as Khaleefah.

However, the people would only give Bayah to the person whom the Khaleefah had nominated as a successor and it would be rare to give Bayah to any other. So, there was no political way to reach the post of Khilafah for ordinary people or any political faction. As a consequence, various factions resorted to militancy to reach the post of the Khilafah. The Abbasid arose to dominate Persia as a starting point to gain dominance over other regions so as to bring governance under the Banu Hashim. After that, the Fatimids arose and seized the Wilayah of Egypt to establish ruling based on the Ismaili doctrine, which contradicted

Shariah. Due to such political conflicts, the Islamic State was struck and the opening of lands became somewhat suspended as the state become embroiled in internal affairs. Moreover, the secondary centers of power came into existence and the state of the Muslims became divided, whilst it is not permissible to have more than one Khaleefah.

Thus, through the mis-implementation of the Legal Ruling of Bayah, not only were the Muslims deprived of their right to give Bayah through merit, the state's integrity was weakened, even though due to its initial strength mitigated the weakness such that it was not overwhelming until the later era, when the effects were devastating. Hizb ut Tahrir has adopted in its Introduction to the Constitution:

“Article 25: The Khilafah is a contract of choice and consent, so no one is compelled to accept it, and no one is compelled to choose the one who would undertake it.”

And

“Article 26: Every sane, adult Muslim, a male or a female, has the right to elect the leader of the State and to give him the pledge of allegiance; while the non-Muslims do not have such right.”

4) The Absence of a Clear Style for Selecting a Khaleefah

Another factor that contributed to the Khilafah being restricted to one dynasty was that a clear and specific style for choosing the Khaleefah, which would clearly show that the majority opinion has been reached over a person to be appointed to the post of Khaleefah.

Although the Sharia has given a specific method for the appointment of the Khaleefah, which is the Bayah, there is a need to employ a style to determine as to whom the majority of people wish to pay allegiance to and so as to exclude political manipulation. In the era of the Khilafah Rashidah, the Muslims did not feel

necessary to specify a style because it was the group of the Sahaba (ra) that were known as the Ahlul Hall Wal Aqd (أهل الحل والعقد People of Tying and Untying the Rule) and were fully representative of the opinion of the Ummah. And at that time, the Muslims were at a high level of Taqwa and selection was amongst the most just and pious, the Sahaba (ra). Consequently different styles were adopted to select the four Khulafah Rashideen, although the method of for the appointment was one, which is the Bayah. Was the way of allegiance. So, in choosing Abu Bakr (ra), the Ansar and the Muhajir gathered in Saqeebah Bane Saaidah to find out whom most of them wished to make a Khaleefah. In choosing Umar (ra), the Ummah conferred the choice upon Abu Bakr (ra) and he represented the Ummah in establishing as to whom most of the people favored most for the post of Khaleefah. In choosing Uthman (ra), Umar (ra) represented the Ummah restricted the matter to six Sahaba of the Ten Blessed Companions (ra), who would choose from amongst them two Companions, and then one of the two companions, namely Othman (ra), was appointed Khaleefah through the Bayah of the people of Madinah. In contrast, after choosing Ali (ra) with no other nominee, both the people of Madina and Kufa gave Bayah. So they were different styles to determine who the majority of people choose as a Khaleefah.

Thus, the political situation later changed. The political center became more than one. During the time of choosing Ali (ra), Kufa was also a political center in addition to Madinah. And then during the period of Amir Mu'awiah, ash-Sham also became a political center. In addition the high quality of the people's Taqwah that was seen in the time of the Khilafah Rashida no longer persisted. So in the later period, it happened that attempts were made to restrict the Khilafah in one family, as mentioned above, and the opinion of people was not determined in a clear manner as is its right and the main reason for that is the absence

of a comprehensive style to establish that. So, learning from the lessons of the past, today it is mandatory during the appointment of the Khaleefah, a particular procedure should be specified to determine the opinion of Muslim citizens of Khilafah so that there is no ambiguity or manipulation.

Hizb ut Tahir studied this issue deeply, examining the different styles employed by the Khulafaa Rashideen, whilst adhering to the relevant Shari Legal Rulings to determine a procedure involving various Khilafah state organizations. So in its Introduction to the Constitution, Hizb ut Tahir adopted:

“Article 33: A temporary leader is appointed to take charge of the affairs of the Muslims, and to prepare for the election of the new *Khalifah* after the vacation of the position of the *Khilafah* according to the following process:

- 1) When the previous *Khalifah* feels that his life is coming to an end, or is committed to resigning, he has the right to appoint the temporary leader.
- 2) If the *Khalifah* dies or resigns before appointing the temporary leader, or the position of the *Khilafah* becomes vacant due to another reason, then the eldest of the assistants becomes the temporary leader unless he intended to be a candidate for the *Khilafah* in which case the next senior assistant is to be given the position and so on.
- 3) If all of the assistants intend to be candidates, then the eldest of the executive ministers will become the temporary leader or the one after him in seniority if he intends to be a candidate, and so on.
- 4) If all of the executive ministers intend to be candidates for the *Khilafah*, then the position of the temporary leader is given to the youngest executive minister.

- 5) The temporary leader does not have the right to adopt rules.
- 6) The temporary leader makes all effort to complete the appointment of a new *Khalifah* within three days, and it is not permitted for this to be extended except due to overwhelming circumstances approved by the *Madhalim* court.”

And

“Article 34: The method of appointing the *Khalifah* is the pledge of allegiance (Bay’a). The practical steps to appoint the *Khalifah* and his Bay’a are:

- a. The *Madhalim* court announces the vacancy of the position of the *Khilafah*
- b. The temporary leader takes control of his responsibility and announces the opening of the nomination procedure immediately
- c. Applications of the candidates fulfilling the contracting conditions would be accepted, excluding the other applications, by the decision from the *Madhalim* court.
- d. The candidates who have been accepted by the *Madhalim* court, are then short listed twice by the Muslim members of the *Shura* council: first; they select the six candidates who got the highest votes from them, and the second stage is to select the two candidates who got the highest votes
- e. The names of the two are announced and the Muslims are requested to vote for one of them
- f. The result of the elections is announced and the Muslims are informed of the one that got most of the votes.
- g. The Muslims promptly set out to give the pledge to whoever got most of the votes, as the *Khalifah* of the Muslims upon the Book of Allah (swt) and the *Sunnah* of His Messenger.
- h. Once the pledge has been completed, the *Khalifah* is announced to the public, until the news of his appointment has reached the whole

Ummah, with mentioning of his name and that he fulfilled the characteristics that make him valid for contracting the *Khilafah* to him.

- i. After completing the steps to appoint the new *Khalifah* the responsibility of the temporary leader ends.”

5) The Absence of Political Parties

The natural guarantor of ruling by Islam and spreading its *Dawah* continuously is the *Taqwa* of the ruler for the fear of Allah (swt) is what compels caring for Islam above any personal interests. However, it is possible that the ruler may experience lapses in *Taqwa* or he may make mistakes and so it is essential that there is practical means to conform the ruler to Islam such that the implementation of Islam and its spread is ensured. That practical means is the *Ummah* itself. It is obligatory on the Muslim *Ummah* that accounts the ruler if he is neglecting the implementation of Islam and its systems, disregarding some commands or indulging in prohibitions in any shape or form.

However, for this work, political parties must be established within the *Ummah*. Without the presence of political parties, engaging with the state and accounting is not feasible. An individual or some unorganized people cannot perform these tasks effectively, nor can they conduct political reformation of the *Ummah* and maintain its intellectual elevation. If there is not one or more intellectually elevated political parties present in the Islamic State, there will be a weakness in the ruling over time, even if the ruler is just. Moreover, if the ruler is not just and is neglectful in implementing the rules of Islam or negligent in his responsibilities, then the presence of political parties in the *Ummah* will bring the rule back to the correct state.

The history of Islamic State is a clear evidence for the need of political parties. After the initiation of his *Dawah* to Islam in Makkah, *RasulAllah* (saaw) reformed personalities who

accepted Islam according to the Islamic thoughts in the house of Arqam ibn Arqam (ra) and from them formed an organized group. This group practically carried the responsibility of conveying Islam and even after the Hirah to Madinah the reforming of personalities and society continued. After RasulAllah (saaw) passed on to the Mercy of his Lord (swt), he left behind him a band of sixty thousand Sahaba (ra). These Sahaba (ra) were an Islamic group or party, distinct from the rest of the Muslims, that practically took the responsibility of Islam on their shoulders. The Sahabah reformed people beyond them allowing the formation of the Tabaeen and the Taba Taaba'een generations of Muslims.

However, when the era of Sahaba, the Tabaeen and the Taba' Taaba'een came to an end, the Ummah was bereft of a group that was pure in its thoughts and actions, assumed leadership of the Ummah and kept close scrutiny upon the actions of the ruler. Thus, in the later eras of the Khilafah there was not an organized group that promptly and effectively accounted any negligence or deviation in the implementation of Islam. Thus, the ruling of Bayah was incorrectly implemented and the Khilafah was limited to a few dynasties, such as the Ummayyads. Also there was neglect in delivering the Call to Islam through Jihad, restricting to only to formality in winter and summer campaign, as the Abbasids did. The Christians occupied Spain yet the Abbasid Khilafah was slow to move against the Christians' move. During the era of Abbasid, the central authority became very weak and the provinces became independent, whilst the Uthmani repeat were vigorous regarding the unity of the Khilafah and Jihad but did not pay attention to removing the weakness of the Ummah's understanding of the Deen, nor did they pay attention to the Arabic language, nor adopt it as the state's language, to overcome the weakness in the grasp of the Islamic thoughts in the Ummah. Yes, all this happened in the Islamic state, due to the absence of the

political leaders of the Ummah to lead the Ummah to advise and account the rulers, deepen the understanding of Islam in the Ummah and to bear the burdens of implementing Islam and carrying it to humankind and so the decline of the state was bound to occur as there was nothing to stop. Therefore, it is extremely important that in our day, after the re-establishment of the Khilafah on the Method of the Prophethood there is one or more political parties to ensure the continuous strengthening, progress and development of the Khilafah state. Therefore, Hizb ut Tahrir adopted in its Introduction to the Constitution that: "Article 21: The Muslims have the right to establish political parties in order to account the rulers or to reach the rule through the Ummah on the condition that their basis is the Islamic 'Aqeedah and that the rules they adopt are Shari'ah rules. The formation of a party does not require any permission. Any group formed on an un-Islamic basis is prohibited."

6) The Absence of the Consultative Assembly (Majlis ush-Shura)

RasulAllah (saaw) frequently consulted with the Sahaba (ra) in matters and he (saaw) emphasized the importance of consultation and paying attention to it. Tirmidhi narrated from Abu Hurayrah (ra) that he said: مَا رَأَيْتُ أَحَدًا أَكْثَرَ مَشُورَةً لِأَصْحَابِهِ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "I have not seen anyone who consult more than RasulAllah (saaw) consults with his Companions (ra)" After RasulAllah (saaw), the Khulafah Rashidoon also took great care of consultation, following the example of RasulAllah (saaw). Abu Bakr (ra) had specially designated some of the Muhajor and Ansar in his Khilafah and whenever an incident occurred, he (ra) would approach them for the advice. Thus, it was an assembly that used to confer consultation to Abu Bakr (ra), comprised of the Sahaba that were Ulema and people of Fatwa, forming his (ra) entourage.

However, after the Khulafa'a Rashideen, consultation was often neglected particularly when the ruling became confined to a dynasty, with rulers distanced from the Ummah and the Ummah's consultation in ruling affairs became limited. Distance between the ruling and the ruled surely leads to weakness in ruling for a ruler can only take care of the affairs of a few people when he is fully aware of the public's circumstances, so it is necessary that there is no distance between the people and the ruler. The ruler can be saved from weak decisions by his intimate consultation with the politically aware people to advise him on various matters of governance, who will account him over any incorrect steps or decisions and will give him continuous feedback of opinion. Accordingly, securing the Khilafah State and the Dawah to Islam requires that the Ummah becomes actively involved in the practice of politics based on Islam and do not disregard the affairs of state. The Ummah can discharge its duty effectively through representatives who are in the entourage of the Khaleefah in the form of a permanent assembly. In order to support the Walis at the Wilayah level, a Wilayah Council should be formed. Accordingly, Hizb ut Tahrir has adopted in its Introduction to the Constitution:

“Article 105: The individuals who represent the Muslims' views to the Khalifah are the Ummah Council, and the individuals who represent the people in the provinces are the Provincial Councils. It is permitted for non-Muslims to be members in the Shura council for the sake of raising any complaints against any oppression by the rulers or misapplication of the laws of Islam.”

