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Resumption of Islamic Thinking

The response of the Muslims of Pakistan towards events that befall the Ummah globally reveals that the Islamic way of thinking is increasing in its quality, prominence and completeness.

Regarding the actions undertaken by Arab rulers to normalize relations with the Jewish occupation of Palestine, there was an overwhelming rejection, to an extent that Pakistan's government had to repeatedly deny any movement in that direction. Noticeably, there was widespread reference to the decisive actions of the Ottoman Caliphate against Zionist ambitions over Palestine, as well as discussion over the prohibition of surrendering Muslim Land. This expression also had parallels in the debate over the case of Occupied Kashmir, where the call for Jihad by Pakistan's armed forces remains a demand.

Regarding the state patronized, French assault on the honor of RasulAllah (saw), the Muslims of Pakistan mobilized strongly. As well as significant protests, there was an organized boycott of French goods and calls for the ejection of the French ambassador. Noticeably, there was discussion about the response of the Ottoman Caliphate to the attack upon on the honor of RasulAllah (saw) by Britain and France, before World War One. There was comparison made between the threat to use military force by the Ottoman state and the toothless condemnations of the current rulers.

Regarding the aggressive curbs on Islam in Europe, headed by France and steered by Britain, there is widespread condemnation of the liberal values of the West itself and their inability to provide a decent way of life for humanity. This was alongside a spirited endorsement of the Islamic laws governing personal and familial affairs.

Indeed, there are encouraging developments towards returning to Islam as a standard for judging political and societal events. Prior to the destruction of the Caliphate, a hundred Islamic Hijri years this Rajab 1442, Islamic thinking was less prominent and more fragmented.

The resumption of Islamic thinking in a complete form has yet to be achieved, but the fact that it is forming is encouraging. There is no course for revival of the Islamic Ummah other than the restoration of Islamic thinking, which amounts to sensing problems according to the standard of Islam and demanding solution upon its basis. As the Ummah returns to Islam, the rulers are becoming more and more discordant with the grievances, aspirations and demands of Muslims. The rulers remain firmly tied to the existing world order, which is molded by the Western liberal ideology. Both sensing the growing gulf, as well as being alarmed by it, the rulers are frantically trying to close it, by persuasion and pleading, alongside a significant measure of force and threat.

There is an unsustainable and unstable situation within the Muslim World now. Either the Muslim public will have to retreat from its growing commitment towards Islam as a way of life, or the rulers will have to go. It's a stalemate of sorts now, with immense pressure upon the people of power, both the armed forces and intelligence. Practically, their siding with the increasingly unacceptable stance of the rulers is preventing the stalemate from breaking. In Pakistan, in particular, although the army is deeply respected by the Muslims, it is now facing derision for keeping Imran Khan in power.

As the hundredth Islamic Hijri anniversary of the destruction of the Khilafah approaches this Rajab 1442, matters are coming to a head. Indeed, great honor awaits that blessed army that first grants Nussrah for the return of the ruling by all that Allah (swt) has revealed. Then, and only then, will the Islamic thinking within the Muslims be in harmony with the policies and the actions of the rulers, as well as the laws and constitution of the state.

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Tafseer Al-Baqarah (2: 211-212)

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

﴿سَلِّ بْنِ إِسْرَائِيلَ كَمْ آتَيْنَاهُمْ مِنْ آيَةٍ بَيِّنَةٍ وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ * زَيْنَ لِلَّذِينَ كَفَرُوا الْحَيَاةَ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ آمَنُوا وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَامَةِ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ﴾

“Ask the Children of Israel how many have We given them of Signs. And whoever exchanges the favor of Allah [for disbelief] after it has come to him - then indeed, Allah is severe in penalty. (211). Beautified for those who disbelieve is the life of this world, and they ridicule those who believe. But those who fear Allah are above them on the Day of Resurrection. And Allah gives provision to whom He wills without account. (212)”

These two verses clarify the following:

1. In the previous verses, Allah (swt) has mentioned the Obligation of entering Islam completely, for those who wish their Iman to be accepted by Allah (swt). Thus, one must not believe in some part of revelation, while denying another part, nor believe in Islam whilst adding to Islam that which is not Islam, particularly after clear clarifications and definite evidences were brought for one to believe in Islam completely. Then Allah (swt) has clarified that those who deviate from this, by not entering into Islam completely after clear evidences have come, will receive a severe punishment.

Then, in these noble verses, Allah (swt) elucidates an answer for those who ask with surprise: “How can it be that one does not to enter Islam completely, even after the signs have come to establish evidence for that?”

The answer elaborates the reality of the Children of Israel. Definite evidences had come to them that obliged them to believe in Musa (as), in

what was revealed to him (as) as a Divine Book and what was revealed within the Book of description of the Messenger of Allah (saw), obliging them to believe in him (saw). All those were clear evidences brought by Musa (as), yet they denied Muhammad (saw), distorting and altering their books in subservience to their desires. They altered the clear evidences which were revealed to them as blessings that would lead them to Iman and Guidance. They altered them, making them a path to their Disbelief and Misguidance, whilst they knew that those who exchange the blessings of Allah with Disbelief will have severe and painful punishment. Allah (swt) said, ﴿فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾ **“Then indeed, Allah is severe in penalty.”**

﴿سَلِّ بَنِي إِسْرَائِيلَ﴾ **“Ask the Children of Israel.”** It is an interrogation in the form of censure and rebuke over their transgression, ingratitude and abandoning of truth after clear evidence. It is not in the form of interrogation for an answer, in order to know their reality through their answer. It is like saying to others: ‘Ask such and such person just how much I have favoured him.’ The intention here is to rebuke that person and not to wait for his answer.

﴿كَمْ آتَيْنَاهُمْ مِّنْ آيَةٍ﴾ **“How many We have given them of signs”** The “How many” (كم kam) is the “informative how” (كم خبرية kam khabarriyah). Since the Discriminator (mumayyaz) of “how many,” the word “signs” (آيَةٍ), is separated from “how” by the verb “given,” the word “of” مِّنْ is mandatory. This is lest the Discriminator is confused with the object (maf’ool) of the verb. This is as in the saying of Allah (swt), ﴿كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَعُيُونٍ﴾ **“How much they left behind of gardens and springs”** [TMQ Surah Dhukhan: 25] and as in saying of Allah (swt), ﴿وَكَمْ أَهْلَكْنَا مِنْ قَرْيَةٍ﴾ **“And how many We have destroyed of cities.”** [TMQ Surah Qasas: 58]. If the word “of” (مِّنْ) were not mentioned, the verse would be just (كم) ﴿كَمْ آتَيْنَاهُمْ آيَةٍ﴾ **“How many We gave them signs.”** In such a case the word “signs” would be ambiguous as to whether it is the Discriminator of “how many” or the object of the verb (maf’ool).

2. In the second verse, Allah (swt) has clarified the reason that Disbelievers do not follow the clear signs that have come to them. The reason is due to their adherence to the beauty and adornment of this world, such that the beauty of the world distracts them from contemplating the signs, which in turn distracts them from being

Believers. Moreover, they look down upon and ridicule the believers, who look for the rewards in the Hereafter and are not concerned with this world, for their poverty.

Then, Allah (swt) clarifies that the poor Believers, who are ridiculed by Disbelievers for whom the world is beautified, will be superior and of the highest status before Allah (swt) on the Day of Judgment. They will be in blissful gardens, whereas those disbelievers will be in Hellfire, which is the worst destination. Thus Believers will be superior to them in status. As believers they will be in an elevated Paradise, whilst the Disbelievers will be in a low pit of hellfire.

As for the Sustenance (Rizq) in this world, Allah (swt) gives it to whomsoever He (swt) wishes, without being reckoned by anyone for that. Moreover, it is a wisdom (Hikma) of Allah by which the disbelievers are pulled into prosperity in order to increase their sins, whilst the Believers are tested with the restrictions of Rizq in order to increase their rewards. Allah (swt) said, ﴿وَاللَّهُ يَزُرُّكَ مَن يَشَاءُ بِغَيْرِ حِسَابٍ﴾ **“And Allah gives provision to whom He wills without account”** [TMQ Surah An-Nur: 38].

﴿رُزِينٌ لِلَّذِينَ كَفَرُوا الْحَيَاةَ الدُّنْيَا﴾ **“Beautified for those who disbelieve is the life of this world.”** The beautification of this world i.e. making it delightful and lovable for those who disbelieve is of two possible forms; either by enjoying the vastness of wealth which Allah (swt) has given to them or by the whispering of the Shaytan to enjoy them, so that they will be lured into the trap of desires and pleasures.

As for the first possible form of beautification, the world is beautified for them in order to lure them, as Allah (swt) said, ﴿وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُطَلِّئُهُمْ لَأَنْفُسِهِمْ إِنَّمَا نُطَلِّئُهُمْ لِيُزِيدُوا فِي إِثْمِهِمْ وَلَهُمْ عَذَابٌ مُّهِينٌ﴾ **“And let not those who disbelieve ever think that [because] We extend their time [of enjoyment] it is better for them. We only extend it for them so that they may increase in sin, and for them is a humiliating punishment.”** [TMQ Surah Al-i Imran: 178]

As for the second possible form, the beautification is by the whispering of the Shaytan as we have mentioned, as in the saying of Allah (swt) about the action of Iblees (may Allah (swt) curse him), ﴿لَأُرِيَنَّ لَهُمْ فِي الْأَرْضِ وَلَا أَعْوَيْنَهُمْ أَجْمَعِينَ﴾ **“I will surely make [disobedience] beautified for them on earth, and I will mislead them all”** [TMQ Surah Al-Hijr: 39].

In this case, the preponderant opinion is that beautification of the world for disbelievers is the expansion of Rizq for them in order to lure them. Thus, the matter is related to Rizq due the Contextualization (Qareena) in the last verse, as Allah (swt) said, ﴿وَاللَّهُ يَزُرُّقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ﴾ **“And Allah gives provision to whom He wills without account.”**

﴿وَيَسْخَرُونَ مِنَ الَّذِينَ آمَنُوا﴾ **“and they ridicule those who believe.”** i.e. they mock them due to their poverty and for their turning away from this world, towards the Hereafter.

﴿وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَامَةِ﴾ **“But those who fear Allah are above them on the Day of Resurrection”** i.e. they are above them because Believers will be in ‘Illiyin’ (The most elevated places of Jannah), whereas the Disbelievers will be in the lowest places of Hell.

There are narrations about who ridiculed who, be it the Kuffar leaders of Mecca who ridiculed the poor believers or the Jews of Madinah who ridiculed the poor emigrants or others. The most preponderant opinion is that it was the Jews who mocked the poor emigrants. This is because the previous verse is about their case. However, according to Sharia Principle, العبرة ليست بخصوص السبب بل بعموم اللفظ “Consideration is given to the generality of the text and not to the particularity of the cause (sabab),” the wording is general, such that includes Disbelievers who possess these characteristics and exhibit the same behaviour.

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Urgency in Striving for the Pleasure of Allah (swt)

Musab Umair, Pakistan

The Believer regards striving for the pleasure of Allah (swt) with urgency. The Believer is far from ineffectiveness, lethargic monasticism, asceticism and mysticism in his worship of Allah (swt). The Believer is characterized by vibrant dynamism, great urgency, committed seriousness, consistent discipline and explosive productivity. These traits are an outcome of striving for the pleasure of Allah (swt), loving that which He (swt) loves for humankind, hating that which He detests for His servants, consciousness of the imminence of death, conscientiousness in being accounted by Allah (swt) and fervent desire that every waking moment is offered in the best service to Allah (swt). It is the abundance of such believers that have allowed the Islamic Ummah to tower over other civilizations in achievements in a myriad of spheres, spawning legions of polymaths, laying the foundations of much of that which is known today, in fields as diverse as military victories, jurisprudence, medicine, engineering, architecture and literature. Such believers achieved monumental greatness in more than one field, at tender ages, due to their conviction in the great Deen of Islam, strictly abiding by it in their life choices, lifestyle, mannerisms and habits. Indeed, Islamic legacy is enriched by such believers who left their indelible, substantial marks in Dunya, with a galaxy of good deeds written for them for the Aakhira.

Above all those who have lived by Islam, is the best of all humanity, RasulAllah (saw), who in a mere two decades changed the very course of humankind since he (saw) graced this Dunya with his presence. In a fraction of a single lifetime, he established the foundations of a mighty Ummah that will exist until the Day of Judgment, which will dominate the entire world with the Deen that he (saw) brought and which will be the largest single Ummah of any Prophet (as) on the Day of Judgment. In just one third of a single lifetime, he (saw) achieved that which generations of other beliefs and systems could not achieve, as he (saw) was the ultimate embodiment

of Guidance, propelling him as the Master of all the Prophets (as), Imam of all Messengers (as) and the greatest of all humankind.

It is the divine revelation, the Quran and the Sunnah, that alone enlightens the mind, vitalizes the soul and energizes the limbs. The one who nurtures his soul with Islam revives and flourishes, whilst the one who deprives himself of the Deen of Truth withers like a hollow, rootless, lifeless trunk. Divine revelation cleanses the soul of tendencies towards laziness, wasting time, purposelessness, avoidance of inconvenience and aversion to discomfort, all of which hamper the response to the call of Allah (swt) and His Messenger (saw).

