

NUSSRAH

MAGAZINE

Issue 51

November/December 2019 CE

Rabi ul Awwal/Rabi ut Thaanee 1441AH

**DEPENDENCE
(TUWAKKUL)
UPON ALLAH
(SWT) IS THE
PILLAR OF
UPHOLDING OF
TRUTH**

**REJECT THE
DIVISIVE
NATIONALISM
THAT
PREVENTED
MILITARY
RESPONSE TO
THE CRIES OF
THE MUSLIMS
OF KASHMIR**

**Q&A: WHAT IS
BEHIND INDIA'S
REVOKING OF
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SPECIAL STATUS?**

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

**TAFSEER AL - BAQARAH
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**O MUSLIMS, THE SHIELD OF
THE EUPHRATES, THE OLIVE
BRANCH, AND THE PEACE
SPRING ARE ALL STEPS IN
THE SERIES OF REVIVING
THE REGIME'S STRUCTURE!**

**CAMPAIGN:
"CLEARLY, OUR SHIELD,
THE KHILAFAH,
ALONE WILL RESPOND
TO THE CRIES OF THE
PERSECUTED, MAIMED AND
MARTYRED IN OCCUPIED
KASHMIR "**

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A State For Islam

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

The gulf between the Muslims and the current rulers is evident, regarding the plight of oppressed Muslims. The Islamic Ummah is restless over the oppression of the Uighur, Rohingya, Palestinians and Kashmiris by relentless aggressors. The Ummah identifies with the oppressed as Muslims, part of a single brotherhood. However, the current rulers do not consider the oppressed Muslims as their foremost concern. They view the oppressed as foreigners, outside of the borders of their respective nation states. Moreover, they will not compromise economic dealings with the aggressor nations.

So, the Arab states will maintain economic ties with India, despite its atrocities in Occupied Kashmir. The rulers of Pakistan are now treating the issue of Kashmir as if it were an internal issue of India, protesting on international forums for better treatment of their minorities, whilst surreptitiously dropping all mention of Kashmir being our jugular vein. The rulers of Pakistan maintain economic ties with China, going so far as feigning complete ignorance over the plight of the Uighurs. The rulers of Pakistan maintain commitments to Myanmar (Burma) over the JF-17 war plane, despite the suffering of the Rohingya Muslims.

The gulf is evident and growing as the Ummah grows in its love, appreciation and awareness of its great Deen and the legacy that it has lost since the destruction of the Khilafah in 1924. The Ummah is leaving the current rulers behind who are stuck in the nation state, divide and rule policy of the

colonialists. Whilst the Ummah talks about unity of the Muslims and a single state, the rulers are stuck in discussions of co-operation between Muslim nation states, which have clearly failed the Muslims for approaching a century.

Only the restoration of a state that is consistent with our great Deen will remedy our situation and close the gap between the rulers and the ruled. The identity of the Muslims is established on the Islamic creed, not on their language, ethnicity or race. Being based on the creed of Muslims, the Khilafah is a state for all Muslims, wherever they maybe. Thus, it is in the era of the Khilafah that Islam alone determined our interests and causes, so the cries of oppressed Muslims were responded to, wherever they were. Muhammad bin Qasim came from Persia with an army to end the atrocities upon the Muslim of the Indian Subcontinent. And Salahudin, of Kurdish ethnicity, came from Egypt with an army to liberate Al-Aqsa in ash-Sham.

InshaaAllah once the Khilafah (Caliphate) on the Method of the Prophethood returns, the yawning gulf between Muslims and those who rule them, will be a sad fact of history. ■

**Written for the Central Media Office of
Hizb ut Tahrir by**

Musab Umair – Pakistan

Tafseer Al-Baqarah:194-195

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

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَاتِ قِصَاصٌ فَمَنْ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ﴾ (البقرة: 194). وَأَنْفَقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ (البقرة: 195)

“[Fighting in] the sacred month is for the sacred month, and for [all] violations is retribution. So whoever has assaulted you, then assault (punish) him in the same way that he has assaulted you. And fear Allah and know that Allah is with those who fear Him. And spend in the way of Allah and do not throw [yourselves] with your [own] hands into destruction [by refraining from Jihad]. And do good; indeed, Allah loves the doers of good.” [Surah al-Baqarah 2:194-195]

Allah (swt) clarified in these verses as follows:

1. After Allah (swt) had removed the believers' discomfort in fighting against warring disbelievers at al-Masjid al-Haram when they fight there, Allah (swt) also removed in these verses the believers' discomfort against the disbelievers in the sacred month, when the disbelievers fight Muslims within it. In the treaty of Hudaibiyah, Muslims agreed to return for Umrah the following year, in the month of Dhul Qada, which was the month when the Treaty of Hudaibiyah was concluded. This was in order to perform the Umrah which is called Umrath Al-Qada as it was the alternative Umrah that took place under the treaty. Muslims had expected that the disbelievers would break the agreement and they would fight Muslims in Haram to prevent the Muslims from entering. And in the sacred month of Dhul Qada,

Muslims were refraining from fighting both in Haram and in the sacred month. Hence, Allah (swt) informed them in this verse that, الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَاتِ قِصَاصٌ “[Fighting in] the sacred month is for the sacred month, and for [all] violations is retribution” i.e. if they fight with you, then fight them. The word of Qisas (قِصَاصٌ Retribution) gives the meaning of equivalency in terms of punishment.

RasulAllah (saaw) used not to fight in the sacred month unless they (enemies) fought. If Muslims were not attacked, he (saaw) maintained the month until he (saaw) disengaged. It is as reported by Ahmed from Jabir (ra), that RasulAllah (saaw) did not initiate the fighting in the sacred month, unless they (enemies) initiated the fighting or unless war continued until it reached the sacred month. Therefore, when the news reached RasulAllah (saaw) in Hudaibiyah, about the martyrdom of Uthman (ra), after Uthman (ra) was sent to Quraish to look into the issue of the hindrance of the Ummah, one thousand four hundred Companions (ra) pledged to him (saaw) under the tree, to fight against the mushrikeen. This happened in the sacred month of Dhul Qada. And when news reached him (saaw) that Uthman (ra) was not killed, he (saaw) refrained from fighting.

Similarly, after the Conquest of Makkah and the Battle of Hawazin on the day of Hunain, remnants of defeated disbelievers sought sanctuary in Taif. RasulAllah (saaw) pursued them, besieged them and struck them with the catapult. When the month of Dhul Qada began, the siege continued. RasulAllah (saaw) did not lift the siege due to the sacred month. This battle continued and RasulAllah (saaw) lifted the siege only due to the difficulty of in opening Taif and the martyrdom of Muslims. So he (saaw) returned back to Makkah, after fourteen days of siege as confirmed in Bukhari and Muslim from Anas (ra).

Allah (swt) said, **فَمَنْ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ** “So whoever has assaulted you, then assault him in the same way that he has assaulted you.” It is affirmation of what came before in the verse, **الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَاتُ قِصَاصٌ** “the sacred month is for the sacred month, and for [all] violations is retribution.” However, it has come with an additional meaning. In the beginning of the verse is the permissibility of fighting them in sacred month, if they fight against you within it. And the saying “for all violations is retribution” gives the meaning of equivalency in punishment, however, it is specific to Masjid Al-Haram.

In the completion of the verse **فَمَنْ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ** “So whoever has assaulted you, then assault him in the same way that he has assaulted you”, it’s meaning is of generality in all the punishments for assault, within the limits of Shar’a and equivalency should not be surpassed in the punishments.

As we have mentioned, the saying **(فَاعْتَدُوا عَلَيْهِ)** “assault him” is used as Metaphorically (مجازياً Majaazeeyan) which means “punish him for his assault”. This is because punishment for the assault cannot be considered as assault by the real meaning.

Then Allah (swt) concluded the verse by placing reassurance in the hearts of believers that they are righteous ones and that Allah (swt) is with them to help and support, **وَاعْلَمُوا أَنَّهُم مَعَ اللَّهِ** “know that Allah is with those who are pious.”

2. Allah (swt) commanded the Muslims not to expose themselves to destruction by abandoning Jihad and abandoning spending on Jihad. Spending in the Path of Allah means spending in Jihad as it is indicated by investigation of the verses that have come about spending, **مَقْرُونًا** (Connected Maqroonan) with the phrase **فِي سَبِيلِ اللَّهِ** “in the Path of Allah” and it is clarified by Abu Ayyub Al-Ansari during the Battle of Constantinople.

It was reported by Abu Dawood and others from Aslam Abi Imran who said, “We were in Constantinople and a huge army of Rome came out. A man from amongst the Muslims broke enemy lines. So some people said, “He is throwing himself to destruction.” Abu Ayyub Al ansari (ra) stood up and said, “O people! You are interpreting this verse (2:195) with such interpretation. However, it was revealed about us, the people of Ansar. When Allah (swt) honored his Deen and His Supporters (of deen) increased, some of us said to each other secretly, excluding RasulAllah (saw), ‘We had lost our wealth and Allah (swt) has honored His Deen and His supporters have increased. If we work for our wealth, we could fix what we have lost.’ So Allah (swt) revealed to his Prophet (saaw) that which responded to what we have said, **وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ** “And spend in the way of Allah and do not throw [yourselves] with your [own] hands into destruction”.” So the destruction is working for the wealth and fixing, whilst abandoning the battle.” Hence destruction is lagging behind in spending in Jihad and the meaning of, **وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ** “Spend in the path of Allah” is Spend in Jihad.

The Root (مصدر Masdar) of Destruction (هَلَاكٌ Halk) and تَهْلُكَةٌ (Tahluka) is like هَلَاكٌ (Halaak). The Root in the pattern of تَفْعُلَةٌ (Taf’ulah) is not in the speech of Arabs, except for this, which is famous. Sībawayh the linguist also narrated تَضُرَّةٌ Tadurrah and تَسْرَةٌ Tasurrah from the Root Darar (ضرر Harm) and سُورٌ (سور Suroor).

Then Allah (swt) concludes the verse by commanding those who are Able (قادر Qadir) to spend in Jihad to spend in the best means for Jihad and to spend from his best wealth i.e. being good in spending in general terms. Allah (swt) loves the doers of good and rewards them the good. Those who love Allah (swt), Goodness will come to him. **وَاحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ** “And do goods; indeed, Allah loves the doers of good”. ■

Dependence (Tawwakul) Upon Allah (swt) Is The Pillar Of Upholding Of Truth

Musab Umair, Pakistan

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

During the era of ruling by all that Allah (swt) has revealed, Muslims were characterized by daring, creativity, overcoming formidable enemies and making huge strides in opening new lands to Islam. They were undaunted by challenges, refusing to give up, back down or compromise in matters related to the Deen of Truth. The key to their strong, principled and unwavering stance was their true Dependence (Tawakkul) upon Allah (swt). However, Dependence upon Allah (swt) is a concept over which confusion has prevailed in the minds of the current generation, which is faced with the great challenge of restoring the ruling by all that Allah (swt) has revealed. If Tawwakul is not understood clearly, the patient, perseverant and daring march towards changing the tide of history in the favor of Muslims again, becomes unachievable or weakened. If Tawwakul is not understood clearly, inaction, reluctance, hesitation and over-caution will dominate the believers, through being overwhelmed by the material means and circumstances.

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Without understanding Tawwakul, zeal wanes, will weakens and vision about what can be achieved becomes narrow, Muslims will feel inability, reduced to considering that their power is limited, so that they could not achieve more than that which is allowed by other men.

Without understanding Tawwakul, zeal wanes, will weakens and vision about what can be achieved becomes narrow. If Tawwakul is not grasped firmly, Muslims will feel inability, reduced to considering that their power is limited, so that they could not achieve more than that which is allowed by other men. Thus, Muslims will not achieve greatness again, securing dominance for the Deen, unless they fully made Tawwakul on Allah (swt). Certainly, great missions, such as advancing the call when facing tyrants or securing Nussrah to practically resume Islam as a way of life, can never be undertaken, if Muslims estimated their power upon their human power alone. If a Muslim looks at human capability and acts according to that alone, even ordinary, mundane tasks become like insurmountable mountains, so what of the great tasks?! However, if Tawwakul is understood, one would achieve greater than one's capability and the material means available, depending on the limitless power of Allah (swt). Indeed, Allah (swt) is the only One upon whom Dependence is deserved,

in all the deeds that He (swt) has commanded His servants to undertake.

Allah (swt) alone is Al-Khaliq (الخالق The Creator) Who created the entire Creation, with its countless galaxies, from nothing. Allah (swt) alone is Al-Qawwi (القوي The Most Strong) and Al-Muqtadir (المقتدر The All Determiner), the Master of all the affairs that take place within that which He (swt) created, by what He (swt) created. Allah (swt) is Al-Muhyi (المحيي Life Giver) and Al-Mumeet (المميت Death Bringer), Who (swt) alone gives life and takes life at an appointed time, such that not a single soul will die before its time, regardless of a life of cowardice or bravery. Allah (swt) is Ar-Razzaq (الرزاق The Sustainer) and Al-Wahaab (الوهاب The Bestower), Who (swt) alone provides Rizq (Sustenance), to each and every soul, widening and narrowing it as He (swt) pleases, regardless of the miserliness or generosity of that soul. And Allah (swt) is Al-Muiz (المعز The Granter of Honor), Al-Muthil (المذل The Giver of Humiliation) and Al-Fataah (الفتاح The Granter of Victory), Who (swt) raises the Islamic Ummah victorious over her enemies, disgracing them by her hands.

And indeed, it is Allah (swt) Who has assured His righteous servants that He (swt) will assist them in difficulties, that they

encounter for His Sake. Allah (swt) said, ﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا﴾ “And whosoever has Taqwa of Allah, He will make a way for him to get out.” [Surah at-Talaq 65:2]. Thus,

whoever has Taqwa of Allah in performing what He (swt) has commanded and avoiding what He has forbidden, then Allah (swt) will make a way out for him from every difficulty and will provide for him from resources that he never anticipated or thought about. Abdullah bin Mas`ud (ra) commented, أن يعلم أنه من عند الله، وأن الذي يعطي ويمنع “It pertains to when one knows that if Allah wills He gives, and if He wills He deprives.” And Abdullah ibn Abbas (ra) commented that، نجاته “His way out from all anguish in this world and the Hereafter.” Thus, both the advocate of Khilafah (Caliphate) and the one who must extend Nussrah for Khilafah are assured of the way out of every difficulty by Allah (swt) Himself, in everything that is done for the Sake of Allah (swt).

The believer with Tawakkul thus willingly takes personal risks, to

wealth and the soul, secure in the knowledge that none other than Allah (swt) will assist. Allah (swt) said, ﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ﴾ “And whosoever puts his trust in Allah, then He will suffice him.” [Surah at-Talaq 65:3]. Tawwakul upon Allah (swt) awakens within the believer the daring and obliterates

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said,

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[Surah at-Talaq 65:3]. Tawwakul upon Allah (swt) awakens within the believer the daring and obliterates hopelessness, helplessness and negativity.

hopelessness, helplessness and negativity. It broadens vision and incites inventiveness to address all the challenges that are faced. The one who truly believes in Tawakkul upon Allah (swt) does not regard that which Allah (swt) has commanded as undoable or impossible. Depending upon Allah (swt), a way or a plan will be found and implemented. And the one who understands Tawakkul does not consider that which Allah (swt) has forbidden as a compulsion or unavoidable. The one who truly has Tawwakul on Allah (swt) has no fear of men in the pursuit of pleasing Allah (swt). Imam Ahmad recorded that Ibn `Abbas (ra) said that RasulAllah (saaw) said to him, «يَا غُلَامُ إِنِّي مُعَلِّمُكَ كَلِمَاتٍ: احْفَظِ اللَّهَ يَحْفَظَكَ، احْفَظِ اللَّهَ تَجِدْهُ تُجَاهَكَ، وَإِذَا سَأَلْتِ فَاسْأَلِي اللَّهَ، وَإِذَا اسْتَعْنَيْتِ فَاسْتَعْنِي بِاللَّهِ، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعُوا عَلَى أَنْ يَنْفَعُوكَ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ، وَلَوْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ، «O boy! I will teach you words so learn them. Be mindful of Allah and He will protect you, be mindful of Allah and He will be on your side. If you ask, Allah, and if you seek help, seek it from Allah. Know that if the Ummah gather their strength to bring you benefit, they will never bring you benefit, except that which Allah has decreed for you. Know that if they gather their strength to harm you, they will never harm you, except with that which Allah has decreed

against you. The pens have been raised and the pages are dry.”