And

“Article 106: The members of the Provincial Councils are directly elected by the people in their provinces, and the number of members of any Provincial Councils is decided according to the ratio of the inhabitants in such

province to the whole population of the State. The members of the Ummah Council are elected directly by the Provincial Councils. The start and end of the terms of the Ummah Council are the same as those of the Provincial Councils.”

7) Court of Injustices (Madhalim) in the Hand of the Ruler

It is mainly the responsibility of the ruler to decide and take care of people's affairs and resolve their disputes. In Madinah, RasulAllah (saaw) made rulings himself for the people and additionally he appointed judges to make rulings for the people, such as when he (saaw) sent Ali (ra) as a judge in Yemen. The judiciary also includes the Court of Injustices (Madhalim) which convenes over complaints against the rulers. Possessing judicial powers themselves, the rulers in the Khilafah themselves used to hear cases of Injustices and this not contradict Islam because RasulAllah (saaw) and the Khulafa'a Rashideen themselves exercised these powers.

There is no doubt that the Muslims era under the Khilafah was unmatched in terms of justice and equity. Judges were independent from all pressures and the rulers were also just in decisions, even if they went against their close relatives, extended family, friends, acquaintances or even themselves, although occasionally it happened that when some rulers oppressed, they were not punished. However, if a separate, independent department was formed to redress the rulers' oppression, such that it had the authority to remove the Khaleefah himself upon Shari' grounds, it makes it more probable that the rulers will be checked from oppression and usurping the rights of the citizenry that the ruler would be opposed to oppression and anger of the ruler.

Moreover, it is not impossible that the Khaleefah or the Wali may lapse in Taqwa and become negligent in the implementation of

Islam, or try to use power to fulfill his personal interests or those of another, or spend of the public property unjustly or usurp the individual property or apply punitive measures inappropriately. Consequently, to effectively mitigate against any such adverse occurrence today, it is better to grant the function of examining Injustices to a permanent independent institution so that so that cases of Injustice are not in the hands of the ruler but in the hands of a judge. As well as being it provides reassurance to the Ummah that such an arrangement will mitigate against biased decisions. Hizb ut Tahrir has adopted in its Introduction to the Constitution:

“Article 87: The judge of the Court of Injustices (Madhalim) is appointed to remove all injustices which have been inflicted upon any person who lives under the authority of the State, irrespective of whether the person is from the subjects of the State or not, and irrespective of whether the injustice was committed by the Khalifah or anyone below him from the rulers and civil servants.”

8) The Excessive Adoption of Laws by the Uthmani

The key to the strength of the Islamic State is the implementation of the ideology of Islam. It is Islam that provides solutions to all the problems of life and organizes human affairs correctly. It is necessary to derive laws from Islam regarding the people's affairs which is a process called Ijtihad (اجتهاد Exerted Derivation). In the Islamic State, the Khaleefah in order to ensure that the laws of the state are according to Islam, the Khaleefah either personally undertakes Ijtihad if he is qualified, or ensures that it is undertaken by qualified Mujtahideen. The optimal implementation of Islam mandates the promotion of Ijtihad and the existence of substantial numbers of Mujtahideen so that the state is continuously able to address any issue that arises according to Islam. And it is evident that any matter that

retards Ijtihad will cause intellectual stagnation in the Muslims as well as weakness in ruling.

It is better for the promotion of Ijtihad that there is no preparation of a very comprehensive constitution that specifies all possible Legal Rulings in detail. Instead, the constitution of the state should be upon general rulings that establishes the form and structure of the state and ensure its integrity, so that Ijtihad on details is left to the Walis and judges. It was so during the Khilafah Rashidah as well as the Umayyid and Abbasid eras of the Khilafah. The Khulafa'a used to be Mujtahid, with deep appreciation of the Arabic language and Islamic sciences, as was the case with Walis and judges. So it was sufficient for the Khulafa'a to specify only those laws that were essential to maintain the integrity of the state and give institutional structure to the state, without specifying laws beyond that scope.

Although the Uthmani Khilafah was great in warfare, they were deficient in the required knowledge of the Arabic language and Islamic sciences, unlike the Khilafah before them. Consequently, the atmosphere of Ijtihad (اجتهاد Exerted Derivation) had become weak and the tendency for Taqleed (تقليد Imitation) was dominant. Moreover, the Uthmani resorted to the detailed specification through adoption of detailed laws, without linking to the divine evidences in imitation of the Western legal tradition. These laws were compiled as the Majalah Uthmania. However, in such a situation it was necessary for the state that the state should have addressed the serious weakness that had spread in the state, promoting the Arabic language, knowledge of the Islamic sciences and Ijithad, but instead the state was negligent. Thus, the understanding of the Walis and Aamils was further weakened and the judge remained ignorant about the principles and process of jurisprudence because the understanding of the collections of law was considered sufficient. This accelerated the decline of the Khilafah state and its effects appeared soon.

While addressing this matter, Hizb ut Tahrir has prepared a two volume Introduction to the Constitution for the Khilafah state so that it is made clear to the Ummah in general and the Islamic intellectuals in particular, can make it clear that what matters in the Islamic law must be specified for adoption and the manner of its presentation with the detailed divine evidences, so that the extraction can be evident. It is a unique treasure for today for the loyal and serious people who strive for the re-establishment of the Khilafah on the Method of the Prophethood, free from the flaws of that came to afflict the Khilafah previously. Hizb ut Tahrir adopted in its Introduction to the Constitution:

“Article 8: The Arabic language is exclusively the language of Islam and it is the only language used by the State.”

And

“Article 9: Ijtihad is a duty of sufficiency and every Muslim reserves the right to perform Ijtihad provided he meets all its prerequisites.”

9) Incorporation of Western laws in the Uthmani Khilafah

In the nineteenth century, the intellectual decline of Muslims reached an abyss wherein even the Ulema were not excluded. Thus, after centuries of efforts, when the West succeeded in producing agents in the Khilafah and they launched a campaign to enforce Western laws in the state, the Ulema did not sense the contradiction between the Western laws and Islam and the Ulema, with the Shakhul Islam amongst them, issued Fatawa declaring that they are not contradictory to Islam. There was even Fatwa that Democracy is not contradictory to Islam and that Islam is democratic. Due to these Fatawa, Hudood punishments were suspended in the courts of Khilafah and the Western Penal Code was adopted.

In the last days of the Uthmani Khilafah, the adoption of Western laws were a severe blow to Islamic ruling. It shook the Islamic belief and thoughts within the hearts of Muslims and established doubt about the correctness of practicing Islam and implementing the Islamic system, such that the destruction of the Khilafah state became almost inevitable. When the Kaffir countries divided Muslims into nationalities, particularly as Turkish and Arab nations, these also shook the Muslims' thoughts and criterion. They further replaced the Islamic Legal Rulings with Democracy and western laws. After this the Western colonialist was convinced that now there is nothing left except the Khilafah in nominal terms and so they planned to complete the destruction of the Khilafah.

It is essential for the soon to be established Khilafah that it adopts Islam's ideology as the basis for its concepts, structures, systems of life and laws, exclusively such that no non-Islamic matters enter them. Today, in order to prevent any kufr concept or law from entering the Islamic state, it is necessary to make clear that the Islamic belief alone will be the basis of all aspects of the state, such that the constitution and laws are derived from Shariah and no other source. It is so important that the very first article of the Introduction to the Constitution states that Hizb ut Tahrir adopted states that:

“Article 1: The Islamic belief ('Aqeedah) constitutes the foundation of the state. Hence, nothing is permitted to exist within its entity, its structure or its accountability or any other aspect connected to it, unless the Islamic 'Aqeedah is its basis. At the same time, the Islamic 'Aqeedah acts as the basis of the constitution and Shari'ah laws; thus, nothing related to the constitution or to the laws is permitted to exist unless it emanates from the Islamic 'Aqeedah.”

Moreover, Hizb ut Tahrir adopted,

“Article 12: The Book, the Sunnah, the Ijmaa’ of the Sahabah and the Qiyas (analogy) are the only evidences considered in Shari’ah laws, and it is not permitted to adopt any legislation from other than these evidences.”

Concluding remarks

These are the reasons and factors that led to the weakness of the rule in the Khilafah and which led to its destruction. Here a question emerges that if the ruling in the Khilafah State was weak due to our own mistakes and shortcomings, then why is the West held responsible for the destruction of the Khilafah? The answer to this question is that the reason for complacency within the Ummah in removing the weaknesses which had crept in to the Khilafah State is that since the conquest of Rome and Persia, the Khilafah State was a superpower which dominated the world until the eighth century CE. Even after the period of the Khilafah Rashidah Muslims were advancing towards the heart of Europe, and the Ottoman Khilafah had put Europe in fear. This position of strength on the international stage kept the Muslims away from the need of removing these internal weaknesses that were slowly weakening the State from within. It is true that Muslims were late to recognize the weaknesses in the Khilafah state and were slow and lazy in their response and attempt to remove these weaknesses, but as far as the biggest factor in the destruction of the Khilafah is concerned it is definitely the West. Because although the state of Muslims was weakened and fell into decline, it is possible for nations and states to be weakened with time and in this regard the Khilafah was no exception.

However, the solution to this problem of decline was within the reach of Muslims and it was possible for them to come out of this decline by returning to Islam’s Aqeedah, cleansing the Islamic culture from foreign ideas which had entered it, crystallizing the Islamic

ideology in the minds of Muslims and accordingly correcting the problems and issues which had crept in to the ruling structures. Already the process of Islamic revival had started due to multiple shocks and attacks faced by Muslims however the West intervened in Muslim lands and launched a full scale cultural, intellectual and political attack against the Khilafah State. The West corrupted the Muslim mind with its own culture, which crippled the ability of Muslims to seek guidance from the pure and clear thoughts and solutions of Islam. On the other hand, the intellectual revolution that took place in Europe and which gave way to West’s industrial and scientific development, changed the balance of power in West’s favor which allowed it to attack the Uthmani Khilafah. Thus, after the defeat of Khilafah in the First World War, the West, through her agents changed the foundations of the rule in Muslim lands and Turkey adopted the republican model of governance after abolishing the institution of the Khilafah and consequently it also abandoned its claim on all other Muslim lands which the West had conquered. From that point onwards the West is continuously trying to mislead or crush every Islamic revivalist movement which has arisen in Muslim lands. So it is not wrong to state that the West is responsible for the destruction of the Khilafah State and preventing its reestablishment.

The Khilafah State gradually weakened and its destruction was indeed a very sad and painful event, but the history of Khilafah contains lessons for us. This history is part of the Islamic culture just like the numerous Islamic sciences and Arabic language. This history informs us about how Islam was implemented as a system of governance. However this study of history can only benefit the person who examines these historical events as an Islamic politician. A person who wants to resume the Islamic way of life and does not look at the weak and strong eras of the Khilafah as mere interesting

information or fascinating stories rather he looks at these historical events from a practical point of view with the objective that lessons learned from this history help establish the coming Khilafah State on a strong footing where ruling is stable and where the ruling structures are free from the weaknesses which had crept in the Khilafah State in the past. An Islamic politician who when assumes authority, does not want to repeat the political mistakes of the past which cost the Muslims dearly. And if this politician is part of the Majlis ul-Ummah then he advises and accounts the rulers in a manner which ensures that the ruler implements the most sound and correct understanding of Islam.

It cannot be said that the decline of the Khilafah and its ultimate destruction means that the laws of the Khilafah state and its structures need to be reformed and we should benefit from West's experience of evolution of human thought and experience which resulted in the West getting rid of monarchies and replacing them by states built on democratic ideals. It cannot be said because the crisis of ruling in the Khilafah State was due to the wrong implementation of Islam and corruption of Islamic ideology through entry of foreign ideas in it and not the result of implementing Islam. The evidences for this are explained in detail above.