Indeed, the Believer is compelled by the words of Allah (swt) to acquire urgency in striving for the pleasure of Allah (swt). Allah (swt) said, **وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ** **“And hasten towards forgiveness from your Lord and a Paradise as vast as the heavens and the earth, prepared for those mindful of Allah.”** [Surah Aali Imran 3:133] Benefitting of the prominent Tafaseer, it is noted that Al-Qurtabi commented, “Making haste and taking the initiative, which are reactions... that is, they hasten to what obligates forgiveness, which is obedience (Taa’ah). Anas bin Malik and Makhoul said in Tafsir of **وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ** **“And hasten towards forgiveness.”** ‘It means the opening takbeer (of Salah).’ Ali bin Abi Talib (ra) said, ‘To perform the obligatory duties (faraa’id).’ Utthman bin Affan (ra) said, ‘To sincerity.’ Al-Kalbi said, ‘To repentance from usury.’ And it was also said, ‘To steadfastness in fighting.’ And other than this was also said. And the verse is general in entirety. Its meaning is of being foremost in good deeds that are put forwards.” Al-Baghawi commented that, “Abdullah Ibn Abbas (ra) said, ‘To Islam.’” As-Sa’adi commented that, “Then the Almighty commanded them to hasten to His forgiveness and to realize His Paradise, whose breadth is of the heavens and the earth, so what of its length, which Allah (swt) has prepared for the righteous, for they are its people and the actions of piety lead to it.”

Indeed, the Believer is steadfast, fills his life with good deeds, never turns away opportunities to do good deeds (khairaat) and generates circumstances within which to do more good deeds. Allah

(swt) said, فَاسْتَبِقُوا الْخَيْرَاتِ **“So anticipate in doing good deeds.”** [Surah al-Baqarah 2:148]. In his Tafsir, as-Sa’adi said, “The command to anticipate in doing good deeds is over and above the command to perform good deeds. This is because anticipation of them includes performing them, completing them, applying them in their fullest conditions and taking the initiative regarding them. Whoever precedes in this world in good deeds, then he precedes in the Hereafter to Paradise, so the foremost is the highest of creation. Good deeds include Obligations (faraa’id) and Recommended (Nawaafil) actions, such as Salah, Fasting, Zakat, Hajj, Umrah, Jihad...” At-Tabari commented, “Abu Jaafar said, ‘It means the Almighty mentioned him by saying: ‘So anticipate’ and so they take the initiative and hasten, which is of anticipating, which is taking the initiative (mubaadarah) and speediness.”

Just as Allah (swt) revealed in the Quran the importance of urgency, initiative and speed in good actions, He (swt) also revealed the like through the Sunnah of RasulAllah (saw). Thus, in the Noble Sunnah, urgency was understood from the speech of RasulAllah (saw), who said, **بَادِرُوا بِالْأَعْمَالِ فِتْنًا كَقِطْعِ اللَّيْلِ الْمُظْلِمِ يُصْبِحُ الرَّجُلُ مُؤْمِنًا وَيُمْسِي كَافِرًا أَوْ يُمَسِي مُؤْمِنًا وَيُصْبِحُ كَافِرًا يَبِيعُ دِينَهُ بَعْرَضٍ مِنَ الدُّنْيَا** **“Be prompt in doing good deeds (before you are overtaken) by turbulence which would be like a part of the dark night. A man would be a believer in the morning and turn to disbelief in the evening, or he would be a believer in the evening and turn disbeliever in the morning, and would sell his Faith for worldly goods.”** [Muslim]. In the Blessed Sunnah, urgency was seen in the action of RasulAllah (saw) himself. Al-Bukhari reported on the authority of `Uqba who said, “I offered the `Asr prayer behind the Prophet (saw) at Medina. When he had finished the prayer with Taslim, he got up hurriedly and went out by crossing the rows of the people to one of the dwellings of his wives. The people were startled by his speediness. The Prophet (saw) came back and found the people surprised at his haste and said to them, **دَكَرْتُ شَيْئًا مِنْ تَبَرٍ عِنْدَنَا فَكْرِهْتُ أَنْ يَحْبِسَنِي، فَأَمَرْتُ بِقِسْمَتِهِ** **“I remembered a piece of gold lying in my house and I did not like it to divert my attention from Allah's worship, so I have ordered it to be distributed (in charity).”** This indicates how

Muslims should rush to implement that which Allah (swt) obligated upon them.

In the enlightening Sunnah, urgency was seen as being inspired by RasulAllah (saw) in the Believers. Muslim narrated that Anas (ra) reported, 'RasulAllah (saw) and his Companions (ra) reached Badr before the polytheists, and when they arrived, he (saw) directed, لَا يُقَدِّمَنَّ أَحَدٌ مِنْكُمْ إِلَيَّ شَيْءٍ حَتَّى أَكُونَ أَنَا دُونَهُ **“Let no one of you advance ahead of me.”** When the polytheists came near, the Messenger of Allah (saw) said, قُومُوا إِلَى جَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ **“Now stand up and proceed towards Jannah which is as wide as are the heavens and the earth.”** 'Umair bin Al-Humam (ra) asked, “Is Jannah as wide as are the heaven and the earth?” RasulAllah (saw) replied, نَعَمْ **“Yes.”** 'Umair remarked, “Great!” RasulAllah (saw) asked him, مَا يَحْمِلُكَ عَلَى قَوْلِكَ بِخٍ **“What has urged you to say ‘great’.”** He replied, “O RasulAllah! Nothing other than hope that I might become one of the inhabitants of Jannah.” RasulAllah (saw) said, فَإِنَّكَ مِنْ أَهْلِهَا **“You will definitely be among them.”** 'Umair then took some dates out of his quiver and began to eat them, but after a short time he said, “If I survive till I eat my dates, it will mean a long life.” So he threw away the dates which he had with him and then fought with the enemy till he was killed.

RasulAllah (saw) founded a great generation of military commanders and politicians who changed the course of humanity with him. After him (saw), this blessed generation continued his mission to carry Islam to all of humankind. It is this first generation, the best of all generations that is the model for all generations to follow. Thus, the politician seeking to convey the Dawah to Islam, making Islam the basis for society today, generating the Islamic thoughts to purify the atmosphere within the Muslim World, remembers the example of the Sahabah (ra) who entered upon the Qurayshi society from Dar ul Arqam with such force and dynamism, that the light of guidance was sensed throughout the entire Arabian Peninsula, in a short space of time. Thus, the army officer desiring the liberation of occupied lands and opening new lands to Islam, remembers Khalid bin Walid (ra), the Sword of Allah (swt). Unbroken by the kuffar in any battle, it was said

of Khalid (ra) that, “he neither slept nor let others sleep, and nothing was concealed from him.” (at-Tabari: Vol. 2, p. 626).

Indeed when nurtured with the enriching Islamic cultural civilization, the Believer is compelled to strive with urgency for the pleasure of Allah (swt). He is disciplined and reliable. He does not waste time, exhausting himself in idle pursuits. He will perform all his duties, whether it is Salah, Zakah or waging war or enjoining the good and forbidding the evil in a perfect manner. He will not indulge in useless argumentation, but only in purposeful discourse. He will put his house in order, tying his affairs so as to facilitate the carrying the Dawah to Islam. He will sacrifice from his aspirations in Dunya, so he can strive for aspirations in the Aakhirah. He will complete actions to perfection and will not be satisfied with matters as they are.

Above all, what distinguishes the Believer from the productive individuals of all other beliefs and ways of life, is the goal for his striving and urgency. Indeed, he is not infatuated by the Western civilization for its productivity, but alarmed by its entire direction, the disobedience and defiance of Allah (swt). Allah (swt) said, **الَّذِينَ ضَلَّ سَعِيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يُحْسِبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا** **“They are those whose efforts are in vain in this worldly life, while they think they are doing good!”** [Surah al-Kahf 18:104]. Thus, his vision is not narrowed by material benefit, pride and status within this temporary Dunya. His vision is widened by his desire for the Jannah, whose breadth is of the heavens of the earth, so what of its length. His vision is determined by that which Allah (swt) has determined of good action and lawful things. He seeks the pleasure of Allah (swt) and avoids that which invites His Anger and Punishment. His heart is heavy with the immense suffering of the Ummah due to the absence of Islam and lightened by his profound conviction that Allah (swt) is Alone the Master of His Affairs. He thinks nothing but of sacrificing from his health, wealth and time for the furthering of the Deen on the earth. His lips are moistened by the remembrance of Allah (swt) and his eyes are moist with crying for fear of Allah (swt). His limbs are tired and ache through his nights in Qiyam and days of energetic striding for the sake of Allah (swt). So, for

real success and prosperity, let the Believers strive! Allah (swt) said, **إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ (51) وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ وَيَخْشِ اللَّهَ وَيَتَّقْهُ فَأُولَئِكَ هُمُ الْفَائِزُونَ** “The only saying of the faithful believers, when they are called to Allah (His Words, the Qur'an) and His Messenger (saw), to judge between them, is that they say, 'We hear and we obey.' And such are the prosperous ones (who will live forever in Paradise). And whosoever obeys Allah and His Messenger (saw), fears Allah, and keeps his duty (to Him), such are the successful ones.” [Surah An-Noor 24: 51-52].

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Islamic Ruling About the Contemporary Ongoing Fighting Between Muslims Part 2

Ustadh Shaif Saleh Al-Sharadi – Sanaa

Translated from Al-Waie Magazine Issue 352

(Continued from Part 1 in Issue 57 of Nussrah Magazine)

5- Fighting to Protect the Public Sanctities (قتال الدفاع عن الحرمات العامة)

Transgression against public sanctities is considered transgression against the rights of Allah (swt), if violation against those sanctities are committed in a blatant manner. For example, suspension of Salah and Fasting, prohibiting the Sharia Hijab for women, destroying the mosques or public institutions, plundering the public wealth, openness in selling the wine or drinking it, dealing with interest and gambling and others matters, about which divine texts clarify obligation or prohibition.

Rulings of forbidding the evil on different conditions:

1- Forbidding the evil (munkar), in origin, is an Obligation of Sufficiency (فرض كفاية). If someone performs this and achieves the objective, then the Obligation is removed from the others, due to the saying of Allah (swt), **وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ** (swt), **“And let there be [arising] from you a group inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful.”** [Surah Aal-Imran 3:104]

2- Changing the evil becomes an Individual Obligation (Fard Ayn فرض عين) upon those are capable of removing it, on the condition that they do not fear that their private sanctities are susceptible to transgression and that their forbidding doesn't result in greater corruption than the corruption of the evil that has occurred in front of them. RasulAllah (saw) said: **مَا مِنْ رَجُلٍ يَكُونُ فِي قَوْمٍ يُعْمَلُ فِيهِمْ بِالْمَعَاصِي يَقْدِرُونَ عَلَى أَنْ يُغَيِّرُوا** (saw) said: **“If a man is among a people, and in whose midst he does acts of disobedience, and, though they are able to make him change (his acts), they do not**

change them, then Allah will smite them with punishment before they die.” [Abu Dawud].

If forbidding the evil results in the occurrence of greater corruption, than the corruption of evil that has occurred, which may occur after challenging the neglect, by forbidding the evil doers, in that case, Forbidding (the evil) is Prohibited (Haram), in accordance with the Shariah principle “يختار أهون الشرين” ‘Choosing the lesser of two evils.’

3- If forbidding (the evil) does not result in the occurrence of corruption from other evils that are added by corrupt and immoral people due to their deterrence from forbidding, then forbidding in this case is Recommended. Prophet (saw) said: **وَمَنْ قُتِلَ دُونَ دِينِهِ فَهُوَ شَهِيدٌ** “**He who is killed in defending his religion is Martyr**” [Bayhaqi]

4- If forbidding the evil results into the occurrence of extreme harm to the one who forbids, as well as others around him such as relatives, friends and other citizens, then one is faced with two options:

a- Being silent upon the evil, so one falls into the category of abandoning the forbiddance.

b- Performing the forbiddance, so that one falls into extreme harm, which may also occur to others around him. If the others, upon whom the harm will occur, are content with the occurrence of such harm, then forbidding the evil is Recommended. If the harm reaches them to the extent of killing them, then they are Martyrs of Hereafter. The act of forbidding the evil applies to them and they can choose to leave it, if they wish. This is because harming the Muslims is Prohibited and keeping silent over evils is also Prohibited.

5- If he who commits the evil is the person of authority in the lands, this case is clarified in the Shariah texts as follows:

a- Forbidding the ruler from evil is Obligatory (Fard) at the level of preaching, advice and soft words at first. It has been narrated in Bayhaqi that the Messenger of Allah (saw) said: **مَنْ كَانَتْ عِنْدَهُ نَصِيحَةٌ لِيَذِي سُلْطَانٍ فَلَا يُكَلِّمُ بِهَا عِلَانِيَةً، وَلْيَأْخُذْ بِيَدِهِ فَلْيُخْلُ بِهِ، فَإِنْ قَبِلَهَا قَبِلَهَا، وَإِلَّا كَانَ قَدْ أَدَى** “**Whoever intends to advise the one with authority,**

he should not do so publicly. Rather, he should take him by the hand and advise him in private. If he accepts the advice, then all is well. If he does not accept it, he has fulfilled his duty.”

b- It is Recommended (مندوب Mandub) to use harsh speech while forbidding the ruler from evil. This is because it is necessary to show the sense of honor for the sanctities of Allah (swt) and to make the ruler comprehend the horridness of what he has presented.

c- It is Forbidden (حرام Haraam) to use harshness of the words while forbidding the ruler from evil, if that leads to harm to other persons, if they do not consent to that with what would happen against them in terms of hatred.

d- It is Forbidden to strike the ruler in order to discipline him when he commits the evil. This is because striking the ruler contravenes the prestige which Shariah texts command to give him. This may push the ruler to commit even more terrible corruptions than those of the current evil and the result may not be the removal of existing evil, instead, it may add more evils to it.

e- It is Forbidden to use weapons to revolt against the ruler, if it deviates the ruler further in order to commit immoral act or injustice or to issue an unlawful act.