Not only is Allah (swt) the only One upon Whom Dependence is deserving, Tawwakul

Not only is Allah (swt) the only One upon Whom Dependence is deserving, Tawwakul on Allah (swt) is commanded by Him (swt), such that the one who does not make Tawwakul is Sinful. Tawwakul on Allah is confirmed by the Conclusive (قطعي Qat’ee) Text of Qur’an. Allah (swt) said, “If Allah helps you, none can overcome you. If He forsakes you, who is there, after that, that can help you? In Allah, then, let believers have Tawwakul.” [Surah Aali ‘Imran 3: 160]

on Allah (swt) is commanded by Him (swt), such that the one who does not make Tawwakul is Sinful. Tawwakul on Allah is confirmed by the Conclusive (قطعي Qat’ee) Text of Qur’an. Allah (swt) said, «إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرْكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ» “If Allah helps you, none can overcome you. If He forsakes you, who is there, after that, that can help you? In Allah, then, let believers have Tawwakul.” [Surah Aali ‘Imran 3: 160] As’Sa’dee said in his tafseer that «على الله توكلوا لا على غيره، لأنه قد علم أنه هو الناصر وحده، فالاعتماد عليه توحيد محصل للمقصود، والاعتماد على غيره شرك غير نافع « Depend on Allah and no one else, because one knows that He is the only Helper, relying on him is Tawheed of the intended result, and

dependence on others is Shirk and useless to the one who does so.” And Allah (swt) said, «قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ» Say: ‘Nothing will happen to us except what Allah has Written for us. He is our protector.’ And on Allah let the believers

have Tawwakul.” [Suraj At-Tawbah 9: 51]. Baghwee in his Tafseer said of “He is our Protector” (هو مولانا) that, “ناصرنا وحافظنا He is our Helper and He is our Guard.” And Ibn

Kathir commented that, سيدنا
“our Master and Protector.” Thus, both the advocate of the Khilafah and the one who extends the Nussrah move with bravery and with optimism, propelled by their Iman, such that their energy and striving awakens the slumbering and energizes the moving.

As for the Hadeeth: «اعقلها»
«Tie (the camel) and make Tawwakul (upon Allah (swt))” [At-Tirmidhi], it is not an abrogation or restriction of Tawwakul, but it is a direction to attend to the means as well. It is an education for the Beduin, when he thought that Tawwakul meant neglecting the Causes and Effects. In this Hadith RasulAllah (saaw) instructed us that Tawwakul does not mean neglecting the Causes and Effects. So, yes, the believer looks carefully at the material means, arranging and planning them meticulously, but he expects a far greater outcome, for he does not depend on material means alone, but upon the Help of Allah (swt).

So let us all arm ourselves with the powerful weapon of Tawwakul in Allah (swt). Let us yield it as both a shield and a sword in our march towards the restoration of the ruling

that pleases Allah (swt) and averts His Wrath. Let us not look at the length of the road that we have travelled or have yet to travel, but march on, assured that Allah (swt) will propel us to our goal. Let us not be deterred by the obstacles that are put in our way, facing them with the knowledge that Allah (swt) will assist us in overcoming them, one and all, in ways that we could not conceive or plan for, confounding the people of kufr. Allah (swt) said, ﴿وَلِلَّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ﴾ “To Allah do belong the unseen (secrets) of the heavens and the earth, and to Him goes back every affair (for decision). So worship him, and make Tawwakul on Him. And your lord is not unmindful of what you do.” [Surah Hud 11: 123] ■

**Written for the Central Media
Office of
Hizb ut Tahrir by
Musab Umair – Pakistan**

Political Awareness

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Political awareness does not mean knowing the political conditions, the political situation, and the political events, or following up the international politics and the political actions, though all of this is required for its perfection (completeness) Rather, political awareness is to view the world from a specific angle, which is for us the angle of Islamic aqeeda. It is the angle of:

لا إله إلا الله محمد رسول الله

(There is no god but Allah, Muhammad is the Messenger of Allah).

أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لا إله إلا الله محمد رسول الله، فإذا قالوها عصموا مني دماءهم وأموالهم إلا بحقها.

(I have been commanded to fight against the people till they say: There is no god but Allah, Muhammad is the Messenger of Allah; if they said it they would have safeguarded from me their blood and their property except for its due right).

This is the political awareness. Thus, viewing the world without having a specific angle is considered superficiality and not political awareness. Viewing the local arena or the regional domain is considered triviality and not political awareness. There cannot be political awareness except with the presence of two factors: the view must be to the entire world; and this view must emanate from a specific and defined angle, regardless this angle was a particular ideology, a specific thought, or a specified interest or others. This is the reality of

political awareness as such. For a Muslim, it is of course from a specific angle, which is the Islamic aqeeda. This is the political awareness. Since this is its reality, then it is naturally inevitable for the politician to struggle for developing a specific concept about life with man, as such, and everywhere. Developing this concept is the prime responsibility of the politically aware, who would enjoy no rest except by assuming its burden and performing it.

The politically aware must involve oneself in struggle against all the directions that contradict his own direction, and against all the concepts that contradict his concepts. He does that at the same time he struggles to consolidate his concepts and implant his direction. He thus proceeds in two courses at the same time, without separating one from the other even a hair breadth, because they are actually one course. He destroys and builds, and he eliminates darkness and kindles light. He is as described: (fire that burns corruption and light that illuminates the path of guidance). At the time he involves in consolidating the concepts, implanting the directions, relating the thoughts to the events and abstaining from abstractness and logic, he as well involves in struggle against the directions, the accusations

directed against his view about life, against the deep rooted concepts that developed during the declined eras, against the misguiding influence spread by the enemy about the thoughts and things, and against reducing the

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high objectives and far-reaching aims to partial objectives and instant aims. Thus, he struggles at two fronts: internal and external, and in two directions: destruction and construction, and he works in two fields: field of politics and field of thought.

In summary, he indulges in the walks of life in its most superior fields. Therefore, it is inevitable the aware men will collide with the issues when they make contact with reality, people and life's problems, whether on the local, regional or international level. In this collision, the capability of the aware emerges in making the message he carries, and the specific angle from which he views the world, both to be in accordance with the concept he adopts as the basis, the reference, the objective he aspires to and the aim he endeavours to achieve. However, because he abides by a specific angle, and has a certain taste and certain inclinations, whether natural or ideological, it is feared, in case he was unaware of himself, that he paints the facts with the colour he likes, interprets the thoughts the way he wants, and understands the news in accordance with the result he wishes to reach. Therefore, he must beware of letting his inclinations dominate the views and news. This is because the soul's wishes in something, whether personal, partisan or ideological might make him interpret the view as true though it is false, or he might imagine it false though it is true. Therefore, the aware must examine the spoken statement, and the performed action. He must understand the realities, whether they were things or incidents in a perceptible way, and sense them in a logical way, but as they are

and not as he wishes and wants them to be. The thoughts have to be understood as denoted by their reality. So, he must move by his mind outside, ie outside the mind, and looks by his mental vision at the reality that

represents the thought and then understands the thought in accordance with his vision of its indicated reality, as it is, and not as it agrees with his wishes. It is true the expression might be figurative, metaphor or indirect (kinaya). It might also be a sentence, whose meaning comes from its syntax and not from its words. However, this does not prevent him from moving outside (his mind) and viewing the reality that indicates it, in accordance with the imports of the language as mentioned by linguists. So, the politically aware must go along with the truth, but in accordance with his viewpoint that he embraced with certainty and conviction. He must see the facts as they are, but in accordance with his perceptive or intellectual vision. In this way he would perfect his awareness after he took account of the means of perfection. However, the basis of everything he has in terms of vision, comprehension, perception and understanding must remain to be viewing the world from a specific angle.

The following question might arise in this context. How the political aware can be free in terms of sticking to the truth and viewing the facts as they are despite his view to the world from a specific angle? If such question arises, then this is due the superficial view to the matters. If the person was deep in study, then such question would not arise. This is because there is a difference between the reality of things and judgement upon them. People do not differ

The politically aware must go along with the truth, but in accordance with his viewpoint that he embraced with certainty and conviction. He must see the facts as they are, but in accordance with his perceptive or intellectual vision. In this way he would perfect his awareness after he took account of the means of perfection. However, the basis of everything he has in terms of vision, comprehension, perception and understanding must remain to be viewing the world from a specific angle.

over the reality of things. If the matter is related to sight, then whoever has sight would see the thing as it is, unless he is cheated or deceived. If it was related to sensation, then whoever his sensation he would sense the thing, whether it was by tasting, like the taste of the bitter and the sweet, or by senses like the soft and rough, or by hearing like the sounds, or by smelling like the smells. Thus, people sense things as they are, despite the disparity in that. However, people can differ regarding judgement on things. So, viewing the world from a specific angle is related to judgement on things and actions. While viewing the facts as they are is related to the senses and comprehension. Therefore, it is necessary to see the facts as they are and to stick to the truth. It is necessary as well to view the world, incidents and things from a specific angle.

How can this apply to international politics? We can examine some examples that show the way of viewing the political events from a specific angle. These examples will be from the politics of the Messenger (saw), politics of the middle ages and the current political examples. The specific angle from which the Messenger (saw) used to view the world was propagating the da'wa. Since Quraysh was the leading state in the Arab Peninsular, and was the head of kufr in obstructing the da'wa, he directed his attention to confine the political and military actions to it. So, he sent the spies to observe it, stand up against its trade and involve in wars with it. He was content that other states, ie tribes stand as spectators, or as they say: they stand neutral. Thus, his political and military actions used to emanate from viewing the world from

The specific angle from which the Messenger (saw) used to view the world was propagating the da'wa. Since Quraysh was the leading state in the Arab Peninsular, and was the head of kufr in obstructing the da'wa, he directed his attention to confine the political and military actions to it. So, he sent the spies to observe it, stand up against its trade and involve in wars with it. He was content that other states, ie tribes stand as spectators, or as they say: they stand neutral.

a specific angle. When the Messenger (saw) knew Khyber was negotiating with Quraysh for concluding an alliance between them to attack the Medina, destroy Mohammed (saw) and crush Islam, he defined the angle of action is to conclude a truce or peace treaty with

Quraysh and thus devote himself to crushing Khyber. From this specific angle he adopted peace as a basis for his future actions, as long as they serve the realisation of his objective. So, all of his actions at that period, such as his journey for making 'umra, his acceptance of Quraysh's renounce to him, his lenience in face of Quraysh's stubbornness and his disagreement with his companions and others, all of these proceeded in accordance with the peaceful policy. Hence, his view to the political actions with the enemy upon whom he focused his attention emanated from a specific angle, and these actions adapted with the requirements of that specific angle.

These are two examples of the actions of the Messenger (saw); one of them is general which is focusing on a great state that comes at the head of his enemies, based on a specific angle. The second is a particular action, which is to focus on a particular objective, and thus make of it a specific angle. This manifests how the view towards the political events from a specific angle dominates the actions and conducts; and without this view from a specific angle the actions would have been pointless. The great states, after Berlin conference, have all taken plundering the territories of the Islamic State, which is the Ottoman State, their specific angle, rather than its destruction. Though they discussed the two

subjects, they agreed upon the second subject but without taking it the specific angle. Therefore, their entire actions conformed to this specific angle; and they entered into political

struggle with each other that continued for more than a century. Though this struggle ended by the elimination of the Islamic State, however this was not the specific angle from which these states viewed the events and political actions. The specific angle from which they view the events and political actions is that which control their policies and their view to the political actions.

After World War II, America said the world is a company, and America has the biggest number of its shares, so the management of this company must be in her hand. She took this saying as the specific angle from which she viewed the world. So, her actions conformed to this angle; and she started to look at the political actions that take place in this world from this angle. The view from this angle made her agree with, rather ally herself with the SU, and made her snub Britain and France. After the collapse of the SU, her view changed; so she did not only snub Britain and France, rather snub the entire states of the world. She exaggerated in that course till she disavowed the international pacts agreed upon by the entire world. So, she withdrew from Kyoto agreement, and refused to enter the treaties regarding the removal of the land mines, and regarding establishing an international court of crimes and others. The specific angle from which she views the world became built upon the basis of the absence of equals with whom she can ally herself on equal footing. Thus, she turned to

unilateralism; and started to deal with other great states with hegemony and supremacy. This is the way of having to view the political events that take place in the world from a specific angle, whether this angle was general, such as using the propagation of the

da'wa as a basis for the foreign policy, ie the specific angle from which the world is viewed. It might as well be a particular angle, such as confining hostility to a particular state, where defeating it helps us to rush in the world, or it might be more specific such as involvement in a specific political battle to show the other states a model of our political battles. Application of the view from a specific angle to political actions and events is easy, and does not need actual practice of politics. For understanding this, it is rather enough to review the political events with depth. This show how follow up of politics and understanding the political concepts must lead to generate political awareness; and this political awareness is inevitable for political work, rather for influencing the political events.

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This show how follow up of politics and understanding the political concepts must lead to generate political awareness; and this political awareness is inevitable for political work, rather for influencing the political events.

the first political concept the sons of the Islamic ummah, who are the sons of the Islamic state, have to acquire. It must also be the basis for undertaking political actions; they must endeavour to make it prevail amongst people, and become one of the fundamentals in society, and the daily bread of the politicians. Indeed, their main task and prime duty is the propagation of the Islamic da'wa to the world and spreading guidance among people. This cannot be achieved unless they were politicians, unless they viewed the

world from a specific angle and unless they acquired the complete political awareness. In order they do not see political awareness too hard for them, and do not think of it as a heavy matter that cannot be acquired except by the intelligent and the educated, they must realise that political awareness is so simple, and approachable by everybody, even the illiterate and the common people. This is because political awareness does not mean acquainting knowledge about the entire Islam or about that which must be taken as a specific angle when viewing the world. It rather only means the view has to be view to the world, regardless whether his information about it were little or much, besides this view must be from a specific angle. The significant point in political awareness is the worldly view, even if it was one political action, and this worldly view is taken from a defined specific angle. Thus, the presence of the worldly view and from a specific angle is enough to indicate the presence of political awareness. It is true political awareness differs in strength and weakness in accordance with the disparity of information about the world and political events, and also in accordance with the information about the specific angle. However, all of this is considered political awareness and gives the same results irrespective of this disparity. This result is avoiding superficiality in politics and abstaining from triviality when looking at the issues. Therefore, political awareness is not limited to politicians and thinkers, and nor should be limited to them. It is rather common and must be common; besides it can be generated amongst the illiterate and common people as it is generated in the scholars and educated; it must rather be generated, even generally, in the entire of the

The way of generating political awareness in the individuals and in the ummah is political culturing in political sense, whether it was culturing with the thoughts and rules of Islam, or it was follow up of the political events. Thus, a Muslim politician must be cultured with the thoughts and rules of Islam, not as abstract theories, but rather by connecting them with realities.

ummah. This is because the ummah is the soil in which men grow. So this soil must be a soil of political awareness in order men can grow, and in order she can take the rulers to task, assess the men and confront the foreign dangers with sound awareness. The way of generating political awareness in the individuals and in the ummah is political culturing in political sense, whether it was culturing with the thoughts and rules of Islam, or it was follow up of the political events. Thus, a Muslim politician must be cultured with the thoughts and rules of Islam, not as abstract theories, but rather by connecting them with realities. He should also follow up the political events, not like the journalist that follows up the news or like the teacher that aims at gaining information. He should rather view them from the special angle so as to issue his judgement upon them, to link them with other events and thoughts, or to link them with the reality (a political action as an example) that takes place before him. This political culturing with the ideology and politics is the method of generating the political awareness in the ummah and the individuals; and it is the matter that makes the ummah assume her prime task and original duty, which is carrying of the da'wa to the world, and spreading guidance among people. Therefore, political culturing is the method of generating political awareness in the ummah and individuals. Thereupon, it is necessary to undertake political culturing in the Islamic ummah at the widest scale; for it is the matter that generates political awareness in the ummah, and makes her grow a crowd of creative politicians. ■

Book: Political Concepts

Concepts to be Corrected Regarding Inheritance

Abu Najar As-Shami

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

فَلِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ

“(Share) for male is equal to the share of two females”

[Surah an-Nisa’a 4:11]

There are verses in the Book of Allah which secularists and enemies of Islam are itching to abolish, if they could... Malicious people always direct their arrows of slander and falsehood toward Islam through these verses, and the most prominent of these verses is the saying of Allah (swt), **يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ** “Allah instructs you concerning your children: for the male, what is equal to the share of two females.”

[Surah an-Nisa’a 4:11]

We can hear many mouthpieces that accuse Islam of male chauvinism and inequality for women, as it gives only half a share of the man to the woman in inheritance! Some Muslims become confused before these repeated falsehood. They do not know how to respond to these accusations. Had these lying slanderers looked fairly into the reality of the woman in Islam, or even her reality under western civilisation and compared with what Islam has provided for woman in terms of status and position, they would cut their tongues before they utter some of what they do.