If there is a similarity between the Western conception of State and Islam's conception of state then this does not mean that one concludes that democracy is closer to Islam than monarchy, because democracy, monarchy and dictatorship are all non-Islamic systems because they are not derived from Islam and hence have no relation to it and it is not permissible to adopt any one of them. Neither is there any truth in the argument that Islam has not prescribed a fixed ruling system or structures of the state so we can adopt any governance structure whether democracy,

kingship or dictatorship provided such a system is fulfilling the needs of the people and providing them justice as this is real purpose of Islam. This argument is flawed because Islam has not only provided detailed rulings about matters related to worship, food, clothing, trade, marriage and divorce which are part of the Islamic law or shariah, Islam has also provided details rulings about the ruling system and the structure of the state and these rulings are also part of the Islamic Shariah. Shariah is not silent about any human problem. This is what is meant by Islam being a complete way of life and code of conduct.

Today there is no need for any change in the structure of the state and ruling system given to us by Islam nor Islam allows us to make any such change. We cannot borrow the concept of provincial autonomy from the federal state structure, nor can we transfer the power of appointing provincial governors from the Khaleefah to the masses within the province. If the army, judiciary and finance are under center's control in today's federal state structure and provincial governors do not have a say in these matters, and Islam has a similar viewpoint about such distribution of power then we cannot argue based on this similarity that the federal state structure is from Islam and hence we are adopting such power distribution within the state. We only adopt such a distribution of power because Islam mandated it and for no other reason. Similarly, it is not permissible that because in some instances in the history of the Khilafah the post of Khaleefah was occupied by incompetent individuals hence we should restrict the tenure of the Khaleefah's rule to a few years just as is the case in democratic setups. It is not permissible because we do not find any evidence of such restrictions on tenure of the Khaleefah in Qur'an, Sunnah, Ijma us-Sahabah or Qiyas. We have to solve the problems of governance by taking Islam as the only source from which solutions would be adopted. For

example, in today's era, there are many incidents of overthrowing of the government through a military coup. In fact through such military rebellions, the United States imposed her agents in numerous third world countries overthrowing the agents of United Kingdom.

The solution to this problem in Islam is that the Khaleefah is the operational head of the Armed Forces and being its operational head it is he who should appoint the Chief of Staff and the commander of every brigade and division. He should directly supervise the conduct of jihad and the Head of the department of Jihad (head of the Armed Forces) should report directly to him and operate under his supervision as was the case in the era of Prophet Muhammad (saw) and the rightly guided caliphs. Moreover the Head of department of Industries, the Head of department of Internal Security and the Head of department of Foreign Affairs should operate under the direct supervision of the Khaleefah and not under the supervision of the Head of department of Jihad. This will ensure that the Head of department of Jihad does not accumulate excessive powers and develop a power center of his own. The answer to the problem of military coups is not that the Khilafah state copies the world by giving the head of Armed Forces wide ranging autonomy and then military coups are avoided through surveillance of army officers and their families which is prohibited in Islam.

So today we need to follow the footsteps of early Muslims and promote the same thinking which they carried. Then when Muslims conquered new territories and faced new issues in matters of governance, they did not consult the civilizations, state philosophies, constitutions or systems of life of Romans or Persians for guidance. Rather they turned towards the Qur'an and Sunnah and derived rulings for these new problems from them.

Today, when some people view Islam as impractical or sense a distance between Islam and reality, it is not because of any issues with Islam, rather people today are accustomed to viewing problems from the Western ideological lens. Our scholars today have lost the correct and deep understanding of international situation as well as the deep political insight consequently they cannot fathom how to implement Islam in the present century or how to change the reality according to Islam and what steps can be taken in this regard. Consequently, our efforts today are focused on how to conform Islam to the corrupt situation we face and how to fit Islam in the current democratic dispensation by abandoning some of its rulings. If we want the revival of Khilafah on the method of Prophethood then we would have to completely turn away from the Western ruling structures and get rid of the ruling framework which the West has promoted across the globe. We would have to revive the power of derivation of legal rulings and revive the capability of Ijtihad so that we are able to extract correct rulings from Shariah sources for any new governance problems which may arise today. Only then would the future Khilafah State be protected from the weaknesses of the past.

The Abandonment of the People of Syria, from Near and Far, Delayed their Victory over the Tyrants of Syria

Bilal Al-Muhajir

When the Soviet Union intervened in 1978 to rescue and support its puppet regime in Afghanistan through the Soviet army, which later entered the arms race with the United States, entering with its full weight, the Ummah rushed from the east and the west to confront that formidable army. There was a public call for Jihad in the Path of Allah (swt) to confront the Soviet Army of atheism. The fighters were actively supported by their countries, or at least a blind eye was turned to them, from Pakistan to Saudi Arabia to Libya and to Morocco and Syria. Those fighters compelled the Soviet Army to retreat from Afghanistan and announce defeat at the hands of small numbers of Mujahidin that supported their brothers in Afghanistan against it, after nearly ten years of confrontation, during which the Soviet Union suffered immense troop and armament losses.

This example in the modern era has confirmed that if the Ummah adopts its issues as it should, it will be able to achieve victory over its enemies. If it does so it will succeed in the same as its forefathers. It was narrated that Khalid Bin Walid (saaw) sent a letter to Kisra saying, *أسلم، والّا جنتك برجال يصرون على الموت كما تصرون أنتم على الحياة* "Submit to Islam and be secured, else I will bring you men who love death as much as you all love life." Upon reading the letter, Kisra requested assistance and aid from the

Emperor of China. The Emperor of China replied to him saying, "O Kisra! I cannot face a people whom that will tear down mountains if they set themselves on doing so."

The people of Syria cry out until hoarse! Since the first day of the eruption of their revolution against the tyrant of Syria, they

When the Soviet Union intervened in 1978 to rescue and support its puppet regime in Afghanistan through the Soviet army, which later entered the arms race with the United States, entering with its full weight, the Ummah rushed from the east and the west to confront that formidable army

sought help from their brothers, the sons of this Ummah and asked for their assistance. However none but a few from the sons of the Ummah reached them to help because of they were prevented by the world powers and their agents, the rulers of Muslims. Moreover, instead of supporting the oppressed, these countries formed an international alliance to extend crusades against the Ummah. The tyrant employed all manner of force against the sincere rebels of the people of the Sham. As a result of this crusade more than one million people have been killed, over five million have become refugees, over six million have emigrated, whilst over a million are besieged in the regions of Syria that are under siege. Moreover, there has been the disappearance of more than a hundred thousand in the prisons

of the tyrant, who have been subjected to various forms of torture, as well as mental and physical abuse, in a manner that was not witnessed even during the Spanish Inquisition and from which wild jungle animals would shy from.

The people of Syria relied on their own modest capacities to fuel their revolution against the regime and the weak international coalition. With the magnitude of their losses in life and property, “they have nothing left to lose.” Yet, they have been able to continue and remain strikingly aware of their goal to overthrow the regime, replacing it with a system that pleases the inhabitants of both Heaven and Earth. Were it not for the conspiracy, from near and far, and their abandonment by their brothers, they would have overthrown the tyrant Bashar a long time ago. Indeed, their understanding has exceeded that of their Afghan Mujahideen brothers. Had any other people faced what they have faced of plots, killing and abuse... not one would remain to call for lofty goals, instead accepting the criminal international stance and its representative Nusayri regime in Damascus. However the severity in kufr of the regime and its injustice made the people of Syria, including the resistance forces, rebel such that they see no option other than persisting to the end and so they are just like Tariq ibn Ziyad. When the enemy burned his forces’ ships and the enemy came in front of his army, with the sea behind him, Tariq had no option but to persist until the end... until victory.

The steadfastness of the people of ash-Sham in the face of the storm does not excuse the rest of the Muslims of their dignified Ummah from supporting them. Allah ta’ala said, **إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَالَّذِينَ آمَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِنَ وَلَايَتِهِمْ مِنْ شَيْءٍ حَتَّى يُهَاجِرُوا وَإِنْ اسْتَنْصَرْتُمْ فِي الدِّينِ فَعَلَيْكُمْ النَّصْرُ إِلَّا**

The people of Syria relied on their own modest capacities to fuel their revolution against the regime and the weak international coalition. With the magnitude of their losses in life and property, “they have nothing left to lose.” Yet, they have been able to continue and remain strikingly aware of their goal to overthrow the regime

عَلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ
“Indeed, those who have believed and emigrated and fought with their wealth and lives in the cause of Allah and those who

gave shelter and aided - they are allies of one another. But those who believed and did not emigrate - for you there is no guardianship of them until they emigrate. And if they seek help from you for the Deen, then you must help, except against a people between yourselves and whom is a treaty. And Allah is Seeing of what you do.” [Surah al-Anfaal 8:72]. It is certain that the Syrian regime is weak and exhausted and it is also certain that the victory of the people of Syria over the regime does not require much more effort. Any state in the Islamic World can extend to the revolution sufficient men and weapons, if it chooses to comply with the command of the Lord (swt) in the obligation to extend help to Muslims. Pakistan, for example, can send some of its highly trained special forces with some high-calibre weapons, such as shoulder-borne anti-aircraft guns, which would paralyze and neutralize the Russian, Turkish and US air forces from coalition

forces - for air superiority is the weapon that kills civilians before the fighters - thereby upsetting the balance of the coalition forces and overthrowing the tyrant. However, it is well known to all that the regimes in the Islamic World – including the Pakistani regime under its current political and military leadership - are regimes that are agents to Western masters, forced over the necks of Muslims. They are no less criminal than the regime of the tyrant Bashar. So it is not expected that they would support the Syrian revolution. Instead it is

expected that they would assume a role like that of Turkey, hosting and joining the coalition forces and sharing with Bashar, Russia, America and Iran in the slaughter of men, women and children and in the destruction that does not even spare the rocks and trees... all so as to annihilate the revolution and force the people to accept the tyrant Bashar, agent of the US.

Yes, the Islamic Ummah is one Ummah apart from all other people. Unless it acts and takes a unified stance towards its issues, it will not be able to achieve its goal. RasulAllah (saaw) said, **الْمُسْلِمُونَ تَتَكَافَأُ دِمَاؤُهُمْ، يَسْعَى بِدِمَتِهِمْ أَدْنَاهُمْ وَيَجْبِرُ عَلَيْهِمْ أَقْصَاهُمْ وَهُمْ يَدٌ عَلَى مَنْ سِوَاهُمْ يَرُدُّ مُشَدَّهُمْ عَلَى مُضْعِفِهِمْ وَمَتَسَرِّيهِمْ عَلَى قَاعِهِمْ لَا يَقْتُلُ مُؤْمِنٌ بِكَافِرٍ وَلَا ذُو عَهْدٍ فِي عَهْدِهِ** “Muslims are equal in respect of blood. The lowest of them is entitled to give protection on behalf of them, and the one residing far away may give protection on behalf of them. They are like one hand over against all those who are outside the community. Those who have quick mounts should return to those who have slow mounts, and those who got out along with a detachment (should return) to those who are stationed. No believer is to be killed for a disbeliever (i.e. in Qisas), nor should one who has a covenant with the Muslims be killed while his covenant holds.” And because regimes in the Islamic World are obstacles to support by the people and the armies for their brothers in Syria, their removal is a duty, according to the Islamic Principle **مَالَا يَتِمُّ الْوَاجِبُ إِلَّا بِهِ فَهُوَ وَاجِبٌ** ‘Whatever leads to an Obligation, is itself an Obligation.’ And the role of the Ummah in overthrowing these regimes is to urge the People of Power from the sincere ones in the

The Obligation of supporting the rebelling Muslims in Syria is inseparable from the Obligation of supporting Muslims in their Deen. Moreover, it is the first priority for all those believing in the Oneness of Allah (swt). There is no compensation in crying and giving sympathy for the oppressed in Syria

armies to uproot the current agent rulers and leaders and hand the leadership of the Ummah to the advocates of the Khilafah on the Method of Prophethood from Hizb ut Tahrir. RasulAllah said, **مَا مِنْ أَمْرٍ يَخْذُلُ أَمْرًا مُسْلِمًا فِي مَوْضِعٍ تَنْتَهَكَ فِيهِ حُرْمَتُهُ وَيَنْتَقِصُ فِيهِ مِنْ عَرْضِهِ إِلَّا خَذَلَهُ اللَّهُ فِي مَوْطِنٍ يُحِبُّ فِيهِ نَصْرَتَهُ، وَمَا مِنْ أَمْرٍ يَنْصُرُ مُسْلِمًا فِي مَوْضِعٍ يَنْتَقِصُ فِيهِ مِنْ عَرْضِهِ وَيَنْتَهَكَ فِيهِ مِنْ حُرْمَتِهِ إِلَّا نَصَرَهُ اللَّهُ فِي مَوْطِنٍ يُحِبُّ نَصْرَتَهُ** “No (Muslim) man will desert a man who is a Muslim in a place where his respect may be violated and his honour aspersed without Allah deserting him in a place here he wishes his help; and no (Muslim) man who will help a Muslim in a place where his honour may be aspersed and his respect violated without Allah helping him in a place where he wishes his help.”