Fighting to defend the public sanctities does not fall under Jihad, instead it is another legitimate action whose reward is also great. It is similar to Jihad in its effect and reward and people who perform it i.e. fighters who exert their effort and risk their lives earn great reward as a result. As for an un-Islamic society, it is obligatory to change the system through intellectual and political struggle by establishing the righteous Khilafah that removes all the evils from the lands. Although, it is permissible for those who are to change the evils by force by those who are capable to do so as came in the hadith, مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ **“Whoever amongst you sees the evil (munkar), let him change it by his hand”** [Muslim]

Hence, the appropriate treatment for such a situation is to carry out intellectual and political struggle, abiding by the method of

Prophet (saw) to overthrow the regime and establish the Khilafah that removes the evils and corruptions in all forms and types.

6- Fighting Against the Deviation within Ruling (القتال ضد انحراف الحكم)

It is the utilization of weapons in order to overthrow the deviant ruler who deserves it, according to the opinion of those who revolt against him. It has many categories, and some of them have been mentioned in the book 'Ruling System in Islam' authored by the eminent scholar Sheik Taqiuddin Nabahani, the founder of Hizb ut Tahrir:

What is the deviation of the ruler?

The deviation of the ruler occurs when he abandons the obligations of Islam, whether in his personal behavior or in the internal or external policy, based on which he takes care of the affairs of the Ummah. Those deviations are:

- 1- The ruler committing sins
- 2- The ruler commanding the citizens to commit sins
- 3- The ruler committing the evils that include monopolization of wealth, positions, jobs and privileges that have been monopolized for himself, his family, his relatives and the groups and people close to him, all the while neglecting the rest of the Ummah.
- 4- Harming the individuals by beating, punishing and confiscating their wealth.

It is reported by Bukhari that Messenger of Allah (saw) said, **السَّمْعُ وَالطَّاعَةُ عَلَى الْمَرْءِ الْمُسْلِمِ فَبِمَا أَحَبَّ وَكَرِهَ مَا لَمْ يُؤْمَرْ بِمَعْصِيَةٍ فَإِذَا أُمِرَ بِمَعْصِيَةٍ فَلَا سَمْعَ وَلَا طَاعَةَ** "Listening and Obeying are binding upon a Muslim whether he likes or dislikes it, so long as he is not commanded to disobey (Allah). If he is commanded disobedience (to Allaah), then no listening and no obeying."

Fighting against the deviation of a ruler is Jihad in the Path of Allah, if the ruler has already disbelieved. As for the ruler who does not apostatize from Islam, committing only deviations, the appropriate

treatment for him is to be sentenced by the Mazalim Courts in order for him to be removed. In such a case that he clings to authority and initiates conflict with the help of his supporters, fighting against him is considered the fighting against rebellion. Such fighting is considered legitimate, however this is not seen as Jihad in the path of Allah (swt), according to the Shariah meaning of Jihad.

7- Fighting to Establish the Islamic State (القتال من أجل إقامة الدولة الإسلامية)

As the Islamic State has ceased to exist, with its demise prolonged over a long period of time, the method to reestablish the Islamic State today, would be the same method which was followed by the Messenger of Allah (saw) to establish it originally. This can be realized in several steps. Those are:

1-Creating an atmosphere in a land of Muslim countries that responds to the Islamic call, until it has generated a favorable public opinion that supports this call. This is besides demanding what it requires for in terms of thoughts and systems, along with the preparation to support it, which is Nussrah, along with making the sacrifices needed for its sake.

2- The state that responds to the Islamic call, possesses the necessary dispositions and prerequisites, as was the case in Madinah during the time of the Messenger of Allah (saw) in relation to the circumstance of that time. The people of Nussrah are then sought, who are capable and willing to submit themselves to the authority to whom they grant the Pledge of Allegiance, as a head of Islamic state. It is in the case when the powers that these people of Nussrah possess are such that they can crush every rebellion against the new situation internally, and confront any potential external power that attempts to take advantage of the new situation.

3- When these people of Nussrah gather, they grant the Pledge of Allegiance to whom they choose as a leader, declaring the establishment of Islamic State. They change the current system and

establish an Islamic system in its place. They utilize the power which the people of Nussrah possess on full alert to strike severely against anyone who attempts to wage war against the rule by all that Allah (swt) has revealed and that which is demanded by the public opinion of the lands.

If the other centers of power remain silent regarding this new situation and give their allegiance to the Khaleefa, then the transfer of power remains peaceful. This is as was the case of the coup during the time of the Messenger of Allah (saw). The people of power remained in their respective places under the light of rulings of Islam and in the interest of the Islamic state.

In case some centers of power rebel and attempt to strike the newly formed state, then the divine text regarding the Second Pledge of Allegiance, the Pledge of Aqabah, confirms the legitimacy of fighting those who wish to cause strife. This is in order to safeguard and guarantee the protection for the new situation, and in this case, the coup would be bloody. The divine text also allow this.

This is the method to establish the Islamic state today. This is the Shariah ruling about the issue of fighting to establish the Islamic state as it was evidenced by the Second Pledge of Allegiance, the Pledge of Aqabah, upon which the Messenger of Allah (saw) established the Islamic state.

As for the ruling of rising up against the Islamic state during or after its establishment, it is Haram (forbidden). If a faction of the military stands up against the Islamic state under the orders of its leaders in order to fight against the Islamic state, it is obligatory upon the Islamic state to fight them as they are now considered rebel forces who left the authority of Islamic state. Fighting them is the fight against rebellion who left the obedience to the Khalifah. This fighting is legitimate and although this is not Jihad in the Path of Allah (swt), whoever is killed in the ranks of the Islamic state is amongst the Martyrs of the Hereafter alone, achieving the reward of the martyr of the Hereafter.

8- Fighting for the Unity of Muslims (القتال من أجل الوحدة بين المسلمين)

Islamic lands must be as a single state under the authority of a single Imam, the Khalifah of Muslims, who rules them according to Islam. All Muslims in this world must be under his authority as a single Ummah, a single people carrying a singular citizenship, and they must not be divided into multiple authorities or be considered nations separate from one another.

As for the Obligation of the unity of Muslims in the Islamic state, Allah (swt) says, **“وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا”** **“And hold firmly to the rope of Allah (swt) all together and do not become divided.”** [Surah Aali-Imran 3:103]

Muslims will not be the holding to the rope of Allah (swt) firmly, except when they are united as a single entity under the single state called the Khilafah. It is the Khilafah that rules with Islam in all the life's affairs internally. It is the Khilafah that carries the message of light and guidance to the world externally through Dawah and Jihad, that govern all of its external relationships with other nations. Islam obligates the unity of Muslims under a single state, the protection of it and forbids its division into separate entities and multiple states. The evidences for this are many, including the narration of Sahih Muslim from Abu Saed Al-Kudri (ra) that the Messenger of Allah (saw) said, **إِذَا بُوِيعَ لِخَلِيفَتَيْنِ فَأَقْتُلُوا الْآخَرَ مِنْهُمَا** **“If pledge of allegiance was given to two khalifahs, then kill the latter of the two.”** It is narrated by Muslim from the narration of Abdullah bin Amr bin Al-A'as (ra) that the Messenger of Allah (saw) said, **“وَمَنْ مَاتَ وَلَيْسَ فِي عُنُقِهِ بَيْعَةٌ مَاتَ مِيتَةً جَاهِلِيَّةً”** **“Whoever dies without having pledge of Allegiance (to the khalifah) upon his neck, then his death is the death of Jahiliyya (ignorance)”** It is narrated by Muslim that the Messenger of Allah (saw) said, **إِنَّهُ سَتَكُونُ هَنَاتٌ وَهَنَاتٌ فَمَنْ أَرَادَ أَنْ يُفَرِّقَ أَمْرَ هَذِهِ الْأُمَّةِ وَهِيَ جَمِيعٌ فَاضْرِبُوهُ بِالسَّيْفِ كَأَنَّ مَنْ كَانَ** **“Hanaath (هنات) will appear one after another. Anyone who tries to disrupt the affairs of this Ummah while they are united you should strike him with the sword whoever he be.”** The word 'Hanaath' (هنات) is the plural of the word 'Hanna' (هنة), and what is intended here by

the word are the upcoming tribulations. It is also narrated by Muslim from Arfajah that the Messenger of Allah (saw) said, **مَنْ أَنَاكُمْ وَأَمْرُكُمْ جَمِيعٌ عَلَى رَجُلٍ وَاحِدٍ يُرِيدُ أَنْ يَشُقَّ عَصَاكُمْ أَوْ يُفَرِّقَ جَمَاعَتَكُمْ فَأَقْتُلُوهُ** “When someone comes to you seeking to undermine your solidarity or disrupt your unity while you are holding to one single man (as your leader), then kill him”.

From these evidences, it is clear as follows:

1- Pledge of Allegiance of a single Khalifah is upon the neck of each Muslims, the Khilafah is a singular entity, and it is not allowed for the Muslims to have more than one Khalifah.

2- It is Obligatory (فرض Fard) to fight against those who do not give Pledge of Allegiance to the Khalifah or those who seek to disrupt the unity of Muslims and divide them into several entities separated from one another.

3- Fighting to unify Islamic lands is Obligatory for several reasons:

a- Those who refrain from obeying the legitimate Khalifah are rebels, and they should be fought as rebels are fought with.

b- Unity is amongst the Islamic obligations

c- The region from the Muslims lands that refuses to enter under the authority of the Khilafah will continue to be under the rule of other than all that Allah (swt) has revealed, and this is Haraam (حرام Forbidden) according to sharia.

In summary, fighting for unity amongst Muslims is Obligatory (فرض Fard) according to Shariah. And it is legitimate and not a Jihad in the Path of Allah (swt) in accordance with the sharia meaning.

Prohibited Fighting between the Muslims (Fighting of Discord قتال الفتنة)

Fighting due to discord between the Muslims is considered an illegitimate conflict between two or more groups of Muslims. Fighting

of discord applies to several cases of fighting as mentioned by the scholars:

First case: There is no distinction between the truthful (المحق) from the false (المبطل) in fighting. Here the fighting of discord is due to those who participate in this armed conflict out of ignorance or distraction or for the sake of Asabiyah (Partisanship) or for any other objective. This fighting does not distinguish the truth from the false. As for the original conflicting parties, they are judged to be either just or abusive, based on their motive to utilize arms. Sometimes, the conflicting parties may be ignorant of the reasons that led them to fight in the first place. Hence their fighting in this case is fighting of discord and they must refrain from it. It is reported by Muslim that the Messenger of Allah (saw) said, لَا تَذْهَبُ الدُّنْيَا حَتَّى يَأْتِيَ عَلَى النَّاسِ يَوْمٌ لَا يُدْرِي الْقَاتِلُ فِيْمَ قَتَلَ وَلَا الْمَقْتُولُ فِيْمَ قُتِلَ فَكَيْفَ يَكُونُ ذَلِكَ قَالَ الْهَرَجُ الْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ “The world would not come to an end until a day comes to the people on which the murderer would not know as to why he has killed and the slain would not know as to why he has been murdered. It was said: Why would It happen? To which he (saw) replied: It would be because of general massacre and bloodshed. And the slaughterers and the slain would be in Fire.”

Second case: Two groups conflicting with each other unjustly and there is no supporting interpretation for any one of them.

Third Case: Illegitimate conflict between two parties over the authority i.e. fighting in pursuit of authority.

Role of the people of reformation in stopping the fighting of discord:

1- Seeking reconciliation between them and cease-fire between two groups. Allah (swt) says, وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا “And if two factions among the believers should fight, then make settlement between the two” [Surah al-Hujarat 49:9].

2- When one of the two groups is upon the truth and the other is being oppressive, it is obligatory to support the group which is just against the other, as Allah (swt) says, فَاقْتُلُوا آلَ بَنِي تَبَعِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ “then

fight against the one that oppresses until it returns to the ordinance of Allah” [Surah al-Hujarat 49:9]

3- If both the groups are oppressors and the Islamic State is able to fight and suppress them all, then it is obligatory upon it, as both of them are in error.

4- If the Islamic State is one of the parties in the conflict, then it is obligatory to support it in order to overcome the oppressive group.