The audacity of some Arab regimes, like Tunisia for example, has reached the extent of passing a law of equal inheritance for the man and the woman, in flagrant defiance to the

verses of Allah (swt). This law was passed in 23/11/2018. Do these naïve people not know that they have denied the great portion of rights to the women, which the Islamic inheritance system has granted them?! Based on this law, the women in Tunisia today inherit little of their shares, which Allah has obliged for them! How is this? Does woman inherit half the share of man in all cases?

Upon scrutinizing the Islamic inheritance system, one will find that it is a system that is based on standards aiming to achieve justice and public welfare. And these standards are devoid of permanent distinction between males and females as, Quran did not say, “Allah instructs you concerning your inheritors: for the male, what is equal to the share of two females,” rather it says “Allah instructs you concerning your children.” Hence, this is not the general case of dividing the bequest. Instead, there are specific standards which Shariah looks after in distributing the inheritance.

First: The degree of kinship between inheritor, male or female, and the deceased predecessor. Hence, as the relationship gets closer, the share of inheritance is increased. For example, the daughter of the deceased woman gets more share than her the deceased woman’s husband. The daughter is closer to the deceased woman than her husband, though the daughter is female, whilst the husband is male. And this affirms that masculinity and femininity are not the original standards upon which Shariah depends for inheritance.

Second: The position of the inheriting generation in the chronological sequence of generations. The generations which follow the

soul usually have the greater share of inheritance, than the generations that precede the soul. This is regardless of masculinity and femininity of the inheritors. Hence, the daughter inherits more than mother, while both are females. And the daughter inherits more than father! And also the son inherits more than father, while both of them are males!

Thirdly: The financial burden which the sharia obliges over the inheritors to undertake for others... this is the standard that yields disparity between men and women. Allah (swt) said, **يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ** “Allah instructs you concerning your children: for the male, what is equal to the share of two females.” [Surah an-Nisa’a 4: 11]. This is because the male inheritor here, in case of equal degree of kinship and generation, is responsible for the Nafaqah (نفقة Financial Maintenance) of the woman, whereas the female inheritor’s Nafaqah is obligatory upon the male related to her. The cases of such distinction are very limited, when compared with the total number of inheritance cases. And with this Islamic reasoning, Islam has favored the female over the male in inheritance. This is not to oppress the male, but it is for the financial protection of the female that protects her during emergencies and misfortunes.

Now let’s take a quick look at the cases upon which a woman inherits according to the pure Sharia. Do we find it as an emaciated share, as slanderers falsely claim?

What should be noted is that in Islamic Fiqh, the subject of inheritance extends to thirty four cases of inheritance, in which a woman inherits in different proportions. Of the thirty four cases, in eleven cases the woman inherits same share as man. And in another fourteen cases, the woman inherits

more of a share than the man. And in five cases, the woman withholds from the man and takes full inheritance. And there are four cases alone, where man inherits the share of two females.

Some of the examples of the equality of women with men in inheritance:

- ❑ Inheritance by a father and a mother: each parent receives one sixth of the estate, due to the saying of Allah (swt),

وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ

“And for one’s parents, to each one of them is a sixth of his estate if he left children.” [Surah an-Nisa’a 4:11]

- ❑ Inheritance by siblings of the mother: it is equally divided between males and females. Hence, the male has the same share of the female, when the offspring of the inheritance is missing, due to the saying of Allah,

وَإِنْ كَانَ رَجُلٌ يُورَثُ كَلَّةً أَوْ امْرَأَةً وَوَلَةٌ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثَّلَاثِ

“And if a man or woman leaves neither ascendants nor descendants but has a brother or a sister, then for each one of them is a sixth. But if they are more than two, they share a third, “[Surah an-Nisa’a 4:12]

Why do we not hear any word of this from the mouth of opponents who seek equality in inheritance? Or did they only memorize the verse of the share for the male is the share of two females”? I am almost certain that most of them did not go through the inheritance system at all. Nor do they know anything about the thirty cases, in which the woman inherits the same as that of the man, or inherits more than him or inherits, while the male

inherits nothing. All they want to do is to defame Islam!!

Examples of woman inheriting more than man:

In some cases of inheritance, we can find that the woman inherits more than the man according to the saying of Allah (swt)

فَإِنْ كُنَّ نِسَاءً فَوْقَ أُمَّتَيْنِ فَلَهُنَّ ثُلُثًا مِمَّا تَرَكَ وَإِنْ كَانَتْ
وَحِدَةً فَلَهَا النِّصْفُ وَالْأَبْوَاءُ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ
إِنْ كَانَ لَهُ وَلَدٌ.

“But if there are [only] daughters, two or more, for them is two thirds of one's estate. And if there is only one, for her is half. And for one's parents, to each one of them is a sixth of his estate if he left children” [Surah an-Nisa’a 4:11]. Examples for the above is:

- ❑ If a person dies and leaves one daughter and father, then the share for the father is the sixth, and this is very little to the share of daughter or daughters. Moreover, no one says that the dignity of father is deficient with this inheritance.
- ❑ Also another example of this is when a person dies and leaves one daughter and two full brothers. The daughter will inherit half due to her being a single daughter and absence of siblings for her. The two full brothers will have the remaining half as a share, as siblings, which is equally divided between the two. Hence the share of each full brother is fourth and so, again, the share of the male is less than the female.
- ❑ Similarly, if a person dies while having two daughters and two full paternal uncles), the two daughters will inherit two third, divided equally between them due to their being more than one and the absence of other siblings than them. Hence, each of the two daughters will have one third of the inheritance.

And the two full paternal uncles will take the remainder as a share, as siblings. Hence the share for each uncle is one sixth. And so, again, the share of the male is less than the female.

- ❑ Similarly, if a woman dies while having a husband and one daughter, the daughter will inherit half the inheritance and the husband will inherit one fourth. Hence the daughter inherits double that of her father.

And there are cases in which the woman inherits, while a man inherits nothing,

Examples of which are:

- ❑ If a person dies while having a son, a daughter and two full brothers: The son and daughter will take all the bequest, with the share of the male the same as the share of two females. And the two full brothers will not inherit anything, as they are preceded Al-Far’a Al-Waarith (الفرع الوارث Direct Heirs) (i.e. the son and the daughter). Hence, the daughter inherits and the full brother does not inherit.
- ❑ If a man dies while only having the ‘mother of the mother’ and the ‘father of the mother’ i.e. his maternal grandmother and grandfather, the mother of mother i.e. his maternal grandmother will inherit all the bequest. And it is known in the ‘Ilm (علم Knowledge) of inheritance that the Saheehah (صحيحة Valid in Inheritance) grandmother inherits a sixth of the share as direct relations and she takes the rest as reversion. So, nothing is inherited by his maternal grandfather i.e the ‘father of his mother,’ even though the maternal grandfather is husband to the grandmother and despite his degree of relation to the deceased. The portion is all inherited by maternal grandmother as she belongs to the

AsHaab ul FurooD (أصحاب الفروض People of Direct Relations) whilst the maternal grandfather belongs to the AsHaab ul ArHaam (أصحاب الأرحام People of Kindred). It is noted that People of Kindred do not inherit along with the People of Direct Relations. Upon studying the principle of inheritance for the grandfather and grandmother, we find the following: the Saheeh (صحيح Valid in Inheritance) grandfather is the one whose portion from the deceased, does not include the mother. For example, the father of the mother or the father of the mother's mother is a Fasid (فاسد Invalid in Inheritance) grandfather (i.e. non-inheritor).

These are some examples for the equity of Islam towards woman. People of knowledge and fairness have witnessed to this.

Thus, the summary of inheritance cases is as follows:

1- The woman inherits half the share of the man in four out of the thirty four cases, which is the equivalent of 11.76% of the total of inheritance cases. This is along with the obligation of the man to financially maintain the woman, whereas it is not obliged on the woman to financially maintain the man.

2- The woman inherits inheritance equal to that of the man. This occurs in eleven out of the thirty-four cases, which is equivalent to 32.35% of the total of inheritance cases.

3- The woman inherits inheritance more than that of man. This occurs in fourteen out of the thirty-four cases, which is equivalent to 41.18% of the total of inheritance cases.

4- The woman inherits, while the man inherits nothing and has no right over the inheritance. This occurs in five out of the

thirty-four cases which is equivalent to 14.71%.

Glory be to Allah who dignified this Deen. Many, who sold themselves, their intellect and their hereafter for the West, neglect it and so they lost in this world and hereafter.

Do the rulers of Tunisia know now how many of their women and daughters have lost out by their law? Do they know that they rob the women's wealth and rights completely, just as the rulers of Jahiliyaa did before Islam? Allah has said the truth:

الشَّيْطَانُ يَعِدُّكُمْ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ وَاللَّهُ يَعِدُّكُمْ
مَغْفِرَةً مِنْهُ وَفَضْلًا وَاللَّهُ وَسِعَ عِلْمَهُ

“Satan threatens you with poverty and orders you to immorality, while Allah promises you forgiveness from Him and bounty. And Allah is all-Encompassing and Knowing.” [Surah al-Baqarah 2:268].

The woman before Islam did not have a rights of inheritance. Neither did she have financial protection, nor even the rights of living, for she was buried alive. Then Islam came to dignify her and forbade her killing. It obliged men to take care of her and her Nafaqah (نفقة Financial Maintenance). It gave her rights with which she was elevated over all other women on the earth.

Hence, we absolve ourselves before Allah over what the evil rulers and the agent followers do to us and to our Deen. O Allah! We ask that You like what Your beloved Prophet (saaw) asked of You, of not afflicting us in our Deen. O Allah (swt) dominate by your honorable Shariah to shine upon our livesm under the Khilafah state that halts the oppression of every oppressor and restores every right to its owner. Indeed, You are All-Hearer and All-Responding. ■

Translated from Al-Waie Issue 395

Causes Of The Financial Crisis In The Capitalist System And The Islamic Solution

Mohammad Sajjid , Pakistan

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Introduction :

The economic system of any country is the backbone for the other systems of that country. The defense of a country will certainly be strong, if its economy is strong. For an ideological state it is even more important to strengthen the economic system to maintain its influence on the world. Today the world is dominated by capitalist system. But the capitalist system since its inception has gone through several fluctuations and financial crises which has resulted in bitter plight for many countries. The economic crisis results in decline in its production, decrease in job opportunities, reduction in economic activity, and the most affected is the financial markets, ie, the stock exchanges and the banks, when the share prices of the companies in the stock market fall people become poor in a blink of an eye, whereas chances of depositors losing all their money increase due to banks getting defaulted. Ever since the world is run by capitalist economic system, the economies of the capitalist countries have been undergoing a "boom and burst cycle" which after a certain period of time converts to a financial crisis.

Causes Of The "Boom And Burst Cycle" In Capitalism:

The "boom and burst Cycle" in the capitalist system can be described briefly with the following four basic reasons:

1. After World War II, gold was removed as a currency through "Bretton Woods system" in those days, along with gold, dollar was also being used as a reserve currency while later in the early seventies dollar fully replaced gold as a currency, because of which any crisis originating in American economy swiftly converts to "global economic crises", because by the seventies the currencies of nearly all countries were linked to dollar whereas in reality dollar is nothing more than a piece of paper.
2. In order to purchase the "shares" and "financial instruments/products" of any company in the financial and stock markets, the physical transfer of that financial instrument is not necessary, instead they are being sold and bought many times by many persons though the physical possession of the product is still with the first owner. Such transactions worsen the problem, uncertainty prevails in the market which ultimately leads to a financial crisis.
3. Interest-based loans cause huge financial difficulties. Many a times an individual or a state loses the ability to repay the loan, which leads to a debt crisis due to which financial activities slow down and the production in factories start to decline.
4. Another important factor of the financial crisis in the capitalist system is the principle of ownership. As in

communism every property was under the state control which became the root of the problems for the citizens, on the contrast in capitalist system any type of property can be owned by individuals, which causes the "boom and burst cycle".

The economy in the capitalist system consists mainly of "two sectors", the "real sector" which we all sense and see, namely building factories, employing people, buying and selling in markets and so on. This sector is associated with "real production" while the other sector is called "financial sector" which involves the purchase of "financial goods" and is designed to reduce the risks in "real sector".

As far what is financial sector and how the creation of this sector is equivalent to the dagger in the heart of the "real sector" and how this sector is the root cause of the crisis in the past century, it is as follows:

Financial Sector:

The financial sector is primarily comprised of two areas.

- 1- Commercial Banks
- 2- Financial markets

There are mainly three types of financial markets.

Money Market:

It is the market in which the government and the big companies take three-month to one-year short-term loans, in the form of Commercial T-Bills and Certificates of Deposit.

Capital Market:

It is the market in which "shares" and "bonds" of companies are bought and sold, Pakistan

Stock Exchange or Lahore Stock Exchange are the examples of such Capital market.

Commodity Market:

It is the market in which different kinds of goods are bought and sold without physically transferring them.

Effects Of The "Financial Sector" On The "Real Sector":

Because of the "financial market", the "real market" is affected by the various methods described below:

Reduction In Growth:

The impact of financial market on the real market of any country can be gauged from the fact that the total financial assets of the world are around \$900 trillion, which is ten times larger than the "GDP" of the world but these \$900 trillion are used on "financial instruments/products" i.e. pieces of papers only to transfer from one place to another, which results in no real growth but conversely the wealth is concentrated in just a few hands.

Risk:

Asset Market is the center of speculative business in which people multiply their profits through speculation - such as the "Lehman Brothers", which had a name in the financial market. In 2008 it is because of this market that the Lehman Brothers filed for bankruptcy and this chain reaction became a source of bankruptcy for other entities, causing irreparable damage to the real economy, such as falling housing prices and ending pension funds.

Social Burden:

The financial market was created primarily to protect the "real economy", but currently its

role has reversed, as the presence of the huge amount of money in this sector is not less than a dagger in the heart of the "real economy", because in the financial crisis of 2008 billions of dollars were used to save institutions from taxpayers' money while the interests of only a few people were secured.

Uncertainty In Prices:

Due to speculations, the prices of commodities in the markets are always suffering from uncertainty. The fluctuations in the prices of goods are not caused by their demand and supply, but rather is caused by the greed of the stockers and black marketing to make excessive profit.

Lack of Confidence:

Due to the financial market, the real economy is always subject to uncertainty and people lose confidence in the real economy, which in turn stop investing in the real economy which causes the real economy to shrink.

To understand how financial markets caused major economic crises in the nineteenth century, we study the global crises which occurred in the nineteenth century, and how do the defects in the basis of the capitalist system caused these global crisis and how did it make difficult for the common man to live.

The Global Crisis Caused By The Capitalist System:

The Great Depression "1928":

The period of 1920-1927 is known as the golden period in American history in which American arms factories benefited greatly in the First World War. The United States began selling arms to countries that they previously buy from Europe. Due to the increasing trust for business in America, people started

investing in the stock market there. Because of the speculation in stock market the "Wall Street stock market" crashed in 1929 and due to the falling prices of the shares about 5 to 10 billion dollars were withdrawn by the investors and so share prices fell by almost 90% just in one day. As a result, the banks that invested in the stock market from people's savings started getting bankrupt and about 3000 banks declared bankruptcy. Within two years, about 20,000 companies got bankrupt. Due to the closure of banks and companies, 1.5 million people faced unemployment. Due to this economic crisis, the purchasing power of the people declined, which led to the reduction in the sale and purchase of commodities in the market, the factories began to suffer from "overproduction", and to decrease their production capacity, people were fired from their jobs which resulted in increase in unemployment. This situation continued for about ten years until the World War II began in 1939 and so the business of American arms factories restarted due to which people started to get jobs. Thus, after about ten years, the United States got rid of the economic crisis.

US Savings & Loan Scandal:

There were some companies in the United States which were not recognized as banks in the financial market but their working operations were like banks, so the people who cannot get bank loans due to their inability to repay their loans started turning to these companies. When the number of these companies reached 4000 and their total assets reached about 600 billion dollars, these companies started doing such complex transactions which gave rise to a crisis and so these companies started to bankrupt. To bring

them out of the crisis a \$150 billion bailout package was provided to them.

The Dotcom Crash 2000:

This financial crisis occurred when e-commerce companies started listing on the stock exchange. People took these companies as a new invention and started buying their shares while in fact they had no intrinsic value, and due to this "The New York Stock Exchange" fell by about 50 percent and lost about \$ 81 billion in the Dotcom Crash of the year 2000.

