

# NUSSRAH

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JUMAADAL UKHRA/ RAJAB 1438

**THE FIRST AND  
FOREMOST**

**THE OBLIGATION  
OF NUSSRAH IN  
ORDER TO CARRY  
THE MESSAGE OF  
GUIDANCE**

**HANIFI FUQAHA  
ON PUBLIC  
PROPERTY**

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

**TAFSEER AL-BAQARAH  
AYAAT 153-157**

**SEEKING TRUMP'S  
PLEASURE, PAKISTAN'S  
RULERS STRIVE FOR  
GREATER INDIA**

**PROTESTS  
DEMANDING RELEASE  
OF NAVEED BUTT**

## **Nussrah Magazine Issue 35**

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# Trump's Greater India Plan

Before his inauguration, President Donald Trump expressed his willingness to play a role in normalizing relations between India and Pakistan. After his inauguration, there was a noticeable increase in tensions and bickering between Indian and Pakistan, setting in motion a basis for intervention.

Regardless of direct presidential intervention, the US enjoys influence over the regimes in Indian and Pakistan and the entire normalization process. After the anti-American Congress Party lost power to the pro-American BJP, New Delhi and Washington are working hand in glove. As for Pakistan's regime, it is working within the "restraint" set for it by the US State Department and the Department of Defence. Engaging in normalization, despite the vigorous justifications is political suicide.

Normalization is being steered to counter the emergent Chinese power and prevent the rise of any Muslim power. It is to facilitate the rise of the Hindu State as the unchallenged, dominate power, practically realizing its dream of a Greater India. It can be seen within all the spheres of normalization, whether cultural, economic, military or political. Pakistan is to make concessions and the Hindu State is to make demands.

The Hindu State's role in the recent chaos and strife throughout Pakistan, all make clear that New Delhi can never be a friend of the Muslims, for it will never waste an opportunity to harm the Muslims. Such is the folly of confidence building measures and normalization. In contrast, under the nearly thousand years of Muslim rule, Hindus were granted peace, security and justice, before occupation by the British disrupted the regimes. Yet, after over a millennium of being ruled by others, as soon as the Hindus acquired a substantial authority in the form of the Hindu state, they wasted no opportunity to oppress the Muslims, whether those of Bangladesh, Pakistan, Kashmir or within India itself.

The way forward is to strengthen ourselves through the establishment of our deen, through the Islamic Khilafah state. Remember it was the Khilafah that sent Muhammad bin Qassim and his army as a response to Hindu oppression and established the basis for Muslim rule in the region. Today, the Khilafah will unify the Ummah as the single most resourceful state in the world, possessing larger armies, population, lands and energy resources than any of the world's major powers. And it is the Khilafah again that will liberate the regions Muslims from the oppression of the Hindus.

The way forward is to strengthen ourselves through the establishment of our deen, through the Islamic Khilafah state. Remember it was the Khilafah that sent Muhammad bin Qassim and his army as a response to Hindu oppression and established the basis for Muslim rule in the region.

# Tafseer Al-Baqarah: 153-157

**Sheikh Ata Bin Khalil Abu Al-Rashtah:**

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ \* وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أحيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ \* وَلَتَبْلُوَنَّكُمْ بِشَيْءٍ مِنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِنَ الْأَمْوَالِ وَالْأَنْفُسِ ِ وَالنَّمَرَاتِ وَبَشْرٍ الصَّابِرِينَ \* الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ \* أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ﴾

“O you who have believed, seek help through patience and prayer. "Indeed, Allah is with the patient." (153) "And do not say about those who are killed in the way of Allah, "They are dead." Rather, they are alive, but you perceive [it] not." (154) "And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient." (155) "Who, when disaster strikes them, say, "Indeed we belong to Allah, and indeed to Him we will return." (156) "Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the [rightly] guided." (157)” [Surah Al-Baqarah 2: 153-157]

**Allah (swt) clarifies in these verses the following:**

1. After Allah (swt) told us that He had sent from us a Messenger, who recites the verses of

Allah (swt), cleanses us of Shirk and idolatry, teaches us everything we need from the beliefs and rulings, we remember Allah (swt) and we call to Islam, then afterwards Allah (swt) ordered us to seek help through patience and prayer.

the Dawah to Islam and abiding by the laws of Allah (swt) is a burden and within it there is hardship and that it is upon the believer to become sturdier through two matters that Allah (swt) clarified: patience and prayer.

The operative meaning of this verse is an Indicating Evidence (دلالة إشارية Dalaalatul Ishaarah) that the Dawah to Islam and abiding by the laws of Allah (swt) is a burden and within it there is hardship and that it is upon the believer to become sturdier through two matters that Allah (swt) clarified: patience and prayer.

2. Then Allah (swt) mentions the categories of trials that afflict humans during the campaign for Islam and call to it and Allah (swt) clarifies that which awaits the patient, the steadfast on the right (truth), those who reflect upon the affliction, saying: (إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ) "Indeed we belong to

Allah, and indeed to Him we will return.” Amongst the categories of trials that Allah (swt) mentioned and mentioned that which awaits those who pass them of Good (خير Khair), are:

a. Being killed whilst fighting for the sake of Allah (swt), killed whilst fighting the enemies of Allah (swt) to uphold His Word as the highest, maintaining a firm stand on the battlefield. He is alive with Allah (swt) which is not sensed by the people because they are absent from them, but it is a good, pure life, «من قاتل لإعلاء كلمة الله مقبلا غير مدبر فهو في سبيل الله» “Whosoever fights to raise the word of Allah as the highest, with a firm stand, is the one who is fighting in the path of Allah (swt).” [An-Nisaa’i 3104, Ahmed 4/417, 392, Adraamee 2305], « إن

أرواح الشهداء عند الله في حواصل طيور خضر تسرح في «أنهار الجنة حيث شاءت» [Muslim 3500, Tirmidhi 2937, Ibn Maajah 3791, Adraamee 2303, Ahmed 6/386]

b. Being afflicted with something of fear, hunger, loss of wealth, lives and fruits, and he is tested by all types, any of which afflicts the believer: fear and insecurity, poverty and hunger, loss of wealth is by losses in it, loss in lives is by disease and death and the loss of fruits is by scourge. Allah (swt) mentions

(بِشَيْءٍ) 'something' i.e. whatever afflicted, whether small or large, it is a test and patience with it is a great reward, “RasulAllah (saaw) said Inna lilahi wa inna ilayahi raajioon when a lamp became extinguished and was told of that, saying (saaw): «كَلَّ مَا «يُؤْذِي الْمُؤْمِنَ فَهُوَ مُصِيبَةٌ وَلَهُ أَجْرٌ» “Everything that hurts the believer is a trial and has reward for him.” [Dar ul-Manthur 2/380, Tafseer Al-Baydawwi 1/125]. As agreed by Bukhari and Muslim, RasulAllah (saaw) said, «مَا مِنْ مُسْلِمٍ يَشَاكُ شَوْكَةً فَمَا فَوْقَهَا إِلَّا رَفَعَهُ اللَّهُ بِهَا» “There is no Muslim who has been pricked by a thorn or anything more than that, but that Allah (swt) raises his degree by that and through it expiates sins.”

c. Allah (swt) clarified that when a believer endures the trials and responds by saying (إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ) “Indeed we belong to Allah, and indeed to Him we will return” he gets a great reward. (صَلَوَاتٍ مِنْ رَبِّهِمْ وَرَحْمَةً وَأَوْلَئِكَ هُمُ الْمُهْتَدُونَ) “blessings from their Lord and mercy. And it is those who are the [rightly] guided.” And yes, this is of the great reward: The pleasure of Allah (swt), His Mercy and Guidance, and not only this, but there is much good in the world for them as well.

Salah gives a believer strength in the power to resist oppression and its perpetrators, and sincere determination to hold on to the Truth, rendering him a true believer without softening his defiance or weakening his resolve.

Muslim narrated from Umm Salamah (ra), "She said: I heard the Messenger of Allah (saaw) say: «ما من عبد تصيبه مصيبة فيقول إنا لله وإنا إليه راجعون اللهم أجرني في مصيبتى وأخلف لي خيرا منها،» «إلا أجره الله تعالى في مصيبتيه وأخلف له خيرا منها» “When a person suffers from a calamity and utters: 'We belong to Allah and to Him we shall return. O Allah! Compensate me in my affliction, recompense my loss and give me something better in exchange for it (Inna lillahi wa inna ilaihi raji'un. Allahumma ujurni fi musibati, wakhlu li khairan minha)." Then Allah surely compensates him with reward and a better substitute.' She said: When Abu Salamah died I said as the Messenger of Allah (saaw) ordered and Allah (swt) gave me a better substitute than him, RasulAllah (saaw).” [Bukhari 5324, Muslim 1525, Tirmidhi 3433, Abu Dawood 2712].

3. Allah (swt) orders us to seek patience and Salah (prayer) in carrying Islam and inviting to it as well as steadfastness on the truth. It has been narrated from the Messenger of Allah (saaw) highlighting the importance of Salah, that it is the apple of the eye of the believer, through it he presents himself before Allah (swt) and his heart is filled with tranquility through its

performance, «حبب إلي من دنياكم ثلاث: الطيب، «والنساء، وجعلت قرة عيني في الصلاة» “Three matters of your world have been made dear to me: Perfume and women but my comfort has been provided in prayer.” [an-Nisai 3878, Ahmed 3/128, 285]

Salah gives a believer strength in the power to resist oppression and its perpetrators, and sincere determination to hold on to the Truth, rendering him a true believer without softening his defiance or weakening his resolve. Moreover, the fact that Allah (swt) mentioned patience before Salah highlights the

importance of patience. For Salah is only a relationship between a person and his Lord, whereas patience is a relationship between a person and his Lord, a person with himself and a person with the people is at stake. So patience is a yardstick and a scale when the hardships, afflictions and calamities occur.

### Benefits of patience (sabr):

Here we need to stop, pause and think about the subject of patience in order to remove the confusion some Muslims have about its reality and meaning.

Some people think they should cocoon themselves and isolate themselves from the people and leave the evil (munkar), and leave those who commit it and watch our sanctities being violated, the Hudud of Allah (penal code) suspended and Jihad abolished. They do not take a stand on these things. They stay away from them and abandon the duty of forbidding the evil and this is what some people think is patience.

Yet others think patience means to keep away from harm and avoid the risk of being exposed to it in case the enemies of Allah pursue them. They do not dare to speak the truth or undertake the actions that are pleasing to Allah. Instead they remain silent, crouching in a corner somewhere and saying to themselves that they are patient.

This is not the patience for which Allah (swt) has prepared His Gardens of Bliss for the patient, (إِنَّمَا يُؤَفِّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ) “Indeed, the patient will be given their reward without account.” [Az-Zumar 39: 10] This is nothing but weakness from which the Messenger of Allah (saw) used to seek refuge

from in his Du'a «أعوذ بالله من العجز والكسل والجبن والغبلة والهم والحزن وغلبة الدين وقهر الرجال» “O Allah, I seek refuge with You from incapacity, laziness, cowardice, miserliness, worry, sadness, overwhelming debt, and being overpowering by (other) men.” [Bukhari 5894, Muslim 4908]

Patience means you speak and act upon the Truth and bear the hardship that results in the path of Allah without deviation, weakness or giving in.

Yet others think patience means to keep away from harm and avoid the risk of being exposed to it in case the enemies of Allah pursue them. They do not dare to speak the truth or undertake the actions that are pleasing to Allah.

Indeed, patience is that which results from the Taqwa (fear of Allah) as in the following Ayah, (إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ) “Indeed, he who fears Allah and is patient, then indeed, Allah does not allow to be lost the reward of those who do good.” [Yusuf 11:90]

This indeed is the patience that Allah (swt) connected with those Mujahideen who fight in the way of Allah (swt), (وَكَايَيْنَ مِنْ نَبِيِّ قَاتَلَ مَعَهُ رَبِّيُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ) “And how many a prophet [fought and] with him fought many religious scholars. But they never lost

assurance due to what afflicted them in the cause of Allah, nor did they weaken or submit. And Allah loves the steadfast.” [Surah Aali Imran 3:146].

It is the patience over affliction and the divine decree (qadr), which leads one to be steadfast and firm and not be shaken. It leads a person to hold onto the Qur'an and not neglect it under the pretext of patience. It brings the servant closer to his Lord and does not distance him from Him (فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ) “And he called out within the darknesses, "There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers.” [Surah al-Anbiyyah 87].

It is the kind of patience, which strengthens the resolve and brings the path to Jannah closer. It is the patience of Bilal, Khabbab and the family of Yaasir: «صبرا آل ياسر إن موعدكم الجنة» “Patience O family of Yasir, your rendezvous is Jannah.” [Al-Mustadrak 3/383, Al-Mutaalib al-Aaliyah 4.34, Al-Huliyah 1/140]

It is the patience of Khubayb and Zayd: “By Allah I would not want to be safe and secure among my family while even a thorn hurts Muhammad.” [Seerah by Ibn Hisham 3/181]

It is the patience of those who restrain the hand of the tyrant without fearing any for the sake of Allah: «كلا والله لتأخذن على يد الظالم ولتأطرنه على الحق أطرا ولتقصرنه على الحق قصرا أو ليضربن الله قلوب بعضكم ببعض وليلعنكم كما لعن بني إسرائيل» “Nay, by Allah, you must seize hold of the hand of the oppressor and conform him to act justly and stick to the truth, or, Allah will involve the hearts of some of you with the hearts of others and will curse you as He had cursed the Children of Israel.” [Tirmidhi 2974, Abu Dawud 3774, Ibn Maajah 3996]

It is the patience of the distinguished companions of the Messenger of Allah (saw), the honest and trustworthy... The patience of the people of the Saheefah and those boycotted in the Shi’b (of ‘Abd al-Muttalib), the migrants to Abyssinia (Habasha) and those punished for other than reason than saying our Lord is Allah.’

It is the patience of the Muhajireen and Ansaar in their struggle against the polytheists, Persians and the Romans... It is the patience of those taken prisoners from the troops of ‘Abdullah b. Abu Huzaafah... It is the patience of the believing and honest Mujahideen.

It is the patience of the one who enjoins the good and forbids the evil and does not become weak due to the hardships in the path of Allah.

It is the patience, which says you should be a soldier in the Muslim army advancing to fight the enemy of Allah.