The Obligation of supporting the rebelling Muslims in Syria is inseparable from the Obligation of supporting Muslims in their Deen. Moreover, it is the first priority for all those believing in the Oneness of Allah (swt). There is no compensation in crying and giving sympathy for the oppressed in Syria, or outside

Syria, with the understanding of weakest of Iman. Weakest Iman is accepted only from the one who is incapable and never from the one who is capable. Undoubtedly the Muslims, including the people of Pakistan, are capable of supporting their brothers in Syria, were they are to appoint a sincere ruler and military commander, an honorable Khaleefah who rules by the Book of Allah (swt) and the Sunnah of RasulAllah (saaw).

The Education Policy in Muslim Countries: Destroys Leadership Skills and Creativity and Encourages Imitation!

Bara'a Manasra

States pay great attention to their education policy and its styles, and they devise it with full awareness due to the significant impact on the building of individual personalities all the while emphasizing the state's reputation and displaying its position among other nations. A successful education policy will result in providing knowledge for the student and work for the society, where schools and universities are centers for ideas and the production of creative scholars in various fields. Moreover, the educational curricula and teaching methods and styles play a vital role in determining the quality of education and the creation of creative thinking among students.

Taking a closer look at the education policy in Muslim countries, shows it is a futile policy. It is a policy that spreads ignorance not education, a policy that builds the principle of imitation and following in the souls and not the principle of leadership and creativity which is apparent in the teaching methods they follow. They are failed methods that hinder the thinking process and destroy student creativity, because they are based on rote memorization and teaching of theories, and focus on memorizing abstract information without linking it to reality or analyzing and understanding the information.

As a result the concept remains as mere information not perceived in the minds of the students, that they repeat and purge during examination forgetting the material afterwards and tearing up books and papers after completing the exam. Education to them is achieving marks and certificates and not to gain knowledge for life to elevate the Ummah.

Taking a closer look at the education policy in Muslim countries, shows it is a futile policy. It is a policy that spreads ignorance not education, a policy that builds the principle of imitation and following in the souls and not the principle of leadership and creativity

This failed method in teaching is adopted in the teaching of experimental sciences and non-experimental ones alike, the non-experimental subjects such as History, Language, Islamic knowledge of Jurisprudence, Tafseer, Hadith, and others, are packed with information and full of repetition, and are built on memorization rather than understanding, explanation, comparison and criticism. Most of the exam questions of these subjects still come to the students even in universities and colleges in the form: mention... number... and show... Not to mention the boring methods of teaching, If we take the Arabic language as an example of these subject, we see that it is taught with rigidity without Vitality, taught in a

manner not to develop students' abilities in writing, composition, or public speaking. Even composition writing, which is supposed to develop the students' abilities to write and express themselves and be able to discover the authors in them, is changed in many cases to asking students to summarize a lesson or story

Hizb ut Tahrir: Trump's Announcement while the Rulers Stand Idle

they studied instead of writing about a particular subject. Moreover if asked to write, students are provided with templates and stereotypical descriptions of things that they must not depart from: or are hampered from being creative in finding new descriptions and metaphors.

As for the experimental sciences like Chemistry, Physics and the like, they are taught in an abstract manner. That is by memorization not by way of sensation using the five senses through experimentation and practice to reinforce the information in the minds of students, so that it would be difficult to forget, and to be able to prove the validity of the information given to them or to reject it. Even if the textbooks contained research topics or contained scientific experiments for students, they would face the problem of the lack in the infrastructure needed to study science; such as the lack of laboratories, equipment, and references. Schools and universities equipped with these facilities are few while some facilities can be found in private schools and non-government backed universities, yet they are provided with these equipment through foreign aid and donations, which are subject to the dictates of certain conditions, that do not include of course what helps them to think and conduct analysis and association of the correct revival and progress.

It is not only the governments in Muslim countries that do not pay attention to education and students, but also education officials in Muslim countries are demanding the reduction of teaching Scientific subjects and the teaching of dance and music instead, to spread corruption and ignorance in the place of

science and innovation. The Tunisian Minister of Education Naji Jalul stated in a program in "AI-Hiwar" Channel: "There needs to be less Math and less Physics and we need more time for dancing and music!"

This process of teaching leads to a superficial and theoretical acquisition of information by the students, making lessons boring and lacking vitality and activity. It does not create a type of motivation for students to learn and love the school. Some research and studies indicate that the boring methods and teaching styles are the cause for dropping out of school, in addition to not helping to develop decision-making abilities and skills on how to deal with real life situations. In a nutshell, it's a way to make students mere parrots repeating what they memorized.

Thus we see the gap, rather the large vacuum that our students face when they go to study in Western universities... It is the biggest proof of the futility of these methods.

So what is the correct way of teaching that produces scholars and innovators for us? It is the way that makes the mind a tool for education and learning,

and it relies on the intellectual address of the teacher and intellectual reception by the learner as the teaching method, with the change in the methods and means to communicate thoughts to the students quickly and successfully, and methods are varied like: dialogue, discussion, stories, simulations, problem solving and conducting experiments and direct and practical training, and even through imagination... If the teacher wanted to convey thought to the learner, he uses one or more means of expression, especially the language. If this is linked with thought to the students by a sensed reality to something they had already

So what is the correct way of teaching that produces scholars and innovators for us? It is the way that makes the mind a tool for education and learning, and it relies on the intellectual address of the teacher and intellectual reception by the learner as the teaching method

felt or they felt something similar to it, therefore it is conveyed to them as thoughts as if they were the ones who had reached that result themselves. So the teacher must bring the meanings of thoughts closer to the student's mind by linking it to a sensed reality to them or a close reality that they feel so that they receive the thoughts and not just information, by the means and diverse teaching methods as mentioned.

But we must be aware that the methods and means are not permanent, and that the teacher must innovate in finding effective styles and means to explain the thoughts in the curriculum to the students, taking into account the circumstances of individual differences among them. For example, the intellectual teaching and reception was using a pen and paper, oral mode, copying, and writing, but today it is by using printed pictures, animation, audio tapes, and laboratory testing.

If we wanted to, for example, to teach students a lesson about the materials that conduct heat and electricity and about insulators, the proper way for this is that the students carry out an experiment in the laboratory that is equipped for this purpose. Therefore the student can see with his own eyes how copper, for example, is a conductor of electricity, while the plastic is not, and he touches with his hands how it is a conductor of heat, while plastic is not, instead of teaching them this information only on paper.

When teaching subjects related to conquests and battles carried out by Muslim leaders in the history lesson, we can use videos, maps, and other means to bring the picture closer to the minds of students. And we also

must not limit ourselves to using abstract information to teach the Islamic creed, but we must impact students, the student must sense the importance of Jihad for the sake of Allah and know that it is the way to carry the call to nations and peoples, and upholding of Muslims to Jihad, and its obligation on them, and the reward they get, and the Virtue of martyrdom to Allah, and the meanings of giving, sacrifice, pride, and learning lessons when defeated in some battles, and the reasons for victory and other than that to consolidate these concepts.

When teaching the Arabic language and its sciences of Grammar, Morphology, Eloquence and others, they must not be taught by using abstract information and must be linked to the Islamic creed because it is the language of the Qur'an

When teaching the Arabic language and its sciences of Grammar, Morphology, Eloquence and others, they must not be taught by using abstract information and must be linked to the Islamic creed because it is the language of the Qur'an, by which the Qur'an and the Sunnah are understood and the Shariah law is extracted and the miracles of the Quran is understood. With the use of various technological methods to communicate the information with the need to involve students in the discussion, research and analysis of texts by using what they have learned from the Arabic Sciences, and to allow them to write and be creative.

When we talk about the failed education policy and the futile method of teaching, this does not mean that the Islamic Ummah is short of innovators, scientists and inventors in various fields, on the contrary it has immeasurable potentials and countless persons, Alhamdulillah. But they are not given the proper respect and attention, and are not supported financially and their talents and creativity are not recognized by the regimes in Muslim countries. How many inventors and innovators were forced to migrate from their

Hizb ut Tahrir: Trump's Announcement while the Rulers Stand Idle

countries because they did not have opportunities and appropriate conditions in their country, and afterwards we hear of their inventions and discoveries in the country that they have migrated to, and of these is the Tunisian engineer Ashraf ibn Thabit, who emigrated to Germany and during his work he invented the first k4 camera in the world that is used for medical purposes.

While the paradox is that we see regimes in Muslim countries sponsoring those who have a "talent" in dancing, Singing and sports, which are useless, and they organize for them programs and competitions and spend billions on them, because basically they are systems that implement the dictates and sponsor corruption and ignorance, with the support and aid of Western countries and international organizations, which deliberately seek to spread ignorance in our children through the curriculum and it kills creativity and deprives the student of practical experience, and the critical thinking and use of the mind, through the evaluation of operations focused on the memorization of abstract information Without linking it to reality or analyzing or understanding it.

In conclusion: Such educational policies cannot constitute in any way a fertile soil for the production of creativity, and such puppet regimes cannot be supportive of innovators, finding creativity. Sponsoring it can only be through the state that pays attention to education and considers it as one of the most important channels through which the nation's leaders are produced, to assume the burdens of its Ummah and the world, and it devises an educational policy to achieve this goal, and creates the necessary infrastructure of libraries and Laboratories and other means of knowledge in schools and universities, and have state of the art facilities to enable researchers and students to continue their research, and elevate the science and scientists, and embraces them and encourages them to compete in Science, like what AlMa'moon did, when he made any translated book from a

language other than Arabic to the Arabic language-hold the weight of gold in reward to the scholar who translated it, and some accounts say he rewarded that also for those who authored books, As Haroon Ar Rasheed did, whose time was described by Abdullah bin Al-Mubarak: "I never saw as many scholars, or readers of the Qur'an, and those who rush in good deeds, and those guarding the sanctities in the days that follow the days of the Messenger of Allah and those of the Caliphs and Companions, like those at his time. I have seen eight year old children learn the entire Qur'an, and children who deeply study jurisprudence and science, and narrate Hadith, and write books of poetry, and boys aged eleven who debate with the teachers." This was only possible because he spent greatly on them, and because of his interest in knowledge and scholars and students from a young age!!

The application of a leading education system will only exist in the second righteous Khilafah state on the method of Prophethood, which will bring back the Islamic Ummah as it was, the first in all areas, which produced from its schools the scientists, politicians and leaders in various fields and laid the foundation of Islamic society that was an example. It produced statesmen, army commanders and men of jurisprudence and knowledge, and it brought the world from darkness to the light of Islam, and we ask Allah Almighty to bring its establishment soon...

Can Ahmad Al-Khatawani: Khamenei's Speech and Artificial Verbal Antagonism against Washington

In his speech earlier this month on Iranian television, Iranian Supreme Leader Ayatollah Ali Khamenei launched a sweeping verbal attack on America, where he described it as "the first enemy of our nation." He also said that Iran "will not bow to Washington's pressure on the nuclear agreement." Added, "It shows the depth of American hostility to our entire Iranian nation." He also stressed Iran will never accept their intimidation on the nuclear agreement... "The Americans are using all the evil to destroy the outcome of nuclear talks, and any retreat shown by Iran will increase the frenzy America's rudeness, resistance is the only choice."

It is not surprising that the Iranian leadership's tone has been repeated in such a fiery way against America, over the past thirty-odd years of the Iranian revolution. It has been proved that this misleading verbal method is most effective in deceiving the masses over the Iranian state's stance against the Muslim Ummah and its complicity with the positions of the Ummah's enemies.

For example, we find that the shameful official Iranian stances against the Syrian revolution and its alignment with the Syrian butcher, Bashar Al Assad. These cannot be interpreted as acceptable stances, except by fabricating a political fabrication against America and the claim that Iran is resisting its arrogance and evil. These stances are on top of its direct support to sectarian mercenary militias in Syria and Iraq, its effective

partnership with Russia and America in the fight against Islam under the name of fighting "terrorism". Its support of Armenia against the Muslims in Azerbaijan, its attempt with Saudi Arabia to stir up sectarian strife between Sunnis and Shiites in the Islamic world and its support for the puppet regimes in Afghanistan and Iraq, which were created by America in the eyes of vision after the occupation of the two countries. These and other miserable political stances cannot be marketed to ordinary people, except by invoking anti-Americanism, deceiving the public with these false excuses to gain the sentiments of Muslims, who by their very nature hate America's aggressive colonialist policies.