Subprime Mortgage Crisis 2008:

In 2008 a financial crisis arose in connection with acquiring the ownership of homes, because of some rules that were created in accordance with the financial crises of the past meaning due to which banks refused to lend money to buy or build a home to people whose "credit rating" was not good which created in a "sub-prime mortgage market" that started giving loans to people at high interest rates, but after some time it became difficult for people to pay loan installments which led to house prices falling and then the people who were paying the loan installments realized that the market value these houses are lower than the sum of the interest and loan installments they were paying to the banks, they started selling the same houses back to the banks which caused a financial crisis. As a result, the market completely crashed.

Criticism Of The Western Economist On Capitalism System:

Before talking about Islamic view point, I must say that many in the West have also called this system an evil system.

"Roger Terry" in his book **"Economic Insanity"** writes that: *"American citizens know that there is a problem in the United States, but they do not know the nature and the cause of this problem, and unfortunately, they do not even know how to solve this problem. Rather than reaching the root of the problem, they are working on its symptoms. In fact, the so-called solutions being offered is further worsening the problem as without changing the system, they are trying to rectify the defects which resulted from the system actually. The problem is not in the implementation of the economic system, the problem is basically in our economic system itself. If we really want to solve this problem, then we have to eliminate it from its root and not just by cleaning the tip of the iceberg. We should try to find out that on what foundations and assumptions our system is built upon and must expose them, and indeed this is reality of the situation. "*

Similarly, **"Warren Buffett"** in his **company's Annual report** wrote that: *"I think "Derivative Market" is the financial weapon of mass destruction and are the most deadly to the economy"*

And likewise, **Raymond Dalio**, the manager of **"Bridgewater Associates"**, the largest hedge fund firm, said in an interview on April 8, 2019: *"The capitalist system is failing and a revolution is about to take place"*

Islamic solution to avoid "the boom and burst cycle":

Now we will discuss how Islam brings economic stability and how the coming Islamic Khilafah State will be protected from any such crises.

Currency:

The Islamic khilafah State will use only gold and silver as a basis for currency. In Islam all the rules of the economy is based on gold and silver as the currency, this brings stability in economy. Islam prohibits associating it's currency with any other country. Imposition of the US dollar as the basis of currency replacing gold, through "Bretton Woods" agreement, has resulted in any American crisis converting into a global crisis, because currently the currencies of nearly all countries are linked to US dollar, all the countries keeps dollars as their major reserve currency. Linking of currency with gold and silver also prevent the expansion of financial market bubble.

Prohibition Of Interest Based Banks:

Allah Almighty says in the Holy Quran: "O you who believe! If you fear Allah, then give up what remains of your demands for usury, if you are (in truth) believers. And if you do not, then take notice of the war (against you) from Allah and His messenger."

(Al-Baqara-279)

Interest based economy is an important cause of economic crisis in a capitalistic economy. When the Islamic Khilafah State will eliminate this interest based economic system, then the cash deposited in banks will become a part of the "real economy", which will cause large scale industrialization and job opportunities will increase whereas the

influence of a certain elite class on economy will start to end.

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The basic cause of the financial crisis in the capitalist system is its interest based economic system. When the Islamic Khilafah State will eliminate this interest based economic system, then the cash deposited in banks will become a part of the "real economy", which will enhance economic activity and will increase opportunities for earning, whereas the influence of a certain elite class on economy will start to recede. Due to the gold silver system people will no more be in risk of inflation and therefore will no longer have to worry about their "savings", thus the need for banks will reduce automatically. However the Islamic Khilafah State will provide interest free loans and grants to skilled people and poor farmers to achieve the objectives of the economic policy of the Khilafah state.

Stock Exchange And Islamic Perspectives:

In capitalist system, the interest based trading of stock exchange through speculation and gambling cause Capital to circulate mainly among a handful people. In the Islamic Khilafah State, buying and selling will be regulated on Islamic principles as following:

1-In "stock exchange" a trading item is sold and bought many times over without the transfer of the possession, so it is neither in the possession of the a chain of sellers nor the

buyers. Whereas, it is forbidden to sell an item unless and until it is in the possession of the seller. Therefore such items whose purchase is halal but their possession has not been transferred yet, Islam forbids selling them.

2- According to the Islamic Sharea rules the market will be secured from the type of speculative trading which takes place in the stock exchanges, which will prevent the artificial increase in the prices of commodities, the "Crude Oil Crisis" of 2008, is one such example which occurred because of this speculative trading.

3- There are six commodity items- gold, silver, wheat, barley, dates and salt whose exchange according to the Islamic Sharea rules will be based on the following two conditions:

First: The weight/quantity of the commodity under exchange must be the equal.

Secondly: The possession of the commodity under exchange must be transferred immediately.

4- Making a public limited company is haram in Islam, so in the Islamic Khilafah State buying and selling of the shares of such companies will automatically cease to exist.

The Principles Of Ownership In Islam:

The principles of ownership in Islam are completely different from those of communism and capitalism. Islam divides property into three categories.

1- Private property

2- Public property

3- State property

The biggest difference between the poor and the rich occurs in capitalist system because of the legislation that a public property is allowed to transfer into private ownership.

Ibn Majah narrated from Abu Hurairah (ra) that the Prophet (saaw) said,

"Muslims are equal partners in three things: fire, water and pastures "

Nowadays only some capitalists are benefiting from fuel, gas and power reserves, but in the Islamic Khilafah State, the benefits of such resources will be passed on to the public.

Conclusion:

The economic system of Islam and its economic policy as discussed, is neither a fantasy nor a fiction, but the Islamic Khilafah State in the past has implemented this economic system and the economy of the Khilafah State was the largest and the strongest in the world. The Subcontinent due to its economic growth under Islamic rule was known as "the golden sparrow" and used to produce 25 percent of the world's agricultural, is suffering from food shortage because of the implementation of capitalism today.

But soon we would see breaking of the dawn of Islam again through the return of the second khilafah state on the method of Prophethood, which would again bring economic prosperity to the muslim ummah, InshaAllah!.

(وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ)

"and Allah is the master of His affair, but most people do not know."

(Al-Yunus-21) ■

Pakistan is in Need of Strong Military Industrial Development, Including Space Technology, to End Dependence on the Colonialists

Usman Adil , Pakistan

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Indian Space Research Organization (ISRO) on 17 September 2019 thanked Indians in the country and abroad for the support it received after the space agency lost contact with the lander of the second lunar mission Chandrayaan-2, minutes before touchdown on the lunar surface on 7 September. As for Pakistan, the failure of Indian space mission Chandrayaan-2 to land on moon provoked widespread discussion in Pakistan. The moon landing mission debate came amidst a state of high tensions between people of Pakistan and India over the issue of Kashmir, which persists.

The first ‘unmanned’ moon landing was in September 1959 by US, which was closely followed by Soviet Russia in the very next month. A prolonged space race followed between the two super powers of that time. In fact Washington dragged the USSR into the race of dominance of space, in order to overstretch and destroy Russian economy. Washington’s Star Wars program was the talk of media in the years before the collapse of communism. Fearful of American supremacy in space technology, with the installation of a space defence shield using laser or particle beam technology to intercept and destroy

incoming nuclear missiles, Russia chased America in the space race until the economy of Russia finally collapsed, after being hammered by a prolonged war in Afghanistan. Significantly, the Star Wars program was more media hype than substance, since it had many technological difficulties and prohibitively high costs.

The moon missions were an indication of supremacy in technology for the two competing powers. Today, through its attempt to land on the moon India is also seeking to project the country’s advancement in science and technology. By trying to land on moon, India seeks to show the world that it is at par with China, which made a moon landing in 2007, whilst also projecting that it has left Pakistan behind. As such this conforms to the American plan to make India counter China as a regional hegemon. However the moon landing mission by India has more ceremonial value, than being part of a real strategic gain. Whilst China has landed on the surface of moon and its GDP has surpassed that of the US, but on the whole, technologically, it remains behind. China has been unable to manufacture its own engines for its fighter planes, depending on Russia. And India is further lagging behind China.

Those who think that Pakistan should focus on science and technology, devoid of advancement in military technology, such as

space technology, should know that it was the military build-up around World War II that allowed the journey to the moon to be a reality. German scientists and engineers forged advancements in long-range rockets like the V2. As World War 2 ended, the Americans extradited German scientists to work on their rocket program. The Americans managed to take the key architect of the German rocket program, Wernher Von Braun, who would play an instrumental role in the Saturn V rockets that would end up taking man to the moon. The Russians were not far behind, as they also took V2 rockets home and started their own program.

Space technology is essential for military and non-military satellites and communications. Pakistan needs advancement in technology, heavy industry and numerous scientific ancillary fields in order to finish off its dependency on the West for technology, military equipment and industry. This would allow it to pursue an independent course in building its strong industrial base. Pakistan must have its own industrial complex to build jet engines, weapons, oil rigs, land mining equipment, avionics, computer and telecommunication and tertiary health care medical equipment. Advancement in space technology would naturally accompany this. Pakistan possesses good missile technology already and much local talent.

If it has a visionary leadership which implements Islam comprehensively, Pakistan could secure all manner of technological advancement and research. Islam was the underpinning factor for the great progress of Muslims in the past in the form of a Khilafah state. Islam gave Muslims a vision to

spread the message of Islam to the whole world through Dawa and organized Jihad. The Khilafah state expanded till it became the sole super power of the world for over a millennium. InshaaAllah it will be the Khilafah state again that would bring glory to Islam and muslims. Allah (swt) said in the Noble Quran,

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهَبُونَ
بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَأَخْرَيْنَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ
يَعْلَمُهُمْ

“Make ready for them all you can of (armed) force and of horses tethered, that thereby you may dismay the enemy of Allah and your enemy, and others beside them whom you know not. Allah knows them.”

[Surah Al-Anfal 8:60]

And He (swt) said,

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى
الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

“He is the One who has sent down His Messenger with guidance and the Faith of Truth, so that He makes it prevail over every faith, no matter how the Mushriks may hate it.”

[Surah At-Tauba 9: 33] ■

The Blood of the Women and Children of Afghanistan are Cheap to the US and its Puppet Afghan Regime

Press Release

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

On the night of Sunday 22nd September, a joint air and ground assault by Afghan and US military forces, targeting what they described as a Taliban hideout in the Musa Qala district of Helmand province, killed at least 40 civilians and injured around 18 others who were attending a wedding party in an adjacent building. According to Abdul Majid Akhundzada, a member of the Helmand provincial council, the majority of the dead were women and children. This deadly raid comes just days after a US drone attack on September 19th that killed and wounded around 70 innocent farmers in the Nangarhar province in eastern Afghanistan.

In recent months, there has been a rising number of civilian casualties at the hands of Afghan security forces and the occupying US forces due to intensification of military efforts against the Taliban. A UN report released on 30th June this year, stated that 717 civilian deaths were attributed to US and Afghan forces during the first six months of this year – higher than those civilian deaths caused by armed groups.

This utter disregard from America for the sanctity of the people's blood is not surprising, for the criminal crusader

The primary purpose of successive Afghan leaderships following the US occupation of Afghanistan in 2001, has never been to sincerely serve the people, but rather to secure their personal thrones of power and wealth, and to serve the interests of their US masters. President Ashraf Ghani's response to this bloodbath has been utterly deplorable. Instead of acknowledging the deadly fallout upon innocent civilians of his blind subservience to US policy, he simply called for 'extra caution' in military operations.

America does not look at the loss of life, however high, as a high price, when it comes to securing its colonial political and economic interests, as we have seen in Afghanistan, Iraq, Somalia and elsewhere. However, what is utterly sickening is that the Afghan regime is hand in hand with the US colonizers in killing its own mothers, sisters, daughters and children in the path of fulfilling the agenda of Washington in the region. The primary purpose of successive Afghan leaderships following the US occupation of Afghanistan in 2001, has never been to sincerely serve the people, but rather to secure their personal thrones of power and wealth, and to serve the interests of their US masters. President Ashraf Ghani's response to this bloodbath has been utterly deplorable. Instead of acknowledging the deadly fallout upon innocent civilians of his blind subservience to US policy, he simply called for 'extra caution' in military operations. For the last 18 years, American forces have created a bloodbath in this land, sown destruction and despair, terrorized and committed unspeakable crimes against its people, including dishonouring our sisters in the most heinous manner, all with impunity and aided and abetted by successive rulers of Afghanistan and their regimes.

For how much longer will the women and children and other innocent civilians in Afghanistan bear the brunt of this brutal colonial intervention in the country? Their blood and tears have soaked this land! How cheap the lives of our precious Afghan sisters and their children have become, where their deaths are viewed as irrelevant statistics and acceptable collateral damage in the path of securing colonial agendas. Furthermore, surely it should be blatantly obvious that these presidential elections on September 28th will achieve nothing for the people of Afghanistan. How can they, when they simply mark the continuation of a regime that remains under America's dominance? Surely, we have witnessed time after time that such elections only rubber stamp into power the US's favoured puppet ruler, while the suffering, desperation and despair of the people increases further. Such elections are graveyards of false hopes and broken promises, laden with lies and deception and sowing nothing but division and violence between the people, while the deplorable state of violence, insecurity, death and destruction, mass poverty, unemployment, crime, corruption, crumbling healthcare and education curriculum persists unabated.

The rivers of blood of our Ummah in Afghanistan will continue to flow without end until the US colonisers and their western-serving regimes and system are eradicated from the land – root and branch.

This will only materialize with the establishment of the Khilafah (Caliphate) based upon the method of the Prophethood, for this genuine Islamic leadership will not accept to be under the authority or influence of any foreign power. Rather, it will strive to be the leading political, economic and military superpower of the world, guarding its citizens from any harm; serving them sincerely; creating peace, security and prosperity in its lands; and spreading the light of Islam across the world.

﴿تَرَى كَثِيرًا مِنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ﴾

“You see many of them becoming allies of those who disbelieved. How wretched is that which they have put forth for themselves in that Allah has become angry with them, and in the punishment they will abide eternally.” [5:80] ■

Dr. Nazreen Nawaz

**Director of the Women's
Section in The Central Media
Office of Hizb ut Tahrir**

The rivers of blood of our Ummah in Afghanistan will continue to flow without end until the US colonisers and their western-serving regimes and system are eradicated from the land – root and branch. This will only materialize with the establishment of the Khilafah (Caliphate) based upon the method of the Prophethood, for this genuine Islamic leadership will not accept to be under the authority or influence of any foreign power. Rather, it will strive to be the leading political, economic and military superpower of the world, guarding its citizens from any harm; serving them sincerely;

O Muslims,the Shield of the Euphrates,the Olive Branch,and the Peace Spring Are All Steps in the Series of Reviving the Regime's Structure!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

What Erdogan has committed and is committing, is to implement what America wants; to consolidate the tyrant regime in Syria with malicious international, regional and local hands. This is after the chants of the people and their resistance has stunned the regime and America behind it, and its accomplices from Russia to Iran and Turkey's Erdogan and his conspiratorial factions in the implementation of America's plans to consolidate the deep-rooted Secular system in the capital of Ash-Sham!

We have already issued an Answer to a Question on 7/12/2016 about the deceptive means of Erdogan in the Shield of the Euphrates and the Olive Branch, which reveals the reality to those deceived and smitten by Erdogan's rhetoric, thinking that he is supporting them against the tyrant of Syria, it

Now the factions are fooled for the third time in Operation Peace Spring! This campaign has revived the regime and increased its gains by an order from Trump and his green light: [(Turkish writer and political analyst, Javad Gok, said that "without an American green light" Turkey can not move in the east of the Euphrates ... (tamuz-net 6/10/2019)].

stated: (Added to this is the continuation of Erdogan's campaign of Operation Euphrates Shield and his attempt to attract

more militant factions loyal to Turkey to the battle of Al-Bab after Jarablos, all in order to weaken the real front in Aleppo, which were relied on to lift the suffocating siege on the city and its rescue).And so Aleppo was lost! Those factions should have learned the lesson, but they were again bitten by Erdogan's own hole! They went along with him for the second time in the Olive Branch, we issued then the Answer to Question on 24/1/2018, which stated: (Thus Erdogan repeats the scenario of the Euphrates Shield to facilitate the entry of the regime in Idlib. Operation Olive Branch was devised to facilitate the entry of the regime in Idlib).

The answer to another question we issued on 29/07/2018 stated: (The second front: it was led by Turkey in the battle of the Shield of the Euphrates north of Aleppo

on 24/08/2016 and then the Olive Branch on 20/01/2018, it made it easy for the regime to enter Aleppo and southern Idlib. It is because these factions were ordered by Turkey and left the battles with the regime, and engaged in fighting in the shield and the branch, Aleppo and southern Idlib were lost or almost lost!)