It is the patience where one confirms the saying of Allah (swt), (لَتَبْلُوَنَّ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ) وَلَتَسْمَعَنَّ مِنَ الَّذِينَ آوَوْا إِلَيْكُمْ مِنَ الَّذِينَ أَشْرَكُوا أَدَى كَثِيرًا وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ) “You shall certainly be tried and tested in your wealth and properties and in your personal selves, and you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allah, but if you persevere patiently, and become Al-Muttaqun (the pious) then verily, that will be a determining factor in all affairs, and that is from the great matters.” [Surah Aali ‘Imraan 3:186]... And His saying: (وَلَتَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجَاهِدِينَ مِنْكُمْ وَالصَّابِرِينَ وَتَبْلُوَ أَخْبَارَكُمْ) “And surely, We shall try you till We test those who strive hard (for the Cause of Allah) and the patient ones, and We shall test your facts (i.e. the one who is a liar, and the one who is truthful).” [Surah Muhammad 47: 31]... And it is

It is the patience of the distinguished companions of the Messenger of Allah (saw), the honest and trustworthy... The patience of the people of the Saheefah and those boycotted in the Shi’b (of ‘Abd al-Muttalib)

His saying, (وَلَتَبْلُوَنَّكُمْ بِشَيْءٍ مِنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاغِبُونَ) وَأُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ) “And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Sabirin (the patient ones, etc.). Who, when afflicted with calamity, say: “Truly! To Allah we belong and truly, to Him we shall return. They are those on whom are the Salawat (i.e. blessings, etc.) (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided-ones.” [Surah Al-Baqarah 2:155-157]

## The First and Foremost

### Musab Umair

The world appears to be at the precipice of great change, as the struggle between Kufr and Islam has reached a peak. It is witnessed by the entire world that Kufr and its people have become firmly entrenched in their arrogance. Donald Trump's initial executive orders have established both a confirmation and a firming up of the US crusade against the Muslim World. As for the agents of the US who rule in the Muslim World, they have followed his lead and have re-affirmed their commitment to forcefully suppress Islam. However, it is also witnessed that rather than yielding to oppression, the Muslims have responded by turning to Allah (swt) for Guidance and Help. In the face of rising adversity, there is an increased awareness of the affairs of Muslims and an increased commitment to Allah (swt) and His Messenger (saaw) that can be felt throughout the Muslim World and beyond to the Muslim communities living within the rest of the world. As the world awaits expectantly the outcome of this struggle, we each have a heavy burden upon our shoulders in this situation, wherever we find ourselves. We must all reach deep within ourselves, partake in the struggle with our full share, striving to be the first and foremost in worshipping Allah (swt) so that the outcome is in favor of Islam and the Believers.

Consider, O Muslims, at this time, we have been charged with the re-establishment of the ruling by the Book of Allah, through the Islamic Khilafah state. Not only must we establish this state, it will be a state unlike any

other state that the current generation will have seen. Moreover, it will not be just any Khilafah state, like the Uthmaani or Abbasi or Umawiy, for, it will be, inshaaAllah, the Khilafah on the Method of the Prophethood that will end the oppressor rulers once and for all. As RasulAllah (saaw) said, «يَرْفَعَهَا ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً» فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعَهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ خِلَافَةً عَلَىٰ مِنْهَا جِ النَّبُوءَةِ ثُمَّ سَكَتَ “Then there will be an oppressive rule, and things will be as Allah wishes them to be. Then Allah will end it when He wishes. Then there will be a Khilafah

... rather than yielding to oppression, the Muslims have responded by turning to Allah (swt) for Guidance and Help. In the face of rising adversity, there is an increased awareness of the affairs of Muslims and an increased commitment...

according to the method of Prophethood.” Then he (saaw) fell silent.” O Muslims, RasulAllah (saaw) indicated here that when the Khilafah returns, it will be similar to the first Khilafah that was established on the Method of the Prophethood. It will be like the Khilafah of Abu Bakr, Umar, Uthman and Ali (ra). And for such a quality of Khilafah, requires Muslims of quality, as walis, people of Shura, commanders of armies, judges and so on. But, some may ask, how can this be in our time? After all, our generation will never be like the generation that

was with RasulAllah (saaw), for that was the best generation, for RasulAllah (saaw) said, «خَيْرُ الْقُرُونِ قَرْنِي» “The best of generations, is my generation.” Here, we must take assurance from the words of Allah (swt) that even in our generation there will be a few, fewer than before, who are the first and the foremost in goodness. Allah (swt) said, \* (وَالسَّابِقُونَ السَّابِقُونَ \* وَأُولَئِكَ الْمُقَرَّبُونَ \* فِي جَنَّاتِ النَّعِيمِ \* ثَلَاثَةٌ مِنَ الْأُولَئِينَ \* وَقَلِيلٌ مِنَ الْآخِرِينَ) “And those foremost will be



foremost.- These will be the nearest to Allah- In the Gardens of Delight-A multitude of those will be from the first ones.- And a few of those will be from the later ones.” [Surah al-Waqiah 56:10-14]

So, O Muslims, who are the foremost that we seek to become? They are a better grade and status and nearer to Allah than the majority of inhabitants of Jannah, those on the right side. They are the chiefs of those on the right side, because they include the Messengers, Prophets, true believers and martyrs. They are the

residents of the utmost highs (Ahl Al-`Illiyin, in Paradise). The meaning of foremost is that they were foremost in performing the acts of righteousness just as Allah (swt) commanded them, (وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ

“And march forth in the way to forgiveness from your Lord, and for Paradise as wide as the heavens and the earth.” [Surah Aali-Imran 3:133], (سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ

“Race with one another in hastening towards forgiveness from your Lord, and Paradise the width whereof is as the width of the heaven and the earth.” [Surah Muhammad 57:21]. Those who rush to obey Allah (swt) in this life and are foremost in performing acts of righteousness, will be among the foremost believers, honoured in the Hereafter and deserving of the promise of Victory in this life.

O Muslims! We must strive to be like the Dawah Carrier at the dawn of Islam, for whom the desire to be of the first and foremost spurred him into carrying the Dawah, spurred him into Jihad and martyrdom in the way of Allah. It is he who spread the guidance amongst people,

demolished the fortresses of the oppressors, opened new lands to liberate peoples from the burdens of Kufr rule and ensured the dominance of the Deen. Had it not been for the Dawah carriers, small groups of Muslims would not have been able to open those vast areas of land and transform them from a Kufr household into an Islamic household and transform their people from Kuffar into Muslims. It was their absolute belief and sincerity which earned them the Help of Allah (swt), a Help which multiplied their meagre means and abilities, such that the Kuffar could sense that they were facing a Helper from beyond the World.

The Dawah carrier embodies the command of Allah (swt) to put the carrying of Islam above all other obligations, without neglecting any obligation. Allah (swt) said, (قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ

أَفْتَرَقْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تُرَضُّونَهَا أَحَبَّ إِلَيْكُمْ مِّنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ

“Say: If your fathers, your sons, your brothers, your spouses, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allah and His Messenger, and striving hard and fighting in His cause, then wait until Allah brings about His decision (torment). And Allah guides not the people who are rebellious.” [Surah At-Tawbah 9:24] So, whilst it is true that the Muslims has obligations before Allah (swt) regarding his parents, children, brothers, wives, relatives, wealth and trade, he will take time from them, spare effort in striving for them, without neglecting them, in order that he can

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strive as much as possible for Allah (swt) and His Messenger (saaw).

O Muslims! The Dawah Carrier today aspires to be like the Dawah carrier of the best generation. He has the ability to restore Islam in the Muslims' countries and to carry it to the world. The carrier of the Dawah would only live according to its thoughts, would not have the desire to live but for its sake and would not feel satisfied unless he performed the duties of the Dawah. He would not feel reassured until after he had performed it; no trade or sale or family ties would preoccupy him from remembering it, just like it did not preoccupy him from remembering Allah (swt). The Dawah carrier set off on a business trip to countries in Africa, Indonesia, China and Japan, among others, leaving his family behind. He traded in the Dawah ahead of the material trade, guided hordes of people to Islam, and gained the pleasure of Allah (swt) in addition to the financial gains. For him the blood relations and the worldly gains are inconsequential when compared to the eternal companionship with the people of Jannah in the hereafter and the joys with Jannah that are promised by Allah (swt).

Let us strive to be the first and foremost, remembering those of the first Khilafah on the Method of the Prophethood, those of the best generation that will ever strive on this earth, those whose conduct became the very reasons for revelation of the noble Ayaat of the Quran. Remember, O Muslims, Abu Ubaydah al-Jarrah (ra) when he was faced with a choice between Islam and his blood relations. Al-Hafiz Al-Bayhaqi recorded that `Abdullah bin

Shawdhab said, "The father of Abu `Ubaydah bin Al-Jarrah was repeatedly praising the idols to his son on the day of Badr, and Abu `Ubaydah kept avoiding him. When Al-Jarrah persisted, his son Abu `Ubaydah headed towards him and killed him. Allah (swt) revealed this Ayah in his case, (لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ) "You will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger." [Surah al-Mujadilah 58:22]

The Dawah Carrier today aspires to be like the Dawah carrier of the best generation. He has the ability to restore Islam in the Muslims' countries and to carry it to the world.

Remember O Muslims, the example of Sa'ad ibn Abi Waqqas [ra]. Sa'ad said that this Ayah was revealed regarding him. (وَإِنْ جَهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا (وَإِنْ جَهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا) "But if they strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not." [Surah Luqman 31:15] Saad said, "I was a man who honored his mother, but when I became Muslim, she said: `O Sa'd! What is this new thing I see you doing Leave this religion of yours, or I will not eat or drink until I die, and people will say: Shame on you, for what you have done to me, and they will say that you have killed your

mother.' I said, `Do not do that, O mother, for I will not give up this religion of mine for anything.' She stayed without eating for one day and one night, and she became exhausted; then she stayed for another day and night without eating, and she became utterly exhausted. When I saw that, I said: `O my mother, by Allah, even if you had one hundred souls and they were to depart one by one, I would not give up this religion of mine for

anything, so if you want to, eat, and if you want to, do not eat.' So she ate."

Remember O Muslims, the example of Suhayb ibn Sinan ar-Rumi (ra). Allah (swt) revealed, (وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ) "And of mankind is he who would sell himself, seeking the pleasure of Allah." [Surah al-Baqarah 2:207]. Ibn `Abbas, Anas, Sa`id bin Musayyib, Abu `Uthman An-Nahdi, `Ikrimah and several other scholars said that this Ayah was revealed about Suhayb bin Sinan Ar-Rumi. When Suhayb became a Muslim in Makkah and intended to migrate (to Al-Madinah), the people (Quraysh) prevented him from migrating with his money. It was the wealth that he accumulated over years. They said that if he forfeits his property, he is free to migrate. He abandoned his money and preferred to migrate, and Allah revealed this Ayah about him. `Umar bin Khattab and several other Companions met Suhayb close to the outskirts of Al-Madinah at Al-Harrah (flat lands with black stones). They said to him, "The trade has indeed been successful." He answered them, "You too, may Allah never allow your trade to fail. What is the matter" `Umar told him that Allah has revealed this Ayah about him. It was also reported that RasulAllah (saaw) said, «رَبِحَ» «الْبَيْعُ أَبَا يَحْيَى» "The trade has been successful, O Abu Yahya (Suhayb)"

O Muslims! The decisions about seeking to be the first and foremost, are not yearly, or monthly, or weekly, they are daily, hourly and every moment. The Dawah Carrier is aware of the great dedication and huge reward to spread the Dawah and protect it. He shudders to think as to what will happen to him and the Ummah

if neglect occurs, if the pursuit of dunyah distracts him. Indeed, in the times when the Muslims became complacent, enjoying the prosperity they had achieved, at such times the enemies of Islam won and the Muslims retreated, not because of the lack of weapons, but because of the lack of their Iman and the shaking of their Aqeedah. Al-Bukhari also collected this Hadith. Abu Dawud recorded that Ibn `Umar said, "I heard the Messenger of Allah saying, «إِذَا تَبَايَعْتُمْ بِالْعِينَةِ وَأَخَذْتُمْ بِالْأَنْبَابِ الْبَقَرِ، وَرَضِيْتُمْ بِالزَّرْعِ، وَتَرَكْتُمْ الْجِهَادَ سَلَطَ اللَّهُ عَلَيْكُمْ ذُلًّا لَا يَنْزِعُهُ حَتَّى تَرْجِعُوا إِلَى دِينِكُمْ» "If you transact in `Iynah (a type of Riba), follow the tails of cows (tilling the land), become content with agriculture and abandoned Jihad, Allah will send on you disgrace that He will not remove until, you return to your Deen." So, let us strive to become deserving of the victory of Allah, of His Pleasure, of His Jannah. Let us strive, not satisfied with doing the minimum, but striving so that we may become the foremost of His slaves. Let us raise ourselves as much as we can so that Allah (swt) smiles upon us and relieves our sweating and furrowed brows with the sweet relief of victory. Let us strive and be of that generation that re-establishes Islam, establishing the Second Khilafah Rashida upon the method of the Prophethood, before whom Rome is opened to Islam, the Jewish State is vanquished, the Indian Subcontinent returns to Islam and the world embraces Islam such that the Cross is broken and there is none from who the Jizyah is taken.

# Sultan Aurangzeb Alamgir- The Follower of the Way of the Khulafa'a ur Rashideen

## Kaamil Thawaabita

Certainly, there is deep sorrow and grief upon remembering the fall of Al-Andalus (Spain) by the Muslims. Yet, Andalus was like a small province or a city in India which was ruled by governors of the Sultan. Undoubtedly, the Muslims have left in Andalus the Cordoba mosque as a great monument, but the Badshahi Mosque of Lahore and the Jama Masjid in Delhi are examples manifesting from within themselves the creativity, innovation, uniqueness, glory, beauty and splendor of Muslim Indian culture. In Andalus the Muslims, left the Alhambra Palace and the Alcazaba Fortress of Malaga which are inspiring monuments, but we find that Muslim India's Agra Fort also present, whose beauty and excellence remains even today of inexpressible grandeur. Certainly Andalus has produced such great people who filled the world with their knowledge, but if a student of history is asked to recount the names of the Ulemas of India, one will become tired due to their large numbers. It is true that Andalus has produced great Khulafa'a, rulers and other notable people but in this regard the names of the Indian rulers such as Yamīn-ud-Dawla Abul-Qāshim Maḥmūd ibn Sebūktegīn (Mahmud Ghaznavi) and Sultan Aurangzeb Alamgir have their own universal statures

## Birth and the Upbringing:

Sultan Aurangzeb Alamgir was born in Dahod a city in the Indian District of Gujrat on 15 Dhiul-Qa'dah 1028 AH, 24 October 1616 CE. He had an upbringing and training in an honorable, dignified and prosperous family.

His father, Sultan Shah Jahan, was among the great Indian Mughal rulers. The construction of the great Taj Mahal mausoleum, one of the seven wonders of the world, was ordered by him. Its construction was completed in twenty years and with more than 21 thousand workers.

During the last days of his life, his father exhausted all his efforts struggling to building the tomb of his beloved wife and spent his time in grief remembering her, due to which the the kingdom became weak whilst anarchy and a series of rebellions began, which forced Aurangzeb to take away the government from his father. As we will explain further, he ran the government in the name of his father and established the truth and justice of Islam.

From childhood, Aurangzeb showed signs of nobleness and glory along, with a good fortune. He was very religious from his childhood and use to keep himself away from the life of luxury. He was a brave cavalryman.

From childhood, Aurangzeb showed signs of nobleness and glory along, with a good fortune. He was very religious from his childhood and use to keep himself away from the life of luxury. He was a brave cavalryman. Regarding his courage there was an anecdote that once he came with this brothers to his father Shah Jahan in a party, in which there was a wrestling area, apart from the war elephants that were present there. Suddenly, an elephant came charging towards Aurangzeb when he was only fourteen years old. The horse Aurangzeb had been riding was attacked by the elephant with his trunk, due to which he fell to the ground. Though the elephant continued charging towards him, he did not ran away and stood his ground. The people around him were astounded by his bravery, as he fought the elephant with his weapon, until the guards arrived and drove the elephant away.

From childhood, Aurangzeb showed signs of nobleness and glory along, with a good fortune. He was very religious from his childhood and use to keep himself away from the life of luxury. He was a brave cavalryman.