Ruling on Fighting of Discord (فتال الفتنة) in all of its cases depending on the differences of conditions of the people:

Firstly: Ruling on the participation of a Muslim in the ongoing fighting between the conflicting parties:

Juristic opinions have agreed that it is obligatory to abandon the fighting during discord with the exception of fighting the oppressor and people of rebellion. Allah (swt) says, **وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ** “**And do not kill the soul which Allah has forbidden, except by right.**” [Surah al-Kahf 17:33]. The Prophet (saw) said, **كُلُّ الْمُسْلِمِ عَلَى** “**Everything belonging to a Muslim is inviolable for another Muslim; his honor, his blood and property.**” [Muslim]

In fact, Shariah texts indicate special circumstances of discord that emphasize the Muslim to abandon the fighting with the assertions that,

1- Compulsion to stay away from the battlefield and to disappear from view whenever possible. It is reported by Tabarani in ‘Majma al-Zawa'id’: **ادخلوا بيوتكم وأخملوا ذكركم** “**Enter you homes and render no attention (وأخملوا) to their remembrance”**

2- Order to gather ones belongings, and to restrain oneself to private recluses. It is reported by Mustadrik Al-Hakim that the Messenger of Allah (saw) said, **فَإِذَا نَزَلَتْ فَمَنْ كَانَ لَهُ إِبِلٌ فَلْيَلْحَقْ بِإِبِلِهِ وَمَنْ كَانَ لَهُ غَنَمٌ فَلْيَلْحَقْ**, **فَإِذَا نَزَلَتْ فَمَنْ كَانَ لَهُ إِبِلٌ فَلْيَلْحَقْ بِإِبِلِهِ وَمَنْ كَانَ لَهُ غَنَمٌ فَلْيَلْحَقْ بِإِبِلِهِ وَمَنْ كَانَ لَهُ أَرْضٌ فَلْيَلْحَقْ بِأَرْضِهِ** “**When (any discord) is descended, whoever has camel, let him go away with it, and whoever has sheep,**

let him go away with it, and whoever has land, let him go away with it.”

3- The Prophet (saw) informed that both the killer and the one killed would be in hellfire. It is reported by Al-Bazar that the Messenger of Allah (saw) said, **إذا اقتتلتم على الدنيا فالقاتل والمقتول في النار** “**When you fight each yourself over this world, both Killer and the one Killed will be on Hellfire**” Conflict over the worldly gains is attributed as conflict between two unjust aggressive parties, and it is considered one of the cases of fighting of discord.

4- The Order to destroy the weapon. The intention here is the extent of urging to avoid fighting, such that the presence of the weapon should not be a temptation to use it in fighting at any stage. It has been mentioned in some of the narrations by Shawkani in his ‘Nayl al-Awtar’ that: **فكسروا فيه قسيكم** “**Break your bows.**” Here, the word ‘breaking’ does not come as the Literal Meaning (حقيقة Hageeqah), rather it comes as Metaphor (مجاز Majaaz) i.e. the weapons should be kept away from the reach, or dismantled temporarily, as protecting the weapons to fight disbelievers is legitimate.

Second: Ruling on defending what a Muslim is entitled to defend, from the conflicting parties during the Fighting of Discord, if he carries serious intent for it.

There are many opinions regarding the rule of surrender and abandoning the self-defense during the fighting of discord:

- 1- Self-defense is *Makruh* (disliked)
- 2- Self-defense is *Mubah* (Permissible)
- 3- Abandoning the self-defense is *Mandub* (recommended)
- 4- Surrender and abandoning of self-defense are obligatory
- 5- Self-defense is obligatory.

The outweighed opinion is that the surrender and abandonment of self-defense during the fighting of discord carries the ruling of permissibility (*Mubah*). This outweighing is based on the Foundational

Jurisprudence Principle (قاعدة أصولية) that, ‘أن الأمر بعد النهي يدل على (الإباحة)’ i.e. ‘The command after the prohibition indicates its permissibility’

Hence the prohibition in His (swt) saying, وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ “**And do not kill the soul which Allah has forbidden, except by right.**” [Surah al-Kahf 17:33] and in His (swt) saying “**Do not Kill yourselves**” [Surah an-Nisaa 4:29]

This is the Prohibition of a person killing himself or enabling others to kill him and the prohibition of killing others. Then the Shariah texts indicate requesting to abandon the fighting in an Imperative Form (صيغة الأمر) that include كَسَرُوا فِيهَا قَبَسَيْكُمْ “**Break your bows**” [Tirmidhi] and وَقَطَّعُوا فِيهَا أوتَارَكُمْ “**cut your bow strings**” [Tirmidhi] and وَأَضْرِبُوا ألق “**Strike your sword on the stones**” [Ibn Majah] and ثوبك على وجهك “put your garment over your face” and فَلْيَكُنْ كَخَيْرِ ابْنَيْ آدَمَ “Be like the better of two sons of Adam” [Abu Dawood]

This indicates the Command of surrendering, and abandoning the defense during transgression. The abandonment of self-defense during the Fighting of Discord is Permissible (Mubah). However, this is not Permissible in Absolute (مطلق) terms, instead it is Restricted (مقيد) to the situation of Fighting due to Discord. If it leads to the corruption which is greater than the corruption of leaving the self-defense, then the ruling of defense in this case is Obligatory (Fard) in accordance to the general Shariah Principles such as لا ضرر ولا ضرار “**There should be neither harming nor reciprocating harm**” and يختار أهون الشرين “**choosing the lesser of two evils.**” Fighting due to Discord is the opposite of Jihad. Jihad is fighting the disbelievers to raise the word of Allah (swt) until there is no Fitnah and the religion belongs to Allah (swt) alone. As for the Fitnah, it is a fighting of Muslims with Muslims, and as long as there exists Discord, the religion belongs to other than Allah (swt) and sovereignty belongs to His enemies.

The ongoing infighting in the Muslim Lands, in Yemen, Libya, Iraq and other places, are the conflicts of Discord (Fitnah). This is because parties on both sides are on falsehood and the conflict between them is for the sake of power and authority only. Neither

ruling by the current man-made laws nor implementing the agenda of the disbelievers in the Muslim Lands are permitted, absolutely. It is Prohibited (Haraam) fighting. And it is Obligatory upon us to expose this in front of the people, to clarify the reality of the conflict between the Western states in the Muslim world and to clarify that the Muslims are fuel for this conflict, whose beneficiaries are the disbelievers and their agents in all cases. This conflict will not end until the return of the Righteous Khilafah (Caliphate) upon the Method of Prophethood. In order to escape this discord, what is obligatory is that the people of power change from support of the forces who conflict over the rule of other than what Allah has revealed, as well as of the people of revolution whose desires are mixed, thereby becoming the People of Nussrah that establish the Righteous Khilafah, employing the Method which the Prophet (saw) followed to establish the first Islamic state. Allah (swt) says, **شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ** “He has ordained for you of religion what He enjoined upon Noah and that which We have revealed to you, [O Muhammad], and what We enjoined upon Abraham and Moses and Jesus - to establish the religion and not be divided therein. Difficult for those who associate others with Allah is that to which you invite them. Allah chooses for Himself Whom He wills and guides to Himself whoever turns back [to Him].” [Surah ash-Shura’a 42:13]

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The Heresies of Macron Expose the Western and French Crises

Bilal Al-Muhajir, Pakistan, for Ar-Rayah Magazine Issue 308

The rulers, thinkers and extremists of the West are used to insulting Islam and its sanctities, whilst being certain that there will be no jaw-breaking response from; the vile and base rulers (رُؤَيْبِضَةٌ Ruwaibadah) of Muslims, the Muslim armies that are shackled by these rulers and the ulema that are muzzled from attacking the masters of these rulers. This is why the French president, Macron, dared to say that Islam is in crisis around the world, giving instructions to direct the khuteebis and imams of mosques to speak only of what pleases him, whilst not contradicting his corrupted civilization.

Upon scrutiny and observation, one can find that the Western civilization, which arose subsequent to the French revolution, has clearly failed in all parts of the world, including France itself. The liberal secular ideology has caused misery to all of humanity, unleashing back breaking poverty, destructive wars, deadly diseases and rampant conflict amongst peoples. This is the reality that one cannot deny. All these afflicting diseases, crises and disasters ravaged humanity in less than a century of globally dominant Western secular rule, subsequent to the fall of the just state, the Islamic Khilafah State, in 1924 CE, 1342 AH.

As for France in particular, it consumes the flesh and efforts of the people of Africa by impoverishing them. It is a colonialist, parasitic nation that lives off the goodness of others, rather than by its own efforts or the sweat of its own brow. As much was conceded by its previous president, François Mitterrand in 1957, before assuming the presidency, when he said, "Without Africa, France will have no history in the 21st century." In March 2008, former French President Jacques Chirac stated, "Without Africa, France will slide down into the rank of a third [world] power." Yet, even though France is like an overgrown leech feeding off the well-endowed rump of Africa, poverty in France affects nine million of the country's 67 million people with a third of

these figures being children, with poverty rates in some areas of the capital, Paris, reaching forty percent. According to the barometer Ipsos/Secours Populaire 2018, 21% of the French population, approximately 14 million individuals, suffered from food insecurity and did not eat three balanced meals a day.

In fact, France has descended below the ranks of animals not merely that of the Western nominated third world powers. Homosexuals have set up shop in churches, the innocence of children has been defiled and same gender marriage has been allowed. France is the ignoble European leader in the number of births out of wedlock, where sixty percent of babies are born in families in which the parents are not married, such that they had to omit the term “illegitimate children,” as they are now the majority. Virginity in the unmarried is scarce above the age of puberty and abortion is permitted without restriction, whilst birth control pills are being openly sold to girls in schools. When France’s secularists refused the existence of the Creator implicitly, it unleashed a spiritual crisis that led to the closure of more than two hundred churches due to small numbers of those who frequent them. Thus, France has even descended in the ranks of those who associate partners with Allah (swt).

These examples are just the tip of the iceberg, with word restriction not allowing further mention of aspects of corruption, wealth disparity and crises in the Western system headed by Macron. Despite strenuous attempts to patch up the capitalist system, the Western elite is failing as the rip is now too large.

Yet, Macron has the gall to assert that it is Islam that is in crisis! If Macron had any integrity through listening to the wise, we could have made him hear what he hates. If he had any mercy for his people, Macron would have admitted the bankruptcy of his civilization, asking for help from those who can extend a lifeline, just as his forefather the King of France, Francois I, had previously sought and received the help of the Ottoman Khaleefah, Suleiman the Magnificent, to secure his release from captivity at the hands of Charles V of Spain in 1526.

What really is in crisis is the West and its civilization and France and its freedom and revolution, not Islam as it is revealed from the Lord of the Heavens and the Earth, implemented in the world for over thirteen centuries. Security and prosperity prevailed in all the places where Islam ruled. The Islamic civilization faced no challenge other than the misguidance and ignorance of Crusader Europe, with its kings of cruelty. Today, the same challenge is faced by humanity and the Islamic Ummah today, as the US is merely an extension of the misguidance and ignorance of Europe. Though the Western elite assert that Muslims are now living under a crisis due to Islam, this assertion is a deception. In fact, the crisis of Muslims is due to the colonialist systems and regimens imposed upon their necks by the West including France. It is the Western colonialist imposition of corrupt Western cultures and values, inciting rotten tribalism and nationalism amongst Muslims, that has created the crisis in the Muslim World.

We know that the reason for this statement of Macron about Islam is due to his sensation of the impending second dawn of Islam, after the return of the Khilafah (Caliphate) on the Method of Prophethood. He and we all know that the civilizational vacuum created by the Western civilization cannot be filled by yet another man-made ideology. Man-made ideologies have failed in all their forms. Islam is the only ideology that can fill this vacuum. This is because Islam is the correct ideology from the Creator of humanity, Allah (swt), Who Alone knows what He has created and He Alone is All Hearing and All Seeing. We and the leaders of the West, including Macron, know that the Islamic Ummah has resolved its matter of seeking, striving and sacrificing in the path of reviving Islam and Muslims for the second time. It is soon that the Ummah will return to its rightful place in the world inshaaAllah.

At that time, the world will practically know the gravity of the crisis generated by the Western capitalist thoughts, by seeing the practical implementation of Islam as a glaring comparison. At that time humanity will wish that Islam had returned earlier as a state and authority. Islam is the Deen of the innate nature and truth, it is the

Deen of justice and equity, it is the Deen of mercy and guidance and it is the Deen of peace and tranquility. Islam both convinces the intellect and is in harmony with the innate nature, filling the heart with tranquility. Islam is the Deen of evidence, with refutation of falsehood and clear argumentation. As the leaders of the West are unable to confront evidence with evidence, thought with thought, they resort to lying, fraud, deception, distraction and distortion, exploiting all available tools, capabilities and platforms in their hands. However, their opportunity to do so only exists as long as the absence of the protector and advocate of Islam, the Khilafah (Caliphate) on the Method of Prophethood, which is returning very soon inshaa'Allah.

وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ * بِنَصْرِ اللَّهِ يَنْصُرُ مَنْ يَشَاءُ

"On that day, believers shall rejoice with the support of Allah. He supports who He pleases." (Surah ar-Rum 30:4:5)

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France and its Fallacious Freedom of Expression

Engineer Moez, Pakistan

What we are witnessing in France is the Clash of Civilizations. For too long has the Muslim World been forced by its ruling elite and intellectuals to accept the notion of co-existence and adoption of Western Civilization with certain modifications. The whole jurisprudential, intellectual and political effort of evolving a new governance model for the Muslim World where Western political and governance systems, built on Western values, are modified to incorporate certain lip service to Islamic Values, and then imposed upon the Muslim populations have been going on for almost a century since the destruction of the Khilafah State (Caliphate). Take for example this argument that Freedom of Expression should have limits. This argument presumes that the challenge and rejection is not of the idea of Freedom of Expression but of its unfettered and unrestricted use. This position is part of this intellectual coercion which has been imposed upon the Muslim World by a Westernized elite where fundamental Western political values are not challenged, rather only their application in, “certain scenarios” is deemed problematic. Thus the agenda remains limited to “requesting the Western World” to reconsider its application of its value systems. This is a wrong and flawed approach.