The Islamic Republic was originally founded in Iran by Khomeini, with the planning and cunning of America. The documents released by the United States and Britain proved this fact. It was proved that there was a relationship between Khomeini and America sixteen years prior to his revolution. The BBC reported that Khomeini was informed the former US

President John Kennedy, whilst under house arrest in Tehran in 1963, that, "on the contrary, he thought the American presence was necessary as a counterbalance to Soviet and possibly British influence. Khomeni also explained his belief in close cooperation between Islam and other world religions, particularly Christendom." A document published by the CIA noted, "Khomeini exchanged secret messages with Kennedy,

It has been proved that this misleading verbal method is most effective in deceiving the masses over the Iranian state's stance against the Muslim Ummah and its complicity with the positions of the Ummah's enemies.

Ahmad Al-Khatawani: Khamenei's Artificial Verbal Antagonism against US?

months after his release from prison in Iran in early November 1963, during which he demanded that his verbal attack should not be interpreted in the wrong way, because it protects American interests in Iran.” The secret documents of the CIA revealed secret talks between Khomeini and the American administration before he took over the country's administration in 1979, after the overthrow of Shah Mohammad Reza Pahlavi. The documents referred to Khomeini's pledge to "preserve the interests of Washington and the stability of the region, as the responsibility of the country.” These documents revealed that after returning to Iran after 15 years in exile in Paris, Khomeini sent a first personal message to the White House confirming his desire to establish friendship with America.

America was planning to overthrow the Shah of Iran, a longtime British agent since the days of Mossadik in 1953. However, it did not succeed until 1979 through the Khomeini revolution. “The former US president, Jimmy Carter, was a major supporter of the idea of replacing the Shah's regime,” the documents released by the US intelligence agency revealed. The documents also revealed what happened a few days before the Khomeinist revolution, when the Guadeloupe Conference was held in January 1979, the Iranian revolution was its main interlocutor. According to the Persian version of the BBC, Carter, at an undisclosed meeting of the Security Council in Washington, told his European counterparts about the decision to end the rule of Mohammad Reza Pahlavi and the need for him to leave Iran.

According to the record of the secret meeting, the US president made the final decision, moments before traveling to Guadeloupe on January 3, at an informal meeting with his top advisers. The report said Carter had received an urgent telegram from the US ambassador to Tehran, William Sullivan, “It is time for the historic moment,” i.e. the Shah's fall. The report also stated that former US Secretary of State, Cyrus Vance,

and then-CIA chief, Turner, were able to convince the president of “the necessity of the Shah's departure from Iran.”

In the end, it was decided that Carter would ask the Shah indirectly to leave Iran. According to the document mentioned, US Vice President Walter Mondale said at the time, “The Shah should be encouraged to leave in a way so that he does not know that America is behind it.” Thus, it was not without reason that the Shah said his famous saying, “This is how America brought me out and threw me like the dead mouse.”

After the success of the Khomeini revolution, America supported Iran in its war against Iraq, under the guise of what is known as the policy of dual containment. Then Iran cooperated with America in its takeover of Afghanistan and Iraq, with the overthrow of the Taliban and Saddam Hussein from government. More than one Iranian official, including Rafsanjani and Abtahi, spoke proudly and insolently about Iran's assistance to America in its occupation of Afghanistan and Iraq. Iran also cooperated after the occupation with America on internal issues related to Iraq.

Mohammad Hossein Adli, the Iranian ambassador to Britain, told Reuters frankly, “Iran has cooperated closely with the United States to win support among the Iraqi population for the elections.” He added, “Tehran is ready to work again with the United States to ensure stability in the Middle East when there interests convergence.” So it was not strange that America handed Iraq to Iran on a silver platter, after the withdrawal of its troops from Iraq, entrusting it to her agents in Iran.

Thus, this is the real history of Iran's post-Khomeini revolution” actual, practical and real cooperation with America in the region, with repetitive misleading statements to cover that cooperation.

Can the Sons of the Ummah Exploit America's Weakness and Return her to her Rightful Position?

A few year ago, it was extremely rare to find articles on America's decline. Today, the fading of American power seems to be a popular topic. Headlines like "Is the United States in Decline?", "America Is in Warp-Speed Decline...", "The Future: China's Rise, America's Decline", and "America's imperial decline may be best hope to save democracy" are becoming more frequent and less controversial. The ascendancy of Trump to the Whitehouse and his "America first" mantra has not only failed to stymie the notion about America's decline, but rather it has exacerbated it.

In January 2018, Gallup conducted a survey of opinion in 134 countries and found that approval ratings for America's role in the world, dropped from 48% under Obama to 30% just after one year of Trump's reign. This is the lowest score Gallup has ever recorded on global leadership.

Only a few decades ago, America was basking in the glory of defeating the red empire—the Soviet Union— without firing a single bullet, and grandiose statements like "America's unipolar moment" and "hyper power" grabbed the headlines. Today, those days are a long distant memory.

The ill-equipped and poorly trained student fighters of Afghanistan known as the Taliban have humiliated the world's most powerful army. America's longest war has sapped the morale of her people and broken the backs of her soldiers. After fighting for just over sixteen

years and spending billions of dollars, the political settlement in Afghanistan remains elusive as ever. America is more likely to lose Ashraf Ghani's government than defeat the Taliban.

A recent BBC report belittles the performance of the pro-American government in Kabul and unequivocally states that Taliban's influence can be found in 70% of Afghanistan. Unsurprisingly then, the US department of defence has prevented Special Investigator General for Afghan Reconstruction (SIGAR) from publishing data on the amount of territory Taliban controls.

Another sign of America's weakness is her poor record in curbing the nuclear ambitions of North Korea. Since 1994, Washington has worked scrupulously to prevent Pyongyang in its bid to attain nuclear power status, and was dealt an enormous blow in 2006

when North Korea detonated a nuclear device and joined the world's prestigious nuclear club. The present standoff between North Korea and the US appears to be heading the same way. Apart from the declaration of more sanctions and risking an all-out nuclear war with China, America has little room to maneuver. Pyongyang has taken advantage of America's narrowing options and undercut Washington's efforts to find a diplomatic solution by inviting the South Korean President for bilateral talks in Pyongyang

The ascendancy of Trump to the Whitehouse and his "America first" mantra has not only failed to stymie the notion about America's decline, but rather it has exacerbated it.

As it so often happens, political objectives are achieved either through war or through the demonstration of military might to compel the adversary into a settlement. Yet in the case of Afghanistan and North Korea America's failure on both accounts is palpable. Possession of military supremacy counts for naught if the world's sole super-power cannot find political settlements to protracted issues. These two lingering issues reveal the true extent of America's decline. If Washington cannot find a stable political settlement in Afghanistan or deter North Korea from assembling a nuclear warhead that can reach America, then what chance does it have in dissuading other great powers like China and Russia or lesser powers such as Pakistan and Turkey from threatening her interests.

Pakistan represents an interesting challenge to American primacy. It is well known that the Afghan resistance—consisting of Afghan Taliban, Hiqqani network and other militant outfits—orbital around the Pakistani military, and whenever America is eager to negotiate a peace deal with the leadership of the resistance, Washington requires Islamabad's tacit support to make it happen. For Pakistan to exert such leverage over the Afghan resistance, despite having lost its strategic depth, speaks volumes about Pakistan's true capability to hurt America—only if Islamabad chose to do so. Then there is the matter of Pakistani nukes—some estimates suggest the country's nuclear arsenal could soon reach 240. If North Korea with handful of nukes is proving to be a handful for the US, then imagine what problems Islamabad could cause Washington. Under the right leadership, it is entirely plausible for Pakistan to annex Afghanistan, expel America from the region and snuff out any conventional

threats from India with the ominous tactical nukes from its repertoire of nuclear weapons.

Similarly, Turkey—a non-nuclear powerhouse—poses a grave challenge to American hegemony in Europe. Turkey by far is the most powerful NATO country on continental Europe, and her army can severely damage American influence on the continent.

According to George Friedman of Stratfor, Turkey's armed forces have the ability to reach Germany in an hour and France in half day unimpeded. The only NATO power other than the US that could halt Turkey's advance westwards is the UK.

Unfortunately, the hypocritical leadership of both countries is the only thing that inhibits Pakistan and Turkey from challenging American supremacy. A sincere leadership working under the shade of the Islamic flag of the Caliphate would upend America's order in the sub-continent and Europe, and usher in a new Islamic order for the

world. But is there anyone in the armed forces who could deliver this order by establishing the Caliphate?

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ ۖ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ

“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.”
[Surah Al-Anfaal 8:24]

Q&A: Queries on Usul Al-Fiqh

To Muhammad Ayaad

Questions

Assalamu Alaikum Wa Rahmatullah Wa Barakatuhu our honourable Sheikh, and warm greetings to you.

May Allah (swt) aid you and bring goodness on your hands.

The topic: queries regarding Usul-ul-Fiqh

Firstly, I hope that I have not burdened you with these questions, especially as we acknowledge the magnitude of the burdens that you are carrying out, and the amount of responsibilities that you are undertaking. May Allah (swt) aid you, lead your steps on the straight path and give you and us the pleasure to witness the application of Allah's law in the second Khilafah state (Caliphate).

As for the questions, they are as follow:

1. I read in several researches that Usoolis have more than one method, such as the Mutakallimeen (scholastics), the method of the Jurists, the general comprehensive principles (istiqrā' kulli), and extraction of the branches from the usul... How can you explain these methods, and are close to any of them or do we have our own method in our usul.

2. It is mentioned in "The Islamic Personality" book Volume 3, page 11: "As for fiqh (jurisprudence), linguistically it refers to understanding (fahm); as in the saying of Allah (swt): (مَا نَفَقَهُ كَثِيرًا مِمَّا تَقُولُ) "we don't understand much of what you say..." [Hud: 91], and in the terminology of jurists it refers to the knowledge of the practical Shariah rules (which are) extracted from the detailed evidences. What is

meant by "the knowledge of the rules" by the scholar ('alim) who knows them is not only mere knowledge, but having proficiency (malaka) of the shar'i rules, i.e. this knowledge should deepen to the extent that the scholar acquires proficiency in these rules. Acquiring such proficiency is enough to consider the one who has it a scholar (faqeeh), even if he does not know all the ahkam. However, it is a necessary for him to know a collection of the shar'i rules of the branches (furou'iah) through deliberation/research (nadhar) and deduction/evidencing (istidlal)."

As for fiqh (jurisprudence), linguistically it refers to understanding (fahm); as in the saying of Allah (swt): (مَا نَفَقَهُ كَثِيرًا مِمَّا تَقُولُ) "we don't understand much of what you say..." [Hud: 91]

Does the term "proficiency" (malaka) have any linguistic or shari'i roots ('asl), or is it a term agreed upon by the Usuli (Jurisprudence) scholars? And is it innate, that a person is born with, or acquired? Or does it have innate elements but is obtained through deep and long practice? Or is it something else?

3. It has been mentioned in the same book, page 42, the Qa'ida (legal principle) "That which is necessary to accomplish a Wajib is itself a Wajib", in continuation to the Wajib topic. It was then mentioned in the same book, page 444, the topic of Al-Qawa'id Al-Kulliyya (whole principles) and that they are not

considered evidences, but are Ahkam Shar'iah derived from detailed evidences, so this caused me confusion, is this qa'ida and the qa'ida "The means to haram is haram" part of Usul or Fiqh?

May Allah bless you, and reward you on behalf of all the Muslims.

Answer

Wa Alaikum Assalam Wa Rahmatullah Wa Barakatuhu

(Your message contains three questions, each question is independent itself, and we will answer briefly, by the will of Allah:

Answer to the first question:

It is known that Imam Shafi'i is the founder of the fundamentals of jurisprudence and he was the first to separate it by classification, and then followed the classifications in the Science of Usul... The scholars of usul followed various types of classifications in their writings, some of them are:

1- There are some scholars when putting down the study and the rules of usul, they focused on the intellectual aspect of usul, and did not pay attention to the branches of jurisprudence in the school of thought they follow, but took the rules and controls that are likely to be valid to them on the basis of discussion of their evidences, and therefore their books are full of evidences and discussions about the study of usul, but they are limited in the branches of Jurisprudence... This style of authorship is called the method of Shafi'is or the method of Al-Mutakalim.