He was trained such that he loved religion and knowledge. He learned the Fiqh of Imam Abu Hanifah raheemullah. His training and upbringing were purely on Islamic lines. His great grand father, Jalaluddin Akbar, in the last days of his life forced people to adopt “Deen-i-Ilahi” (“Religion of God”) a unified creed derived from Islam and Hinduism Laa Hawla wa Laa Quwattah ila Billah. Jalaluddin Akbar banned jizya (جزيّة) from been taken from Hindus and Non-Muslims. He took many such actions which were never before taken by any Muslim ruler. No one resisted him, but as Allah (swt) wanted that His Light should be perfected, a slight and slender man, Sheikh Ahmed Sirhindi raheemullah, came out to fight against the odds. He began calling upon the civilian and military leadership, asking them to remember Allah (swt). They were shaken by him and the religious zeal was ingited in their hearts. Upon the death of Akbar, Jehangir handled the affairs of the Wilayah. Then the son of Sheikh Ahmad Sirhindi Sheikh Mohammad Masoom raised a unique child with utmost attention, training him on a strong religious basis. He learned the Noble Quran with tajweed, the Hanafih fiqh, gained brilliance in calligraphy and excellence in riding and warfare. That child was Aurangzeb Alamgir. He loved poetry and was a poet himself. He loved calligraphy and so became a fine calligrapher. He learnt Arabic, Persian and the Turkish languages. So from his childhood Aurangzeb possessed the attributes of great rulers.

### **Aurangzeb as a leader:**

Aurangzeb had two brothers, Shuja and Murad. Shuja took the ruling of Bengal, Murad took ruling of Baksh of Gujarat and Aurangzeb the ruling of the Deccan state, in the middle of India. Thus, Aurangzeb then gained the

knowledge of administering the affairs of the Wilayah and became deeply versed in it, such that he was among the few Muslim rulers who had superiority in executive skills to run a Wilayah. With this, he led his own army during the reign of his father, to crush rebellions, freeing the land from unrest and enforced justice. He had the dignity and the majesty of the Sultans. In such circumstances his mother, Mumtaz Mahal died, at which his father was deeply shocked and saddened. Sultan Shah Jahan built a tomb as a memorial for his wife. He spent huge wealth on it and forced people to work hard for it. Subsequently, the Wilayah became neglected and riots and revolts broke out, whereas during those days if the Sultan had any thing to do, it was that he sat and gazed steadily at the grave of his wife. He had also ordered a black tomb for himself in front of the tomb of his wife. At that time Aurangzeb's elder brother who had deep inclination towards the worldly life, swooped at the government of his father and

wanted to take India back to the situation of his great grandfather Jalal Uddin Akbar. In that effort, the other brother also supported him. The devout and pious Muslim, Aurangzeb, opposed that and was able to take government into his own hands and crushed the rebellion raised by his brothers. Aurangzeb then announced his authority upon the Wilayah and at that time he was forty years old. He started a reign of justice and truth. The Muslims then got the chance to see the attributes of Abu Bakr, Umar, Uthman and Ali (ra) in the personality Aurangzeb Alamgir.

### **Aurangzeb as a Ruler:**

Some people think that upon assuming power, Aurangzeb was inclined towards reclusive worship, leisure and rest, especially because he was a religious-minded man. No! That is not the case- our ancestors did not consider

spirituality to be like that. Indeed, spirituality is that we must obey the commands of Allah(swt) and must reject the commands of all other than Allah(swt) and strive for Jihad. Aurangzeb also ruled on the same basis, in which he used to do justice and carried out each step extremely carefully. Aurangzeb never inclined towards leisure and rest. Indeed he spent all his life wearing battle armor and for fifty-two years engaged in jihad, until the Indian sub-continent, ranging from the Himalayan Mountains to the Indian Ocean and from Bangladesh to the borders of Iran, completely submitted in front of him. He took the entire control in his own hands, but kept the Wilayah in the name of his father. Due to Aurangzeb's military endeavors, India's Islamic Mughal Empire during his reign (1658-1707) spread tremendously, until all the states of India came under his rule. So Aurangzeb succeeded in converting the Indian sub-continent into the Islamic Mughal Wilayah whose East was bound with the West, the North with the South, under one leadership. During his reign, the Muslims fought more than thirty battles out of which eleven were fought under his personal command. Aurangzeb canceled eighty taxes and reimposed Jizya on Non-Muslims which was canceled by his ancestors. He established mosques, baths, monasteries, schools and hospitals. He repaired roads and built gardens. During his rule, Delhi became the world's modern and increasingly inhabited city. He appointed judges and sent his deputy in each Wilayah (province) who announced on his behalf that if anyone has any right upon him it should be brought into the notice of his deputy, so that he could bring it to the Sultan.

Aurangzeb had acted boldly upon the Islamic commandments and therefore eliminated the idolatrous festivals, such as Nowruz

celebrations. He stopped stooping in front of him. He banned lengthy eulogies at the time of attendance at court and allowed only the Islamic greeting of salam.

Likewise he banned the import of liquor and drove out musicians and singers from the court. One day outside his palace he saw some musicians and singers wearing black dress and weeping, whilst carrying a funeral. Aurangzeb asked what is this. So they told him that these are musical instruments which they are carrying away to bury them. At this Aurangzeb replied: "Bury them properly, lest they rise up again." He monitored the preparation of a magazine for judges for the issuance of fatwas on Hanafi fiqh. The book is known by the name of "Fataawa Al-Hind" or "Fataawa Aalamgiri". He was a great man. He ordered the construction of the splendid Badshahi Mosque, located in the city of Lahore in present day Pakistan, which is a sign of Muslim influence and a

great memorial even today. He obliterated the Portuguese navy at sea. He used to break the fast in the month of Ramadan with a little barley bread and that too from the labor of his own hands, by selling the Holy Quran written himself and not from the public treasury of the Muslims. He could not perform Hajj so instead he sent two copies of the Holy Quran written by himself, one to Mecca and the other to Medina. He was a pious man and treated scholars with humbleness, remaining in their company and listening to their advice and valuing it. He had ordered his commanders to listen to the spiritual advices of the scholars with humbleness and concentration. Once he heard that his deputy in Bengal had made a throne for himself on which he sat. He reprimanded him and ordered him to sit among people in a common way. Such actions of

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Aurangzeb is reminiscent of the time of Omar al-Khattab (ra).

Aurengzeb used to fast regularly every Monday, Thursday and Friday. He prayed in congregation on time with the common Muslims. He himself recited the Quran in the Taraweeha and made I'tikaaf in the last ten days of Ramadan. Thus, he was one of the greatest rulers of his time. He appointed employees audited the state of affairs of the people and presented them to him. Unlike his predecessors, he stopped the custom of accepting gifts. He used to sit three times daily to hear directly the complaints and issues of the people, without any guard or watchman in place to hinder them. He took two decisions, which none among the Muslim rulers had taken before him. Firstly for a gift or benefit received by any scholar, it was mandatory on him to provide a service in return. For example, he was asked to write a book or teach, so that he would not become lazy, in the habit of taking free benefits and consequently would not become sinful through hiding knowledge and taking benefits unjustly. Secondly, he was the first ruler who registered the Islamic legal orders in a form of a magazine so that it could be used as a source of law. Thus, the magazine derived from the Hanafi Fiqh. "Fataawa Aalamgiri." was written under his supervision.

### **Death of Aurangzeb:**

He died on 28 Dhu al-Qa'da 1118 AH, or 20 February 1797, after he ruled for fifty-two years. He was an extremely pious man, such that when his death was nearing, he ordered that he may be buried in any nearest graveyard of the Muslims and the price of his coffin cloth must not be more than five rupees. The sultan was ninety years old and even at that age he commanded the army himself and recited the

Holy Quran. Such were our ancestors who had abandoned tranquility and leisure and had dedicated their lives to Allah (swt). With the death of Sultan Abu Al Muzaffar Mohiuddin Mohammad Aurangzeb Alamgir raheemullah, the distinguished and magnificent Muslim rule of India came to an end too. Then came weak

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rulers one after the other, with the British imperialists then strongly establishing an occupation, until in 1857, with the crushing of the rebellion led by Sultan Bahadur Shah Zafar, the hopes for a restoration of Muslim rule came to an ultimate end. Since then, Islam has not been illuminated the vast territory of India as an authority. The purpose of the narration of these events is to remind the Muslims that their lands are connected with one another, whereas on the world map today India, Pakistan, and Bangladesh are shown as separate lands, whilst previously

the entire Indian Subcontinent was a Muslim dominated region, where Hindus used to live as Dhimmees. It was indeed the European infidels, British imperialists, from whom the Muslims have always suffered evil who ensured its division and weakness. It is obligatory that these Islamic Lands must now return towards their original state and there must be an Islamic rule over them all again. InshaaAllah, it will happen soon and this responsibility will be performed by a Khaleefah, who will return the entire state of affairs to their original situation.

# The Obligation of Nussrah in Order to Carry the Message of Guidance to all of Humanity

## Bilal al-Muhajir

Allah (swt) said: **جَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مَلَّةً أُنَبِّئُكُمْ بِإِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ** “And strive for Allah with the striving due to Him. He has chosen you and has not placed upon you in the religion any difficulty. [It is] the religion of your father, Abraham. Allah named you "Muslims" before [in former scriptures] and in this [revelation] that the Messenger may be a witness over you and you may be witnesses over the people. So establish prayer and give Zakah and hold fast to Allah. He is your protector; and excellent is the protector, and excellent is the helper.” [Surah Al-Hajj 22:78].

At-Tabari said in his Tafsir of this Ayah, “It is correct for one to say regarding that saying, He is saying: “It is meant to wage Jihad in the Path of Allah” because that is what is known of Jihad. It predominates over the one who says that it is: "I strived for Allah, fulfilling Jihad" such that it is exerting effort in it. In His (swt) statement (هُوَ اجْتَبَاكُمْ) “He has chosen you” He is saying: “He chose you for His Deen, He chose you to wage war against his enemies, waging Jihad in the Path of Allah.” In His (swt) statement: (لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ) “that the Messenger may be a witness over you and you may be witnesses over the people”. Thus Allah

(swt) is saying as a reminder that He has chosen you, O believers, by Allah and by His verses, the Ummah of Muhammad (saaw) and named you “Muslims” so that Muhammad (saaw) can be a witness for you on the Day of Judgment, witness that He conveyed to you that which he (saaw) was sent with for you and hence you also became witnesses for the Prophets (as) in that they conveyed to their nations with that which they were sent with for the.

Our noble Prophet Muhammad (saaw) has conveyed the Message as he was ordered to and he was the model for the Islamic Ummah in conveying, in implementation and in carrying the Message to all of humanity...

It becomes clear from this Ayah that Allah (swt) has sent Messengers with messages from Him and that He (swt) made the conveying of divine Message an obligation. As for the Islamic Ummah, Allah (swt) has sent a great Message (Islam) for all of humanity and it is not limited to a particular nation, race, people or human, for Allah (swt) said: (وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ) “And We have not sent you except

comprehensively to mankind as a bringer of good tidings and a warner. But most of the people do not know.” [Surah Saba 34:28] Our noble Prophet Muhammad (saaw) has conveyed the Message as he was ordered to and he was the model for the Islamic Ummah in conveying, in implementation and in carrying the Message to all of humanity. Allah (swt) mentioned that in his saying: (الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ... وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا) (“This day I have perfected for you your religion and completed My favor upon you and have



approved for you Islam as religion....” [Surah Al-Maaida 5:3]

It is also clear from this verse that Allah (swt) not only made conveying of the Message an obligation on the Prophets, He (swt) has made it an obligation upon the Muslims to convey to all of humanity through Dawah (Invitation) and Jihad, for Allah (swt) said, (وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةً وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ) “And fight them until there is no fitnah and [until] the religion, all of it, is for Allah.” [Surah al-Anfaal 8:39] So, after we have chosen the divine Message, accepted it and believed in it, it becomes an Obligation upon us to carry it through Dawah and Jihad.

The Companions (ra) of RasulAllah (saaw) understood this and worked to ensure that. Therefore, when they came to believe in the message of Islam, they worked for it in their lives. RasulAllah (saaw) focused on the establishing of their first state in Madinah al-Munawwarah, within which they judged by Islam and from which they arranged their ranks and formed an army, rather armies, for the carrying of the Message to all of humanity by opening countries and lands, confronting the forces of Kufr and oppression, from the ignorant Arabian tribes all the way to the Persian pagans who worshipped fire, and to the Romans, the worshippers of the cross. Such was the life of the Companions (ra) and those who succeeded them, a life of struggle and hardship in the way of conveying the great Message of Islam, the message which they lived upon and lived for, so their lives were filled by Islam and dedicated to Islam.

It was clear to them that they had to protect the Prophet (saaw), to strengthen him by establishing an entity in their midst, whereby the Laws of Allah (swt) are implemented

This matter was clear to the people of power of the time, the tribes, from whom the Prophet (saaw) requested Nussrah (Material Support). It was clear to them that they had to protect the Prophet (saaw), to strengthen him by establishing an entity in their midst, whereby the Laws of Allah (swt) are implemented, and they were completely aware of this. It was clear that Nussrah is for establishing a state, a state that rules by Islam and wages Jihad in the Path of Allah (swt) to spread his Message. Such is the case of Banu Amir bin Sa'sa'ah, when the Prophet (saaw) requested the Nussrah

(Support) from them, they said: أَرَأَيْتَ إِنْ نَحْنُ بَايَعْنَاكَ عَلَى أَمْرِكَ، ثُمَّ أَظْهَرَكَ اللَّهُ عَلَى مَنْ خَالَفَكَ، أَيَكُونُ لَنَا الأَمْرُ مِنَ بَعْدِكَ؟ "Should we give you allegiance and Allah gives you power over your opponents, will you give us the right to inherit and succeed you in power?" The Prophet replied: الأَمْرُ إِلَى اللَّهِ يَضَعُهُ حَيْثُ يَشَاءُ؛ فَأَبَوْا «عَلَيْهِ» "The whole affair lies in Allah's Hands. He gives the power to whomever He desires." A man commented, أَفْتَهْدَفُ نَحْرُنَا، لِلْعَرَبِ دُونَكَ، فَإِذَا أَظْهَرَكَ اللَّهُ كَأَنَّ الأَمْرَ لِعَبْرَتِنَا! لَا حَاجَةَ لَنَا بِأَمْرِكَ "Do you expect us to incur the wrath and

vengeance of the Arabs without the least hope of leadership? We can in fact readily dispense with your offers." And so they rejected him. Thus, they knew that the Nussrah was for establishing a state that would fight and they wanted to rule it, after the Prophet (saaw). Similarly, is the case of Banu Shayban when the Nussrah was requested from them, they said: وَإِنَّمَا نَزَلْنَا بَيْنَ ضَرْتَيْنِ "We live between two places of water" RasulAllah (saaw) asked: «مَا هَاتَانِ الضَّرْتَانِ» "What are these two places of water?" They replied, "They are the rivers of Kisra [Chosroes], and the water of the Arabs.

Transgressing the covenants of Kisra is an unforgivable sin and an unexcused action. We pledged to Kisra neither to innovate nor to support an innovator. O brother of Quraysh, I see that the matter you call us to is hated by kings. If you want that we shelter and support you in the direction of the Arabs' water, we are ready to do so.” The Messenger of Allah (saaw) replied, « ما أسأتم في الرد إذ أفصحتم بالصدق، وإن دين «You were not wrongful when you frankly replied. The religion of Allah will not be Supported except by those who pledge to support it from all sides (i.e. without condition).” So they also understood that the Nussrah means ruling and Jihad against the Arabs and the non-Arabs. So they agreed to fight against the Arabs whilst they did not agree to fight the Persians.