Western Civilization is built on animosity to religion. Have we ever questioned from whom is this Freedom in the Freedom of Expression from? Naïve Westernized political and intellectual elites in the Muslim World would claim this is a general Freedom from “tyrannical restrictions” imposed by anyone, especially the regimes. This is dishonest and wrong. Freedom in Freedom of Expression is from restrictions imposed by religion. Any student of European history will tell you this. The idea of Secularism, the separation of the State and the Church, is the fundamental defining idea of the modern Western Civilization. Christian Europe’s struggles with religion forced it to come up with a new way of life where it revolted against religion in the political domain. Religion had no right to impose any restrictions on the political life of European populations. Thus the spirit of Liberalism and that of the Western Civilization is anti-religious. It was this reaffirmation of its authentic, original, going back to its roots assertion of the idea of Western Civilization and what it stands for when Emanuel Macron, may Allah (swt)

destroy him, declared: “(France) will not give up our cartoons.” Three French Presidents have now openly declared their support for “right to blasphemy” since the publication of blasphemous cartoons by European publications. French Courts offered legal protection to Charlie Hebdo and defended its right to blasphemy when lawsuits against its actions were brought by Muslim litigants. And Europe and the Western World marched in solidarity with Charlie Hebdo in 2015 declaring “I am Charlie” in an open challenge and attack on Muslim sanctities.

It is time for the Muslim World to reject the Western Civilization, its political and governance systems and its values. The issue is Freedom of Expression itself, not its application. Islam does not allow us to curse, it does not allow us to backbite, it does not allow us to scandalize other Muslims. Muslims are supposed to be Dawah Carriers. We order the good and forbid the Munkar (evil). Islam does not allow us to order the Munkar. It does not even allow us to stay silent on Munkar, with rare exception. So, what Freedom of Expression are we talking about? We have clear, detailed rules about expression as provided by the Quran and Sunnah. And our value is not Freedom of Expression, it is expression as commanded by Quran and Sunnah.

It is time for the Muslim World to completely reject the Western Civilization and work for reviving its own Civilization which is only possible through reestablishing the Islamic Khilafah State. With State power at our disposal, we will defend the honor of RasulAllah (saw) with the threat of Military force against blasphemers. Then we will see whether the scum of the Earth like Macron or anyone else can even dare to commit blasphemy even in their own lands. And yes, that’s what we stand for. War or threat of War by the Khilafah State against all who dare attack our beloved Prophet (saw).

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The Betrayal of Occupied Kashmir Continues Unabated

Khalid Salahudin, Pakistan

The October 2020 [interview](#) by Moeed Yusuf to Karan Thapar generated a wave of discussion within Pakistan in successive weeks, setting a narrative from the regime. Expectedly, there was some degree of elation within ruling circles over the manner by which Moeed Yusuf “handled” Karan Thapar. There seemed to be jubilation that Pakistan’s advisor on national security and strategic policy planning to the Prime Minister had given Karan Thapar a "Jaw breaking" response. The reality is somewhat different however. For careful observers, the current narrative is a continuation of the complicity of the Pakistani civilian and military leadership in supporting India, in annexing Jammu and Kashmir.

The alignment of India with the US, as a counterweight to China, is well understood, as is Washington’s need to settle the Kashmir issue to free up India so it can focus on China. What is not so well understood is how the Pakistani civilian and military leadership allowed, supported and facilitated the Indian government in their actions to revoke article 370. Beyond that, it has worked to cement the Line of Control as a permanent border.

The Indian plans to revoke Article 370 were publicly known. The pro-Indian Farooq Abdullah and Mehbooba Mufti, amongst others who form part of the mainstream regional political parties of Jammu and Kashmir, met and signed the Gupkar Declaration on 4 August 2019, a day before the Indian action of revoking Article 370. It was primarily signed to safeguard and restore special status, along with Article 35A, of the erstwhile state Jammu and Kashmir. So, at face value, the Gupkar Declaration was to publicly denounce the imminent revoking of article 370, a day later. So, if India’s plans were no secret to the political leadership in Kashmir, they were no secret to the civilian and military leadership of Pakistan.

The Pakistani civilian and military leadership was a motionless observer over this and other activities, indicating that they had decided upon inaction. Indeed, on 5 August 2019, the Foreign Office¹, “...reiterated that Pakistan will continue to extend political, diplomatic and moral support to the indigenous Kashmiri people’s struggle for the realisation of their right to self-determination.” This clearly indicated that military options were not on the table, giving the Indian government a free hand in suppression and oppression of the Muslims in Occupied Kashmir. Furthermore, the Bajwa-Imran regime prevented Muslims from crossing the Line of Control from Pakistan’s side, thereby mitigating critical support for armed rebellion inside Jammu and Kashmir.

The pre-5 August 2019 problem for India, managing an essentially Muslim Occupied Kashmir, exacerbated post-5 August 2019. The brutal measures and curtailing of basic rights moved the bulk of the Muslims, even the so called “moderate” in Kashmir, into such an anti-India position that the former pro-Indian chief minister Farooq Abdullah stated² : “Today Kashmiris do not feel Indian and do not want to be Indian ... They are slaves ... They would rather have the Chinese rule them.”

The Indian government had arrested the pro-Indian politicians like Farooq Abdullah, Omar Abdullah and Mehbooba Mufti post-5 August 2019. The impasse that the Indian government is facing and needs to solve is the task of trying to develop a new political leadership in Kashmir. The beginning was the panchayat elections in Jammu and Kashmir, equivalent to local body elections, which were last held in December 2018. These were scheduled to be held in February 2020, but were postponed due to “law and order reasons,”³ with no future date declared. The inability of the Modi government to force the Muslims of Kashmir to accept the new status quo was a problem. What

¹ <https://www.dawn.com/news/1498236>

² <https://www.dawn.com/news/1581318>

³ <https://www.ndtv.com/india-news/jammu-and-kashmir-panchayat-elections-postponed-over-law-and-order-issues-2182191>

the Modi government needed was a way to break the political will of the Muslims of Kashmir, making them feel that they have no other option but to submit to the new status quo. The civilian and military leadership of Pakistan duly obliged by initiating steps to declare Gilgit-Baltistan a separate province of Pakistan, justifying Modi's annexation of Occupied Kashmir as quid pro quo.

Since 1948, the stance of Pakistan towards Occupied Kashmir had been to abstain from consolidating any part of liberated Kashmir territory under its control, thereby maintaining its disputed status and keeping it alive in the UN. However, the decision by the Bajwa-Imran regime to grant Gilgit Baltistan provisional provincial status effectively legitimized the Indian action of revoking Article 370 on 5 August 2019, on a reciprocal basis. India privately welcomed the decision as its unilateral actions in Jammu and Kashmir would be practically and effectively reciprocated in Gilgit-Baltistan by Pakistan, thereby removing the Pakistani claim of violation of UN resolutions. This was effectively stated by the pro-Pakistani Hurriyet leader, Syed Ali Geelani in a statement⁴: "This unfortunate and unwise move is particularly more detrimental in the context of India's 5 August 2019 aggression. With this, Pakistan is handing India a baton to beat it with. India would welcome this opportunity as a blessing in disguise and use it to justify its 5 August 2019 decision of revoking Kashmir's special status and merging it."

The burning question is what was Pakistan's imperative for declaring Gilgit-Baltistan a fifth province? Whilst the population in Gilgit-Baltistan may have some genuine grievances and concerns, this could have been efficiently and sufficiently served without altering the status quo. Moreover, the people of the current provinces have a myriad of grievances and concerns under the current colonialist system.

⁴ <https://thekashmirwalla.com/2020/09/pakistan-risks-losing-moral-high-ground-by-changing-status-of-gb-geelani-representative/>

The significant consequence of provincial state is to make the Line of Control the de facto border. Beyond that, it would remove the right of Pakistan in claiming leadership of the Muslims in Occupied Kashmir. The Muslims of Occupied Kashmir would have to produce a leadership to deal with Modi's government on their own, without any support, political, military or otherwise, from Pakistan and critically, under the new status of being a union territory.

Significantly, on 4 November 2020, the Jammu and Kashmir poll panel announced⁵ local elections, previously postponed in February 2020, as taking place from 28 November onwards. One wonders whether Modi's government would have had the confidence to declare these elections, if Pakistan had not taken steps to declare Gilgit-Baltistan as a fifth province. Again, the Gilgit-Baltistan elections endorsed the reciprocal nature of the Modi exchange with the Bajwa-Imran regime.

This then explains the political context of Moeed Yusuf's interview to Kiran Thapar, as well as the content of the interview and the current narrative derived from it. The interview revolved around the themes of the UN Kashmir resolutions, cross border terrorism and towards the end a discussion on the context of a solution of the Kashmir, all rather meaningless subjects within the context above. The discussion of UN resolutions was dubious given that even Western scholars regard the UN as a tool for colonialism. The discussion of cross border terrorism whilst predictable from the Indian side, opened a Pandora's Box for Pakistan. Given the revelation of Pakistan having evidence that India was behind the Army Public School attack, incriminates the previous army leadership. It raises the pertinent question of why was the Raheel-Nawaz regime so quick to declare the end of the good Taliban bad Taliban policy and initiate cross border action in Afghanistan? In another words, Moeed Yusuf and Karan Thapar were bringing into public discourse that both countries and their respective intelligence agencies have been initiating violent proxy

⁵ <https://thewire.in/politics/jammu-and-kashmir-district-polls-eight-phases-november-28>

actions in their opposing countries. However, the most telling part of the interview was the last part when Moeed Yusuf and Karan Thapar move onto the discussion of the next steps. Moeed Yusuf stated, “Look, Karan, Pakistan stands for peace. Pakistan stands for a conversation that moves us forward. And Pakistan stands for a region that grows. First thing, let’s be clear about this. Nobody in Pakistan is talking war. You impose war, you’ll see what happens, and you saw what happened last year.”

Given that Pakistan’s civilian and military leadership has ruled out war, whilst nothing has changed in the past year with Modi’s intransigence in place, exactly what leverage does Pakistan actually have in pressurizing India to reverse its 5 August 2019 actions? Since Pakistan has relinquished any political support for the Kashmir movement, the underlying message is clear. The Kashmiris must find their own way out. The treachery of surrendering Occupied Kashmir is plain for all to see. Whilst the civilian and military leadership uses terms like moral, diplomatic and other support, these are meaningless in the absence of coercive measures.

India was a nation ruled by the Muslims for hundreds of years and it was only due to the likes of Mir Jaffer and Mir Sadiq that the British gained a foothold in India. So today, we are capitulating to Mushriks like Narendra Modi’s cadres. Allah (swt) states in the Quran, يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ **“O you who believe, the Mushriks are impure (najis).”** (9:28). So, how can it be that Muslims capitulate to those whom Allah (swt) describes as impure. To think that idol-worshiping Hindus actually carry any dominance over us is in itself an indication of the impure thought carried by our civilian and military leadership.

In another verse of the Quran, Allah (swt) states, إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا **“Verily! Allah forgives not (the sin of) setting up partners in worship with Him, but He forgives whom he pleases of sins other than that, and whoever sets up partners in worship with Allah, has indeed strayed far away.”** (4:116). They are those whose basic thinking is so

low that Allah (swt) will never forgive them. How can we capitulate to the Mushriks when we have a strong and brave army, built on the desire for martyrdom, willing and able to fight and liberate Kashmir? It's because of the contemporary Mir Jaffer and Mir Sadiqs embedded within and directing our civilian and military leadership. The possibility to take back Occupied Kashmir is there for all to see, but it requires a belief in following the obligations of Allah (swt), as obligations and to trust that Allah (swt) gives victory, not America. That is why this corrupt system that produces such corrupt civilian and military leaderships must be uprooted and replaced by the Rightly-Guided Khilafah (Caliphate) on the Method of Prophethood. It is only through the Khilafah that we will be able to liberate Kashmir and all other occupied lands, unleashing our Mujahid army to bring the world under the protective shade of Islam.

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Biden's Victory is Likely to Fracture America

Abdul Majid Bhatti

Event

After a long wait, Biden was eventually declared President of America much to the consternation of Trump. Trump quipped that Biden had stolen the election. While senior Republicans distanced themselves from Trump's efforts to remain in office, Biden promised "to be a president who seeks not to divide, but to unify." [1] Will Biden's message of unity and healing fall on deaf ears?

Comment

Speaking at his campaign headquarters Biden spoke to his crowd of supporters and said, "To make progress, we have to stop treating our opponents as our enemies. They are not our enemies. They are Americans." [2] He added, "This is the time to heal in America." Biden also pledged to "work with all my heart for the confidence of the whole people. To win the confidence of all people." [3]

When Biden's lofty words are measured against the Republican base—that turned out in huge numbers to vote for their demagogue Trump—healing the American nation appears like a fading memory. Trump supporters eschew science based facts concerning Covid-19, subscribe to white supremacist values, view black lives matter as a law and order problem and fondly believe in conspiracy theories. Almost 50% of the Republican base believe in QAnon, where Trump is a savior like figure to root out a secret satanic child-sex trafficking ring run by Democratic politicians and celebrities. [4]

But the overarching driving force behind Republican voters is the desire to safeguard deep-seated Christian values against the onslaught of liberal values championed by Democrats. Christian evangelicals constitute 20% of the US electorate and carry significant

weight in the mid-Western states as well as swing states. Exit polls showed that 75% of white evangelicals voted for Trump this year, compared with 81% four years ago. By and large evangelicals buoyed by Trump's recent Supreme Court appointment have stuck by him. [5] This deep chasm between conservatives and liberals is not new, and since the 1980s has become so pronounced that Democrats and Republicans can no longer work together in Washington—the politics is broken along ideological fault-lines.