In this method, there is a great deal of style, called Al-Fanqala: "If I say (Fa 'In Qulta)... we said (Qulna)" in the way of the scholars of speech, and in which the branches of jurisprudence are less, and they are actually closer to the truth of putting down the principles, rules and fundamentals which are considered as the basis, then comes the branches, the usul dominates the branches and are the pillar of jurisprudence and deduction (Istinbat), and this method distanced people from intolerance to a branch of jurisprudence or a ruling in a school of thought.

Among the books written in this method:

- Ar-Risala by Imam Shafi'i is the first book on this method, and then appeared many books in the same manner, the most important are:

- Al-Burhan, by the Imam of the Two Holy Mosques, Abu Al Ma'ali, Abdul Malik bin Abdullah Al-Juwaini Al-Nisabouri Ash-Shafi'i, who died in 478 AH.

- Al-Mustasfa, by Al-Ghazali, Abu Hamid Hujjat Al-Islam, Muhammad bin Muhammad Al-Ghazali Ash-Shafi'i, who died in 505 AH.

- Al-Ihkam Fi Usul Al-Ahkam by Al-Amidi, Saif Ad-Din Abi Al-Hassan, Ali bin Abi Ali Muhammad Ash-Shafi'i, who died in 631 AH.

2- The method of jurists (Al-Fuqaha') or Hanafis:

There are scholars, when they put the basis of study of their usul and rules that which is indicated by the branches of their school of thought, they did not discuss the rules and controls in an abstract way to pass judgement on it after discussing their evidences, but they reached the rules and controls by studying the branches of their school of thought, and made the rules according to what the branches of the school of thought and in accordance to it... This style of authorship was called the method of Al-Hanafiyah or the method of jurists.

This method is affected by the branches, and work to serve them, and proving the authenticity of their Ijtihad. This method is characterized by taking the fundamental (usul) rules from the branches and rulings of the Hanafi imams, and they assume that they observed these rules during Ijtihad and Istinbat. The reason for this method is that the Hanafi scholars did not find books of usul written by their scholars, as the scholars of the Shafi'is did in Ar-Risala, they looked for the fundamental (usul) rules in the branches of jurisprudence based on the assumption that they must be based on the correct basis.

Among the books written in this way:

- Kitab Al-Usul, by Imam Al-Karkhi, Abi Al-Hassan, Obeid Allah bin Al-Hussein, who died in 340 AH.

- Kitab Al-Usul lil-Jassas, Abi Bakr, Ahmad bin Ali Ar-Razi, known as Al-Jassas, who died in 370 AH.

- Kitab Al-Usul, by Surkhisi, the Sun of Imams Muhammad ibn Ahmad, who died around 500,

i.e. 490 AH, who is the author of Al-Msaboot in fiqh.

3- Method of combining Al-Mutakalimeen and jurists:

In the seventh century AH, a third method was introduced that combines the two mentioned in advanced approaches: the approach of the speakers (Al-Mutakalimeen) and the method of the jurists, so as to mention the usul rule and build on it the evidence, and it is compared to what Al-Mutakalimeen and the jurists said with the discussion and weightings, then some branches that emanate from them are mentioned.

Among the most famous books written on this approach:

- Jam' Al-Jawami' by Taj Ad-Din: Abdul Wahab bin Ali As-Sabki, who died in the year 771 AH

- "At-Tahrir" by Kamal Ad-Din: Muhammad bin Abdul Wahid, famous as Ibn Al-Humam Al-Faqih Al-Hanafi, who died in the year 861 AH.

4- The method of extracting the branches from the usul:

In addition to the advanced trends, there is a fourth trend called the trend of "extracting the branches from the usul", in it they mention the usul rules and the opinions of the scholars on them, without going into the evidences of each school of thought, and then some branches of usul will be extracted from them, either on a particular school of thought, or with the comparison between two different schools of thought, such as Hanafi and Shafi'i - for example - or the Shafi'is, Malikis, Hanbalis, and so on.

Among the books written in this method:

Takhreej Al-Furoo' 'Ala Al-Usul, by Imam Shihabuddeen Mahmoud bin Ahmad Az-Zinjani who died in the year 656 AH.

The usul rule is mentioned, followed by the fiqh applications of the Hanafis and Shafi'is school of thought.

- At-Tamheed Fi Takhreej Al-Furoo' 'Ala Al-Usul, by Imam Jamal Ad-Din Abdul Rahim bin Hassan Al-Qurashi Al-Esnawi Ash-Shafi'i, who died in the year 772 AH.

It is considered one of the most important books written on this approach, as it mentions the usul rules, but it limited the extraction to the Shafi'is only.

5- The method of building usul principles on the purposes of the Shariah (Maqasid Ash-Shariah), which has the support of Shariah:

This method was adopted by Imam ash-Shatibi: Abu Ishaq Ibrahim bin Musa Al-Lakhmi Al-Garnati Al-Maliki, who died in the year 790 AH, in his famous book Al-Muwaafaqaat. In this book, ash-Shatibi took a new, unprecedented path, mentioning the usul rules/guidelines under certain sections, including the purposes and objectives of Islamic Shariah, which include the preservation of necessities, needs and improvements.

Thus, Imam ash-Shatibi followed a different approach in his book Al-Muwaafaqaat., where he relied heavily on total extrapolation (istiqra'). In the Khutba of the book Al-Muwaafaqaat, it was stated about the book: "I still put some restrictions, and I include details and sentences and put down evidences from sources of rules specifically not generally, based on the total extrapolation, not limited to partial individuals. The total extrapolation means here is to follow the Shar'i rulings in the same issue to come out of this process with a total judgment on the issue that is extrapolated.

This is a simplified summary of the meaning of the terms in your question about the methods of classifying the books of jurisprudence.

The book of the party on the fundamentals of jurisprudence:

The Islamic Personality Volume III, focused on the legislative usul study as follows:

A- It paid attention to the relevant issues related to the legislative aspects away from purely theoretical aspects. It did not address issues that

are not fundamental in the study of the fundamentals of jurisprudence, and evidences, as in the study of “Is thanking the one who give blessings a wajib/obligation by the Shar’i or by the mind”, and so on. And when meeting issues not related to usul in terms of evidences, as the subject of "pretty (husn) and ugly (qubh)", or in the section of "Al-Hakim", it discussed them because of the legislative benefit in explaining such matters because they illuminate the reality of things and facilitate their judgment, because the subject of this judgment is husn and qubh; what is meant by passing judgment is that man sets his position regarding an action, which is based on his view of the thing, is it pretty or ugly? That is why issues like this have been discussed.

B- It did not delve into the logical study of the issues it discussed, and did not branch off from them with non-beneficial branches, but it is limited to legislative study and legislative disciplined evidences.

C- It has adopted clear legislative, linguistic, and mental evidences away from the debate, in a way that facilitates understanding, and leads to the awareness of the issue being investigated with full legislative awareness.

D- It mentioned adequately the branches of jurisprudence in the representation of the issues discussed, unlike some other books, which rarely mention the branches of jurisprudence, in order to clarify the issues investigated and explain their legislative reality.

However, it did not expand in the method of extraction of branches from the usul, as in the method of the jurists, because the first purpose of the study of usul is to determine the rules and the controls of usul, and not to mention the branches of jurisprudence. So the book of the

principles of jurisprudence of the party is just in this matter.

For all of the above, the book, The Islamic Personality Volume III is considered of the finest books of the fundamentals of jurisprudence, for the one able to study and understand it, s/he would have gained access to Ijtihad from the widest of its doors, Allah willing.

The second question:

As for fiqh (jurisprudence), linguistically it refers to understanding (fahm); as in the saying of Allah (swt):

(مَا نَفَقَهُ كَثِيرًا مِمَّا نَقُولُ) “we don’t understand much of what you say” [Hud: 91] and in the terminology of jurists it refers to the knowledge of the practical shara’ rules (which are) extracted from the detailed evidences. What is meant by “the knowledge of the rules” by the scholar (‘alim) who knows them is not only mere knowledge, but having proficiency (malkah) of the shar’i rules, i.e. this knowledge should deepen to the extent that the scholar acquires proficiency in these rules. Acquiring such proficiency is enough to consider the one who has it a scholar (faqeeh), even if

he does not know all the ahkam.

However, it is a necessary for him to know a collection of the shar’i rules of the branches (furou’iah) through deliberation/research (nadhar) and deduction/evidencing (istidlal). Accordingly, the knowledge of one or two rules is not called fiqh, nor can the knowledge that a kind of evidence is a proof be called fiqh.) End of quote.

In the dictionary Al-Muheet: (مَلَكَهُ يَمْلِكُهُ مَلِكًا مُتَلَكِّئًا، وَمَلَكَتْهُ، مُحَرَّكَةً، وَمَمْلُوكَةً، بضم اللام أو يُتَلَكَّتْ: اِخْتَوَاهُ قَادِرًا عَلَى (الاسْتِبْدَادِ بِهِ) (Malka, Yamlikahu, Milkan, with

For all of the above, the book, The Islamic Personality Volume III is considered of the finest books of the fundamentals of jurisprudence, for the one able to study and understand it, s/he would have gained access to Ijtihad

shad – with the stressed accent mark, and Malkah (muharka- with the accent mark) and Mamlakah, with dham of the letter lamor with shad: it means to contain it and able to control it.)

The dictionary Al-Waseet states: Al-Malkah, is a well-established attribute in the soul, or a special mental preparation to carry out certain tasks skillfully, like numerical and linguistic proficiency.

In the Book of Definitions (At-Ta'rifat), it is stated that: "Malkah" is a well-established attribute in the soul, and it is achieved when the soul becomes in a certain state because of an action, and it is called: psychological state, and is called a state, as long as it quickly passes, if it is repeated and is practiced by the soul until it is established in it, and slowly passes, it is called "Malkah" and by analogy to that act: a habit and attribute.

Therefore, the word "Malkah" has a linguistic origin. It is derived from the word "Malak" meaning "it contains it and is capable of controlling it", and it also has a terminological meaning as defined in the definition of the word "Malkah" above. This term is not specifically used by the jurists, it is used in all sciences... This terminological meaning is what is stated in the book of The Islamic Personality... and the explanation follows:

The text in the book, The Islamic Personality has defined jurisprudence as "the knowledge of the practical Shara' rules (which are) extracted from the detailed evidences." Then it explained what is meant by this knowledge for the one who acquires it is that it is not sufficient for a person to know some of the shar'i rulings so that he is a jurist, because he will be an imitator not a jurist (faqeeh), because the imitator also knows some Shar'i rulings/Ahkaam. One also does not need to be aware of all the Shar' rules to be considered as a jurist; not all people are able to achieve this, but one should be familiar with a number of Shariah rulings, and should be aware of their evidences and how to deduce (refer to evidences), and at the same time one

will have the ability as a result of one's study and depth of jurisprudence, to access the knowledge of the rules that are not yet known to him, this is the "Malkah", i.e. he should have a degree of knowledge that makes him the owner of the jurisprudence and its issues and keys and this becomes a well established attribute in his soul.

It is not meant by the word 'Malkah' in fiqh the innate aspect and innate readiness that varies from one person to another. Rather, it is proficiency acquired by learning, studying, depth and practicing. Although innate preparations can contribute to the rapid birth and development of the jurisprudential proficiency (Malkah), but this innate readiness is not what is described in the text above.

Answer to the third question:

1- The comprehensive Shariah principles in which the ruling is attributed to the whole matter that applies to many parts, the rule of duty, for example in the rule of "That which leads to a duty is itself a duty" it is related to the whole matter, "That which leads to a duty is itself a duty," and the rule is prohibition in for example, "The means to haram is haram" is related to the whole matter of "means to haram," and this total matter applies to multiple parts in different sections of fiqh.

2- The comprehensive principles are Shariah rules in terms of Istinbat (extraction), they are derived from the Shariah text as we derive any Shariah rule, whether it is from one or several evidences, but their evidences contain a meaning that acts as an I'lah (indication).