After the fall of the Islamic State, the state that implemented Islam and carried the Message to all humankind, the Ummah became preoccupied, and is still preoccupied, in a series of issues imposed upon her by the Kuffar colonialists. Colonialists dissolved the Ummah's unity and tore it up into nationalist and regional mini-states and mounted repeated attacks against them, as part of the Western crusades, which in fact have never stopped since the campaigns of the first Crusade. In addition, there are numerous internal issues, from the tyranny of rulers appointed over their heads by the Kuffar colonialists to the extreme poverty created by the Kuffar colonialists within Muslim lands by plundering their wealth... besides many other issues that preoccupied the Ummah from carrying the Message of Islam to all of humankind. So how is the occupied, imprisoned, coerced or impoverished expected to carry a universal message to all of humanity, challenging the international community and the international state of affairs, working to replace the message of disobedience that prevails in the world?!

The root of these issues which preoccupy the Muslims, is the absence of the ideological Islamic State that rules by Islam and carries the message of Islam as a vital issue for it, considering it a matter of life and death; a state that considers carrying the Dawah the subject of its foreign policy, and holds the implementation of all of Islam internally at the very center of its attention. So that we become witnesses over humanity in conveying the Message of Islam to non-Muslims, it is obligatory upon us to establish that state that will prepare armies to open the lands ruling by disobedience, so that they are governed by Islam. And the function of conveying will be completed through the state institutions that will implement Islam, practically applying Islam within the countries that have been opened, so that they can see Islam first hand and thus enter Islam in droves. This is the Islamic Method which was used by the Prophet (saaw) used and by those after him who followed him in Righteousness, up until the state of Muslims fell at the beginning of the previous century. On the authority of Abdullah ibn Umar (ra): RasulAllah (saaw) said, « أَمَرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَيَقِيمُوا الصَّلَاةَ، وَيُؤْتُوا الزَّكَاةَ؛ فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّ الْإِسْلَامِ، وَحِسَابُهُمْ عَلَى اللَّهِ » «I have been commanded to fight against the people until they testify that there is none worthy of worship except Allah and that Muhammad is the Messenger of Allah, and until they establish the salah and pay the zakat. And if they do that then they will have gained protection from me for their lives and property, unless [they commit acts that are punishable] in Islam, and their reckoning will be with Allah.” [Bukhari & Muslim]

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## Hanafi Fuqaha on Public Property

### Uthman Badr

The concept of public property, and its opposing category of private property, is well known today, due primarily to the centrality of the latter to liberal and capitalist thought and the former to socialist thought. However, the notion that certain things are owned by individuals, giving them exclusive disposal rights thereof, whilst others are for the common disposal of people collectively long precedes modernity. Modern thinkers were not the first to come up with these ideas. They but adopted them within or for certain broader ideological paradigms. John Locke, for instance, makes private property central to his (liberal) political theory, where for Karl Marx the abolition of private ownership of the means of production is central to ending capitalist exploitation.

Islam has its own notions of private and public property far removed from the associated ideological frameworks of modernity. Private property is neither the grounds for all individual rights on the basis of which humans move from a “state to nature” to civil society nor something inherently evil that needs to be done away with. Rather, on the Islamic view, all things are created by Allah (swt) and are His property first and foremost, from where they become the property of human beings by the delegation and permission of Allah (swt), affording them the right to dispose of them within parameters set by Allah (swt).

Within this framework, Islam affirms a place for both private ownership [mulk khass], defined broadly as the permission of the lawgiver (Allah) for an individual to have exclusive rights of disposal of a thing, and public ownership [mulk ‘aam], defined broadly

as the permission of the lawgiver for a thing to be commonly benefited from by people at large with no one having exclusive rights. Both are discussed by classical Ulama (scholars). In this article, we look in particular at how the Hanafi fuqaha discussed public property.

The esteemed and erudite Hanafi faqih of the sixth century Burhan al-Din Abu al-Hasan Ali ibn Abi Bakr al-Marghinani (d. 593) says in al-Hidaya, " لا يجوز للإمام أن يقطع ما لا غنى " بالمسلمين عنه كالمح والآبار التي يستقي الناس منها " "It is not allowed for the ruler to grant (to a person/s) that which the Muslims collectively are in need of such as salt mines and large wells from which the people irrigate their lands." [1]

...public ownership [mulk ‘aam], defined broadly as the permission of the lawgiver for a thing to be commonly benefited from by people at large with no one having exclusive rights. ...

In commenting on this the great Hanafi faqih and muhaddith of the ninth century Badr al-Din al-‘Ayni (d. 855) elaborates on a numbers of points in al-Binaya Sharh al-Hidaya. [2] First, he notes that “that which the Muslims collectively are in need of” is everything that they cannot do with as a community. Second, he explains that the ruler granting something [iqtaa’], like a piece of land, is when he allots it to

someone making it their private ownership. Third, he mentions that the jurists are agreed on this point, there being no difference of opinion on it. Fourth, he adduces as proof the hadith related by Tirmidhi and Abu Dawud: “From Abyad bin Hammal (ra) that he went to the Prophet (saw) and asked him to allocate the salt reserve in Ma’rib to him so he (saw) did so. When he left a man from the gathering said, “Do you know what you just allocated to him? You allocated to him an unending (replenishable) [‘idd] reserve.” So he (saw) took it back from him.” [3]

The unending reserve [al-ma' al-'idd], Ayni says, quoting the linguist Asma'i, is the continuous one [al-ma' al-da'im] that keeps producing its content like the water of a spring or well. Finally, 'Ayni notes that based on this, "our scholars said that what the shepherds and pastoralists, then the rulers, take for giving access to water, pastureland, mountains, mines and mineral deposits, and salt reserves is from suht". Suht is haram wealth gained through illegal means. Taking money for giving access to what people should have open access to is of this type because those taking it are acting as if it is private ownership or as if they have great disposal rights than others, whereas they do not. Commenting on this hadith in his commentary on Tirmidhi, Allama Anwar Shah Kashmir (d. 1353) also notes that the granting of mines to individuals by the ruler is not allowed according to Hanafi fuqaha. [4]

What this hadith establishes is that replenishable reserves and mines are not allowed to be privately owned by individuals. They are for the common benefit of all people, i.e., public property. Everyone has the right to benefit from them. The narration of the same hadith in Ibn Majah makes this clearer:

It was narrated from Abyad bin Hammal that he asked (the Prophet (saw)) for a salt reserve called the Ma'rib Dam to be given to him, and it was given to him. Then Aqra bin Habis al-Tamimi (ra) came to the Messenger of Allah (saw) and said: "O Messenger of Allah (saw), I used to come to the salt reserve during Jahilliya and it was in a land in which there was no water, and whoever came to it took from it. It was (plentiful) like flowing water." So the Messenger of Allah (saw) asked Abyad bin Hammal to give back what he was allotted of

the salt reserve. He said: "I give it to you on the basis that you make it charity given by me." The Messenger of Allah said: «هُوَ مِنْكَ صَدَقَةٌ وَهُوَ» «مِثْلُ الْمَاءِ الْجِدِّ مَنْ وَرَدَهُ أَخَذَهُ» "It is a charity from you, and it is like flowing water, whoever comes to it may take from it." [5]

In other words, natural occurring resources in large quantities are a common property of people who may all come to it and benefit from it. No one can own them and exclude others from using it.

Imam al-Tumurtashi (d. 1004) relates verbatim the same lines mentioned above from al-Marghinani in Tanwir al-Absar. Commenting on this, the erudite Hanafi faqih of the 11th century, Ala'-Din al-Hasaki (d. 1088) says in al-Durr al-Mukhtar:

"Know that the ruler is not allowed to allocate to individuals that which the Muslims collectively are in need of, such as things like surface mines and mineral deposits [ma'adin dhahira]: that whose content which Allah has placed inside the

Earth is apparent such as mines of salt, antimony, bitumen and oil. Likewise, wells other than those which are dug or made by effort and thereby owned. If he does so, the grant will be invalid and both the grantee and others will be equal with respect of benefiting from them. If the grantee prevents others from it, he is transgressing by such prevention." [6]

The other primary, and even more explicit, text on public property is the statement of the Prophet (saw), «الناس شركاء في ثلاث في الماء والكلأ والنار» "The people are partners in three things: water, pastures and fire." [7]

Many of the Hanafi fuqaha discussed this hadith and used it as proof for designating certain things as being for the common benefit

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of people. Shams al-A'imma al-Sarkhasi (d. 483), one of the early Hanafi authorities, says in his al-Mabsut: "If one leased a well for two months to irrigate his land and feed his sheep, this would not be allowed. Likewise, rivers and springs. This is because in all these cases the object being contracted over is water, which is a commodity that is not allowed to be owned through a lease. Further, the original hukm for water is permissibility (for all people to use) so long as someone does not take some in his container (then what he takes becomes his property). It is common property of all people, as the Prophet (saw) said, "The people are partners in three things: water, pastures and fire." [8]

Elsewhere in the book, he elaborates on the hadith as follows:

"The Prophet – Allah bless him and grant him peace – said, "Muslims are partners in three things: water, pastures and fire." In other narrations he said, "The people are partners in three things..." which is more general than the first narration since the latter affirms the partnership for all people, Muslims and kuffar alike, in these three things. This is the correct position. The meaning of partnership in the waters that flow in valleys and great rivers like the Jeyhun (Amu Darya), Seyhun (Syr Darya), Euphrates, Tigris and Nile is that benefiting from them is like benefiting from the Sun and air, for the Muslims and others alike. No one can exclude others from it. It is like benefiting from public roads in terms of travelling on them. The intent of the word "partnership" [sharika] of people is to clarify that the original rule is permissibility and all people have the equal right in benefiting from it, not that they

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all jointly own it. The water in these rivers and the like is not ownership of anyone." [9]

Imam 'Ala al-Dinal-Kasani (d. 587) of the sixth century also discusses this matter in his famous Bada'i al-Sana'i, saying: "Water in origin has been created permissible for all due to the statement of the Prophet (s), "The people are partners in three things: water, pastures and fire." General partnership necessitates permissibility. However, when anyone takes some of it in a container for himself then he has established his ownership over it since previously it was unowned, as is the case with all other unowned permissible things. If this does not happen, the origin ruling of permissibility, established by the Sharia, remain and hence selling it is not allowed. This is because only the owned thing can be sold. Further, no one can prevent others from drinking therefrom or feeding their animals, since it is permissible for all." [10]

Imam Fakhr al-Din al-Zayla'i (d. 743) says in Tabyin al-Haqa'iq: "Grass and pasture [mara'ii] that grows of its own accord is not allowed to be sold or leased. This refers to kala', as opposed to the neck of the land. This is because sale and lease of the land by its owner is allowed since he owns it. This does apply to the pasture since he does not own it, so long as he does not take it for his own use. This is due to the statement of the Prophet (saaw), "Muslims are partners in three things: water, pastures and fire", related by Ahmad, Abu Dawud. Ibn Majah also relates it from Ibn Abbas (ra) with the addition, "and its price is haram" which is understood as applying it so long as he does not take it for his own use. He (saaw) also said, "Water, fire and pastures are not prevented", related by Ibn Majah, which means that people

have a right to benefit from these things by drinking the water and feeding their animals, and irrigating their land from wells, ponds and (small) owned rivers. [11] وشرط لجواز الانتفاع به أن لا يضر بالعامه فإن كان يضر بالعامه بأن يميله بالكري أو نصب الرحي فليس له ذلك؛ لأن الانتفاع بالمباح لا يجوز إلا “The permissibility of benefiting from it is conditional on not harming the public (their benefit of it). Thus, if he benefits from it in way that harms others, such as changing the direction of a river by digging or erecting a raha, this is not allow. This is because benefiting from the permissible things is not allowed except in a way that does not harm others, as is the case with benefiting from the sun, moon and air.” [12]

The great Shami scholar of the 13th century, Muhammad Amin Ibn Abidin (d. 1252) of Damascus, who is perhaps the most renowned of the latter Hanafi fuqaha, particularly in the Subcontinent also discusses the matter at length in his Radd al-Muhtar (also known as Hashiyat Ibn Abidin). He claries a number of points [13]:

1. The partnership (of the three categories mentioned in the hadith) is a partnership of permissibility [ibaha] not ownership [milk]. Everyone has the right to benefit from it. Whoever takes part of for his use that part is his ownership to the exclusion of others, which he can dispose of by any mean of disposal that is allowed for an owner.

2. Pasture [kala’] is that which grows and spreads and has no trunk such as lemongrass, while trees as that which have a trunk. Three types:

a. Pasture growing in an area not owned by anyone – all people are partners in the right to graze their animals on this or to cut and gather it for their use.

b. Pasture growing in owned land without the effort of the owner – it is likewise open to

use by all. However, the owner has the right to prevent entry on to his land.

c. Pasture growing in owned land with the effort of the owner – this is his private property.

3. Wood in areas not owned by anyone has the same rule and can be cut and gathered for use by anyone.

4. Fire in the hadith refers to fire lit by people, so if someone lights a fire in an open land, others have a right to benefit from it by using its light, drying their cloths from it or seeking heat from it. (According to other fuqaha, fire refers to the firewood used to produce fire).

Finally, the Majallat al-Ahkam al-Adliyya also lists those properties that the Shari’ah considers public properties. In its tenth book on partnership or shared ownership [sharikaat], the fourth chapter is on partnership of permissibility [shirkat al-ibaha] which lists and discusses the rules relating to public properties, starting with mention of water, pastures and fire in article 1234. [14]

Thus, in summary, three categories of things are public property according to the Hanafi school of fiqh: one, all that which the people collectively are in need of like wells; two, natural mineral deposits occurring in large quantities; and three, water, pasture and fire as mentioned in the hadith and described above. These being public property means that all people have equal rights to benefit from them. All people are equal partners in them in the meaning that they are equally permissible for them all. No one can be excluded from utilising them and no one can profit from them as it were his private wealth. In turn, these cannot be privatised or granted to individuals or companies such that they make a profit from them.

#### Notes:

[1] Marghinani, al-Hidaya Sharh Biyyadat al-Mubtadi, Dar al-Ihya: Beirut, 4:384.

[2] Ayni, Badr al-Din, al-Binaya Sharh al-Hidaya, Dar al-Kutub al-Ilmiyya: Beirut, 12:292-3.

[3] Abu Dawud, 3046; Tirmidhi, 1380.

[4] Kashmiri, Anwar Shah, al-'Urf al-Shadhi Sharh Sunan al- , Dar al-Turath: Beirut, 3:101.

[5] Ibn Majah, 2569.

[6] Haskafi, 'Ala al-Din, al-Durr al-Mukthar wa Hashiyat Ibn Abidin, Dar al-Fikr: Beirut, 6:434.

[7] Abu Dawud, 3477; Ibn Majah, 2472; Ahmad, 23082.

[8] Sarkhasi, al-Mabsut, Dar al-Ma'rifa: Beirut, 16:33.

[9] Ibid., 23:163.

[10] Kasani, Bada'i al-Sana'i fi Tartib al-Shara'i, Dar al-Kutub al-Ilmiyya, 6:188-9.

[11] Zayla'i, Tabyin al-Haqa'iq Sharh Kanz al-Daqa'iq, Matba'a Kubra Amiriyya: Cairo, 4:48)

[12] Ibid., 6:39.

[13] Ibn Abideen, al-Durr al-Mukthar wa Hashiyat Ibn Abidin, Dar al-Fikr: Beirut, 6:440.