In a post-Trump America, Covid-19 is bound to further accelerate the divide between conservatives and liberals, as inequality continues to permeate all aspects of American society. The economic inequality alone will force many liberal states like California and those on the East Coast to question whether their tax contributions to the federal government will embolden debt ridden Republican states to claim supremacy of conservative values over liberal ones.

Against this background it is difficult to see how a Biden victory will heal the nation. Biden, like his predecessors will work to ensure the supremacy of liberalism both at home and abroad, and this is likely to set in motion a violent clash between conservatives and liberals—one which could potentially lead to the permanent fracturing of American politics and society. No doubt, this will lead to a contraction of America's primacy around the world, and provide opportunities to other great powers to take advantage of America's domestic circumstances.

If such a trend continues, America's support for despots in the Muslim world will wane, thereby emboldening those working for the re-establishment of Khilafah Rashidah to redouble their efforts to launch the Islamic state. Yet many in the Muslim world not only fail to see the implications of Biden's victory, but also remain defeated to any prospect of Islamic ascendancy.

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[5] <https://www.theguardian.com/us-news/2020/nov/06/white-evangelical-christians-supported-trump>

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Rajeb Tayyib Erdogan's Policies in the Balance of Islam Part 2

Turkey's NATO Role

Hamid Abdul-Aziz, Egypt

(Translated from Al-Waie Magazine Issue 409)

When studying the political reality, it must be based on understanding devoid of feelings. Judging the political reality must be based on firm principles, meaning that we must understand the reality as it is, not as we would like it to be, and judging it must be based on the Islamic creed and not on unreliable basis that are subject to the manipulation of the waves and winds. Also, judging people and ideas must be based on a fixed basis built upon the Islamic creed. Otherwise, we lose our awareness and will be driven to destruction, while we rejoice gladly; and we see the matter as a mere sign of rain, when it is a wind that carries a painful torment, or as a mirage in a land, that the thirsty will think it is water! And the Ummah should not allow anyone to deceive it and bring it into a state that depletes its energies, capabilities, time and hope, and then make it return to the state of despair, especially since it has in its hands the Book of its Lord revealed as guidance and light; this will protect it from being misled, since it has taken its standards and judgments from it, and based its thoughts upon it. Previously, the Ummah rallied around false leaderships that were created artificially. It cheered and praised them for false stances and heroic rhetoric, although these leaders did not prevent the Ummah from defeats followed by defeats and did not stop an attack against them.

Rather they led to its ruin and tampered with its important and vital issues for the interest of the enemy, starting with Mustafa Kamal, Gamal Abdel Nasser and Yasser Arafat, not ending with Turkish President Erdogan.

In 1952, Turkey joined the North Atlantic Treaty Organization (NATO), which was signed on 4/4/1949 in Washington, and considered

it an alliance that strengthens Western identity, in addition to its long-term guarantees in the field of defense and security. In June 2005, Turkey established the Supreme Center for Combating Terrorism (TMMM) in the General Staff. This was in the context of the decisions taken to build higher centers that would guide decision-makers, and through its actions at the NATO summit held in Prague in November 2002 in order to combat old and new threats.

It is an international military organization that employs officers from seven NATO member states in addition to Turkey, and it provides services to civil servants and middle and high-ranking officers from NATO member states and countries that have a partnership with NATO in various forums. This center holds seminars, talks, workshops and other events on various topics, such as depleting 'terrorist' financial resources, combating suicide bombers, the relationship between 'terrorism' and the media, and studying the ideological foundations of 'terrorism', and it provides academic contributions to the work that are conducted at NATO headquarters in the area of combating 'terrorism.'

On March 19, 2003, the Turkish Parliament voted to allow American forces to use Turkish bases to invade Iraq. 322 agreed, 202 rejected, and one member abstained.

Turkey also allowed the United States to use the Incirlik base in southern Turkey to transport the mujahideen to Guantanamo Bay. This was not the only goal of the base, as it was providing supplies to America, such as food, water, fuel, and medicine to treat the wounded. Turkey is used as a base for the majority of logistical support for US forces stationed in Iraq, and it has also agreed to allow US forces to withdraw from Iraq through Turkish territory.

Turkey allowed the United States to use its bases in the war on Afghanistan, and within less than 24 hours Turkey facilitated the use of its land and airspace for the American forces to start the war on Afghanistan in October 2001, in addition to Turkey sending nearly 1,200 soldiers to provide aid to the International Security Assistance Force (ISAF) of NATO. It also supported the international military intervention in northern Mali. And you can imagine the extent of the

destruction and devastation inflicted on Muslims by our Crusader enemies, including killing, abuse, loss of land and violation of sanctities. Turkey participated in all these crimes with its forces.

America and the Western countries are exploiting Turkey's power and its strategically important land to support the alliance's anti-Islam goals, as American planes launch many of their raids against Muslim sons from their bases on Turkish land. Therefore, if Erdogan had a say in his country's decision, he would have withdrawn from this anti-Islam and Muslim's alliance immediately and without delay. How many massacres the alliance has committed in Iraq, Afghanistan and other Muslim countries in cold blood and deep hatred?

Relationship with Russia:

Much of the Russian imperial expansion, starting with the annexation of Crimea in 1783 CE, came at the expense of the Ottoman State along the northern coast of the Black Sea, the Balkans, and the Caucasus. The Russian gains from the decline of the Ottoman State reversed the balance of power in Europe, especially during the Crimean War (1854 -1856) CE. In addition, Russia's ambitions to seize the Turkish Straits and complete the dismemberment of the Ottoman State helped trigger the First World War.

Turkey succeeded in remaining neutral during World War II, but the victories of the Soviet Union revived the ambition of the Russian State to control the Turkish strait. At that time, Joseph Stalin demanded joint Soviet-Turkish control of the strait and the establishment of military bases in Turkey.

Ankara resisted Stalin's demands, which prompted Stalin to press for a communist revolution in Turkey. In response, US President Harry Truman provided assistance to Ankara in accordance with the provisions of the Truman Doctrine. In 1952, Turkey joined NATO, and Kemalist Turkey became an anti-communist stronghold and a main pillar of the Western alliance. But the Soviet Union never gave up its efforts to weaken Turkey. Among its tools for doing this was the support for the PKK rebellion against Ankara in the 1980s.

Conflict between Ankara and Moscow over neighboring countries continued. In the 1990s, Turkey, with the support of the West, tried to take advantage of historical and cultural ties to replace Russia as the patron of the Turkic-speaking Muslim republics in Central Asia. Ankara and Moscow also supported contradictory parties in the conflict between Armenia and Azerbaijan over the Nagorno-Karabakh region, which was suspended after the ceasefire agreement in 1994 CE.

Under the January 2002 agreement between the two countries, Russia withdrew its support for the PKK, while Turkey adopted a more hardline stance in Chechnya and other North Caucasus groups operating from its territory, despite the great sympathy they enjoyed among the Turkish people. This enabled the Russians to tighten their grip on Chechnya and eliminate the movements of the Chechen mujahideen in order to get rid of Russian influence.

By 2008, Russia had become Turkey's largest trading partner. The energy field was the most important component of the economic relations between the two countries. Turkey, which possesses few hydrocarbon materials, imported more than 40 percent of its oil imports from Russia in 2009. Russia still supplies the country with about 57 percent of natural gas. Economic ties also extended to include nuclear energy, construction, tourism, and other sectors as well.

After America instructed Russia to intervene directly in Syria following Obama's meeting with Putin on 29/9/2015, it instructed Erdogan to reach an understanding with Putin about the air violations that the Russian air force will carry out during its raids on the Muslim people of Syria, since the air base from which the Russian aggression will launch is close to Turkey. A Russian general explained this on Russia Today TV, as it is inevitable that the Russian air force would penetrate the Turkish airspace during take-off or landing due to the narrow field, and this understanding was announced. Erdogan has committed a major betrayal and became a partner in shedding the sacred Muslim blood.

And it happened that a Turkish plane shot down a Russian plane that penetrated the airspace on 24/11/2015, and the relations between the two parties deteriorated.

Putin considered it a (stab in the back), but he did not hold Erdogan personally responsible, and Erdogan worked to correct the matter until he apologized to

Russia on 27/6/2016, and then the meeting between them took place on 9/8/2016, in St. Petersburg. Then, during the summit, the Russian air force, next to the tyrant's regime, intensified its raids on the Muslim people of Syria, killing hundreds of them within a few days, and it is still continuing its raids because it is comfortable, and it received approval without objection from Erdogan, who presides over a country whose majority is Muslim, and he lied to the people of Syria that he will support them!

It is known that Erdogan's Turkey is pursuing its policy with America, and has not deviated from it at all throughout his reign, as all of his policies were and are still within the American interests. Therefore, America pushed Erdogan to reconcile with Russia, which provides services to America in Syria, and to forget the issue of the downing of the Russian plane, which everyone saw that it was a mistake.

Everyone has noticed how America was able, through Turkey and the Russians, to control the situation in Syria, and to prevent the overthrow of Bashar al-Assad's regime before the alternative is ready, and how the European role completely or nearly disappeared.

On Sunday, 1/3/2020, Turkey announced that it had launched a military operation against the Syrian regime in Idlib in northwestern Syria, in response to attacks that inflicted heavy losses on Ankara. Turkish Defense Minister Hulusi Akar said Operation Spring Shield, which was launched after the heinous attack in Idlib on 27/2, is continuing with success. He added that "Ankara has neither the intention nor the desire to enter a confrontation with Russia", which supports the Syrian regime headed by Bashar Al-Assad.

It is very clear that Erdogan actively pursued to implement the provisions of Sochi and the opening of international roads, and the systematic destruction and displacement required by that, and to give all cities and villages on the side of the road to the hands of the Assad regime (with official Turkish recognition). Then the Turkish deception points sprung, and were seen as good, but their role revealed that they were for monitoring only of any sincere move against Assad's criminal junta, which the regime contains without clash or hostility.

Then come a frenzied repeated wave of bombing and displacement to break the will of the Ummah, and to subject it to the political solution that America is engineering, so Erdogan was quick to vent the anger. Sometimes the atmosphere is not without comic bursts of passing disagreements to obscure the betrayal, that does not exceed some superficial disagreements, as long as Turkey declares without equivocation or shame that it is pressuring Russia to return to the borders of Sochi to legitimize for it what was surrendered before and during it. At the same time, official statements are issued about the high level of coordination and trade exchange between Turkey and Russia to unprecedented levels, as if we are the goods! Then come the Turkish plays of bombing the regime, which are nothing more than a lifting of its declining shares, and a push for people to clutch on its poisoned ropes. The question that must be raised now is where have the previous de-escalation areas gone (which the guarantors included) and what happened to its people?! Didn't the regime take control of it and displaced its people to the north?

Russia is an enemy of Islam and Muslims; it killed them in Chechnya and Afghanistan and is doing so in Syria now. It used all weapons and missiles to kill the old, women and children. Its massacres on the Muslims are still on going in all areas in Syria now. Allah (swt) has warned us against relying on the enemies and the oppressors, and has promised Hellfire to those who do not abide by that, Allah (swt) says: **وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا فَمَا تَمَسَّكُمْ النَّارُ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ** **“And do not incline toward those who do wrong, مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصِرُونَ”**

lest you be touched by the Fire, and you would not have other than Allah any protectors; then you would not be helped” [Hud: 113]

What Islam does Erdogan want?

In a speech delivered during a ceremony held on the occasion of International Women's Day on 8/3/2018, Erdogan said: “Islam cannot be implemented by rulings issued 14 and 15 centuries ago, and the implementation of Islam varies according to place, time and circumstances, and here lies the beauty of Islam.” If this is Erdogan's view of Islam and that it needs an update to fit the age, then what kind of gradualism towards the implementation of Islam that those who are smitten by him speak?! And what Khilafah (Caliphate) might Erdogan establish one day!?

He established in his country a secular system that has no connection to Islam and is based on the same basis of the capitalist kaffir systems, which clarifies the picture more clearly, since the people of Turkey with an Islamic majority practice their lives according to their beliefs and concepts of life, including Muslims, but on the basis of separating religion from the state, so if a Muslim drank alcohol, committed fornication/adultery, stole, killed, or apostatized, the penalties and Shariah hudood (punishment) would not be applied on him.

We even find in some Turkish tourist attractions what is known as sexual tourism, and he does not see that Shariah requires him as a ruler to prevent it. As for the ruling, everything in Turkey continues in the same way as it was before Erdogan came to power, and on Ataturk's way of ruling.

The only thing that is different is that Ataturk used to adopt a secularism that is hostile to religion, and to Islam in the first place. As we know, he forbade the call to prayer in Arabic, closed many mosques, banned the headscarf, and translated the Qur'an into Turkish. As for Erdogan, he adopted a secularism that was not hostile to religion. And since the majority of people are Muslim, this transformation had a good effect on the souls of Muslims, and it found

widespread acceptance among the Muslims of Turkey, especially after they were able, during his rule, to practice their religious rituals of worship that they were previously deprived of, and he opened many closed mosques for them. It also found acceptance among Muslims all over the world, and they began to view this transformation as the required Shariah transformation, and they relied on him for the desired Shariah change. And what made them increase their adherence to him is the secular group's hostility to all his moves, their apprehension by every action he took and the view that he was working to eliminate Ataturk's legacy. And because common Muslims' positions are based on reactions, they have increased their adherence and support for him, and this was evident in his success in the elections, in his support against the military, and in their standing by him against the coup.