Now the factions are fooled for the third time in Operation Peace Spring! This campaign has revived the regime and increased its gains by an order from Trump and his green light: [(Turkish writer and political analyst, Javad Gok, said that “without an American green light” Turkey can not move in the east of the Euphrates ... (tamuz-net 6/10/2019)]. The White House announced that [(US forces would withdraw from northern Syria as Turkey prepares to launch a military operation there, this was after a telephone conversation between US President Trump and his Turkish counterpart Erdogan. (CNN Arabic 7/10/2019)]. Confirming

America’s orders and seeking its pleasure: [The White House spokesman announced on Tuesday, the expected visit of Turkish President Recep Tayyip Erdogan to America on November 13th ... (Al-Mashhad Al-Araby, 8/10/2019)]

Thus, Erdogan carried out his campaign on the order of America, and will stop at the limits allowed for him to reach, whether he achieved something for himself or not, since the purpose is to implement America’s plans to restore the areas, that were not controlled by the regime, back to the regime. and formally introduce it as an entity recognized internationally and regionally!

As for Trump’s statements about sanctions and threats [US President Donald Trump imposed sanctions on Turkey on Monday and demanded that it stops the military incursion in northeast Syria ... (Reuters 15/10/2019)], these statements are out of deception and misinformation, because how can Trump grants the green light to Erdogan and he continues in his campaign, then he threatens him with sanctions and orders him to stop his campaign? Unless Trump’s order for Erdogan’s campaign is about to end, and the sanctions are an exit! Thus, Erdogan carried out his campaign on the order of America, and will stop at the limits allowed for him to reach, whether he achieved something for himself or not, since the purpose is to implement America’s plans to restore the areas, that were not controlled by the regime, back to the regime. and formally introduce it as an entity recognized internationally and regionally! The statements of

the people reveal this clearly: The international coalition confirmed on Tuesday, [the withdrawal of its troops from the city of Manbij, northern Syria. This was announced, according to Colonel Myles B. Caggins, military spokesman for the Operation the

Inherent Resolve (OIR) of the coalition on Twitter. ... (Arabi21, 15/10/2019)].

According to a statement by the Russian

Defense Ministry that (the Syrian government army has completely took control of the city of Manbij and its surroundings ... (France 24 / AFP 15/10/2019)) ...

Erdogan considered the entry of the Syrian army to Manbij is positive not negative! [Erdogan also stressed that the entry of the Syrian regime army in the city of Manbij is not negative ... (Al-Arabiya 16/10/2019)]...

The US Vice President said that: [he will lead a delegation to Turkey soon, and that the US president spoke with his Turkish counterpart Erdogan and demanded an immediate end to the Turkish invasion of Syria ... (Al-Ghad Channel 15/10/2019)]...

The Turkish newspaper, *Jumhuriyat*, that the Turkish Defense Minister Akar reported [that Ankara is looking for ways to communicate with the Syrian regime... (Arabi21 15/10/2019)].

Moscow announced that [the governments of Damascus and Ankara are engaged in an ongoing dialogue following the Turkish military operation in northern Syria ... (Petra Ammon Agency 15/10/2019)]. Thus, Operation Peace Spring campaign gives new

gains to the regime, and a consolidation of its entity, and a prelude to negotiation with it, which would not have been achieved without

all these ominous campaigns!

All this reveals that the sacrifices of the people of Syria and the blood that was shed and the honour that have been violated and the crimes of the followers, supporters and tools ... carry no weight and value by those people for the sake of pleasing America and its plans! May Allah destroy them how are they deluded. They think that by these malicious acts that they will bring back the people of Syria to the arms of the tyrants the aides of the colonial Kuffar again... But this treacherous clique will be destroyed, Allah willing, and will flee having achieved nothing, because those who rose up want to bring the light that calls: "It is for Allah, it is for Allah"... Such people will not be shaken by difficulties, but add strength to their strength, and they are, Allah willing, on the straight path, and will not submit to the subjugation, and will not

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surrender in humiliation, but they are the men of men, they are aware that Allah is with them in good times and bad, and they are motivated by the Book of Allah (swt) and the life (Seerah) of His Messenger ﷺ like the noble Companions, to continue to work to change

the tyrants and establish Allah's Law, the Khilafah Rashidah (righteous Caliphate).

Whenever life becomes difficult for them, it is followed by ease; with hardship comes ease. Whenever America and its supporters thought that victory is on their side, they realize that the matter is greater than what they think, and their actions become confused and their statements full of contradiction! Anyone who studies the matters will learn the lesson and not just any lesson; although the international conflict in Syria is almost non-existent, as well as regional and local, because America is in control of all this, yet America has not been unable to formulate the rule in Syria and stabilize its influence for ten years of recruiting their troops and tools until now! Whoever reflects on this knows that falsehood must be defeated even after a while, even if tyrants succeed in a round they will lose the rounds, and the days of varying conditions will alternate among the people...

In conclusion, Hizb ut Tahrir calls you with hearts filled with sincerity and truth, and souls that are harmed by what harms you, and pleased by what pleases you; and with tired voices that have been giving you advice and guidance to the right path. So do not let your

sons in the factions and those outside the factions be fooled by Erdogan and others...

the Truth is clear for all to see. So continue in your movement to change the oppressive regimes with true and sincere work, and we are with you, but rather heading your rows, and be certain that Allah will support His righteous worshipers even after a while.

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ
الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ

“Indeed, We will support Our messengers and those who believe during the life of this world and on the Day when the witnesses will stand” [Ghafir: 51].

The victory is not just granted to Prophets, but also to
وَالَّذِينَ آمَنُوا

“and those who believe”.

The victory is not just in the Hereafter but it is also

فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ

“during the life of this world and on the Day when the witnesses will stand”.

إِنَّ اللَّهَ بِأَلْعِ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا

“Indeed, Allah will accomplish His purpose. Allah has already set for everything a [decreed] extent”

[At-Talaq: 3]. ■

Hizb ut Tahrir

Reject the Divisive Nationalism that Prevented Military Response to the Cries of the Muslims of Kashmir

Press Release

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

While visiting troops stationed on the Line of Control on 16 October 2019, General Bajwa declared, “Kashmiris in IOJ&K are bravely facing Indian atrocities under continued siege. We shall never leave them alone and play our rightful role at whatever cost.” However, the cold hearted refusal of the Bajwa- Imran regime to launch our willing and able armed forces in a decisive war of liberation is nothing less than leaving the suffering Muslims of Kashmir well alone. The lowly regime has abandoned the Muslims of Kashmir because of its commitment to the evil of nationalism, which puts commitment to race and borders above the commands of Allah (swt) and RasulAllah (saaw). Thus, despite commanding the world’s sixth largest army, the regime clings to nationalism, when it claims that it is saving Pakistan from destruction and poverty, by avoiding war with India over Occupied Kashmir. Similarly, despite commanding the lion’s share of the world’s wealth, the Arab rulers increase their economic dealings with India, extending it essential life lines, because of their “national interest.” Indeed, it is the cling to nationalism that makes the current rulers of Muslims pay lip service to the Uighur, Rohingya, Palestinians and Kashmiris, even though they collectively command over three million troops and officers that yearn for martyrdom or victory.

O Muslims of Pakistan! It is a grave sin to cling to bond on any basis other than the brotherhood of Islam. Allah (swt) commanded, **إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ**، **وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ** “The believers are but brothers, so make settlement between your brothers. And fear Allah that you may

receive mercy.” [Surah al-Hujarat 49:10] RasulAllah (saaw) firmly rejected all partisanship other than Islam, « مَنْ قُتِلَ تَحْتَ رَايَةٍ » «One who is killed under the banner of a man who is blind (to his just cause), who raises the slogan of family or supports his own tribe, dies the death of one belonging to the days of Jahiliyyah (Ignorance).” [Muslim]. It is in the era of the Khilafah that Islam alone determined our interests and causes, so the cries of oppressed Muslims were responded to, wherever they were. Muhammad bin Qasim came from Persia with an army to end the atrocities upon the Muslim of the Indian Subcontinent. And Salahudin, of Kurdish ethnicity, came from Egypt with an army to liberate Al-Aqsa in ash-Sham. Indeed, the fires of division, defeat and humiliation were ignited throughout the Muslim World due to the evil of nationalism and they will only be extinguished by returning to obedience to Allah (swt) and RasulAllah (saaw). Allah (swt) said, **﴿وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ﴾** **And hold fast, all of you together, to the Rope of Allah, and be not divided among yourselves. And remember Allah's favor on you, for you were enemies of one another but He joined your hearts together, so that, by His grace, you became brethren, and you were on the brink of a pit of Fire, and He saved you from it. Thus Allah makes His Ayat clear to you, that you may be guided.**” [Surah Aali-Imran 3:103]. So let the Muslims strive for the restoration of the Khilafah (Caliphate) on the Method of Prophethood. ■

Media Office of Hizb ut-Tahrir in
Wilayah Pakistan

Q&A: What is Behind India's Revoking of Kashmir's Special Status

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Question:

[U.S. President Donald Trump told Pakistan's prime minister, Imran Khan, in a call on Friday that it was important that India and Pakistan reduce tensions in Kashmir and Jammu through "bilateral dialogue," the White House said in a statement. (Reuters on 17/8/2019)] End. Trump says this while Modi boasts of officially annexing Kashmir and that it is no longer disputed between India and Pakistan. (Modi, India's prime minister said in his speech on India's Independence Day on 15/8/2019 that his government was able to accomplish what all previous Indian governments had failed.) (Al-Sharq Al-Awsat on 16/8/2019)! The question is: What is the use of a dialogue when India has officially annexed Kashmir? Why didn't Pakistan take the right action to liberate Kashmir by jihad, especially since it is capable of doing so with its army? Also does America have a role in this? May Allah reward you with the Good.

Answer:

To clarify the answer we review the following:

1- Of all the regions of the world, Eurasia is the most important for the US foreign policy planners, and America is trying to

ensure that no competitor emerges in that region. There are four potential rivals: Russia, China, Germany and the Khilafah, but America sees that the actual competitor now is China. Since the fall of the Soviet Union, US strategists have viewed China as the greatest threat to US interests. In practice, US strategists have used Asia-Pacific countries to sabotage China's rise as a naval power, They employed the Indian Subcontinent to counter the rise of China as the dominant power in Eurasia ... and while America was strengthening its capabilities in the Asia-Pacific region through a large number of alliances with Taiwan, Thailand, Vietnam, the Philippines, Japan, Indonesia and Australia, no major alliance occurred in the Indian subcontinent-especially India-until the Vajpayee came to head the government in the late 1990s; the exploitation of India culminated after President Clinton's visit in 2000, and shortly after the events of September 11, 2001, the Bush administration focused on India. A large proportion of US actions were directed at bridging the military gap between India and China, according to US programs ... from these measures is America's nuclear agreement with India.

US strategists have used Asia-Pacific countries to sabotage China's rise as a naval power, They employed the Indian Subcontinent to counter the rise of China as the dominant power in Eurasia ... and while America was strengthening its capabilities in the Asia-Pacific region through a large number of alliances with Taiwan, Thailand, Vietnam, the Philippines, Japan, Indonesia and Australia, no major alliance occurred in the Indian subcontinent-especially India-until the Vajpayee came to head the government in the late 1990s;

2- America saw that tensions over Kashmir between India and Pakistan affect the weakening of the confrontation of the Indian Subcontinent against China ... To overcome these tensions, the United States began the process of normalization between India and Pakistan, and the goal of normalization was to neutralize the Indian and Pakistani forces from fighting each other because of Kashmir, and to direct efforts toward cooperation with the United States eventually to restrict the rise of China. America believed that the annexation of Kashmir to India and America's pressure on the regime in Pakistan to prevent it from acting militarily and shifting the subject to dialogue will kill the issue and prevent military conflict between them, just as Abbas's authority in Palestine and the Arab countries around them not taking military action against the Jewish entity that is occupying and claiming what it wants of Palestine! Thus, Modi began with the plan to annex Jammu and Kashmir and change the population's demography there, and then followed the decision taken by Modi on 5/8/2019 to repeal Article 370 of their Constitution on Kashmir. This article gave the region a great deal of autonomy.

It allows Kashmir to have its own constitution, a separate flag and independence in many matters except foreign affairs, defense and communications. The repeal resolution was issued under the name of the "Reorganization" bill, which divides occupied Kashmir into two regions: Jammu and Kashmir and Ladakh and it connects the two regions to the federal

government in New Delhi. The upper house of the Indian Parliament, Council of States passed on the following day 6/8/2019 the draft project with 125 votes in favour and 61 against. Article 35A, which prohibits non-Kashmiris from buying property and land in Kashmir, was repealed, allowing other Indians in the other states to come to Kashmir and buy real estate and land in it and apply for government jobs in it, causing demographic and cultural change in the Muslim-majority region ... i.e. similar to the actions of the Jewish entity of the annexation in Palestine! Just as what Netanyahu is doing, with America's approval and with a green light from it, so is Modi, he is acting with America's approval and with a green light from it ... that is, Modi has replicated Netanyahu's approach to Palestine with America's approval and support.

America believed that the annexation of Kashmir to India and America's pressure on the regime in Pakistan to prevent it from acting militarily and shifting the subject to dialogue will kill the issue and prevent military conflict between them, just as Abbas's authority in Palestine and the Arab countries around them not taking military action against the Jewish entity that is occupying and claiming what it wants of Palestine! Thus, Modi began with the plan to annex Jammu and Kashmir

3- When India announced its recent decision to revoke the Kashmir special status, Pakistan's position was also disappointing, it did not go beyond condemnation, to remove the blame. The Pakistani Foreign Ministry issued a statement saying: *Pakistan strongly condemns and rejects the announcements made today (Monday 5/8/2019) by New Delhi. No unilateral step by the Government of India can change this disputed status, as enshrined in the United Nations Security Council (UNSC) resolutions, Pakistan will exercise all possible options to counter the illegal steps.* (AFP 5/8/2019). The Pakistani ambassador to Moscow, Qazi Khalilullah said: *"Pakistani authorities are currently focused on the preparation of*

diplomatic, political and legal reactions to the recent Indian actions in Kashmir, a special committee has been formed which will present to the government recommendations in this regard." In other words, exactly as the [Palestinian] Authority of Abbas and the Arab countries around them do, they denounce and protest against the violations of the Jewish entity of the Blessed Land of Palestine without moving the armies to fight. Pakistan repeats the same role and denounces without moving the army to fight! On top of that, they resort to the United Nations and America to resolve their issues, although they are the enemy!

4- This is supported by the release of Pakistani Prime Minister Imran Khan on 11/8/2019 of tweets on Twitter describing India's move as one that leads to *"repressing Muslims in India and later targeting Pakistan, and an attempt to change the population situation in Kashmir through ethnic cleansing"* and he requests the so-called International community's intervention and that this international community has the power to deter India! Pakistan has forgotten that it has a force to deter India ... This is recognised, India announced on 26/2/2019 an air strike on camps of Kashmiri groups and "killed a large number in these camps." This happened after it was announced that the Kashmiri groups carried out an operation against the Indian army occupying Kashmir, killing 41 Indian soldiers on 14/2/2019. The day after that Indian attack, Pakistan announced that it had shot down two Indian planes, captured a pilot and killed two.

In other words, exactly as the [Palestinian] Authority of Abbas and the Arab countries around them do, they denounce and protest against the violations of the Jewish entity of the Blessed Land of Palestine without moving the armies to fight. Pakistan repeats the same role and denounces without moving the army to fight! On top of that, they resort to the United Nations and America to resolve their issues, although they are the enemy!

This shows the military's ability to deter and defeat India, but the Pakistani regime is not serious about taking any steps to deter India, but instead it complies with the orders of America, which asked for deescalating the incident of downing the two planes. It was reported in the news that: (*"US Secretary of State Pompeo spoke by telephone with his Indian and Pakistani counterparts after the Indian raid on the Jaish-e-Mohammad camp, he issued a statement urging the parties to calm down and avoid any move that could escalate and increase the danger sharply", he even stood by India, when he added, "Indian air strikes were acts of counter-terrorism, and he urged Pakistan to take serious action against terrorist groups operating on its territory."*) (AFP, Reuters 28/2/2019). This statement shows the extent of America's bias towards India and its support for what it is doing, as it does in Palestine, where it always favours a Jewish entity and supports it in all its actions against Muslims who defend their country and work to liberate it ...