[14] Majallat al-Ahkam al-Adliyya, Karkhana Tijarat Kutub: Karachi, 1:238.

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The one who has commanded here is Allah (swt) and one who has been commanded is the Prophet (saaw) and as is known in Fiqh (Jurisprudence) a command for the Prophet is a command for the Ummah unless texts make the command specific for him (saaw) alone.

From the above, the greatness of the Obligation to carry the Message of Islam to all of humanity is evident. It is clear from the confirming texts that this issue is a vital issue for the Muslims, an issue of life and death, an issue of conflict over the existence of the Ummah, its Deen or lack of it. And this description makes the Nussrah for the Deen of Islam and dignifying it through the established of the Islamic State upon the Method of the Prophethood, an Obligation that ensures all Obligations. Without it, Islam is not implemented in the lives of the Muslims. Without it, the divine Message is not conveyed to humankind as Allah (swt) commanded. Thus the trust that we are charged with is neglected. It is an Obligation upon the people of power and strength in the Muslim Lands to give their Nussrah to the people of the project for the Khilafah upon the Method of the Prophet, so that they discharge the Obligation of the Nussrah for Islam and carrying its Message to humanity. If they delay or refuse, their accounting is severe with Allah (swt) and we seek refuge from such accounting.

(هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَىٰ  
الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ)

“It is He who sent His Messenger with guidance and the Deen of Truth to manifest it over all religions, although those who associate others with Allah dislike it.” [Surah at-Tawbah 9:33]

# IMAFT – A Recipe for Betrayal

Reports have revealed that retired General Raheel Sharif, just 45 days after having retired as Pakistan's Chief of Army Staff, has accepted the command of the 43-nation alliance of Muslim countries which has been put together by Saudi Arabia. Sensing the negative reaction of the Muslims to this acceptance, Defence Minister Khawaja Muhammad Asif on 6 January 2017 confirmed the acceptance claiming that the government had been taken into confidence. Sensing further negative reaction, the Defence Minister on 10 January 2017 then resorted to further backpedaling by distancing himself from Raheel's acceptance, saying that Raheel has not applied for a No Objection Certificate for the appointment. However, the government campaign to justify Pakistan's involvement in the US's War on Terror and the need to defend the Saudi territory continues, in a bid to swing public opinion for the alliance/coalition.

The impression is being created of Muslim unity enough to call into existence a single army, while leaving separate governments to control the nation-states into which the forces of colonialism and neo-colonialism divided the Ummah. This reflects, among other things, the need to present the Ummah with the impression that its need is being met: the unity of the Ummah, symbolized by a single military force, rather than over 50.

However, the coalition does not answer the next question that inevitably arises: why not

have a single organic government, as also mandated by Sharia, rather than over 50 governments of nation-states which are as often as not the result of lines drawn on the map by European colonial administrators?

The purpose of the coalition is instructive. The very name of the coalition, Islamic Military Alliance to Fight Terrorism (IMAFT), reveals whose war is actually being fought. This coalition is not meant to fight for any Muslim cause. It is not meant to free Muslims in

Palestine from the occupation of the Jewish entity, nor those in Kashmir from Indian occupation, nor the Rohingya from that of the Burmese majority; it is meant to fight terrorism. In other words, if it intervenes in Syria, it will do so against "terrorism", not to relieve those Muslims being killed because they are choosing to resist the Bashar Al-Assad regime. In other words, the IMAFT has been brought into existence by Saudi Arabia to fulfill American purposes.

There are two reasons for the IMAFT. The first is to provide a Muslim force as a substitute for US troops, which cannot be used because that would inflame domestic opinion. The second is to allay Muslim opinion, which

has been fed the propaganda that Muslims can simultaneously be divided into over fifty different statelets, yet provide a single force. However, IMAFT merely is the counterfeit that shows what the real thing would be like. A coalition of forces is not needed, but a single force, the army of the Khilafah.

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One of the problems with a military alliance has always been that of unity of command. These alliances are lacking because the forces composing them owe obedience to both their home governments and to the field commander. One means has been to ensure that the country providing the largest force also to nominate the alliance commander. This is a problem for General Raheel, unless Pakistani forces form the bulk of the alliance's forces.

However, the forces of the Khilafah do not need any of the delicate balancing needed in an alliance, because there will be just one appointing government. In the case of the IMAFT, it is clear that the commander's main task will be to convince the Ummah that the force is the real deal, and represents the aspirations of the Ummah, even though it does not. Whose interests will thus be served? And thus who will General Raheel actually be serving?

One possibility that has been touted is that the IMAFT is basically meant for training, and it makes sense for the former commander of the world's largest and most successful anti-terrorism force to contribute his expertise. For one, this is proof, if any more is needed, that General Raheel was head of what was seen as an anti-terrorist force by those with so much to fear from terrorism. It appears that the force General Raheel will head is supposed to provide Saudi Arabia a role in Syria which was severely diminished by the increasing dominance there after the fall of Aleppo. It should not be ignored that Saudi desire for Pakistani forces, if not for deployment, at least

to free up Saudi forces for deployment, in Yemen, were refused by General Raheel, so the Russian and Iranian dominance in Syria would not go down well with Saudi Arabia.

The IMAFT idea was there before the fall of Aleppo, but now it has assumed greater importance, because it represents the entry of Saudi Arabia into a theatre in which Russia and Iran appear well-entrenched, acting as proxies to the United States. It was the intervention of

One of the problems with a military alliance has always been that of unity of command. These alliances are lacking because the forces composing them owe obedience to both their home governments and to the field commander.

Russia, with its US-approved recent drawing closer to Turkey, which paved the way for the fall of Aleppo. The IMAFT is thus an attempt by Saudi Arabia, and thus its master, the USA, to consolidate US influence in this area at a time the sincere revolutionaries remain committed to the Khilafah project. Very conveniently, the IMAFT will make available troops at a time when the USA finds it politically impossible to send troops of its own due to the overwhelming anti-American sentiment in the Muslim World. Though one of the conditions General Raheel has laid down is that he will refuse to be subordinated to a Saudi commander, he will still find

himself answering to the government that commits the most forces, and behind that, to the power that will be using the IMAFT to meet its strategic designs– the USA.

General Raheel is thus lending his name and his record as COAS, as well as his distinguished lineage, to what is actually a piece of US flimflam. The ummah has too long been made to hope that the OIC would lead to a greater closeness, and the most potent symbol of unity,

an intervention force, has not come to the fore, with the result that not only do such old wounds as Kashmir and Palestine continue to fester, but new ones, such as Iraq and Syria, have come into being.

The Quran tells us what Muslims should be. This is one Ummah, unified on one belief, as Allah has told us. (وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ) (And truly this Ummah of yours is a single Ummah, and I am your Lord so have taqwa” [Al-Muminoon 23: 52] Allah (swt) warned us of the consequences of disunity, which we feel the results of today, when He said: (وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةً) (And those who disbelieve are allies are one another, and if you (Believers) do not do so (unite and help one another in deen) there will be fitna on the Earth and great corruption” [Al-Anfal 8: 73]. And Allah (swt) described Muslims as one brotherhood to the exclusion of all others. (إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ) “Indeed the believers are a single brotherhood” [Surah al-Hujarat 49:10]. And RasulAllah (saaw) said, « لا يظلمه، ولا يخذله، ولا يحقره، التَّقْوَى هَا هُنَا، وَيُشِيرُ إِلَى صَدْرِهِ ثَلَاثَ مَرَارٍ، بِحَسَبِ إِمْرٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ، كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ، دَمُهُ، وَمَالُهُ، وَعِرْضُهُ "A Muslim is a Muslim's brother. He does not wrong, desert or despise him. Piety is found here (pointing three times to his chest), despising his Muslim brother is enough evil for any man to do. Every Muslim's blood, property and honor are unlawful to be violated by another Muslim." (Muslim). And he (saaw) described the Muslims one hand against others, « الْمُسْلِمُونَ تَنَكَّافًا، دِمَاؤُهُمْ وَهُمْ يَدٌ عَلَى مَنْ سِوَاهُمْ يَسْعَى بِدِمَتِهِمْ أَدْنَاهُمْ وَيُرَدُّ عَلَى أَقْصَاهُمْ» “The blood of every Muslims is equal, they are one hand against others. The asylum offered by the lowest of them in status applies to them (all), and the return is granted to the farthest of them.” [Ibn Maajah] When RasulAllah (saaw) gathered the Ansaar and

Muhajireen as one Ummah in Madinah, he wrote in the Madinah Charter, « بسم الله الرحمن الرحيم، هذا كتاب من محمد النبي -صلى الله عليه وسلم-، بين المؤمنين والمسلمين من قريش ويثرب، ومن تبعهم، فلحق بهم، «وجاهد معهم، إنهم أمة من دون الناس “In the name of Allah the Most Beneficent, the Most Merciful. This is a document from Muhammad the Prophet (may Allah bless him and grant him peace), governing relations between the Believers, the Muslims of Quraysh and Yathrib and those who followed them and worked hard with them. They form one Ummah Ummah asides from the people.” And he (saaw) wrote, « وأن سلم المؤمنين واحدة لا يسالم مؤمن دون مؤمن في قتال » “The peace of the believers is one. No separate peace shall be made with other than believers when believers are as one fighting in the way of Allah. Conditions must be fair and equitable to all.” This demonstrates the characteristics of that Ummah: their land, their war and their security is one. The IMAFT violates the verses and the Ahadeeth, and General Raheel's participation puts him in the awkward position of violating them.

Raheel finds himself in the position of violating all the characteristics of a single Ummah given by RasulAllah (saaw). The Bilad of Syria is as much a homeland for a Muslim from Nigeria as from Indonesia, or (as in General Raheel's case) from Pakistan. Who takes military force into a land? A stranger. Then, as for the waging of any war, how can one Muslim take part in a war on a side opposed to another Muslim.

In Syria, the IMAFT (and its commander) will not find terrorists, but Muslims fighting for their lives. If they are disturbed, how can any Muslim not share that unease?

# Seeking Trump's Pleasure, Pakistan's Rulers Strive for Akhand Bharat (Greater India) and the Betrayal of Kashmir

**O Muslims of Pakistan!** As you read, Pakistan's rulers are collaborating with America to drown the Muslims of Pakistan and Occupied Kashmir under military, political and economic domination by the Hindu State, under the banner of "confidence-building measures" and "normalization."

As for military domination, having openly announced its open enmity to Islam and Muslims, the Trump administration confirmed its alliance with any willing Shaytan in this enmity, such as the Hindu State. Yet, within days of Trump's inauguration, Pakistan's rulers busied themselves in granting relief to the cowardly Indian armed forces from the defiant armed resistance in Kashmir. Whilst demanding that our powerful armed forces exercise "restraint" before relentless Indian hostility, Pakistan's rulers unleashed a crackdown against organizations fighting for the liberation of Occupied Kashmir. This crackdown is directly in line with Indian wishes, with the Indian External Affairs Spokesman, Vikas Swarup, declaring on 31 January 2017, "Only a credible crackdown on the ... terrorist organizations involved in cross-border terrorism would be proof of Pakistan's sincerity."

So, just as previously the US asked Pakistan's rulers to "do more" to end tribal resistance against crusader occupation in Afghanistan, India is now asking Pakistan's rulers to "do more" to strangle the resistance in Occupied Kashmir against the brutal Hindu State. This is even though Kashmir is a Muslim Land that demands liberation and it is forbidden to surrender even one hand-span of it to any degree of Hindu authority. And even though the Indian Army is the only beneficiary of the

crackdown, Pakistan's rulers insist that their stabbing the Muslims of Kashmir in the back is in Pakistan's interest, with the ISPR declaring on 31st January 2017 that, "It was a policy decision taken by state institutions keeping in view the national interest." We must ask, how is reducing the world's sixth largest army to a security detail for the consistently hostile Indian forces in our interest? And how can earning the wrath of Allah (swt) through abandoning the Muslims of Occupied Kashmir ever become our interest?

Regarding political domination, Pakistan's rulers are collaborating with the Trump administration to sever our deep attachment to Islam, which is the foremost obstacle to realizing the dominance of the Hindu State. For centuries, Islam ensured security and prosperity for the inhabitants of the Indian Subcontinent, liberating them from Hindu bigotry. Islam rallied the Muslims to heroically oppose the British Raj occupation. Islam compelled millions of Muslims to willingly sacrifice their possessions and souls for the call of Pakistan ka Matlab kia, la ilaha illAllah, (What is the meaning of Pakistan? There is no god but Allah.) Islam strengthens the Muslims against any Hindu aggression, whether against Pakistan directly or in Occupied Kashmir. And it is Islam alone today that can unify the hundreds of millions of Muslims of the entire Indian Subcontinent, through the re-establishment of the Khilafah (Caliphate) on the Method of the Prophethood.

Yet, in blind obedience to the crusaders, the criminal rulers of Pakistan are striking at the very source of being and strength. They are forging ahead with replacing the noble Islamic values by corrupting Western concepts in our

media and education, under the banner of "liberalization." And to prevent any reference to Islam in our political affairs, these oppressors have established an atmosphere of intimidation against any form of political Islamic expression and resort to abduction, arrest and torture of any who refuse to fall silent. Such brave men include Naveed Butt, the Official Spokesman of Hizb ut-Tahrir in Pakistan, who has been held in abduction since 11 May 2012, having first warned us about the Greater India project on 14 December 2003.

**O Muslims of Pakistan!** As for economic domination, Pakistan's treacherous rulers are working to open opportunities for India within the Muslim Lands. So on the one hand they are working to open borders for trade by Indian companies, at a time that our own industry and agriculture has been crippled by energy shortages and crippling taxation. And on the other hand, the pillars of the regime encourage Indian participation in the Chinese-Pakistan Economic Corridor (CPEC), over which Pakistan has been plunged deeper into the trap of interest-based debt and has surrendered many of its key resources to Chinese ownership. On 20 December 2016, Commander Southern Command, Lt General Amir Riaz, invited India to join the CPEC and "share the fruits of future development." And on 4 February 2017, the Minister of Planning and Development, Ahsan Iqbal, appealed, "If you are even doing trade through CPEC, you can reach out to any destination in China from this area. So, we are very hopeful and we continue to work to normalize our relations with India."

**O Muslims of Pakistan!** Under the banner of "normalization" and "confidence building measures," the traitors in Pakistan's leadership are herding us towards Akhand Bharat (Greater India) and the wholesale betrayal of Occupied Kashmir. And they work to surrender us to the Western crusaders and hateful Hindu mushrikeen, even though Allah (swt) warned,

مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ "Neither those who followed earlier revelation who deny the truth, nor the Mushrikeen like to see good bestowed upon you from your Sustainer; but Allah bestows grace upon whom He chooses- for Allah is limitless in His great bounty." [Surah al-Baqara 2:105] It is upon us now to raise our voices with the brave shebaab of Hizb ut-Tahrir and work to end the oppressive rule through the re-establishment of the Khilafah (Caliphate) on the Method of the Prophethood.