Anyone who knows the extent of the arrests, prosecutions and dismissals from the work that Erdogan has carried out against his political, military, media and intellectual opponents will see the enormous efforts he is making to establish his rule and powers in the country, and if we add to that the powers that he was able to extract for himself after the recent elections and constitutional amendments, we would realize the size of the power he now has and the control he has in the country. And with this power and the powers that Erdogan enjoys comes the scene of him failing Islam and Muslims. The ruling system in Turkey is still secular. Its regime fights the advocates of Islam and puts them in prison for many years. And if you discuss with those who love Islam who fell for Erdogan lie on why he does not rule by Islam since he is affiliated with the Islamists, but they say to you: "Erdogan cannot change all at once. Because his opponents are many!!"

Here, the biggest question arises, if Erdogan were able to oppress tens of thousands of military and political opponents, pursue tens of thousands of others, and overthrow generals and senior commanders in the army, and he is still pursuing all the fortresses and castles of his opponents with unprecedented ferocity, all for the sake

of his person or his party. Doesn't Islam, that is much loved, deserve to receive the work he did for himself and his party?! So, he can do everything he did for himself and his prestige and could not do that for the sake of Islam that the people elected him for?

There is no doubt that the answer to this question is very easy for those who want to see the truth; that Erdogan does not want to implement Islam and does not seek to do so, and his hiding behind Islam is nothing but deception for Muslims, and to pass the colonialist's plots in Muslim countries under the banner and umbrella of what the masses love and desire, which is Islam. We only say this as **بَصْرَةٌ وَذِكْرَىٰ لِكُلِّ عَبْدٍ مُّنِيبٍ**, **“Giving insight and a reminder for every servant who turns [to Allah]”** [Qaf: 8]

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The Bajwa-Imran Regime Moves towards Making the Line of Control a Permanent Border, Surrendering Occupied Kashmir to the Rule of the Oppressive Hindu State

Hizb ut Tahrir Wilayah Pakistan

The Bajwa-Imran regime is moving according to the American project of making the Line of Control a permanent border, effectively dividing Kashmir between India and Pakistan, based on the status quo. The regime is carefully preparing public opinion to abandon the Islamic Ummah's right over all of Kashmir as Islamic Land, liberated by Muslims for Islam. It is committed to abandoning the long-suffering Muslims of Occupied Kashmir to the rule of the oppressive Hindu State forever. To this nefarious end, the regime has undertaken several significant steps since last year, with a dangerous increase in its pace in recent weeks.

On 9 April 2019, [Reuters](#) news agency reported that Pakistan's Prime Minister, Imran Khan, expressed his ardent wish regarding Indian elections, saying, "Perhaps if the BJP — a right-wing party — wins, some kind of settlement in Kashmir could be reached." This offer of a deal with a Modi-led BJP government over Kashmir was quickly followed by assurances, to both the US and India, that the Bajwa-Imran regime will assist the Hindu State in crushing the defiant Muslim armed resistance in Occupied Kashmir. Furthermore, by complying with the colonialist tool, the Financial Action Task Force (FATF), the regime submitted to US demands for a forceful crackdown on Muslim groups fighting Indian occupying forces. Consequently, it fully committed to harsh measures for investigation, prosecution and sentencing of any Muslim supporting Jihad in Kashmir. Moreover, despite Modi's forceful annexation of Occupied Kashmir on 5 August 2019, [Al Jazeera](#) reported that Imran Khan declared on 18 September 2019, "If someone from Pakistan goes to India and he thinks he will fight in Kashmir ... the first person he will be inflicting cruelty on is the Kashmiris. He will have acted as an enemy of the Kashmiris."

Having crushed all vital material support for the Muslim armed resistance to Indian occupation, the Bajwa-Imran regime publicly refused to mobilize military force to end India's forceful military annexation of Kashmir. In an interview to [Al Jazeera](#) on 14 September 2019 Imran Khan declared, "Pakistan would never start a war, and I am clear: I am a pacifist, I am anti-war, I believe that wars do not solve any problems." Imran Khan even raised the specter of nuclear war to rule out any war for the liberation of Occupied Kashmir by Pakistan's formidable armed forces.

Now, as its next step, after a year of accusing the Modi regime of unilaterally changing the constitutional status of Occupied Kashmir by revoking articles 370 and 35A of the Indian Constitution, the Bajwa-Imran regime itself has moved towards granting Gilgit-Baltistan provisional, provincial status. By doing so, the regime is effectively granting legitimacy to Modi's constitutional annexation of Occupied Kashmir, by changing the constitutional status of Gilgit-Baltistan on a reciprocal basis. [Reuters](#) reported that, whilst addressing a rally in Gilgit on 1 November 2020, Imran Khan declared, "We have made a decision to grant provisional provincial status to Gilgit-Baltistan, which has long been the demand here." This is an abrupt retreat from Pakistan's decades-long stance over the Kashmir dispute, where Gilgit-Baltistan and Azad (Liberated) Kashmir were regarded as disputed regions, with special constitutional status, to support Pakistan's claim over all of Kashmir, once it is entirely liberated from the Hindu State.

O Muslims of Pakistan!

The Bajwa-Imran regime is hurtling towards a formal division of Kashmir based on Pakistan keeping the lands that have been liberated so far, whilst India keeps the lands that it has maintained occupation over, making the Line of Control a permanent border between India and Pakistan. The Bajwa-Imran regime is doing so to help its masters in Washington supervise the rise of the Hindu State as a regional hegemon to contain both China and the Muslims of the region. The regime parrots the rhetoric of raising the issue with the international community and the United Nations, even though it knows full well that

the United States, which leads the so-called international community and manipulates the United Nations, flagrantly supports the Hindu State, consistently strengthening it militarily and supporting it politically.

Like the regimes before it, the Bajwa-Imran regime has been a miserable burden upon us. By implementing deficient man-made laws and flawed capitalist solutions mandated by the IMF and the World Bank, in addition to gross incompetence, this regime has unleashed hardship, poverty and misery upon us. Moreover, the regime cites this colonialist-supervised economic collapse as a reason for us to remain silent over the regime's submission to another critical colonialist project, the treacherous surrender of Kashmir to the hegemony of the Hindu State. Allah (swt) said, **فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسَارِعُونَ فِيهِمْ يَقُولُونَ نَخْشَى أَنْ تُصِيبَنَا دَائِرَةٌ ۚ فَعَسَى اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِنْ عِنْدِهِ فَيُضْبِحُوا عَلَىٰ مَا أَسْرُوا فِي أَنفُسِهِمْ نَادِمِينَ** "You will see those in whose hearts is sickness racing towards them. They say, "We fear the wheel of fate may turn against us." But perhaps Allah (swt) will bring about victory, or some event of His making; thereupon they will regret what they concealed within themselves" [Surah Al-Maidah 5:52]

Allah (swt) has forbidden us from abandoning our brothers in the matter of our Deen. Allah (swt) said, **وَإِنْ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمُ النَّصْرُ** "If they ask you for help in Deen, you must come to their aid." [Surah Al-Anfal 8:72]. We must reject the Bajwa-Imran regime's surrender of Occupied Kashmir, raising our voices to stop this Munkar. Harshly account the treacherous rulers so as to halt their destructive advance, whilst demanding the immediate mobilization of Pakistan's willing and able armed forces to liberate Occupied Kashmir. RasulAllah (saw) said, **مَنْ رَأَى مُنْكَرًا فَلْيُنْكِرْهُ بِيَدِهِ وَمَنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ وَمَنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الْإِيمَانِ** "Whomever among you sees an evil, then let him stop it with his hand. Whomever is not able, then with his tongue, and whomever is not able, then with his heart. That is the weakest of Iman." [Tirmidhi]

O Muslims of Pakistan's Armed Forces!

You are the ones endowed by Allah (swt) with the power to stop this Munkar with your hands, within hours. You are part of a lively Ummah that can prevail over her enemies with the help of our Lord (swt). Even if they have material power, your enemies are crippled by hearts that are weak and fragile in battle, with abundant evidence in Afghanistan, Iraq and Occupied Kashmir itself. Our enemies had no hope of consolidating the occupation of our lands, were it not for their collaborators from amongst the current rulers of Muslims. Show Allah (swt) what He loves to see from you, Jihad for His (swt) sake and victory for His (swt) worshippers. March forth to rescue our brothers and sisters in Kashmir, uprooting these treacherous rulers if they stand in your way. Indeed to die for the sake of Allah (swt) is better than life and all that it contains. End this era of treachery against our Deen, our lands and our Ummah, for you are the ones blessed by Allah (swt) with the strength to do so. Grant your Nussrah now for the establishment of the Second Khilafah (Caliphate) Rashidah on the Method of Prophethood, which will restore dignity to Islam and its Ummah, humiliating Kufr and its people. Allah (swt) said, قَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ، وَيُخْزِهِمْ وَيَنْصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ **“Fight them. Allah (swt) will punish them at your hands, and humiliate them, and help you against them, and heal the hearts of a believing people.”** [Surah At-Tawbah 9: 14]

18 November 2020 CE

Hizb ut Tahrir

3 Rabi II 1442 AH

Wilayah Pakistan

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Answer to Question

Rulings Related to the Caliph and the Temporary Leader (Amir)

(Translated from Arabic)

To: Sohail Dar

Question:

Assalamu Alaikum Wa Rahmatullah Wa Barakatuh my dear brothers, I put before you questions to our Amir, and I wish that you can send it to him, by the permission of Allah. Please note that the Arabic language is not my mother tongue, and I apologise if I made any mistake.

Assalamu Alaikum Wa Rahmatullah Wa Barakatuh my Dear Brother and our honourable Amir, I ask Allah to grant all Khair for you.

To begin with, I would like to apologize to you for my weak Arabic language, however I will attempt to pose my question regarding the subject of Khilafah (Caliphate) in Arabic:

First: It was stated in the book, "Ruling System in Islam," that the permitted titles are Khaleefah (Caliph), Imam and Amir Al-Mu'mineen (Commander of the Believers), and those that are similar in meaning, such as Sultan of the Believers. However, in the book "Institutions of the Khilafah State," the text only mentions the title "Amir Al-Mu'mineen" and does not mention others. Did the adoption change regarding the titles of the Caliph and is limited to only three? If the adoption changed, what is the evidence for the change?

Second: As for what was mentioned in the "Institutions" book, regarding what led to the title of Umar, may Allah be pleased with him, Amir Al-Mu'mineen (Commander of the Believers), is it correct to say that it is limited to using the title of Amir Al-Mu'mineen, or is it permissible to use another title such as Sultan of the Believers?

Third: I understood that one of the conditions for the Consensus of the Companions is the presence of contradiction with

something known, such as postponing the burial of the Messenger of Allah (saw) and the necessity of burying the dead immediately. So where is the contradiction in giving Umar (ra) the title of Amir Al-Mu'mineen, so that it is considered a Consensus of the Companions?

Fourth: You have answered a question in the past and said that the term of the "Khaleefah" was a juristic Shar'i term, so can the same thing be said regarding the term of the "Imam" to be a juristic Shar'i term since it is mentioned in the Shariah evidences, or do we say that the term of the "Imam" is an Istilah term? Regarding this matter, in many Hadiths, the term "Imam" has been mentioned and refers to the one who leads people in prayer. Is there a difference in the meaning of whom it refers to? That is, does the meaning in these Hadiths refer to the Khaleefah and the Walis he appoints and Amirs ... etc. exclusively, or does it include those who lead Muslims in prayer as we see them in these days in our mosques?

Fifth: The "Temporary Amir": Why is the executive assistant not assigned in the appointment of a Khaleefah? In addition, what was the basis for choosing the oldest delegated assistant in the appointment of a Khaleefah? Why is the best assistant in his position as an assistant not chosen, or who is better in terms of justice or better than them in knowledge of the Qur'an ... etc?

I have another question, which is ... If the Khaleefah violates one of the conditions of the Appointment Contract (العقد) after his Pledge of Allegiance (بيعة), will his pledge be invalid? That is, if he becomes unjust, for example, or becomes like the one whom the Messenger of Allah (saw) describes as the Imams whom Muslims hate.

May Allah reward you all the good.

I thank you very much for your answers, and I ask Allah to grant you, your family and brothers the good, good health and a blessed Ramadan

Your brother Dr. Suhail Abu Musab Dar

Answer:

Wa alaykum as salaam wa rahmatullah wa barakaatahu

I was pleased that you wrote to me in the language of the Noble Qur'an, the Arabic language, even though you find it difficult to write in it ... In general, your questions are clear except for some places that need further clarification, and here are the answers:

1- The titles given to those who are given the Pledge Allegiance (Bay'a) of the Caliphate are the title of Khaleefah, Imam, or Amir Al-Mu'mineen "Commander of the Believers," (ال خليفة، الإمام، أمير المؤمنين) as mentioned in the Hadiths of the noble Prophet (saw) and in the Consensus of the Companions ... As for what is mentioned in the Ruling System (book) after these three:

"It is not obligatory to adhere to these three titles, rather it is permissible to give other titles to whoever takes charge of Muslims, which indicates their meaning, such as the Ruler of the Believers, or the Leader of the Muslims, or Sultan of the Muslims or others that do not contradict the meaning. As for the titles that have a specific meaning that contradicts the rules of Islam related to governance, such as the king and the president of the republic and the emperor, it is not permissible to use these titles for someone who takes charge of Muslims, because they contradict what is indicated by the rulings of Islam"

Likewise, what was mentioned in the book, The Islamic Personality, Volume II, in the chapter on the Khilafah at the end of the paragraph, "It is not necessary to adhere to this term, i.e. the Imamah or the Khilafah, but instead what is adhered to, is its meaning."