This is what makes it applicable to all its components. For example, the rule of "the means to haram is haram" and the rule: "What leads to a duty is itself a duty". Each of them are comprehensive principle. If one looks at their evidences, it becomes clear that the ruling is evidence of it and indicates something else related to it or produced by it, it is then acts as an 'Ilah. For example Allah's saying: (وَلَا تَسْبُوا)

(الَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ) “And do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge” [Al-An’am: 108]

The letter Fa’ in the word (فَيَسُبُّوا) “lest they insult Allah” means if you insult their idols it will make them insult Allah, and this is haram, and it means that your insult to their idols in this case is haram, therefore it is an ‘Ilah. The prohibition of insulting the disbelievers is an evidence of the ruling, and in addition of indicating a rule, it refers to something else related to it, When Allah says: (فَيَسُبُّوا اللَّهَ) “lest they insult Allah”.

From this verse the principle: “the means to a haram is a haram” was derived.

And an example is the saying of Allah (swt): (فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ) “... wash your faces and your forearms to the elbows.” [al-Ma’ida: 6]

And (ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ) “Then complete the fast until the sunset” [Al-Baqara: 187] The word ‘ila’ (إِلَى) (to) in His saying (إِلَى الْمَرَافِقِ) “to the elbows”. And in the verse: (إِلَى اللَّيْلِ) “until the sunset”. Indicates that unless a part of the elbow is washed, then the action of washing the hand to the elbow is not complete, so the objective must be achieved, and the purpose must not be inclusive in the action, unless a small part of the night, even by a minute, then the completion of the fasting is not realized, therefore washing a part no matter how small of the elbow and fasting a part however small of the night is a wajib/obligation, and the two verses are the evidences, because the obligation is not completed - the washing of the hands and the fasting of the morning- except by carrying it out.

So this purpose means that what completes the washing of the hands, and fasting the day, which is obligatory, is obligatory, so it acts as if it is an ‘Ila. The verse indicated the ruling, and showed something else complementary to it when the verse says: (إِلَى اللَّيْلِ) “until the sunset”.

So from these two verses the principle: “What leads to duty is itself a duty” is derived.

3- As you can see the extraction of the comprehensive principles is accompanied by what resembles the ‘Ilah, therefore it acts as an evidence; therefore these two principles and the like as we mentioned before are Shariah rules, but these rules are not detailed rules, but are principles that are used as evidences for Shariah rules. This is because the method of their extraction has that which resembles an ‘Ilah or acts like an ‘Ilah, therefore using the principles as an evidence is like the evidence because they include that which resembles the ‘Ilah or acts as an ‘Ilah. Using of the principles as an evidence is different from using the evidences for the rule with a Shariah ruling, it will take a different format, and it will take the format of application, so the matching of the rule on the reality will be noticed.

4- In view of this fact in the method of extrapolation, the comprehensive principles are closer to be a study of the fundamentals of jurisprudence, than the details fiqh studies, so this is why they were discussed in the issues of the fundamentals of jurisprudence and studied in the book The Islamic Personality, Volume III, in a special section under the title "The Comprehensive Principles" as there were, in the same book, some comprehensive principles given in explanation and clarification.

Your brother,

Ata Bin Khalil Abu Al-Rashtah

16 Dhul Qi’dah 1438 AH

8/8/2017 CE

Q&A: The Islamic Ruling on Bitcoin

Question by: SchukranJaan

Bismillah Ar-Rahaman Ar-Rahim,

Dear honourable Sheikh.

We hope this finds you in the best health.

We greet you with the warmest and noblest of all greetings:

Assalam Alaikum Wa Rahmatullah Wa Barakatuhu.

A brother and I were talking about the Hukm regarding the buying and selling of cryptocurrencies like Bitcoin, Ethereum, Dash, Ripple etc.)

We both read the ijthad by Ustadh Abu Khaled al-Hejazi but we weren't quite content with what the sheikh had deduced.

We have some problems with how the sheikh analyzed the reality of cryptocurrencies and the comment section under the article too is filled with brothers disagreeing and discussing about how tahqeeq al-manaat was not completely correct.

We would like to know the Hukm regarding selling and buying of cryptocurrencies.

Could you bring light into this subject, because it still doesn't seem clear for us.

Wajazaakumullah khairan

May Allah strengthen us all on his path and let us be the reason for the re-establishment of the bearer of light in this world, the Khilafah on the Method of the Prophethood.

Ameen

Question by: Wisam Al-Haninny

Assalaam Alaikum, maybe the question will not be answered, but I do understand the pressures that you are in, may Allah give you support

But I have a pressing question because of what I see spreading between the people especially among the Muslims, notably in the recent months.

The question: The Bitcoin currency originated 8 years ago and now it has spread in an unprecedented way and the value of one currency reached more than 8000 dollars, and through my follow-up to its reality and how it is dealt with, I did not find any difference between it and the dollar, except that the latter is materially tangible? I hope that our Sheikh can draw up the Shariah ruling on several fronts, as follows: 1. Dealing with it, in buying and selling 2. Coining: "establishing new currencies" 3. Ruling of exchange between it and other tangible currencies? If you want, I can provide you with websites and YouTube explaining their reality, but

I think they are easy to access, and May Allah bless you.

Answer:

Wa Alaikum Assalam Wa Rahmatullah Wa Barakatuhu

Regarding both your questions on the Bitcoin, we have previously answered a similar question on 28/4/2017, and here is the text of the answer:

(1-Bitcoin is not a currency; it does not fulfill the conditions of a currency because the currency which was accepted and implemented by the Prophet (saw) was the Gold and silver currency i.e. Dirhams and Dinars. This Islamic currency fulfilled three important conditions.

Bitcoin is not a currency; it does not fulfill the conditions of a currency because the currency which was accepted and implemented by the Prophet (saw) was the Gold and silver currency i.e. Dirhams and Dinars.

It was a basis to evaluate the goods & services, i.e., it was a measure for prices and wages.

It was issued by a central authority which undertook the responsibility of issuing the dirhams and the dinars and it was not an unknown body.

It was widespread and easily accessible among the people and it was not exclusive to a group of people only.

Applying the above on the Bitcoin, it is clear that it does not satisfy the three conditions above:

It is not a basis to evaluate the goods and services; it is only a tool of exchange of specific goods and services.

It is not issued by a known body, but it is unknown.

It is not widespread and easily accessible among the people and it is exclusive to those who exchange it and recognize its value, i.e. it is not for all the society.

Therefore, the Bitcoin currency is not considered as a currency in the Islamic Shariah

2- Hence, Bitcoin is no more than a product; however, this product is issued by an unknown source; it has no backing. In addition to this, it is a big domain for fraud, deception, speculation and cheating, and therefore, it is not allowed to trade in it i.e., it is not permitted to buy or sell them. Especially because of its unknown source, this casts doubt that the source is linked to major capitalist countries, especially America, or gang associated with a major country with malicious purpose, or major international companies for gambling, drug trafficking, money laundering

and organized crime management. Why else is the source unknown?

The conclusion is that Bitcoin is only a product issued by an unknown (majhool) source which has no real backing, and therefore, is open to speculation and fraud, and it is an opportunity for the colonialist capitalist countries, especially America, to exploit such things so as to plunder the resources of the people.

This is the reason why it is not allowed to purchase it due to the Shariah evidence that prohibit the sale and purchase of any unknown 'majhool' product, and the evidence for this is:

Narrated by Muslim in his Sahih from Abu Huraira that he said: «نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ بَيْعِ «الْحَصَاةِ، وَعَنْ بَيْعِ الْعَرَرِ» "The Messenger of Allah (ﷺ) forbade Gharar transaction sand Hasah transactions."

It is also narrated by Tirmidhi from Abu Huraira...

And the meaning of "Hasah sale" is when the seller of clothes says to the buyer: "I will sell you whatever the

pebble I toss falls on" or "I will sell you the land that the pebbles I toss fall on". So, what is being sold is not known, and this is forbidden.

"Transaction of Gharar" which is uncertain; it may happen or not, such as selling fish in the water or milk that is not being milked from the udder, or selling what is carried by a pregnant (animal) and so on; it is forbidden because it is Gharar.

Thus, it is clear that Gharar transaction or the uncertain, which is the reality of Bitcoin, which is a product from an unknown source and is produced by an unofficial body that can guarantee it, it is not permissible to buy

or sell it). End of quote.

Your brother,

Ata Bin Khalil Abu Al-Rashtah

30 Rabi' Al-Awwal 1439 AH

18 December 2017

1818 /12/2017 CE

The conclusion is that Bitcoin is only a product issued by an unknown (majhool) source which has no real backing, and therefore, is open to speculation and fraud

Q&A: Political Developments in Kurdistan and Iran

Question:

On 19/11/2017, Al-Mudun website revealed that the ongoing anti-corruption campaign in Saudi Arabia has begun to affect the military service. (A Saudi official, familiar with the anti-corruption campaign in Saudi Arabia, revealed the arrest of 14 retired officers who worked in the Ministry of Defense, and two officers of the National Guard, on suspicion of involvement in corruption cases of financial contracts.) (Al-Mudun: 19/11/2017), and the arrests began since 4/11/2017 where King Salman bin Abdul Aziz formed an anti-corruption committee under the Crown Prince Mohammed Bin Salman, including dozens of former ministers and business leaders and the freezing of their accounts and accounts of those close to them, (Reuters agency quoted - The investigation committee into corruption has frozen the bank balance of Prince Mohammed bin Nayef, the isolated crown prince and one of the most prominent members of the ruling Saudi family, and the balance of his close family members. Bin Nayef was the former crown prince before the king replaced him with his son Muhammad bin Salamn, and the committee arrested 11 emirs...) (BBC Arabic, 8/11/2017). What is going on in Saudi Arabia? Where does America stand regarding it?

Answer:

For the answer to be clear we will give a brief about the Saud family and their associations and then move on to the answer:

1- Al-Saud (Saud family) have been associated with the colonial kaffir since their first

rebellion against the Ottoman State as an Islamic state. They attacked and incited with the help of the English colonialists against Kuwait in 1788, Mecca and Medina in 1803-1804 and conquered these lands. They attacked Damascus in 1810, and its residents defended it bravely, but they controlled Aleppo and other cities. They exploited the Wahhabi school of thought in their work, and the English used them to strike the Islamic state. But later, the Islamic state managed to eliminate the rebellion led by Al Saud in 1818, by the governor of Egypt, Muhammad Ali. They were driven by Britain again since the end of the 19th century, in 1891, but the Ottoman State overcame them. Britain moved them again in 1901, and their contact with the British and British support were exposed. The British exploited the weakness of the Ottoman State and its entry into the First World War in order to strengthen the position of the Saud family against the people of Najd and Hijaz who fought long wars against them until the Saudis were able to overcome them and take control of these areas and then declare their kingdom in 1932 with the help of Britain, the number one state at that era.

But after the Americans discovered oil in the country and drooled over their wealth, they began to seek political influence in the country. This was evidenced by the gain of members of the royal family, especially among the heirs of the throne of the sons of Abdul Aziz, the founding king after his death in 1953. Thus, the Anglo-American conflict began in the country.

2- Now the American agent Salman managed to take control, and began a process of liquidation for the agents of the English and those who follow them. His predecessor, the former King Abdallah, was associated with the English, and tried to concentrate the English agents in power before his death, but the family tradition of taking office forced him to appoint Salman bin Abdul Aziz as crown prince and to maintain stability in the ruling family. He knew that his brother is an agent of the Americans; therefore, he introduced the position of the heir to heir of the throne to ensure the influence of the English, and he appointed his brother and his counterpart in being agent of the British, Muqrin bin Abdul Aziz, in this post, as if he has foreseen that Salman is old and sick which will allow Muqrin to be in control until the death of Salman and then Muqrin takes the rule smoothly, as happened when Fahd was old and ill, and he, i.e. Abdullah became then the crown prince and in control, and when Fahd died in 2005, Abdullah took over the power. But what happened after the death of Abdullah in the beginning of 2015 and Salman's taking over of the reins of power was not in the calculation of Abdullah; Salman dismissed "Muqrin" from his post and appointed Muhammed bin Nayef as Crown Prince and his son, Muhammed, as deputy Crown Prince, and he dismissed many of those whom were appointed by Abdullah in sensitive positions, and he began to strengthen the authority of his son, Muhammad, until on 21/6/2017 he removed Muhammed bin Nayef from his post and declared his son as Crown Prince and did not appoint anyone as deputy Crown Prince.