Nevertheless, Pakistan, like Abbas's Authority, and the Arab regimes have always been turning to America and waiting for them to intervene to solve their problem, knowing that America is siding with India. Pakistan's Ambassador to Washington Majid Khan said on 27/2/2019 that (*"the statement of the Secretary of State of America" was interpreted and understood as support for the Indian position and this has encouraged them (Indians) more*) and he said: *"Maybe no other country is in a better position than the United States to play some*

role.") (AFP 28/2/2019). That is, although he admits that the statement of the US State Department is in support of the Indian position, but he believes that America is eligible to play the role! This is the American habit to distract them with the Security Council and the United Nations. This is what the Pakistani regime has done, it announced that it does not want tension and escalation with India, and that it will submit a formal protest to the United Nations against New Delhi, no more and no less. The regime even announced that it would hand over the killer Indian pilot to India and did actually hand him over as a gesture of peace as it claimed. Later when Kashmir was annexed, Pakistan called for *(an emergency session of the UN Security Council on the situation in Kashmir behind closed doors after India's decision to revoke the autonomy of the region ...Pakistani Ambassador to the United Nations Maliha Lodhi welcomed the decision of the Security Council to discuss the issue of Kashmir during a special session, saying that the issue of Kashmir began to be raised globally and that it is ready to resolve it with India through dialogue.)* (Al-Arabi Al-Jadeed on 16/8/2019)!

5- This position indicates that the Pakistani regime will not take military steps to deter India and will not take any serious action against it, which consolidates India's decision to abolish the special status of Kashmir and entrench the occupation. On his visit to the United States on 21/7/2019, Imran Khan, accompanied by Pakistani Army Chief Javed Bajwa and Director General of the

Intelligence and Homeland Security Service Fayez Hamid, during his meeting with Trump, he asked him to play a role for America in Afghanistan by saying, that he hopes that Pakistan will help mediating a political settlement to end the 18-year war in Afghanistan, Imran Khan immediately obeyed Trump's orders and said: *("I will meet the Taliban and I will try my best to get them to talk to the Afghan government"* He then boasted of betraying the Pakistani regime and providing services to America. He said: *"The Pakistan intelligence provided information that allowed the Americans to locate Osama bin Laden,"*) (Reuters 22/07/2019).

He offers all this to the Americans while they support India at the expense of Pakistan! When India announced the abolition of the Kashmir situation, the US State Department issued a statement saying: *"We continue to support direct dialogue between India and Pakistan on Kashmir and other issues of concern."* (Reuters 7/8/2019). America did not condemn the Indian move and said that it violates the international resolutions on Kashmir, but mentioned the dialogue ridiculing Imran and his regime, which dialogue are they talking about when India announced the formal annexation of Kashmir?! This indicates America's approval of this step, but also indicates America's knowledge in advance, of the move because India can not take such a step before consulting America and taking the green light from them ..

America did not condemn the Indian move and said that it violates the international resolutions on Kashmir, but mentioned the dialogue ridiculing Imran and his regime, which dialogue are they talking about when India announced the formal annexation of Kashmir?! This indicates America's approval of this step, but also indicates America's knowledge in advance, of the move because India can not take such a step before consulting America and taking the green light from them ..

6- In our book, "Political Issues - Occupied Muslim Countries," published on 2/5/2004, on the Kashmir issue, the following was stated: (*Thus the United States, with India and Pakistan under its influence, is seeking an understanding between them on Kashmir. It has changed its basic view of the solution for the issue; where initially it wanted to internationalize the issue but now urges the parties to resolve them bilaterally, America's view of this solution now involves the division of Kashmir, so that liberated Kashmir belongs to Pakistan, and Kashmir controlled by India will be for India*). What is taking place now agrees with what is stated in our book, India took this step and created a new reality that installs the Indian occupation of Kashmir.

7- China condemned India's move; the decision to repeal Article 370 under the name of the "Reorganization Bill" that divided the occupied Kashmir into two regions: Jammu and Kashmir, and Ladakh, and links the administration of the two regions to the federal government in New Delhi. Especially that Ladakh, which is in Kashmir, lies on the Tibetan Plateau, which is close to China. India did not consult with China before this law was passed. [*Recently India has continued to undermine China's territorial sovereignty by unilaterally changing its domestic law...Such practice is unacceptable and will not come into force.*] said Hua Chunying, spokeswoman of the Chinese Foreign Ministry. Ying's remarks came in response to New Delhi's decision last

Monday to declare Ladakh a unified territory, which includes the western part of the Sino-Indian border. Chunying stressed that China has always opposed India's inclusion of Chinese territory in the western part of the border under the name of Indian administrative state." (Statement on 8/8/2019)].

8- From the above we summarize the following:

a- Abolition of Article 370 and the annexation procedures carried out, and still is carried out, by Modi is by a green light from America and its support, believing that the annexation will make the Muslims forget Kashmir and so India and Pakistan will be without problems between them, considering that the two systems are currently walking together in the American line ... America forgot or wanted to forget together with India that Kashmir is at the heart of Muslims in Pakistan and elsewhere, like any occupied Muslim country ...

b- The approval of the regime in Pakistan or its silence on the annexation of Kashmir to India does not mean the silence of Muslims in Pakistan or the silence of their armies ... and the strikes of this army are known to India and the downing incident of the two planes are fresh in India's memory ... These army strikes are carried out while the Imran regime prevents the army from attacking to liberate

Kashmir. It is only allowed to defend, with restrictions too! So how then if they are mobilized to fight? The enemy then will only see its destruction by them!

The approval of the regime in Pakistan or its silence on the annexation of Kashmir to India does not mean the silence of Muslims in Pakistan or the silence of their armies ... and the strikes of this army are known to India and the downing incident of the two planes are fresh in India's memory ... These army strikes are carried out while the Imran regime prevents the army from attacking to liberate Kashmir. It is only allowed to defend, with restrictions too! So how then if they are mobilized to fight? The enemy then will only see its destruction by them!

c- China denounced India's move. The Chinese Foreign Ministry issued a statement saying: *"India's decision is unilateral and adversely affects China's territorial sovereignty and violates international agreements. Beijing will not accept India's unilateral decision to change the legal status of Kashmir and the decision is unacceptable"* (Anadolu 6/8/2019). China is aware that this strengthens India's position in the region, and makes India compete with China and become a regional power parallel to it, and this is what America aims to do to counter China's regional power... Especially as Ladakh in Kashmir lies on the Tibetan Plateau near China, and although it has a small population of about 270,000, but the resolution of the Kashmir issue in this way and the exposure to the Ladakh region on the Sino-Indian border without consultation with China has drawn criticism from China. If China can control its steps and develop its political awareness to exploit Ladakh's position in its favour, it may turn the table on America's plans. Instead of Ladakh becoming a front base for the American forces operations against China, as America plans, it could be a slipping ground for those forces that they fall in and cannot come out of it!

9- Finally, our calamity is the rulers in the Muslim lands. The elements of our strength are sufficient and even more than sufficient to restore our pride and teach the enemy a lesson that will be with them until they go to their

graves! But the rulers who betrayed Allah (swt) and His Messenger (saw) and the believers kneel to their masters, the kaffir colonists more than they bow to Allah, the Lord of the Worlds, and they prevent the armies from fighting their enemies to liberate the occupation from their land ... Then these rulers beg with humiliation for some crumbs in the corridors of the United Nations and the Security Council ... This is if they get the crumbs! But with all these tragedies, the occupied Muslim lands from Palestine to Kashmir to Burma, land of the Rohingya, then East Turkistan, the Caucasus, Chechnya and what surrounds it and the Crimea, and every land where the Muazzin recited his Takbeer and was conquered by the enemies of Islam, they will all return by Allah's permission to the House of Islam and raise high the banner of Islam ... they will be restored by the Junna (protecting) Imam ... by the guided Caliph ... they will be restored by the Mujahid army of Islam ...

limbs sincerely and honestly,

﴿إِنَّ هَذَا لَهُوَ الْفَوْزُ الْعَظِيمُ * لِمِثْلِ هَذَا فَلْيَعْمَلِ الْعَامِلُونَ﴾

“Indeed, this is the great attainment
* For the like of this let the workers [on earth] work” [As-Saffat: 60-61]. ■

17 Dhul Hijjah 1440 AH
18/8/2019 CE

Q&A: Seeking the Nussrah from the People of Power

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Questions from Zeyad Walwel:

Assalamu Alaykom wa Rahmatullah wa Barakatuh Shaykh 'Ata', my question is regarding seeking the Nussrah: the Hizb mentioned numerously that when the society in Mecca stopped responding, the Messenger (saw) went to seek Nussrah from other tribes.

I have a problem with some of which was mentioned, and many others who have read from the Hizb and other sources also have a problem, with regards to the Messenger (saw) calling the Mushrikeen to Islam; was he calling unto them to give him Nussrah or was he calling them to Islam, or was he calling them to Islam first then give him Nussrah?

If we assume that the leaders of the tribes became Muslim, does this mean they are ready to sacrifice? and is it possible that the Messenger (saw) refuses their Islam...etc?

2. Question from Kamel A.j.Saleh:

Did the Prophet (saw) seek Nussrah from the Kuffar while they were on Kufr, or did he ask them to become Muslims first?

- Is it permissible to seek Nussrah from a Kaafir?!

- It seems that my question isn't clear, so allow me to rephrase it.

Did the Prophet (saw) seek Nussrah from them while they were disbelievers or did he requisite them to become Muslims before giving him the Nussrah, or was his aim the Nussrah regardless they became Muslims or not?

3. Question from Fozi Ibrahim Alshouha:

Did Allah (swt) order His Messenger (saw) to seek Nussrah from Ta'if and the Arab tribes, or was the order to seek Nussrah, and the

Messenger of Allah chose the strong tribes himself ?

Were the people of Nussrah whom the Messenger of Allah (saw) sought Nussrah from political leaders with power? Or were they military commanders? i.e. did he seek Nussrah from them as a political body in Madinah or people of military power?

Answer

Wa Alaikum Assalam Wa Rahmatullah wa Barakatuh,

Your questions are similar so I will answer you in one by the will of Allah:

1. The Messenger of Allah (saw) only acts according to wahy (Revelation) from Allah (swt), as we outlined in the book: The Islamic Personality Volume III, under the section "Actions of the Messenger (saw)"
2. (The actions of the Messenger (saw) are of three divisions: The third division: the actions that are not of the Prophet's nature and not of His specialties, i.e. all the other actions, and there is no dispute that we are commanded to imitate the Messenger (saw) in them, and no dispute that they are Shari' evidences like his sayings and his silence (approval), so we must act according to his action because he (saw) did it. That is for the saying of Allah Ta'ala:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ... ("Indeed you have in the Messenger of Allah a good example..." [Al-Ahzaab: 21], and for His Ta'ala saying:

...إِنِ اتَّبَعْتُمْ إِلَّا مَا يُوحَىٰ إِلَيَّ... ("...I follow naught but what is revealed unto me..." [Younus: 15], and His Ta'ala saying: ...فَلِإِنَّمَا اتَّبَعْتُمْ مَا يُوحَىٰ إِلَيَّ مِنْ...)

رَبِّي... (“...Say: "I but follow what is revealed to me from my Lord"...” [Al-A'raaf: 203], and the generality of this is explicit, clear and apparent, so it includes all the actions which the Messenger (saw) performed, as it includes his sayings and his silence; therefore, following the Messenger (saw) in all his actions which are not his specialties or of his nature is a must upon every Muslim, because the Messenger (saw) follows nothing except that which is revealed to him. However, following the Messenger (saw) does not mean the obligation of performing the action that he performed, but it means the obligation of the following according to the action. So if the action is of the obligatory, its performance is an obligation, and if the action is of the preferable, performing it is preferable, and if the action is of the permissible, performing it is permissible. So the following is a must in accordance with the action type, and this is like following the orders of the Messenger (saw), since Allah Ta'ala said:

فَلْيَخْذِرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ

“...then let those who withstand the Messenger's order, beware lest some trial befall them, or a grievous Punishment be inflicted on them” [an-Nur: 63], which denotes the obligation of obeying the Messenger (saw) in what he commands, but does not denote the obligation of performing what he commands, but the performance must be in accordance with what

he commanded, so if he commanded to act as an obligation, then the performance of the action is an obligation, and if he commanded to act as a preferable, then the performance of the action is a mandoob, and if he commanded to act as a permissible, then the performance is permissible, and so are all his actions, they must be followed, but in accordance with their types...)

2. Thus, the Messenger (saw) sought Nussrah by the will of Allah (swt), which was at the end of the interaction period when enmity against the Messenger of Allah (saw) increased on the tenth year of Prophethood:

- it was mentioned in ‘Uyoon Al-Athar:

(...Qatada said: Khadijah Radhiyaallahu ‘anha died in Makkah 3 years prior to Hijrah. She was the first to believe in the Messenger (saw), he said... then Khadijah bint Khuwayled (ra) and Abu Talib died in the same year; two sorrowful events befalling the Messenger of Allah (saw): the death of Khadijah and Abu Talib. Khadijah had been a faithful help and comfort to him in Islam. He (Qatada) said: Zeyad Al-baka’i narrated from Ibn Ishaq: Khadijah and Abu Talib died in the same year, and this was 10 years after the

revelation of the Prophet (saw), and three years prior to the Prophet’s migration to Madinah. Ibn Qutaiba mentioned that Khadijah died three days after the death of Abu Talib. Al-Bayhaqi mentioned the same.) End.

The Messenger (saw) follows nothing except that which is revealed to him. However, following the Messenger (saw) does not mean the obligation of performing the action that he performed, but it means the obligation of the following according to the action. So if the action is of the obligatory, its performance is an obligation, and if the action is of the preferable, performing it is preferable, and if the action is of the permissible, performing it is permissible.

• Al-Waqidi said: (Khadijah died 35 nights after the death of Abu Talib, and it was said otherwise, so when Abu Talib died, Quraysh began to increase their maltreatment and insult the Messenger in a way that they would have never had the courage to follow when his uncle was alive, that one day, a young fool from Quraysh actually hurled dust on the Messenger's head, the Messenger of Allah (saw) went home with the dust on his head. A daughter of his wept while she was wiping it.

«لَا تَبْكِي يَا بِنْتِي فَإِنَّ اللَّهَ مَانِعٌ أَبَاكَ» وَيَقُولُ
بَيْنَ ذَلِكَ: «مَا نَأَلْتُ مِنْي فُرَيْشٌ شَيْئاً أَكْرَهُهُ
حَتَّى مَاتَ أَبُو طَالِبٍ»

“Do not cry daughter,” he said, “for Allah will protect/support your father.” Meanwhile he was saying: “The Quraysh had never done to me anything dislikeable to me until Abu Talib died”.)

3. During these difficult circumstances, Allah (swt) blessed His Messenger with two great events - Al-Isra' wal Mi'raj, and the permission for him to seek Nussrah from the people of power of the tribes for the protection of Da'wah and the establishment of the State. Al-Isra' wal Mi'raj is not our topic now, as for the Nussrah, its starting point was from Ta'if, who did not respond. Instead, they sent after him (saw) their foolish. After that, the work of Nussrah continued.

The Messenger of Allah (saw) used to seek Nussrah from the people of power and protection, i.e. the leaders of the big, strong tribes, not the small ones, and prior to asking for their Nussrah, he used to call them to Islam; if they accepted, he asked for their Nussrah in a clear and direct manner for the establishment of a state that rules by that which Allah has revealed, and fight in the cause of Allah, and that's the reason why some of them gave a condition that the ruling be theirs after the Messenger of Allah (saw), and others put a condition that they fight the Arabs but not the Persians.

4. The Messenger of Allah (saw) used to seek Nussrah from the people of power and protection, i.e. the leaders of the big, strong tribes, not the small ones, and prior to asking for their Nussrah, he used to call them to Islam; if they accepted, he asked for their Nussrah in a clear and direct manner for the establishment of a state that rules by that which Allah has revealed, and fight in the cause of Allah, and that's the reason why some of them gave a condition that the ruling be theirs after the Messenger of Allah (saw), and others put a condition that they fight the Arabs but not the Persians. Here are more details:

Al-Seerah An-Nabawiyah by Ibn Kathir 155/2

• Al-Hafidh Abu Na'eem reported from Abdullah bin Al-Ajlal and Yahya bin Sa'eed Al-Umawi, both from Mohammad bin As-Sa'ib Al-Kalbi, from Abu Saleh, from Ibn Abbas, that Abbas said: "The Messenger of Allah (saw) asked me, 'I don't find any protection with neither you nor your brother. So, could you accompany me in the marketplace to quickly see the status of the tribes of people.' (The marketplace) was where the Arabs assembled... he said: so I said: "This is Kandah, and it is the best (tribe) to perform pilgrimage from Yemen, and these are the encampments of Bakr bin Wa'el, and these are the encampments of Bani Amer bin Sa'sa'ah, so choose for yourself. He said: So he began with Kandah and said: "From which tribe are

you?” they said: From the people of Yemen. He said: “From which Yemen?” They said: “From Kandah” He said: “Which family of Kandah?” They said: “From Bani Amr bin Mu’awiyah”. He said: “Would you like to hear goodness?” They said: What is it? He said:

«تشهدون أن لا إله إلا الله وتقيمون الصلاة» «وتؤمنون بما جاء من عند الله» “That you bear witness that there is no God worthy of worship except Allah, perform prayer and believe in what Allah revealed”. Abdullah bin Al-Ajlah said: 'What do you think if we gave you the bay'ah (oath) on your matter (the deen) then Allah gave you victory over your enemies, will the leadership be ours after you?' The Prophet (saw) replied, «إن الملك لله يجعله» «حيث يشاء» “This matter is to Allah gives it to whomever He wills.” They objected: 'We don't need your matter (deen)'.