**O Sincere Officers of Pakistan's Armed Forces!** Today, the Ummah's sanctities are violated and her honor is attacked by the crusaders and their allies, the Jewish and Hindu States. Yet, the criminal rulers in the Muslim World abandon us and attack our Deen in support of our enemies. Ensuring the support of Muslims is a duty upon you, the people of Nussrah (Material Support), successors of the noble Ansaar (ra). So, grant the Nussrah now to Hizb ut-Tahrir for the re-establishment of the Khilafah (Caliphate) on the Method of the Prophethood, which will secure the sanctities and honor of our noble Ummah from her enemies. RasulAllah (saaw) said, مَا مِنْ أَمْرٍ يَخْذُلُ أَمْرًا مُسْلِمًا فِي مَوْضِعٍ تُنْتَهَكَ فِيهِ حُرْمَتُهُ وَيُنْتَقَصُ فِيهِ مِنْ عَرْضِهِ إِلَّا خَذَلَهُ اللَّهُ فِي مَوْطِنٍ يُحِبُّ فِيهِ نُصْرَتَهُ وَمَا مِنْ أَمْرٍ يَنْصُرُ مُسْلِمًا فِي مَوْضِعٍ يُنْتَقَصُ فِيهِ مِنْ عَرْضِهِ وَيُنْتَهَكَ فِيهِ مِنْ حُرْمَتِهِ إِلَّا نَصَرَهُ اللَّهُ فِي مَوْطِنٍ يُحِبُّ نُصْرَتَهُ "No (Muslim) man will abandon a man who is a Muslim in a place where his sanctity is violated and his honor attacked without Allah abandoning him in a place where he wishes his help; and no (Muslim) man who supports a Muslim in a place where his honor may be attacked and his sanctity violated without Allah supporting him in a place where he wishes his support." [Abu Daud]. So respond!

**Hizb ut Tahrir / Wilayah Pakistan**

**21 Jumada I 1438 AH/ 17 February 2017 CE**

# Cut the Head of the Snake and Stop Chasing its Tail: It is the United States that Enables Hostile Indian Intelligence to Attack us from Afghanistan!

Only days after a horrific blast in Lahore, on 16 February 2017, an alleged "suicide" bombing took place at a shrine in Sehwan Sharif, Sindh, in which at least 88 people were killed and hundreds were injured. The rulers acknowledged on the one hand that the attacks are being mounted from Afghanistan's soil, with the ISPR declaring that, "Recent terrorist acts are being executed on the directions from hostile powers and from sanctuaries in Afghanistan." Yet Pakistan's rulers refused to denounce the United States which granted sanctuary to Indian intelligence on that soil in the first place, after they established their crusader occupation there.

Will the pure Muslim blood spilled and grieving relatives still not spur the cold-hearted rulers to eradicate the US presence, which is the "master mind" and "facilitator" of such evil attacks? Not only does the US presence enable India to strike at Pakistan's cities, India's eyes and ears within our cities are the American intelligence agencies and Raymond Davis network that our rulers allow to roam around without restriction. However, the rulers still insist upon their false claim that this US war is "our war" and instead target either those sincere Mujahideen who fight US crusading forces in Afghanistan and Indian occupying forces in Occupied Kashmir or those politicians and workers who demand the implementation of Islam and establishment of Khilafah in Pakistan. And this is even though the worst nightmare for America and India is the re-establishment of the Khilafah and its organizing our armed forces in Jihad to liberate our lands.

The root cause of instability and chaos in Pakistan and the region is the US presence and not India, because India lacks both the daring and the opportunity, unless it is facilitated by the US. However, the rulers work to expand and fortify the US presence, instead of taking concrete steps to eradicate it, such as rounding up US intelligence, private military and diplomatic staff, as well as sealing the embassy, consulates and bases. And the rulers falsely claim, to any naive person who still considers them truthful after all that they have done, that alliance with the US will guarantee the security and prosperity of Pakistan.

Hizb ut-Tahrir Wilayah Pakistan holds Pakistan's rulers to blame for allowing our enemies to conduct ten attacks in five days all over the country through their inaction. It accuses them of misdirecting our security apparatus and sending them after the tail of the snake at great personal risk, by directing them away from the US presence. And it demands that our security apparatus are finally directed to cut the head of the snake, which is the US presence on our soil and in our region. Thus Hizb ut-Tahrir calls upon the sincere officers in the armed forces of Pakistan to grant Nussrah for the establishment of the Khilafah on the Method of the Prophethood which will change our situation from that of fear to that of safe security.

[Continued on Page 30](#)

## Q&A: Expediting the Zakaah

Question:

As-Salaamu Alaikum Wa Rahmatullahi Wa Barakaatuhu,

Does the ‘entering of the time’, if such an expression is correct to say, conform to the word ‘time’ in respect to the Hukm of the Zakaah.

The question: If the Zakaah upon wealth is extracted before the passing of the Hawl (year), then is that which has been taken out with the intention of its being Zakaah actually Zakaah or is it considered to be Sadaqah whilst the obligation of the Zakaah does not fall except after the passing of a Hawl (year) upon the wealth? And is the case of the Zakaah like that of the Salaah, Siyaam (fasting) and the Hajj in respect to being tied to a known time in which it is not permitted in other than it. And so if the obligation of the Zakaah is tied to a time, which is the Hawl (year), then is it obligatory to adhere to the year whilst it is not permissible for us to extract the Zakaah before that due to what is built upon it in terms of having an increase in wealth? Jazaakallahu Khairan and the answer is a necessary matter for me.

From Hossam Abu Asab

Answer:

Wa Alaikum us-Salaam Wa Rahmatullahi Wa Barakaatuhu,

Firstly: The subject of expediting the Zakaah... I present the following:

1) The passing of the Hawl (year) is the Shart (condition) in respect to the Sabab (cause) of the Zakaah “An-Nisaab”. If the condition is met where the year has passed over the Sabab “An-Nisaab” without its decreasing (below the

Nisaab i.e. amount that Zakaah is obligatory upon), then the Zakaah has become obligatory... However, if the Zakaah is extracted before its obligation then this extraction is permissible due to Shar’iyah Adillah (evidences) that have been mentioned. These include:

Al-Baihaqi recorded in his Sunan Al-Kubraa from ‘Ali:

«فِي تَعْجِيلِ صَدَقَتِهِ r أَنَّ الْعَبَّاسَ رَضِيَ اللَّهُ عَنْهُ سَأَلَ رَسُولَ اللَّهِ «قَبْلَ أَنْ تَحِلَّ فَأَذِنَ لَهُ فِي ذَلِكَ»

“Al-‘Abbaas (ra) asked the Messenger of Allah ﷺ about expediting his Sadaqah before a Hawl (year) passes and he ﷺ gave permission for him to do that”... And Ad-Daaruuqutni in his Sunan related from Hujr Al-‘Adawiy from ‘Ali who said: The Messenger of Allah ﷺ said to ‘Umar: «إِنَّا قَدْ أَخَذْنَا مِنَ الْعَبَّاسِ زَكَاةَ الْعَامِ عَامِ الْأَوَّلِ» “Verily, we have taken from Al-‘Abbaas the Zakaah of the year on the first year”.

Based upon this, the expediting of the Zakaah before its obligation is a permissible matter and that which the one expediting the Zakaah has extracted is considered to relieve the Fard and it is not considered as a recommended act of Sadaqah.

2 – The meaning of expediting the Zakaah is that the person gives the Zakaah before the end of the Hawl (passing of a year). So if he was to reach the amount of the Nisaab in Muharram of this year then the end of his Hawl (year) would be Muharram of the following year and at that time the Zakaah would be obligatory. However, it is permitted to expedite that Zakaah which is obligatory at the end of that year (Hawl) by paying in Ramadan of that year for example, which would be before its appointed time by four months. In respect to the manner in which this is undertaken then

## Q&A: Expediting the Zakaah

there is a difference in opinion amongst the Fuqahaa (jurists) and I will now present two of these opinions:

Ibn Qudaamah in Al-Mughni says that it is permissible to advance the Zakaah before the passing of the Hawl (year) upon the Nisaab and he responded to those who say that it is not permissible by saying: “We have what At-Tirmidhi related from ‘Ali: From the Prophet ﷺ that he said to ‘Umar:

أَنَّهُ قَالَ لِعُمَرَ: إِنَّا قَدْ أَخَذْنَا زَكَاةَ الْعَبَّاسِ عَامَ r: عَنِ النَّبِيِّ»  
الْأَوَّلِ لِلْعَامِ. وَفِي لَفْظٍ قَالَ: إِنَّا كُنَّا نَعَجِّلُنَا صَدَقَةَ الْعَبَّاسِ لِغَامِنَا  
«هَذَا عَامَ أَوَّلِ»

“Verily, we have taken from Al-‘Abbaas the Zakaah of the first year for the year” and in another version: “Verily we have made the Sadaqah of Al-‘Abbaas for this year of ours a first year”. Sa’eed related it from ‘Ataa’, Ibn Abi Mulaikah and Al-Hasan Bin Muslim from the Prophet ﷺ as a Mursal narration). However, he viewed the expediting to only be for the wealth of the Nisaab when he said: “And if he has possessed the Nisaab, then advanced his Zakaah and the Zakaah of that which he has derived benefit from (or acquired), what has been produced from him, or been profitable in, is partitioned from the Nisaab without increase.” And he adds: ‘And Abu Haneefah said that it counts for him because it is line with what he was the possessor of...’.

As you see the scholars of the Hanbali Fiqh viewed the (permissibility of) expediting the Zakaah upon wealth in one’s possession if it was greater than the Nisaab whilst they did not permit expediting for the increase that resulted from this wealth or from it like the profit for example or something like that within the remaining period until the end of the Hawl (year)... As for Abu Haneefah, then he permitted expediting the Zakaah for all of that.

And I do not wish to adopt an opinion from either of them and it is for you to pursue any opinion from these two that you are confident in. Consequently, if you possessed the Nisaab

for example in Muharram of this year and wanted to expedite the (payment of) Zakaah in Ramadan instead of waiting until the end of the year in the Muharram of the following year, then you can do the following:

– Either expedite the Zakaah of the wealth that you have available to you in Ramadan if it was greater than the Nisaab and then at the end of the Hawl (passing of the year) in Muharram you count the wealth that you have as a result of the wealth that you advanced its Zakaah in Ramadan like the profit resulting from it for example or something like that. You would then give the increase upon the wealth that you had given as Zakaah in Ramadan as Zakaah (at that time). So for example, if the wealth that you had advanced its Zakaah in Ramadan was 10,000 and then at the end of the year in Muharram there was a profit resulting from the wealth that you had given Zakaah for of 5,000 which means that the wealth you have at the end of the Hawl (passing of the year) is 15,000 then you would give Zakaah of the 5,000 more because you had expedited the 10,000.

– Or you would count the wealth that you have available to you in Ramadan and estimate the wealth that would result from it from profit for example until the end of the Hawl (passing of the year upon the Nisaab) in Muharram and then pay the Zakaah for that sum amount i.e. the wealth that you have available at that time in Ramadan in addition to the estimated amount that will result from it by the end of the Hawl (passing of the year) in Muharram. You would expedite the payment of the Zakaah for all of that. So for example it could be 18,000. If in this case if the sum of wealth that you have meaning “The original amount and the profit” at the end of the year in Muharram was greater than the wealth that you had given Zakaah for, where it is 20,000 for example, then in such a case it is obligatory to pay the Zakaah of the increase of the 2,000.

And I ask Allah سبحانه وتعالى to accept your Zakaah and for it to be good for you and an intercessor of the day where no wealth or

## Q&A: Expediting the Zakaah

children can avail except for the one who has come to Allah with a sound heart (Qalb Saleem).

Secondly: The subject of the time of the Zakaah and the Salaah:

The time in respect to the Salaah is a Sabab (cause) and the Sabab obliges from its existence presence and from its non-presence it obliges absence. Consequently, the ruling (Hukm) revolves with it in presence and absence. Therefore, it is not valid to pray before the entering of the time or after the time has been exited from. So for example in respect to the Zhuhr prayer the Messenger of Allah ﷺ said as was recorded by At-Tabaraani in Al-Kabeer from Khabbaab who said: The Messenger of Allah ﷺ said: « إِذَا زَالَتِ الشَّمْسُ » «فَصَلُّوا» “If the sun moves passed the Zawaal (highest position of the sun) then pray” and Al-Bayhaqi also recorded it. And he ﷺ said in the Hadeeth about the times of the Salaah in respect to the Zhuhr prayer as recorded by Muslim from Abdullah Ibn Amr: « وَقْتُ الظُّهْرِ إِذَا « زَالَتِ الشَّمْسُ وَكَانَ ظِلُّ الرَّجُلِ كَطَوْلِهِ، مَا لَمْ يَحْضُرِ الْعَصْرُ » “The time of Zhuhr is when the sun passes the Zawaal and the shadow of the man is like his height as long as ‘Asr has not come”. These are Asbaab (causes) and so the Salaah is not valid in other than when the Sabab is present. And as we said previously the Salaah of Zhohr is not valid before the Zawaal and not after the time for it has been exited from.

As for the Hawl (passing of a year) in respect to the Zakaah then it is not a Sabab but rather it is the Shart (condition) in relation to the Sabab. For that reason, the non-occurrence of the Shart differs from the non-occurrence of the Sabab and particularly when there is a text that permits the advancing of the payment of the Zakaah before the end of the Hawl. As for the Nisaab in respect to the Zakaah then this is the Sabab. For that reason, before the possession of the Nisaab no Zakaah has been obliged and it

is only Sadaqah. This is the difference in regards to the subject of the Hawl in respect to the Zakaah and the subject of the time of the Salaah. And in this there is enough Inshaa’a Allah.

Your Brother,

Ata Bin Khalil Abu Al-Rashtah

7th Dhul Hijjah 1437 AH

9 September 2016 CE

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And Allah (swt) said,

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

“Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practice their Deen which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) will worship Me and do not associate anything (in worship) with Me. But whoever disbelieved after this, they are the Fâsiqûn (rebellious, disobedient to Allâh).” [Surah an-Noor 24:55]

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



## Q&A: Adding “La” to the Verb “Zal”

To: Tamir Al Haj Muhammad

### Question

Assalamu Alaikum WA Rahmatullah Wa Barakatuhu,

This is an observation on the Admin page: the word “La zal” (which means “still is”) is not to be used in the present tense, as for being used in the past tense, its meaning becomes “a duaa for not perishing” and it is a common mistake...what is correct though that “Ma Zal” in the present tense becomes “La Yazal” (which means still is remaining). I hope that you accept this criticism from me...

May Allah bless your efforts and may Allah protect you and protect our Sheikh the leader and may Allah grant him strength and victory.

Answer

Wa Alaikum As-Salam Wa Rahmatullah Wa Barakatuhu,

I have read your observation regarding adding “La” to the verb “Zal”, you said that “La” of Nafi (for negation) is not added to the past tense, unless it is a form of duaa.