3- We mentioned in the answer to a question on 25/1/2015 after Salman took power after the death of King Abdullah the following: The

current King, Salman, is from the defense establishment, and therefore, it is expected that the American influence is predominant in his reign, Abdullah realised this, and for this reason he invented a new tradition in Saudi Arabia, namely, that the king appoints not only his crown prince but also a deputy crown prince. He realizes that Salman bin Abd Al-Aziz follows America, and unlike the common traditions that the King appoints his Crown Prince, King Abdullah appointed a deputy Crown Prince to cut the road between the new King and appointing a Crown Prince from the American agents. So, the former King, Abdullah, appointed in advance a deputy Crown Prince; appointed Muqrin a Crown Prince to Salman bin Abdul Aziz for the purpose we mentioned). In the answer to the same question, we mentioned: Muqrin is known for his relations with the English. He studied there and graduated from the famous Cranwell School in Britain. He was trusted by the former King Abdullah, and even was from his close associates. In order to interrupt the continuity of the American chain after Salman bin Abdul Aziz, the former king invented the post of deputy crown prince. King Abdullah has confirmed this appointment by issuing a decree prohibiting the removal of deputy Crown Prince). But the English calculations were inaccurate because Salman violated the covenant and the law and custom, and removed Muqrin and appointed Muhammed bin Nayef temporarily and then isolated him to make his son, Muhammed, the Crown Prince and grant him various important powers and positions until he becomes alone in authority.

4- Soon after King Salman announced the formation of a higher anti-corruption committee on 4/11/2017 under the

chairmanship of his son, Muhammad, the Crown Prince, the security forces arrested 11 emirs and four current ministers and immediately dismissed them from office, indicating that this is not normal and has nothing to do with fighting corruption, but is similar to what happens in a coup d'état, where arrests are made and dismissals and charges are made immediately. Also, the arrests included dozens of former ministers and business leaders and the freezing of their accounts and accounts of those close to them took place, this included the freezing of more than 1,700 bank accounts, which "is rising every hour" (Reuters). And from those whom their bank accounts were frozen was Muhammad bin Nayef's account, who was dismissed from the post of crown prince recently, as well as the accounts of a number of members of his close family. The agency reported, "The Saudi authorities said it had detained more suspected, for committing violations, who are members of the royal family and businessmen also included managers and officials from the lower levels." Which confirms that the process is similar to what takes place in a coup. The campaign was extended to include the children of the former king; the Minister of National Guard, Meteb bin Abdullah (also spelled Miteb/Mutaib), the second major force alongside the army, and his brother Turki bin Abdullah, the former emir of Riyadh.

And Metab bin Abdullah graduated from Royal Military Academy Sandhurst the British military academy with lieutenant rank and usually only British agents train and graduate from it, and he is preceded by many of the princes of the Gulf and the kings and princes of Jordan. His brother Turki bin Abdullah holds a master's degree in military and strategic

sciences from the British University of Wales. He was sacked by Salman after he took office as Emir of Riyadh. It appears that America has found a way to liquidate the British agents through the corruption charges. So, it instructed Salman and his son, Muhammad, to adopt a method to do so, as many regimes do now to liquidate opponents by accusing them of corruption, especially since all the rulers in these former and subsequent regimes are stained with corruption, bribery, public funds theft, favouritism to those close to them and projects that violate the law, taking away the rights of others, injustice to the public and the exploitation of their positions to achieve what they and those in their circle like, and what is a greater corruption than not following Allah's law and following the laws of the colonial kaffir countries?

5- We have seen America's support for this campaign and for those who carried it out. The President of the United States tweeted on Twitter on 6/11/2017, saying: "I have great confidence in King Salman and the Crown Prince of Saudi Arabia, they know exactly what they are doing", he followed it by another tweet: "Some of those they are harshly treating have been 'milking' their country for years." The Saudi Press Agency said that "the King held on Sunday 5/11/2017 a telephone conversation with the US President in the midst of political and security events in the Kingdom, and discussed the cooperation between the two countries in various fields and ways to develop them. "Trump talked to the Saudi king about the listing of Saudi Aramco in New York and would be grateful if Riyadh put the company's shares on the New York Stock Exchange. The king replied that they would study the use of US stock exchanges," Reuters reported on

4/11/2017. "We continue to encourage Saudi authorities to pursue the prosecution of people they believe to have been corrupt officials; and we expect them to do it in a fair and transparent manner," US State Department spokesperson Heather Nauert was quoted by Reuters news agency on 7/11/2017. This shows that America stands behind the campaign and supports it and directs it towards the undesirable individuals by America or those whom it suspects their loyalty to America or are agents of Britain or are dissatisfied with what is going on and what the King and his son the Crown Prince are doing of the fast sale of the country to the Americans.

6- What confirms that the campaign is exclusively political is that the Committee immediately began its work of arrests and freezing of accounts of important figures in the system, and members of the family and relatives of the King... Therefore, it is purely political, and has nothing to do with corruption and reforms, especially since Salman and his son are also submerged in corruption and wasting of public funds, including the grant given to America of 460 billion dollars. The tone of the statement which was broadcasted by the Saudi Press Agency was severe as if aiming to hit influential forces opposed to the system; it was stated in the statement, "The formation of the Committee was due to the existence of exploitation by some of the weak souls who prioritised their own interests over the public interest, and stole public money without a deterrent of religion conscience, morals or nationalism. Taking advantage of their influence and authority entrusted to them in the manipulation of money and its use and embezzlement, taking various ways to hide their shameful actions. And then the arrests

were accelerated immediately after the formation of the Committee on 4/11/2017.

7- Then after that on 5/11/2017 specifically, it is announced that the Deputy Governor of Asir, Mansur bin Muqrin, along with some officials were killed in a helicopter crash accident, and there are suspicions that surround this kind of liquidation. Especially since this prince is the son of Muqrin, the former crown prince who was dismissed by Salman after he took power directly. The number of detainees has exceeded hundreds. Sa'ud Al-Mu'jab, the Saudi attorney general, said: "208 people have been summoned for interrogation in connection with corruption investigations, Seven of them have been released for lack of sufficient evidence... The financial value of these decades- long practices has included large sums of misappropriated and misused public funds and the potential value of these amounts may exceed US \$100 billion, according to what

materialised from the initial investigation" (Al-Hayat, 9/11/2017) The inspection is conducted for decades in the papers of members of the royal family and influential in the ruling, which indicates that the issue is the liquidation of power and influence on the ruling that could turn the table on the Crown Prince bin Salman if he does not carry out special liquidation to conduct unusual changes to the system and to the society in the country, on top of the fact that he has assumed the post as crown prince when he is not entitled to take it in accordance with family tradition...

8- Thus, what is happening in Saudi Arabia under the so-called anti-corruption campaign is to cut off the English and prevent them from plotting a coup attempt or, otherwise, against King Salman and his son the Crown Prince, as

well as to achieve a safe transfer of power to the Crown Prince so that no one will oppose him. Since this son has taken upon himself to serve the interests of America without an internal dispute even if it his closet relative! And all external opponents, especially Britain, to keep the influence on the island exclusively for America... Thus, treason is indivisible ﴿وَأَنَّ﴾ **... and that Allah does not guide the plan of betrayers**” [Yusuf: 52].

9- Finally, with every passing day it is confirmed that there is no good in all these regimes: neither in the regime of the Saud family nor in the Iranian regime nor in any of the existing regimes in the Muslim countries nor in those who follow them and follow their orders. They are directed by the colonizing Kaffir who works to perpetuate its domination over us and plunder our wealth by that hegemony. Thus, it must be one of the first priorities of the work is the change of the legitimate face of these regimes, which incline to the Kaffir colonizer. ﴿وَلَا تَرْكَنُوا إِلَى الَّذِينَ ظَلَمُوا﴾ **“And do not incline toward those who do wrong, 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].

Then we get rid of all this rot and corruption by corrupting the colonial countries, whether America or Britain or others, for Kufr is one in its hostility to Islam and Muslims... And all those who followed these countries or allied with them directly or indirectly and

implemented their plans and projects and maintained their secular systems are criminals and will be punished with shame. ﴿سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ﴾ **“There will afflict those who committed crimes debasement before Allah and severe punishment for what they used to conspire”** [Al-An’am: 124].

This is the solution to our problems and there is no other solution: the overthrowing of these regimes and the establishment of the righteous Khilafah (Caliphate) on the method of Prophethood... even if rejected by the doubters and seen as difficult by the complacent, but sincerity to Allah (swt) in the work and the truth to the Prophet's example (saw) will make what is far come soon with his permission (swt), ﴿وَيَقُولُونَ مَتَى هُوَ قُلْ عَسَى أَنْ يَكُونَ قَرِيبًا﴾ **“Then they will nod their heads toward you and say, "When is that?" Say, "Perhaps it will be soon”** [Al-Isra’: 51]

Then Allah’s promise will be fulfilled.

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

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

2 Rabi’ I 1439 AH

20/11/2017 CE

Hizb ut Tahrir Wilayah Pakistan's Campaign: "End Alliance with US"

Media Office of Hizb ut Tahrir in Wilayah Pakistan

Hizb ut Tahrir Wilayah Pakistan has been conducting a campaign entitled "End Alliance with US" throughout Pakistan. This campaign began with the distribution of a leaflet, "**The Rulers of Pakistan Loudly Denounce Alliance with the US, Whilst Quietly Working to Rescue the US Military from Humiliation**". Beside the distribution of this leaflet, demonstrations and addresses being undertaken at Masaajid, markets and other public places, as well as delegations and contacting the people. Seventeen years ago, the traitor Musharraf provided bases, air corridors, logistical support and intelligence to enable the US to attack and occupy Afghanistan, a land of Muslims. He insisted his treachery was in the interest of Pakistan claiming that by securing US largesse, Pakistan will be able to secure her interests, including the economy and the Kashmir cause. However, today it has been proved that through alliance with the US in its war Pakistan only secured huge political, economic, security and human losses. The US paid back Pakistan's support for its war by allowing India, an arch rival of Pakistan, to enter Afghanistan and use it as a base to conduct subversive activities in Pakistan, with Kulbhushan Jadav's confessionary statement as a proof of this fact.

After America's flagrant hostility and so much humiliation and disgrace, Pakistan's rulers should have ended alliance with US, expelled her diplomats, private military and intelligence, severed the supply line and mobilized the Muslim armed forces of Pakistan in Jihad to end US poisonous presence in the region. However, instead, Pakistan's political and military leadership are still ensuring the US

of all out support. According to an ISPR press release, on 7 February 2018, the 208th Corps Commanders Conference "reiterated that gains of years long counter terrorism efforts shall be consolidated and concluded that national interest shall be kept at premium while cooperating with all other stake holders for regional peace and stability."

It's high time that the ongoing humiliation and disgrace is ended. Consider that a few thousand lightly armed Afghan Mujahideen have exhausted the US, whilst the US is pleading with them to enter the negotiation process, whilst forcing Pakistan Army to pressurize them through operations. And then consider that Pakistan and its armed forces are far more capable and better placed to force the US to run with its tail between its legs. This is not difficult for Pakistan if she has a leadership that implements Islam comprehensively, rejects alliance with the US and declares Jihad against occupation. Allah swt said, **فَمَنْ أَعْتَدَىٰ عَلَيْكُمْ فَأَعْتَدُوا عَلَيْهِ بِمِثْلِ مَا أَعْتَدَىٰ عَلَيْكُمْ** "Then whoever attacks you, you must attack likewise against him." [Surah Al Baqarah 2:194].

Such a sincere leadership can only be provided by the Khilafah (Caliphate) on the Method of Prophethood. It is upon the Muslims of Pakistan to strive alongside the shabaab of Hizb ut Tahrir for the re-establishment of Khilafah on the method of Prophethood. Let us strive so we become the blessed Muslims that fulfil the glad tidings of RasulAllah (saaw) at our hands. RasulAllah (saaw) said, **ثُمَّ تَكُونُ خِلَافَةً عَلَىٰ مِنْهَاجِ النَّبِيِّ** "and then there will be Khilafah on the Method of Prophethood" [Ahmed].



IMPORTANT NOTICE

FOR THE URDU-SPEAKING
MUSLIM WORLD

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

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

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

CONTENTS INCLUDE

PRESS RELEASES AND LEAFLETS ISSUED BY THE VARIOUS
WILAYAT OF HIZB UT-TAHRIR, FROM INDONESIA TO MOROCCO
MULTIMEDIA COVERAGE ABOUT THE VIGOROUS STRUGGLE OF
HIZB UT-TAHRIR
FOR THE RETURN OF THE KHILAFAH TO THE MUSLIM WORLD