• Ali (ra) said: “We then reached a gathering filled with an air of respect where there sat several elders of high status and eminence. Abu Bakr approached them and greeted them. Ali said: Abu Bakr was always one to take initiative in every good-act. Abu Bakr said to them: Where are you people from? they said: From Banu Shayban bin Tha’laba tribe. Abu Bakr then turned to the Messenger of Allah (saw) and said: ‘May my parents be sacrificed for you! There are none more respectable in their tribe than these men!’ Among them were Mafrooq bin Amr, Hani bin Qabeesah, Muthanna bin Haritha, and No’man bin Shareek. The closest to Abu Bakr from them was Mafrooq bin Amr who was also the

most eloquent speaker from among the tribe. He wore two locks of hair that fell on his chest and he sat closest to Abu Bakr... Mafrooq said: Are you not from Quraysh? Abu Bakr said: If you were told that the Quraysh have the Messenger of Allah, then that this is him?

Mafrooq said: This news has already reached us. He then turned to the Messenger of Allah and said: To what are you calling, oh brother of the Quraysh? Rasulullah (saw) then stepped forward and sat down, Abu Bakr stood up and shaded Rasulullah (saw) with his clothing. Rasulullah (saw) said:

«أدعوكم إلى شهادة أن لا إله إلا الله وحده لا شريك له وأني رسول الله، وأن تؤووني وتنصروني حتى أؤدي عن الله الذي أمرني به، فإن قريشا قد تظاهرت على أمر الله، وكذبت رسوله، واستغنت بالباطل عن الحق، والله هو الغني الحميد...»...

“I call you to testify that there is none worthy of worship except the One Allah and to testify that I am the Rasul of Allah. I am also asking that you grant me protection and support so that I may convey that message which Allah has commanded me to pass on, because the Quraysh have joined forces against the Deen of Allah; they have rejected His Messenger, and have satisfied themselves with falsehood instead of the truth. But Allah is Independent, Worthy of all Praise.”... To this, Mafrooq asked further: “What

else are you calling us towards oh brother of the Quraysh? I swear by Allah, this is not the speech of those on Earth, because if it were, we would have definitely recognized it.”

Rasulullah (saw) said to Mafrooq bin Amr of Banu Shayban bin Tha’laba: “I call you to testify that there is none worthy of worship except the One Allah and to testify that I am the Rasul of Allah. I am also asking that you grant me protection and support so that I may convey that message which Allah has commanded me to pass on, because the Quraysh have joined forces against the Deen of Allah; they have rejected His Messenger, and have satisfied themselves with falsehood instead of the truth. But Allah is Independent, Worthy of all Praise.”...

Thereafter, Rasulallah (saw) recited the following verse from the Qur'an:

(إن الله يأمر بالعدل والإحسان وإيتاء ذي القربى وينهى عن الفحشاء والمنكر والبغى، يعظكم لعلكم تذكرون)

“Verily, Allah instructs (people to carry out) justice, Ihsaan, and giving (charity) to relatives. And Allah forbids immoral behaviour, evil and oppression. He advises you so that you may take heed.” [Al-Nahl: 90]

Mafrooq exclaimed: “O Qurayshi! I swear by Allah that you call towards the best of character and the most beautiful actions. Without doubt, any nation that rejects you and supports others against you is certain a group of liars.

Mafrooq then decided to include Hani bin Qabeesah in the conversation. He therefore introduced Hani by saying, "This is Hani bin Qabeesah. He is our elder and in charge of our religious affairs." Thereafter, Hani addressed Rasulallah (saw) saying: 'We have people at home who would dislike that we enter into any agreement without consulting them. Therefore, you should return and we shall return...' Hani then wished to include Muthanna bin Haaritha into the conversation. He therefore introduced him saying, "This is Muthanna bin Haaritha. He is our elder and in charge of our military affairs." Addressing Rasulallah (saw) Muthanna said, "Qurayshi brother! I have listened to what you have said. I like what you said for it appealed to me very much.

However, my reply to you will be the same reply that Haani bin Qabeesah has given, We

find ourselves between the borders of two countries.

The one is Yamaamah and the other is Samaawah."

Rasulullaah (saw) asked him, «وما هذان الصريان؟»

“On the borders of for which two countries you are situated?” He

replied, "On one side and we have the land, the high hills and

mountains of the Arabs while on the other side we have the land of

the Persians and the rivers of the Kisra. The Kisra has permitted us

to live there on condition that we do not start anything new and do

not support any person who starts a new movement. The possibility

is great that the Persian kings would not like that which you are

calling us towards. Whereas the custom in the land of the Arabs is

to forgive those who will have erred and to accept their excuse;

the custom of the land of the Persians is that people who make

mistakes are not forgiven nor are their excuses accepted.

Therefore, if you wish that we take your back to our land and

assist you against the Arabs, we can accept this responsibility

(however, we cannot bear the responsibility of opposing the

Persians)." Rasulullaah (saw) said to them,

«ما أسأتم الرد إذ أفصحتم بالصدق، إنه لا يقوم بدين الله إلا من حاطه من جميع جوانبه»

“Your reply has not been an evil one because you have

spoken frankly. However, the only people who can establish the

Deen of Allah are those who protect it from every angle.”

Muthanna bin Haaritha said, the possibility is great that the Persian kings would not like that which you are calling us towards. Whereas the custom in the land of the Arabs is to forgive those who will have erred and to accept their excuse; if you wish that we take you back to our land and assist you against the Arabs, we can accept this responsibility (however, we cannot bear the responsibility of opposing the Persians)." Rasulullaah (saw) said to them, “Your reply has not been an evil one because you have spoken frankly. However, the only people who can establish the Deen of Allah are those who protect it from every angle.”

Seerah Ibn Hisham 2/289: "During the pilgrimage season, Mus'ab returned to Makkah along with the Muslim Ansaar who went to Makkah with their polytheist people to perform the rituals of pilgrimage. They agreed to meet the Prophet (saw) at night in the mid of Tashreeq days (three days after the day of sacrifice) at a hillock at Al-'Aqabah, when Allah willed to honor them, help His Prophet (saw), and to strengthen Islam..... Ka'b ibn Malik said: "Then we went out to perform the pilgrimage, having agreed with the Prophet (saw) to meet him at Al-'Aqaba in the mid days of Tashreeq. He said: when we finished the rituals of pilgrimage, and it was the night we promised to meet the Prophet (saw)... he said: we slept that very night among our people in the camps until when a third of the night elapsed; we left stealthily to our appointment with the Prophet (saw) as far as the gully nearby Al-'Aqaba. We were seventy-three men, and two of our women... he said: we gathered together waiting for Rasoolullah... he said: so the Messenger of Allah (saw) spoke, reciting the Qur'an, and calling unto Allah and urged them to stick to Islam, and then said:

«أَبَايِعُكُمْ عَلَى أَنْ تَمْنَعُونِي مِمَّا تَمْنَعُونَ مِنْهُ» «نِسَاءَكُمْ وَأَبْنَاءَكُمْ»

"I take your pledge that you debar me from whatever you debar your women and children from." He said: Al-Bara' took his hand and said, "oh yes, we swear by Allah, Who has sent you as a Prophet with Truth, that we will debar you from whatever we

Ibn Ishaq said: Az-Zahri told me that (the Prophet (saw) came to the [tribe of] 'Amir ibn Sa'sa'ah and invited them to Allah (swt) and asked for their protection. A man from amongst them - called Baiharah ibn Firas, Ibn Hisham said: Firas ibn Abdullah ibn Salama (Al-Khair) ibn Qushayr ibn Ka'b ibn Rabi'ah ibn 'Amir ibn Sa'sa'a-: addressed him (saying): 'By Allah I swear, I will overcome the Arabs if I only assent to this Qurayshite young man. If we will support you in this matter and Allah will give you victory over your opponents, will you hold us your position thereafter?'

«الأمرُ إلى الله يَضَعُهُ حَيْثُ يَشَاءُ» 'This matter is decided by Allah only,' answered the Prophet (saw), 'He holds it to whomever He desires.' Hence, they rejected saying, 'We will make our necks the target of whatsoever is thrown at you and when Allah gives you triumph it goes to others? Nay, we are not in need for you.'

Finally, it was the second pledge of Al-Aqabah, and it was clear that the bay'ah was given by Muslims whom Mus'ab stayed with for some time to teach them Islam. Then it was the second pledge of Al-'Aqabah, migration and establishment of the state. For more clarification:

• It is mentioned in Seerat Ibn Hisham, and in (Hada'iq Al-Anwar) and other books of Seerah, the following:

debar ourselves (or our women) from. Trust us, oh Messenger of Allah, we are true fighters and quite reliable in war; it is a characteristic which we inherited from our forefathers.” Then, Abul-Haytham ibn Al-Tayyahan interrupted saying, “Oh Messenger of Allah, we have ties with other men (he meant the Jews), and we are going to sever them. If - when we have done that and Allah grants you power and victory, should we expect that you then return to your people and leave us?”

«فَتَبَسَّمَ رَسُولُ اللَّهِ ﷺ، ثُمَّ قَالَ: بَلِ الدِّمِ الدِّمِ، وَالْهَدْمِ الْهَدْمِ، أَنَا مِنْكُمْ وَأَنْتُمْ مِنِّي، أُحَارِبُ مَنْ حَارَبْتُمْ، وَأَسَالِمُ مَنْ سَالَمْتُمْ...»

The Prophet (saw) smiled and said: “Your blood will be my blood, and my grave and house will be where yours will be. You are from me and I am from you. I will fight whomever you fight, and I will make peace with whomever you make peace with...” Ibn Ishaq said: 'Ubadah bin Al-Walid bin 'Ubadah bin As-Samit reported to me, from his father Al-Walid, from his grandfather 'Ubadah bin As-Samit, who was one of the chiefs, said:

بَايَعْنَا رَسُولَ اللَّهِ ﷺ بَيْعَةَ الْحَرْبِ - وَكَانَ عِبَادَةً مِنَ الْإِثْنَيْ عَشَرَ الَّذِينَ بَايَعُوهُ فِي الْعَقَبَةِ الْأُولَى عَلَى بَيْعَةِ النِّسَاءِ - عَلَى السَّمْعِ وَالطَّاعَةِ، فِي عُسْرِنَا وَبُسْرِنَا وَمَنْشَطِنَا وَمَكْرَهِنَا، وَأَثَرَةِ عَلَيْنَا، وَأَنْ لَا نُنَازِعَ الْأَمْرَ أَهْلَهُ، وَأَنْ نَقُولَ بِالْحَقِّ أَيُّمَا كُنَّا، لَا تَخَافُ فِي اللَّهِ لَوْمَةً لَأَيِّمٍ...

“We gave a pledge to the Prophet (saw) that we would listen and obey in times

of plenty, as well as in times of scarcity, under likable and dislikable circumstances, and that we would not prefer ourselves over other Muslims, and that we would not disagree with those who are in authority, and that we will speak the truth wherever we are, and that we would never fear the blame of the blamers...” End.

The actions of seeking the Nussrah were revealed to the Prophet (saw) through Wahy, searching for the people of power within the tribes and seeking their support; therefore, when Mus'ab bin 'Umair gave him the news of Madinah, and the 37 men and two women came and pledged their allegiance at the second pledge of Al-'Aqabah, the Prophet (saw) saw that Madinah was qualified for giving him the Nussrah to establish the State and glorify Islam and Muslims.

Despite this, the Messenger of Allah (saw) did not migrate to Madinah until Allah (swt) showed him the land of hijrah and gave him the permission to migrate.

4. Thus, the second pledge of Al-'Aqabah took place, the pledge of Nussrah after Islam spread across Madinah, followed by the Hijrah, then the establishment of the State. It is clear with this that the Prophet (saw) was commanded to seek the Nussrah since the 10th year of revelation, i.e. 3 years prior to the pledge of Al-'Aqabah, because the second pledge of allegiance was during the (pilgrimage) season of the 13th year of revelation. This means that the actions of seeking the Nussrah were revealed to the Prophet (saw) through Wahy, searching for the people of power within the tribes and seeking their support; therefore, when Mus'ab bin 'Umair gave him the news of Madinah, and the 37 men and two women came and pledged their allegiance at the second pledge of Al-'Aqabah, the Prophet (saw) saw that Madinah was qualified for giving him the Nussrah to establish the State and glorify Islam and Muslims. Despite this, the Messenger of Allah (saw) did not migrate to

Madinah until Allah (swt) showed him the

land of hijrah (migration), and gave him the permission to migrate. as was mentioned in Bukhari: "Ibn Shihab said: 'Urwah bin Az-Zubair said that Aisha radhiaAllahu'Anha, the wife of the Prophet (saw), said: 'Since I reached the age when I could remember things, I have seen my parents worshipping according to the right faith of Islam. Not a single day passed but Allah's Messenger (saw) visited us both in the morning and in the evening... At that time Allah's Messenger (saw) was still in Mecca and he said to his companions,

«إِنِّي أَرَيْتُ دَارَ هِجْرَتِكُمْ، ذَاتَ نَخْلٍ بَيْنَ لَابَتَيْنِ» "Your place of emigration has been shown to me. I have seen salty land, planted with date-palms and situated between two mountains which are the two Harras." So, when the Prophet (saw) told it, some of the companions migrated to Medina, and some of those who had migrated to Ethiopia returned to Medina. When Abu Bakr prepared for emigration, Allah's Messenger (saw) said to him, «عَلَى رَسَلِكَ، فَإِنِّي» "Wait, for I expect to be permitted to emigrate." Abu Bakr asked, "May my father be sacrificed for your sake, do you really expect that?" Allah's Messenger (saw) replied in the affirmative... Ibn Hisham narrates that Aisha reported: 'One day while we were sitting in our house at midday, someone said to Abu Bakr, "Here is Allah's Messenger (saw), coming with his head and a part of his face covered with a cloth-covering at an hour he never used to come to us." Abu Bakr said, "Let my father and mother be sacrificed for you, (O Prophet)! An urgent matter must have brought you here at this hour." The Prophet (saw) came and asked the permission to enter, and he was allowed. The Prophet (saw) entered and said to Abu Bakr, «أَخْرَجْ مَنْ عِنْدَكَ» "Let those who are with you, go out." Abu Bakr replied, "(There is no stranger); they are your family. Let my father

be sacrificed for you, O Allah's Apostle!" The Prophet (saw) said,

«فَأِنِّي قَدْ أُذِنَ لِي فِي الْخُرُوجِ» "I have been allowed to leave (Mecca)." Abu Bakr said, "I shall accompany you, O Allah's Messenger (saw), let my father be sacrificed for you!" The Prophet (saw) said, «نَعَمْ» "Yes"..."

In conclusion:

- The Messenger of Allah (saw) began seeking the Nussrah after Allah (swt) had given him permission, i.e. through Wahy (Angel Jibreel (as)) from Him (swt).
- The Messenger of Allah (saw) used to invite those he used to seek Nussrah from to Islam first, and if they became Muslim, he sought Nussrah from them.
- The Messenger of Allah (saw) used to seek it from the able people of power, which is the reason he used to go to the strong tribes, not the small ones. He also sought the Nussrah from the well-known/strong cities in relation to the surrounding area, not the small villages of the Bedouin Arabs, i.e. he went to those who had the ability to support the Messenger of Allah (saw) to establish what Allah has revealed and Jihad in the way of Allah, and this was made clear to them; thus some of them conditioned that the ruling be given to them after the Prophet (saw), and others conditioned that they fight against the Arabs but not Persia, etc...