First, it is very good that the Shab cares about the language, but it is better that one is mindful of all the details of the subject. In response to your observation:

1- The verb “Zal” and its present tense form “Yazal” are different to the other past tense verbs, if “La” of Nafi (negation) is added to the past tense “zal”, it gives the same meaning as when it is added to the present tense verb “Yazal”, i.e. the subject does not become the addition of “La” of Nafi (negation) to the past tense verb, but it is as if it is added to the present tense verb, so if you say “La Zal (still is) fulan (so and so) Jalisan (sitting), then the meaning in the past tense is changed to the present tense, it is the same as saying “ La Yazal (still is remaining) fulan (so and so) Jalisan (sitting). This feature of the verb “Zal”

when added to the “La” of Nafi (negation) is not found in the other past tense verbs, I repeat this is in discussing “Zal-Yazal”. Therefore, “La” of Nafi (negation) is added naturally to the verb for the purpose of making duaa and otherwise:

a) In duaa it is used as in the example of saying to your friend: “La Zilta Bi-khair” (pray that you are well).

b) As for its use outside the duaa, it is as in the example of the Hadith: Abu Bakr Al Firyabi (deceased 301 AH) extracted in his book “Al Qadar” the Hadith from Nafi from Ibn Umar that he said: He said: Umm Salama said:

يَا رَسُولَ اللَّهِ، لَا زَالَ يُصِيبُكَ فِي كُلِّ عَامٍ وَجَعَّ مِنْ تِلْكَ الشَّاةِ الْمَسْمُومَةِ الَّتِي أَكَلْتِ قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَصَابَنِي شَيْءٌ مِنْهَا إِلَّا وَهُوَ مَكْتُوبٌ عَلَيَّ وَأَدَمُ فِي طَيْبِنِهِ»

“O Messenger of Allah do you still feel the pain after eating that poisoned lamb meat, he said; the Messenger of Allah (saw) said: “Whatever has overcome me after eating it is written to take place even before the creation of Adam.” It is clear here that the word “La Zal” is not used as a duaa.

2- It is important to mention that Khabar (informative clause) of “La Zal” is always attached to its ‘Ism’ (name) according to the situation, whether it is the attachment is long or short: In his book of the explanation of the thousands of Ibn Malik (deceased 672 AH), (Sharh Alfiyat Ibn Malik), Ahmad Al-Hazmi says: “The meaning of “Zal” and its sisters [offshoots] indicates the attachment of the adjective to what it describes if it was appropriate, linguists agreed that all of these four carry the same meaning: “ Zal, Barih, Fati’, and Infak”, they indicate the attachment of the adjective to that which it describes. The Adjective (sifa) is the Khabar, and what it describes (Mawsoof) is the name (Ism). But every attachment depends on the sentence, “La Zal (still is) Zaid ‘Aliman (having knowledge)” it means that in origin his knowledge

description remains with him since he acquired knowledge until he dies. “La Zal (still is) Zaid Qa’iman (standing in prayer) this will stop at a point in time. “La ZAl Zaid Sa’iman (fasting)” during fasting time, but when it is Maghrib the time of fasting will end...) End of quote.

As you can see, linguists use “La Zal” naturally in duaa and other than the duaa.

### 3- Other Past Tense Verbs:

a) “La” is extensively used in making duaa, so you make duaa against the enemy and say: “La Nusrat Lahu” (do not grant him victory).

b) Using “La” with past tense verbs to indicate negation (nafi) is rare, considering the verb would have already taken place (past) so there is no need for the negation, in this regard, the verbs differ from “Zal” because when “La” is added to “Zal” it alters the past tense into present tense, and the new meaning becomes “still remains”. But the other past tense verbs remain in the past tense when “La” is added to them, therefore it is rare that they are used with “La” for negation. However “La” is used with past tense verbs in negation form in specific situations, including:

- The verb is used in negation form if it was repeated, example: (فَلَا صَدَّقَ وَلَا صَلَّى) “He did not give charity and did not pray” [Al-Qiyama: 31].

- It alternates between Negation and Tahdheed (encouragement/request) if it was preceded by “Fa” and the verb is not repeated and it contains a qareena (indication) like:

(فَلَا افْتَحَمَ الْعُقَبَةَ)

“But he has not broken through the difficult pass” [Al-Balad: 11]

It can be understood as:

In Negation form as mentioned in “Maani Al Quran” by Al Akhfash (died: 215 AH):

“Allah Subhanahu said: (فَلَا افْتَحَمَ الْعُقَبَةَ) “But he has not broken through the difficult pass” [Al-Balad: 11] That means he did not break through.”

And as in the Tafseer of “Al Kashaaf” by Zamakhshari (died: 538 AH) as he considered it for negation, and that it was reiterated in meaning, so he said:

“If I say: it is rare that “La” added to the past tense verb except when it is repeated, then how is it that it is not repeated in the most eloquent speech? I said: it is repeated in meaning, because the meaning of (فَلَا افْتَحَمَ الْعُقَبَةَ) “But he has not broken through the difficult pass” [Al-Balad: 11] Means he did not free a slave, and did not feed a Miskeen. Do you not see that he explained the breaking through of Aqaba (difficult pass) in this way...”

Also as in The Mughni by Al Labib Abdullah Bin Yusuf “Ibn Hisham” (died: 761 AH) as he mentions:

“As in his saying (swt): (فَلَا افْتَحَمَ الْعُقَبَةَ) “But he has not broken through the difficult pass” [Al-Balad: 11] “La” was repeated in meaning because the meaning is that he did not free a slave and did not feed a Miskeen, because it is a tafseer of Al Aqaba (difficult pass) provided by Az-Zamakhshari”...

For Tahdheed (Encouragement/Request):

In the book of Maani Al Qur’an by Al Kasa’I (died: 189 AH) on page 248 in Surat Al-Qiyamah:

“...His saying (swt): (فَلَا افْتَحَمَ الْعُقَبَةَ) “But he has not broken through the difficult pass” [Al-Balad: 11]. It means did he not break through Al Aqaba, i.e. should he not break through, so he removed the alif of Istifham (to mean a question).” End of quote.

In the Tafseer of “Abu Muhammad Sahl At-Tusturi” (died: 283 AH):

“...His saying (swt): (فَلَا افْتَحَمَ الْعُقَبَةَ) “But he has not broken through the difficult pass” [Al-Balad: 11] It means should he not then break through the sirat while Al Aqabah is easier to break through.”

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# Q&A: The Actual American Policy towards Russia and China

**Question:**

Assalamu Alaikum our honorable Sheikh,

**Question:**

US President Obama announced on 29/12/2016, three weeks before his departure, of a number of tough sanctions against Russia, including the expulsion of a large number of Russian diplomats from the US, 35 diplomats and the closure of missions and complexes of Russian diplomats in Maryland and New York under the pretext of espionage. All this escalation in tensions is against the backdrop of US accusations of Russia's cyber hacking the US elections. Does this require all of these procedures? Or there is a change in Russia's role in Syria that necessitated these actions? Or are there other reasons especially that Trump professes to improve relations with Russia while Obama is making it worse!

Jazak Allah Khair.

**Answer:**

In order to get a clear response, we need to review the reality of what happened and then we review the questions you raised:

First: As for what actually happened, it is true that the current US administration is actually worsening US-Russian relations. Russia understood the message and immediately responded by Kremlin spokesman Peskov that Russia has pledged "adequate reprisals" over US sanctions and accused Washington of trying to destroy ties by making "unfounded" allegations of interference in the US election. The United States wants to "definitively destroy US-Russian relations which have already reached a low" adding that Russia will "react in an adequate manner based on the

principles of reciprocity." (news.com.au, Russia Today, French Channel, 29/12/2016).

Some aspects of worsening the relationships were the following US steps:

1- The US President, Barack Obama said on 15/12/2016 that the United States will respond to the Russian hack to influence the US elections. Obama explained to NPR radio: "I think there is no doubt that when any foreign government tries to impact the integrity of our elections... we need to take action." Adding, "And we will respond at a time and place of our own choosing." The US president continued: "some of it "the response" may be explicit and publicized, some of it may not be"... (NPR, France 24, 16/12/2016). The US administration's response appeared in the sanctions announced by Obama against Russia.

2- The US President, Obama attacked Russia sarcastically, describing it as "a small country" and said, "They are smaller and weaker, their economy does not produce something others want its procurement only oil, gas and arms, and it does not develop". (Russia Today, 17/12/2016)

3- The US Treasury Department announced on 20/12/2016 to impose new sanctions on seven Russian businessmen and eight companies in protest at Russia's annexation of Crimea and conflict based in Ukraine, according to Reuters news agency... and the sanctions target seven people, including many cadres in the Russian bank, which is the closest to the Russian authorities, as well as four construction companies that operates in Crimea annexed by Moscow. The US administration said that the move "confirms rejection of the occupation of Russia to the Crimea and the refusal to recognize attempts to annex the peninsula." (dotmsr.com 20/12/2016).

4- The US playing to the tune of Star Wars programme to respond to the continued development of Russia's nuclear weapons, and in this framework US laws were modified to allow the militarization of space. "It must be pointed out that the US Congress included two important amendments to the bill at the stage of ratification, one eliminates the limited deployment of Washington's missile shield, while the second requires the initiation of work on the design of new components in this system for its deployment in space in the future. US newspaper, Los Angeles Times, reported that Trent Franks, Congress member from the Republican party and one of the senior members to introduce the amendments, admitted that they depend on the program "strategic defense initiative" launched by President Ronald Reagan in 1983, and also known as "Star Wars". (adn.news, Dar news website, 24/12/2016), and is meant to add tensions with Russia.

5- The US House of Representatives adopted on Friday, 2/12/2016, a bill giving \$3.4 billion to the US Department of Defense in 2017 in order to "deter Russia." This was supported by the 390-member of the House of Representatives, where only 30 were opposed to the bill. The American Secretary of Defense, Ashton Carter announced in the presentation of the defense-spending bill to Congress that the United States "is consolidating its positions in Europe for its NATO allies in the face of Russian aggression". (Sputnik Russian Agency, 03/12/2016)

6- In addition, the United States has lowered Russia's rank in resolving the Syrian crisis, and replaced the Kerry-Lavrov duo, which is cherished dearly by Moscow, and view it as an indicator of the return of the greatness of Russia, by the Russian-Turkey duo. America, although in constant contact and continuous support of the Russian-Turkish efforts in Syria, to ensure the implementation by the parties of their projects in Syria, but the format of Russia-Turkey instead of Russia-America has lowered

Russia's rank as an international player down to the level of Turkey a normal state, and this can be seen in the context of US pressure on Russia.

7- This escalation truly scared Russia. In its response to the US sanctions imposed by Obama, the Russian President said that Moscow reserves the right to respond to the new US sanctions against it, but it will not stoop to the level of the current US administration and will not target diplomats. He added, "We will not create problems for American diplomats, and will not expel anyone. And we will not prevent members of their families and their children from using the usual places of recreation during the New Year's holiday. Moreover, we invite the children of US diplomats that are acknowledged in Russia to attend a New Year's Eve celebrations in the Kremlin." (Russia Today, 30/12/2016) Moscow's setback from the standard response, which is similar treatment indicates two issues:

First Issue: Moscow's severe fear of the objectives and consequences of this crisis with Washington.

Second Issue: Moscow is counting on the hand-over to the new Trump administration in Washington that will restructure the relations of the two countries on the basis acceptable to Moscow. And due to Russia's lack of political awareness, it thinks that the next president, Trump, would be different from his predecessor, Obama in his view of Russia, overlooking that the vast institutions of governance all over America is leading any president, and any party, to proceed in the implementation of his country's foreign policies, and that the difference between Obama and Trump, when it happens, it is intended to carry out the drawn American policy.

Second: Review the questions raised above:

1- These sanctions from the Obama administration against Russia comes in light of

America's reassurance of the stability of Russia's role in the implementation of the international mission in Syria, and Russia is carrying out the task to the fullest. America had completed implicating Russia in Syria to the extent that it is impossible for Russia to get out of the Syrian quagmire and when America was reassured it lowered Russia's rank to be a partner of the Turkish agent regime, in Syria, instead of the actual American regime. Therefore America's escalation to its relations with Russia and increasing its pressure on is not related to the Syrian issue.

Russia is steadfastly serving the American interests in Syria service and this is never a matter of doubt to America, but that Russia's policy in Syria has become trapped in the followings of America - Iran and its supporters, the Syrian regime, Turkey and the opposition affiliated to it- and it cannot pursue its own policy, it is neither able to withdraw and leave Syria for the unknown, and therefore it is installing and expanding its military bases in Latakia and Tartous ... nor is it able to control the pace of the fighting due to the absence of a prepared ground force in Syria. For all this, the Russian role in Syria has become stabilized, and even shackled to the US policy and its followers, the actors in the Syrian crisis. That is why this escalation is not due to Russia abandoning its role drawn for it by America, because Russia has not abandoned it.

2- It should not spring to mind that the US sanctions announced by President Obama is an angry reaction to the electronic hacking, which may have contributed to the loss of the Democratic Party and presidential candidate, Hillary Clinton. Because if this was so, then the Obama administration would have rushed on the issue of sanctions before the Electoral College certified the election of Trump officially as the president of the United States on 19/12/2016. However opening the case after the success of the president-elect and the approval of the constitutional institutions, it questioned strongly the credibility of the

elections and the credibility of the next president, and the US administration will not accept to participate in... Even if we assume that there were circumstances that prevented the imposition of sanctions prior to the approval of the results, then the requirements of the political understanding of the major states if they were not forced to announce the results after the approval of the result of the Presidency, then they will use other excuses than hacking, to avoid questioning the success of the next president, and since the sanctions were imposed after the success of the president officially under the pretext of Russia's intervention in the elections, then, is not the real reason.

3- It may be argued that the development of Russia's nuclear weapons and offensive missile is the reason for the current US pressure, in response to comments by Russian President. He said in statements during a meeting with the leadership of the Defense Ministry in Moscow: "We must raise the efficiency of the nuclear strategic forces to a qualitatively new level, allowing to confront any military risks that may threaten Russia". (Anatolia website, 22/12/2016). Although this had an impact, but the small size of the Russian economy makes Moscow's efforts in this not serious, after the United States and the West generally succeeded in the elimination of the pillars of a wide-ranging line of industry after the disintegration of the Soviet Union. Russia became a country that exports raw materials, while retaining a great deal from the military industry, which means that Russia does not seek to compete with the United States internationally, but is calling for America to accept the role of Russia in international politics. Those demands are rejected by America altogether, even Russia's service to America in Syria was not enough for America to recognize Russia as a superpower, and involve it in other international issues that is Russia, which inherited the Soviet Union, and inherited the pages of the history of the

American-Soviet agreement. It had hoped that the cooperation with the United States in Syria would lead to total agreement. It was demanding more cooperation on the international arena with America, and this, if anything shows the political weakness of the Russians, America tore the pages of their harmony with the Soviet Union when it had effective and concrete presence around the world, how can it now accept this with a small country - Russia - as described by Obama ?!

Russia in this new small size does not represent a real threat to America that requires this escalation, all this shows that Russia's statements about the development of nuclear weapons is not the real reason behind Obama's escalation of tensions in the relationship with Russia.

Third: So the above-mentioned cases are not the real reasons for the escalation of tension, it is something else that can be understood when reflecting on the following matters:

1- Any politician can easily realize that the main international dilemma in front of America today, which is the rise of China, and its ability to build a giant economy that has the potential of real threat to the US economic uniqueness in the world. If you add to that the military accelerated spending in China, which exceeds the spending in countries such as Russia, Britain and France combined, and because many of its military programs are kept in secret. China has become a major concern for American politicians, and all the American officials' statements were on this subject in recent times, US Secretary of Defense Ashton Carter believes that China raised the possibility of further militarization, and said that America is in transition...

Washington DPA: US Secretary of Defense Ashton Carter said at a forum of defense in California: "After 14 years of counter-insurgency and counter-terrorism ... we are in the midst of a transition strategy to respond to the security challenges that will determine our

future." Carter said that China reclamation of land in the South China Sea, raised the prospect of further militarization and a greater risk of miscalculation ..." (Al Quds Al Arabi, 08/11/2015). President Obama said that the future of America is decided today in Asia. He said that his campaign for re-balancing of American foreign policy focusing more on Asia is not a "passing fad" of his presidency..." (Vientiane, Reuters, the Seventh Day, 06/09/2016) and its focus on Asia means confronting China.