I hope that that this answer was sufficient for all three brothers' questions, and Allah Knows Best and is Most Wise. ■

Your brother,
Ata Bin Khalil Abu Al-Rashtah
22 Muharram 1441 AH
21/09/2019 CE

Q&A: Organization of Petroleum Exporting Countries (OPEC)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Question:

The Riyadh website published on July 9, 2019 that Saudi Arabia had played an influential role (in the agreement signed by the Organization of Petroleum Exporting Countries (OPEC), along with other non-OPEC producers last Tuesday, and was named the “Vienna Alliance.”. Does this mean that a new organization was formed in place of OPEC? Is Saudi Arabia’s role in question self-motivated or externally motivated? What is Saudi Arabia’s interest in this alliance? For how long will this new alliance last ? May Allah reward you.

Answer:

In order to clarify the answer to the above questions, we will review the following:

First: The reality of the agreement:

- 1- The 14-nation Organization of the Petroleum Exporting Countries (OPEC) has approved a charter of cooperation with 10 other countries, led by Russia, a major oil producer, in Vienna on 2/7/2019 during an OPEC ministerial

During the past three years following the sharp fall in oil prices in 2014 after hitting a peak of \$147 a barrel, and then continued to decline to \$27 a barrel in early 2016; During that period, Saudi Arabia led OPEC’s agreement with Russia to reduce production by 1.2 million barrels a day by OPEC, with Russia cutting its production by about 300 thousand barrels a day, and indeed the collapse of prices was halted and the price of a barrel rose to \$55 after the agreement and it continued the upward trend during the past two years, which was considered satisfactory to oil producers.

meeting with those producers, and named the agreement “The Vienna Alliance / OPEC+” to be formally signed next fall during the planned visit of the Russian president to Saudi Arabia. The 24 countries agreed to extend the production cuts agreement in place for two and a half years for an additional period of nine months. This agreement was a process of documenting the relationship that has developed between Russia and Saudi Arabia (OPEC) during the past three years following the sharp fall in oil prices in 2014 after hitting a peak of \$147 a barrel, and then continued to decline to \$27 a barrel in early 2016; this was in order to try to control the movement of prices by regulating the supply of oil to meet global demand. During that period, Saudi Arabia led OPEC’s agreement with Russia to reduce production by 1.2 million barrels a day by OPEC, with Russia cutting its production by about 300 thousand barrels a day, and indeed the collapse of prices was halted and the price of a barrel rose to \$55 after the agreement and it continued the upward trend during the past two years, which was considered satisfactory to oil producers.

2- This new alliance of oil producers adds to OPEC important producers, such as Kazakhstan, Mexico, Azerbaijan as well as Russia, and makes the alliance “OPEC+” control 47%

of world oil production after OPEC alone used to produce about a third of world production i.e., it is supposed to significantly help oil producers in controlling oil prices. But this in theory, while in practice, many other things govern this agreement, including:

a- This agreement did not cancel OPEC, but its members agreed with other producers, most notably Russia, that is, it is reversible. It is not a new alternative to OPEC, i.e. the OPEC Charter has remained in place, even if new states enter under the umbrella of “OPEC Plus”, and it is a voluntary agreement that the new states can exit from its charter.

b- This agreement has been imposed on the producers by a new reality in the oil markets, the US shale oil, whose production continues to fluctuate up and down according to the price, and is not expected to stabilize before 2025. So, this agreement is likely to continue until the stability of shale oil production in the United States and its impact on the markets is clarified.

c- Saudi Arabia is the most prominent among the OPEC countries to shoulder the agreement, which is a puppet state of America, and cannot move outside US policy, so the hand of America in this agreement is strongly concrete, and its

agreement with Russia remains influenced by the developments of US policy.

Russia has become a giant oil producer and it produces 10% of the world's production. Russia was monitoring OPEC; if it reduces production and hence prices rise, Russia would increase its production by taking advantage of high prices, as it is not bound by OPEC resolutions, and this has upset America, especially as it imposes sanctions on Russia. So, it tasked Saudi Arabia, OPEC's largest producer and has a strong influence in it, to actively use the methods needed to create an alliance of some kind between OPEC and Russia to control Russia's production within OPEC's borders.

Second: The motives for this alliance:

1- Since the collapse of oil prices in 2014, coordination between producing countries has become necessary to try to control the supply of oil in world markets, and thus control oil prices according to market requirements, i.e. in accordance with the theory of supply and demand. In the past decades, this has been done within OPEC, which is home to the largest oil producers, but in recent years Russia has become a giant oil producer and its production has increased by more than 11 million barrels per day, i.e. it produces 10% of the world's production. Russia was monitoring OPEC; if it reduces production and hence prices rise, Russia would increase its production by taking advantage of high prices, as it is not bound by OPEC resolutions, and this has upset America, especially as it imposes sanctions on Russia. So, it tasked Saudi Arabia, OPEC's largest producer and has a strong influence in it, to actively use the methods needed to create an alliance of some kind between OPEC and Russia to control Russia's production within OPEC's borders in accordance with the coordination between Saudi

Arabia and Russia.

2- In order for coordination to become a reality on the ground, Saudi-Russian relations

improved considerably after 2014, and on 4/10/2017 King Salman paid a visit to Moscow, the first by a Saudi king to visit Russia. Several meetings were held between the Russian President and the Saudi Crown Prince, and Russia was tempted by the possibility to direct the large arms contracts of Saudi Arabia towards Russia's military factories, and thus, Russia and Saudi Arabia inaugurated a new era of oil relations between them. All this was in the era of America's agent Salman and his son. The Saudi-Russian efforts were concluded on 30/11/2016 with the signing of the first agreement to reduce oil production between OPEC and 11 other countries, led by Russia, whereby OPEC has cut production by 1.2 million barrels per day, while the other 11 states reduced their production by 560 thousand barrels per day, and Russia's share alone of this cut was 300 thousand barrels per day. Prior to this agreement, Saudi Arabia threatened to flood markets with oil, which encouraged Russia to coordinate with it for fear of dumping and price declines, thereby preventing financial hardship in Russia, whose budget is about 50% dependent on energy imports (oil and gas).

3- This agreement had a positive impact on oil prices, and the price of a barrel of oil rose immediately after the signing of the agreement, but that agreement was for six months, followed by a long debate to

In an open game for those who have sight, the US president asked Saudi Arabia to increase oil production to curb prices to encourage Russia to re-engage in production cuts with Saudi Arabia. Russia appears as if it is resisting the US president's policy and fears Saudi Arabia's response to him, so, Russia rushes forced to coordinate with Saudi Arabia to reduce production. As an example, [In a tweet on Saturday, Trump said that he spoke to King Salman bin Abdul Aziz and asked him to increase Saudi Arabia's oil production, maybe up to 2,000,000 barrels, to stop its price rise and that King Salman had agreed to his request]

agreement. Russia, in general, especially as the oil price was good, wanted to increase its production to support its budget, while Saudi Arabia constantly wants to continue to reduce production as its fixed policy, although it threatens from time to time to give free reign to the market, i.e. threatening to significantly increase in production, and this threat has always been in the face of Russia's attempts to end production cuts. In an open game for those who have sight, the US president asked Saudi Arabia to increase oil production to curb prices to encourage Russia to re-engage in production cuts with Saudi Arabia. Russia appears as if it is resisting the US president's policy and fears Saudi Arabia's response to him, so, Russia rushes forced to coordinate with Saudi Arabia to reduce production. As an example, [In a tweet on Saturday, Trump said that he spoke to King Salman bin Abdul Aziz and asked him to increase Saudi Arabia's oil production, maybe up to 2,000,000 barrels, to stop its price rise and that King Salman had agreed to his request. (Al-Arabi Al-Jadeed 1/7/2018)].

4- Russia's displeasure with the cut in production is confirmed by what was reported by Al-ain News on June 5, 2019, that Russian oil giant Rosneft's CEO Igor Sechin said on Tuesday (the company was discussing possible compensation from the government in the event that a global deal to cut supply is extended. Sechin

questioned the logic of Russia cutting output further as part of an extended deal, saying “the United States could raise production and take Russia’s market share”). In other words, Russia saw the reduction of production is not in its interest, but the threat of Saudi Arabia to increase production and flooding the markets and then decrease prices significantly which loses Russia’s benefit from increasing production due to the low financial intake from it, and the result is harmful to Russia because about half of its budget is from oil, so it agreed in duress to cut production! Thus, it increases prices to fit the export of shale oil, and this leads to the expansion of US oil companies. That is, Saudi Arabia is an American sword on the neck of Russia to push it to reduce oil production whenever America wants to.

5- To understand the importance of reducing production to America, America today is different from yesterday’s America with regard to oil, as shale oil production has become a reality in the United States, and its production is constantly increasing, and its increase is vital to the US economy, which is suffering from a very high debt. This production and this increase need market conditions, especially the price, so the United States has assigned Saudi Arabia the task of reducing OPEC oil production, which on the one hand allows US companies to obtain market shares easily, and on the other hand maintains the price of oil high, i.e. economically feasible for producers of American shale oil. Shale oil needs the price of \$ 69 a barrel to be feasible, but the development of its extraction technology has

reduced this figure below that. America sees its shale oil as a way to take the superiority in the oil markets.

6- The Saudi stick against Russia is the threat to increase production and push prices down, and the carrot is to delude Russia to gain more influence in the Middle East. King Salman paid a visit to Moscow in 2017, the first visit of Saudi king to Russia, and Saudi Arabia invited the Russian president to visit this fall, which is also a rare visit of its kind to Saudi Arabia by Russian president and the second ever. The Russian president was the first to announce the signing of the Vienna agreement after his meeting with Saudi Crown Prince Ibn Salman during the G20 summit held in Osaka, Japan on June, 29,2019, and (the Russian president told Saudi Crown Prince Mohammed bin Salman that he was “happy to discuss cooperation between the two countries in the energy markets.” Putin added, “The strategic partnership within OPEC+ has led to the stabilisation of oil markets and allows both to reduce and increase production depending on the market demand conditions, which contributes to

The Saudi stick against Russia is the threat to increase production and push prices down, and the carrot is to delude Russia to gain more influence in the Middle East. King Salman paid a visit to Moscow in 2017, the first visit of Saudi king to Russia, and Saudi Arabia invited the Russian president to visit this fall, which is also a rare visit of its kind to Saudi Arabia by Russian president and the second ever.

the predictability and growth of investments in the industry”). Putin announced [that “the deal would be extended in its current form and with the same volumes”, (Arabic Independent, 29/6/2019)]. All this delude Russia that it has influence in Saudi Arabia and within OPEC and on oil markets! In order to instil these false notions in the minds of Russians, the Americans delude the Russians of being dissatisfied with this agreement (Mr. Bordoff, who served as an energy advisor in the Obama

administration said “The U.S. has enjoyed a dialogue with most of the key OPEC countries”, before adding: “Now you are bringing in, in a leadership role to the agreement, one of America’s foremost adversaries”. The US secretary of state, Mike Pompeo, when asked earlier this year whether the Russian president could use oil diplomacy to supplant the U.S. in the Middle East, he said: “I am very confident that Vladimir Putin’s efforts will fail.”).

7- This is the reality of this Charter, and its motives, but as for it to last in perpetuity, this is unlikely because Russia is always trying to escape those restrictions and to benefit from the high oil prices by increasing production, especially as conditions in the near future may complicate Russia’s commitment to this, such as the trade war and its impact on oil prices, and the possibility of a return to stability in oil production in Venezuela, Libya and Iran, and its impact on the markets. In addition, Russia’s current proven reserves of oil will be depleted in less than 20 years according to the current pace of production, making it a race in time to try to reap profits during this not-long period, except if new oil fields are discovered. But this agreement could hold until 2025, the year in which US oil production is expected to stabilize, and its impact on markets is clearly defined, so Russia will be building its oil policy on those realities that remain so uncertain today.

8- Finally, it is worth mentioning that the success of US policy behind the curtain of pushing Saudi Arabia with the stick of increasing oil production and the carrot of illusion of a new influence in the region to Russia, its success in pushing Russia to the OPEC+ Charter, all this will increase America’s hopes for the success of its other policy. The policy of pressure and sanctions with Russia to push it to serve against China, and if America’s hopes increase because of the success in the “OPEC Plus” plan, the

American pressure against Russia will intensify, although America will add false carrot to deceive Russia, which is easy to deceive, until it obeys the American policy and becomes its servant in the vicinity of China. America has already begun that by asking President Putin during their meeting in Japan on the sidelines of the G-20 summit on June 29, 2019, to involve China in the Medium-Range Missile Treaty if Russia wants America to return to the treaty. Russia sees this treaty as vital to its security, so it will push China to accept. And because China rejects it as expected, then a crisis will arise between Russia and China, and this will facilitate Russia’s standing with America in the vicinity of China. For all this, the new “Vienna Alliance” to control the oil markets is an American trap for Russia, and America’s success has more strategic dimensions.

8- Thus, the rulers in the Muslim countries have placed our wealth in the door of political games between the Kaffir colonial countries. If the interests of these countries required the reduction of production, those Ruwaibidhat would say “we obey”, and if their interests required increasing production, they also would obey. If their interests required to take our wealth cheaply, these rulers would agree with subjugation. If their interests require taking them at no cost under the pretext of protecting their thrones, as Trump announced, they would shake their heads, agreeing with gratitude that they protected their thrones!! And so they are in this world, **صُمُّ بَعْمٌ عُمَى فَهُمْ لَا يَعْقِلُونَ** “**Deaf, dumb and blind, so they do not understand.**” [Al-Baqara: 171] And in the Hereafter, they are blind and more astray in way, and Allah Almighty said the truth, **وَمَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى وَأَضَلُّ سَبِيلًا** “**And whoever is blind in this [life] will be blind in the Hereafter and more astray in way.**” [Al-Isra: 72] ■

9th Dhu al-Qi’dah 1440 AH
12/07/2019 CE

Clearly, Our Shield ,the Khilafah, Alone Will Respond to the Cries of the Persecuted, Maimed and Martyred in Occupied Kashmir

Press Release

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

As the Hindu State's forces martyred the defiant men and abused the chaste women and innocent children of Occupied Kashmir, Pakistan's prime minister continued to lament about the international community's pathetic response, as if he had nothing in his own hands but a toothpick. On 5 September 2019, Imran Khan tweeted, "Is the international community's humanity dead when Muslims are being persecuted? What message is being sent to the 1.3 bn Muslims across the world?" Thus, even whilst possessing command of the world's sixth largest army, the visionless Bajwa-Imran regime continued to appeal to help from where only harm has ever come. Indeed, the international community is dominated by the colonialist powers that have always ensured the division and occupation of Muslim Lands themselves, or assisted others in doing so. Appealing to the international community is akin to asking the wolf to protect the sheep. And what of the rulers of Muslims themselves who have authority over millions of willing troops and the lion's share of the world's wealth?! What signs of life are there in them, when the Muslims of Occupied Kashmir, Palestine, China and Myanmar (Burma) are persecuted? They are as walking corpses with no signs of life. The signs of life only return to them when their Western masters order them to shed Muslim blood themselves or support those who shed Muslim blood by making overtures of peace and normalization with them. Allah (swt) said, **“May Allah destroy them; how are they deluded?”** [Surah Al-Munafiqun 63: 4]

O Muslims of Pakistan! Clearly, the rulers of Muslims are far apart from us in our sentiments, demands and aspirations. Whilst we have resolutely written off the United Nations, Pakistan's rulers remain on the same page as the colonialists in their plans to allow the occupation and division of Muslim Lands. Whilst we restlessly demand that the lions of armed forces are immediately unleashed in the defense of the Muslims of Occupied Kashmir, Pakistan's rulers reel off excuses for their inaction, going so far as to spread fear within us of our enemy or of war itself. More than ever before, it is clear that the Khilafah, the shield of the Ummah, alone will respond to Modi's flagrant war in Occupied Kashmir with the fire and steel it deserves. RasulAllah (saaw) said, **«إِنَّمَا الْإِمَامُ جُنَّةٌ يُقَاتِلُ مِنْ وَرَائِهِ وَيَتَّقَى بِهِ»** **“Indeed, the Khaleefah is a shield, from behind whom you fight and by whom you are protected.”** [Muslim]. It is clear that until we restore our shield, the ineffective, spineless rulers of Muslims will continue to buy time for our enemies in wars of occupation, whether it is the crusaders, the Hindu State or the Jewish entity. So let us all strive for the restoration of the ruling by all that Allah (swt) has revealed. And let our lions of Pakistan's armed forces grant the Nussrah (Material Support) for the Khilafah (Caliphate) on the Method of the Prophethood, so that they are finally led as they deserve to be led, in the pursuit of victory or martyrdom. ■

**Media Office of Hizb ut Tahrir in Wilayah
Pakistan**



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