2- During the era of the Soviet Union, it had close ties with China and the Union due the unity of the Communist Party. America was then working hard to defeat the Soviet Union, it took its closeness with China very seriously, and worked to separate this convergence as a necessary step to weaken the Soviet Union and defeat it. Then Kissinger's plan came to upset the relationship between China and the Soviet Union, and has succeeded to a large extent ... and now the reality changed, America is afraid of China's power and it noticed a convergence between China and Russia, which it wants to stop, as a necessary step to isolate China and to weaken it, just as it did previously, but in reverse, this is pointed out by the Washington Post Newspaper. Russia Today cited from it on 18/12/2016 the following: "According to the article that 45 years ago the former US President Nixon attempted to change the "triangle" format: the Soviet Union - the United States - China, he gambled on the breach in the development of relations with Beijing. On 4/2/1972, Nixon held a meeting with his adviser for the national security, Kissinger, in order to discuss his Nixon upcoming visit to China. Kissinger told President Nixon during the meeting that "the Chinese are just as dangerous like the Russians and even in the historical perspective they are more dangerous than the Russians". He added: "that after 20 years if the next US president, is as wise like you, he will depend on the Russians in his policy against the Chinese."

3- Therefore, the recent US sanctions against Russia can be understood, and the continued American pressure for some time on Russia, and this pressure which is adopted by most members of the Republican party in Congress, i.e. the next president's party, Trump, as well as the Democratic Party. This pressure is a new US policy against Russia, in order to drag it into the alliance with the United States against China, as if America is saying, which is also what Russians are stating openly, that the Obama administration had demolished the American-Russian relations and brought it to the bottom. However, Russia has a golden opportunity with the arrival of President Trump to repair relations with Washington! This means that fixed-governing institutions in America deliberately use time left of the Obama administration to speed up the escalation in tension with Russia, so that Russia will not have a life line of survival and hope, except through the understanding with the next Trump's administration, which believes in deals making, which means that the reform of relations with Russia will only be through a big deal with it regarding China. To achieve this it is using the rumors of respect of President-elect Trump, for President Putin, and that they can be allies against China.

4- What makes this is likely is that President-elect Trump started to worsen US relations with China even before he took office. He states that he will carry out his campaign promises by imposing large taxes on Chinese goods, and to encourage American companies to return, and this is a large commercial threat to China. Trump, initiated contact with Taiwan's president in a dangerous precedent suggesting that America is reviewing its papers to put pressure on China, including the threat of abandonment by the American policy of "one China" policy, and this is a major political threat to China. Thus, the first priority of the new US administration is to address the rise of China. Russia Today cited on 18/12/2016 from the Washington Post: US President-elect

Donald Trump's behavior says that he is considering the possibility of reviewing US policy toward China. Trump called for a tough policy towards Beijing, through his statements and his telephone calls. The US president-elect has made contact by telephone with the President of Taiwan, for the first time in decades. Later, Trump expressed his doubts in Washington's commitment to the "one China" policy, during an interview with American Fox News, which the United States followed since the historic visit of President Nixon to China. Trump accused China of committing commercial machinations.

5- As for how the Trump's deal would be with Russia against China, America is certainly not planning to put the weak Russian economy in the face of China, and also it is not planning to use Russian culture against China. Russia is free of any culture of its own after the fall of Socialism. However America is keeping an open eye for the military capabilities of Russia, which America can use around China, such as commissioning Russia to participate against nuclear weapons of North Korea, or to engage it in threatening energy supplies to China from it or from Central Asia, or even participating in the imposition of policies regarding freedom of navigation, especially in China Sea and the participation in America's efforts to make China exit the islands. All those options not to mention the pushing of Russia directly into confrontation with China, are all internationally suicidal for Russia. But Russia could find itself involved in those US policies in return for keeping its image as a superpower!!

It is hard to imagine that Russia will be able to escape from the American pressure, to be put aside in the face of China. Russia is inflicted with political shortsightedness, and this illness became chronic, so it can not estimate the consequences, just as it is indifferent to the Muslims' responses because of its brutal involvement in Syria. Due to its shortsightedness, it sees Muslims in kings,

presidents, and current figures, they pose it no real threat. It does not realize that America refused to do the job itself in Syria because it is aware of what is beyond these presidents and kings. Therefore Obama's sanctions and this deliberate escalation in tensions is to push Russia in a corner and pushes it to Trump "its friend"! So paving the road for Trump to make a deal with Russia to isolate it from China, and even carry acts of aggression against China. This is the most probable reason for the deliberate Obama escalation in tensions at the end of his term, to prepare the way for Trump to achieve the goal of the US policy mentioned developed by American institutions for the new term, as evidenced by indicators. US politics is determined by the institutions and implemented by presidents regardless of the president's party.

6- As for China, it is aware of the looming danger, this is why it is tempting Russia with investments albeit cautiously, and is running joint military exercises with it, and votes with it in the Security Council with regard to the Syria veto, all in order to prevent its use by Washington against it. But the hostile view of Russia in the minds of Chinese politicians is almost entrenched, but the language of the new interests posed by China's growing economy, and the urgent need for raw materials and energy resources both available in Russia, push the hostile outlook to hide behind a curtain.

As for China, it is aware of America's hostility towards it, and the insult that happened to Obama in his recent visit to China is an indicator to that:

In his latest visit to China as president of the United States, US President Barack Obama found himself compelled to use the emergency ladder at the rear of the plane that carried him to Guangzhou Airport to attend the first summit. It is not because of a fire or a technical failure, but because the Chinese authorities did not provide a special ladder to exit from the front of the plane normally. Observers believe

that China deliberately insulted the US president and that this reflects the size of the tensions in the relations between the two countries that differ in many files and issues, beginning with the declaration of the United States and South Korea of the deployment of a missile shield on the territory of the latter, as well as the American position of the dispute between China and the Philippines in the South China Sea, and the recent decision by Washington to impose additional fees on imports of Chinese steel. (Al-Jazeera, 05/09/2016)

7- One of the paradoxes of time that the former national security adviser and US Secretary of State, Henry Kissinger, is today in person, despite his old age, is the champion of Russian reconciliation with the next president Trump, he himself pays visits to Moscow and conducts meetings with Putin, to move things in this direction, i.e. the direction of alliance with Russia against China. Russia is excited of this, thinking that Kissinger is interested in its interests! Dmitry Peskov, press secretary of the Russian president, said that Moscow welcomes the participation of the US former Secretary of State, Henry Kissinger in restoring the relationship between Russia and the United States. Peskov said in a press statement on Tuesday that Kissinger, the former US Secretary of State, is one of the most wise and intelligent and experienced politicians, and has deep experience in Russian affairs, and at the level of US-Russian relations. (Arab media network, 27/12/2016)

This direction taken is also indicated by some informed sources in Europe, Russia today reported on 28/12/2016 the following: Bild, a German newspaper, wrote that Kissinger sees improving relations with Russia is necessary due to the increasing strength of China. As the US Secretary of State is a negotiator with experience, and he personally met with President Putin, he will be a mediator in the normalization of relations between the two countries. According to the German



newspaper, Trump is seeking to lift the sanctions on Russia, "on the advice of Henry Kissinger," and this is indicated too with, "the analysis carried out at the request of the concerned European organs", which was based on data obtained from the transition team of President Trump.

All of this indicates that America is implementing an effective policy on the Russian and the Chinese side, its main basis is to push Russia to serve it in the Chinese arena. This is initiated by the Obama administration by launching the pressure phase on Russia, and the plan President-elect Trump is to make the deal with it, America does not show any doubts about the necessity of Russia's response to the US pressure and rush with it against China.

Fourth: Thus major countries fight and even non-major ones pursue their interests with the disparity according to the varying influence between those countries, the common denominator among them is this misery and evil that lies visible in the world. Furthermore what is painful is that Islam has no state to control and bring back this world to its senses and spread the good in its lands, not only in the lands of Islam, but also in the surrounding areas to the land of Islam. However, Islam has men.

(صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا)

“Among the believers are men true to what they promised Allah. Among them is he who has fulfilled his vow [to the death], and among them is he who awaits [his chance]. And they did not alter [the terms of their commitment] by any alteration.” [Al-Ahzab: 23]

Who will bring back the Islamic state, Allah willing, the state of Islam, the righteous Khilafah that will shift the balance of the world towards the good.

(إِنَّ اللَّهَ بِأَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا)

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

**7 Rabii' II 1438 AH**

**5/1/2017 CE**

### **Continued from Page 32**

The same meaning is in the Tafseer of At-Tabari and Ibn Katheer, i.e. “Hala” (should he not). Al Qurtubi mentioned both meanings in his tafseer, when it means “lam (not)” and “Hala” (should he not).

Conclusion

1- “La” is added to “Zal-Yazal” naturally in duaa or otherwise.

2- It is rare that “La” is added to other past tense verbs, because the verb has already taken place (in the past) so there is no meaning to its negation.

3- However “La” is added in specific situations to the past tense verbs, including: if the verbs are repeated, and if preceded by “Fa”.

4- Therefore what the Admin has written: “the conflict is ongoing (La Zal Qa’iman) in Turkey”, is correct.

This is the scope of my knowledge on the subject, and above every knowledgeable being there is a more knowledgeable one.

**Your brother,**

**Ata Bin Khalil Abu Al-Rashtah**

**19 Dhul Hijjah 1437 AH**

**21/9/2016 CE**

# The Syrian Revolution is an inspiration for the Ummah

One of the first perceptions of decline in the Muslim World appeared when it realized that European powers have risen in strength militarily, economically and politically. Before a rival at the international stage to compare against, the Ottoman Caliphate was unaware and complacent about its own state of affairs not realizing that an internal decline was precipitating due to an increasing weakness in understanding the Islamic ideology. Hence the Muslim World was shaken in to realizing that it was in decline only when its influence was challenged at the international arena by newly emergent European powers.

This specific context of Muslim World's awareness of its decline came to define all future revivalist efforts which emerged within the Muslim World. Decline was hence measured as being materialistic in nature. Muslim world was weak and by weakness it meant political, economic and military weakness. The West was strong and strength was defined as political, economic and military strength. This materialistic conception of revival and decline animated the imagination of multiple revivalist efforts within the Muslim World where materialistic goals were set by revivalist movements to achieve and which in reality were never attained. In following this materialistic conception of revival and decline, most revivalist movements ignored the fact that

the basis of the Islamic ideology and hence the Islamic civilization was spiritual and not materialistic. Hence all such revivalist efforts were bound to fail to revive the glory which the spiritual Islamic civilization bestowed upon the Ummah. The material accomplishments of the Khilafah State were many. Infact it was the leading military, economic and political power of the World for many centuries. But these achievements were the products of a civilization which was built on a spiritual idea. Obedience to Allah.

It is in this context that the Syrian Revolution is thoroughly unique. What the World witnessed in Aleppo in these past few weeks was a humanitarian crisis of unimaginable proportions. But what the Ummah witnessed was a truly inspirational return to the purity of the Islamic civilization. The will of the Syrian people, of the Syrian revolution and that of the people of Aleppo rests not on their material strength, infact quite

the opposite.

What we saw in pictures, videos and news coming out of Syria were, appeals, speeches, cries and protests declaring that the world has abandoned the people of Syria. But still they will stand because "This (the revolution) is for Allah" and because "Our master is Muhammad (saw)".

... the Syrian Revolution is thoroughly unique. What the World witnessed in Aleppo was a humanitarian crisis of unimaginable proportions. But what the Ummah witnessed was a truly inspirational return to the purity of the Islamic civilization.

The powerful Arabic slogans which have defined the Syrian revolution have been raised despite the widespread death, destruction and displacement which Muslims of Syria have faced at the hands of the tyrant Bashar. In this truly horrific and tragic state of affairs, the Muslims of Syria have stood and refused to bow down.

And while all of this happened the Ummah watched. It watched and hopefully it redefined and re-calibrated its conception of revival and decline. It watched and hopefully it realized that the strength of the Ummah was never its materialistic resources, although it has plenty of those. The Ummah's strength is her Aqeedah, her belief in Allah the Supreme and her commitment to the Lord of the Worlds that

It is this spiritual aspect of the Syrian revolution which will define the future revivalist efforts in the Muslim World, purifying its conception of the Islamic Civilization and helping it march towards the return of Khilafah on the method of the Prophethood

it won't bow to anyone except Him (SWT). No tyrant, No Eastern atheist power, No Western super power, No regional agent power even if they all combine their resources and strength can make a people bow if they refuse to bow.

It is this spiritual aspect of the Syrian revolution which will define the future revivalist efforts in the Muslim World, purifying its conception of the Islamic Civilization and helping it march towards the return of Khilafah on the method of the Prophethood (saw).

يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُنِمْ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ

“They want to extinguish the light of Allah with their mouths, but Allah will perfect His light, although the disbelievers dislike it.” [As-Saf: 8]

# Protests Demanding the Release of Naveed Butt, an Advocate of Islam and its Khilafah

Hizb ut-Tahrir Wilayah Pakistan has held demonstrations across the country, demanding the release of Naveed Butt, spokesman of Hizb ut-Tahrir in Wilayah Pakistan. Demonstrators were holding banner declaring: “Release Naveed Butt, Advocate of Khilafah”. Hizb ut-Tahrir Wilayah Pakistan strongly condemns the double standards of the regime when it comes to Islam and its political expression. So, on the one hand, we saw that government officials and their mouth pieces focus the forced disappearance of liberal bloggers, until they were released within months. However, when it comes to Naveed Butt, the regime maintains stone silence even though he has been forcibly disappeared for four years and nine months, having been abducted by government agencies on 11 May 2012!

It is clear from the stance of the regime that it has completely submitted to Washington regarding its own double standards over political expression. The United States only tolerates political expression within the Muslim World when it is based on the kufr Democracy and liberal freedoms, which are the origin of injustice all over the world today. However, the moment any Muslim confines his political expression to the Quran and the Sunnah, he becomes a target of the regime. It is then that Washington turns a blind eye as its agents in the Muslim World mete out punishment and torture upon sincere Muslims, which even jungle animals would shy from. Moreover, any Muslim who works to restore Islam as a complete way of life is seen as less than human by America and its agents, with no

right to even a trial before judiciary for his political expression. Who gave America the right to determine the form of political expression within the Muslim World? So, how dare its agents to engage in the folly of trying to undo over a millennium of adherence to Islam, the Deen of Truth.! And how dare they use force to prevent the Muslims from accounting the ruler by Islam, which is not a mere right, but a duty for which they are answerable to Allah (swt).

Hizb ut-Tahrir Wilayah Pakistan calls upon the sincere within the media, politicians, Ullema, intellectuals, lawyers and human rights activists, who hold Islam and Muslims in high esteem, to raise voice for the release of Naveed Butt. As a sincere worship to Allah (swt) they must spare no effort to end the grave injustice against Naveed, being committed in a country established in the name of Islam. So for our own sake, let us raise our voices against the oppressors and remove the oppression. RasulAllah (saw) said, « إِنَّ النَّاسَ إِذَا رَأَوْا الظَّالِمَ فَلَمْ « يَا خُذُوا عَلَى يَدَيْهِ أَوْشَكَ أَنْ يَعْمَهُمُ اللَّهُ بِعِقَابٍ “If the people witness an oppressor and they do not take him by his hands (to prevent him) then they are close to Allah covering them all with punishment.” [Abu Dawud, Tirmidhi, ibn Majah].

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

**23 Safar 1438/ 21 November 2016**



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