The two extracts were amended, and the aforementioned extra information in the Ruling System book and in the Islamic Personality book, volume II, were removed, and the three titles in the Book, "Khilafah State Organization", remained, Khaleefah, Imam, Amir Al-Mu'mineen, and these three titles are the ones that will be used in the state when Allah (swt) grant us His victory.

2- In order for it to be considered an acceptable Consensus, the Silent Consensus (Al-Ijma' Al-Sukooti) (الإجماع السكوتي) on a Shar'i ruling, the Shariah ruling must be one that is usually a munkar (prohibition) and the Companions do not remain silent on it. If it is not usually a munkar, then the silence of the companions on it is not considered a consensus. In the Shakhsyah book, Volume III: "The Silent Consensus is that one of the Companions (ra) carry out and the Sahaba know about it and do not forbid him, so their silence becomes Consensus, and it is called the Silent Consensus instead of the Verbal Consensus ... There are conditions for Silent Consensus, they are:

First: that the Islamic ruling is one that is usually forbidden and the Companions (ra) do not remain silent on it...

Second: That this action becomes known and known by the Companions (ra)...

Third: That it should fall under the matters that the Commander of the Believers has authority to manage, according to his opinion, such as money from the treasury ..."

These conditions must be met in the Silent Consensus (الإجماع السكوتي) in order to be used as evidence. As for the issue of the Consensus of the Companions, on the use of the title Amir Al-Mu'mineen "Commander of the Believers," it is not a matter of Silent Consensus for the aforementioned condition to be required. Rather, it is a form of Verbal Consensus because the Companions (ra) in their entirety used this title in their conversations and they addressed the Caliphs so. This was a Verbal Consensus and not Silent Consensus. Accordingly, this ruling does not have to be from that which is usually forbidden in order for the Consensus to be valid and considered.

3- With regards to your question about the term Imam:

A- The Imam in the language has several meanings, including the one who is followed and emulated. It is stated in al-Mukhtar As-Sihah... "so the Imam is the one imitated and its plural is Aa'ima (Imams)..." In the

book, Al-Ain, it states: "... and all who is emulated and was made the head of issues is an Imam..." The Imam in this sense is general and is given to anyone who is emulated and followed.

B- The Shariah has used the term Imam as a jurisprudential term "Shariah truth" ("حقيقة شرعية") in the sense of the general leader of the Muslims, since the legal texts indicated that, and among these texts are:

- On the authority of Abdullah bin Amr bin Al-Aas, that he heard the Messenger of Allah (saw) say:

« مَنْ بَايَعَ إِمَامًا فَأَعْطَاهُ صَفْقَةً يَدِهِ وَتَمَرَةً قَلْبِهِ فَلْيَطِغْهُ... »

"If a man takes an oath of allegiance to an Imam, and puts his hand on his hand and does it with the sincerity of his heart, he should obey him as much as possible...." (Abu Dawood)

- On the authority of Auf bin Malik, on the authority of the Messenger of Allah (saw) He said:

« خَيْرُ أُمَّتِكُمُ الَّذِينَ تُحِبُّونَهُمْ وَيُحِبُّونَكُمْ وَيُصَلُّونَ عَلَيْكُمْ وَتُصَلُّونَ عَلَيْهِمْ »

"The best of your rulers are those whom you love and who love you, who invoke God's blessings upon you and you invoke His blessings upon them...." [Narrated by Muslim].

- Bukhari extracted from Ibn Shihab ... that Salim told him that Abdullah ibn Umar, says: I heard the Messenger of Allah (saw) says:

« كُلكُمْ رَاعٍ، وَكُلكُمْ مَسْئُولٌ عَن رَعِيَّتِهِ، الإِمَامُ رَاعٍ وَمَسْئُولٌ عَن رَعِيَّتِهِ »

"All of you are guardians and responsible for your charges: the Ruler (i.e. Imam) is a guardian and responsible for his subjects."

In these aHadith he mentioned the title of the ruler who implements the rulings of the Shariah in Islam, and it is: the Imam, just as the title of Caliph is mentioned in other Shariah texts. That is, the Shariah texts indicated that the term "Imam" is like the word "Khaleefah" and that they are in juristic terms (مصطلحات فقهية), "a Shariah truth" ("حقيقة شرعية"). That, the Legislator stipulated and it means the general authority of the Muslims, and it is called the Great

Imamate (الإمامة العظمى) and the one who leads it is called the Greatest Imam (الإمام الأعظم)...

C- Likewise, the term Imam is used in the Shari' with the meaning of "Imam of Salah" (إمام الصلاة), which is the Imamate, which is called the Minor Imamate (إمامة الصغرى). There are many Hadiths regarding this, including:

- Bukhari narrated in his Saheeh from the Mother of Believers Aisha (ra), she said: the Messenger of Allah (saw) prayed in his home, in his illness, so he prayed sitting while (his Companions) prayed (behind him) standing. He (saw) directed them by his gesture to sit down, and they sat down (in prayer). After finishing the (prayer) He (saw) said:

« إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ فَإِذَا رَكَعَ فَارْكَعُوا وَإِذَا رَفَعَ فَارْفَعُوا وَإِذَا صَلَّى جَالِسًا فَصَلُّوا « جُلُوسًا »

"The Imam is appointed so that he should be followed, so bow down when he bows down, and rise up when he rises up and say (prayer) sitting when he (the Imam) says (it) sitting."

It was narrated from Abu Hurairah that the Messenger of Allah (saw) said:

« إِذَا أَمَّنَ الْإِمَامُ فَأَمَّنُوا فَإِنَّهُ مَنْ وَافَقَ تَأْمِينَهُ تَأْمِينِ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ »

"When the Imam says Amin, say Amin, for if a person's Amin coincides with the Amin of the angels, his previous sins will be forgiven."

The term "Imam" that is prescribed by Shariah in relation to the Imam of Salah is also a Shariah term as indicated by the aforementioned Hadiths.

D- There is no Shariah correlation between the word Imam meaning Khaleefah and the Imam in the meaning of the Imam of Salah, so the aHadith in which the Imam was mentioned in the meaning of the Khaleefah are not necessarily related to the topic of the Salah, and the ahadith in which the Imam is mentioned in the meaning of the Imam of Salah are not necessarily related to the Khaleefah and the ruling, as

are the Hadiths mentioned above, which should show that there is no correlation between leadership of ruling and leadership of the prayer.

E- The texts containing the term Imam should be understood in their context and according to the Qara'in (indications):

- The term Imam may be used in the Shariah texts in the linguistic sense of meaning, like in Allah's saying

﴿وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا﴾

“They are those who pray, ‘Our Lord! Bless us with pious spouses and offspring who will be the joy of our hearts, and make us models (Imram) for the righteous.’” [Al-Furqan: 74]

In the Tafsir of Ibn Kathir, it is mentioned regarding this verse:

﴿وَجَعَلْنَا لِلْمُتَّقِينَ إِمَامًا﴾

“and make us models (Imam) for the righteous.”

Ibn Abbas, Al-Hassan, Qatada, As-Suddiu, and Ar-Rabi' bin Anas said: ائِمَّةٌ يُقْتَدَى بِهَا فِي الْخَيْرِ “We are Imams emulated in khair.” And others said: هُدَاةٌ مُهْتَدِينَ وَدُعَاةٌ إِلَى الْخَيْرِ “they are ones who guide and advocate to the good.” It is clear from the context that what is intended by the term Imam here is the person who is emulated in piety, not the Imam in the meaning of ruling or leading the Salah.

- The term “Imam” meaning Khaleefah may be used, as in the Hadith narrated by Muslim from Abu Hurayrah that the Prophet (saw) said:

«إِنَّمَا الْإِمَامُ جُنَّةٌ يُقَاتَلُ مِنْ وَرَائِهِ وَيَتَّقَى بِهِ فَإِنْ أَمَرَ بِتَقْوَى اللَّهِ عَزَّ وَجَلَّ وَعَدَلَ كَانَ لَهُ « بِذَلِكَ أَجْرٌ وَإِنْ يَأْمُرُ بِغَيْرِهِ كَانَ عَلَيْهِ مِنْهُ

“A commander (of the Muslims) is a shield for them. They fight behind him and they are protected by him (from tyrants and aggressors). If he enjoins fear of Allah, the Exalted and Glorious, and dispenses justice, there will be a (great) reward for him; and if he enjoins otherwise, it redounds on him.”

And it is clear from the Hadith that what is intended is the ruler because the ruler is the one who the people fight behind him and he is

the one who rules with justice or oppression, and the intention is not absolute imitation as it is in the linguistic meaning, nor is it to lead the prayer.

- the word “Imam” meaning leading prayers may be used as narrated in Saheeh Muslim from Abu Hurairah that the Messenger of Allah (saw):

« إِذَا قَالَ الْإِمَامُ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَقُولُوا اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ فَإِنَّهُ مَنْ وَاَفَقَى قَوْلَهُ قَوْلَ « الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

“And when the Imam says, ‘Allah listens to him who praises Him’ say: ‘O Allah, our Lord, to Thee be the praise’ for if what anyone says synchronises with what the angels say, his past sins will be forgiven.”

It is clear that the context here is about prayer and the Imam of Salah.

4- Regarding your question about the Temporary Leader (Amir) (الأمير المؤقت):

It is not clear exactly what is meant by your saying: “‘The Temporary Amir’ why is the executive assistant not appointed as a Caliph”

As for the issue of choosing the oldest assistants to be a temporary leader (Amir), we explained the reason for that in the answer to a question dated 02 Sha’ban 1435 AH corresponding to 31/5/2014 CE, and I quote to you from our aforementioned answer the following:

“... As for the second matter, which is how to appoint the temporary leader if the Caliph does not appoint one before his death, and the priorities in this regard, it is an administrative matter, and it is permissible to adopt an article detailing this administrative matter, and accordingly came what was mentioned in Article 33:”

“...then the eldest of the assistants becomes the Temporary Amir unless he intended to be a candidate for the Khilafah in which case the next senior assistant is to be given the position and so on. c. If all of the assistants intend to be candidates, then the eldest of the executive

ministers will become the temporary leader or the one after him in seniority if he intends to be a candidate, and so on. If all of the executive ministers intend to be candidates for the Khilafah, then the position of the Temporary Amir is given to the youngest executive minister.”

For your information, reasonable considerations were taken into account in this adoption. The assistances are the most knowledgeable people in governance and the people most familiar with the course of affairs during the days of the previous Khaleefah. They are followed in knowledge and experience by the executive ministers for their closeness to the Khaleefah and his work. These are the best people to take over the Temporary Leadership, and since the delegated assistants (muawinoon) were equal and there was no differentiation between them in assistance, and the executive wuzaraa’ as well, age was a suitable factor for differentiation, as in leading the prayer, if the worshipers were equal in terms of the conditions for leading the prayer, the oldest of them would be prioritized.

Muslim extracted in his Sahih from Shu’ba, from Ismail ibn Raja, that he said: I heard Aus Ibn Dham’aj say, I heard Abu Mas’ud say that the Prophet (saw) told us:

«يَوْمَ الْقَوْمِ أَفْرُوهُمْ لِكِتَابِ اللَّهِ، وَأَقْدَمُهُمْ قِرَاءَةً، فَإِنْ كَانَتْ قِرَاءَتُهُمْ سَوَاءً، فَلْيَوْمَهُمْ أَقْدَمُهُمْ هِجْرَةً، فَإِنْ كَانُوا فِي الْهَجْرَةِ سَوَاءً، فَلْيَوْمَهُمْ أَكْبَرُهُمْ سِنًا، وَلَا تَوَمَّنَ الرَّجُلُ فِي أَهْلِهِ، وَلَا فِي سُلْطَانِهِ، وَلَا تَجْلِسْ عَلَى تَكْرِمَتِهِ فِي بَيْتِهِ إِلَّا أَنْ يَأْذَنَ لَكَ، أَوْ يَأْذِنَهُ»

“The one who is well grounded in Allah's Book and is distinguished among them in recitation should act as; Imam for the people. and if they are equally versed in reciting it, then the one who has most knowledge regarding Sunnah; if they are equal regarding the Sunnah, then the earliest one to emigrate; If they emigrated at the same time, then the oldest one in age. No man must lead another in prayer in latter's house or where (the latter) has authority, or sit in his place of honour in his house, except that he gives you permission or with his permission.”

Accordingly, the administrative decision adopted in this matter was to prioritize the oldest assistants, then the next, then the most senior executive assistant (wazeer), then the next one, and so on.] End quote from the answer to the previous question.

5- With regard to your question about a breach of one of the conditions of the Appointment Contract of the Khilafah after the Pledge of Allegiance to the Khaleefah is completed, like the breach of the condition of justice, the overall answer to that is, that a breach of one of the conditions of the Appointment Contract does not necessarily mean the invalidity of the Khilafah contract, for example a breach of the condition of justice makes the Khaleefah deserving of removal, but he must not be isolated immediately but only after a decision of the Al-Mathalim (Unjust Acts) Court regarding that, i.e. his ruling term will remain in place until Al-Mathalim Court decides on the matter ... We have given details on this subject in more than one place in our books, and we explained it in The Draft Constitution Volume I in Articles (40 + 41), with their explanation, and you can refer to the Draft Constitution to find out the details.

Finally, I thank you for your dua for us, and I make dua for you with all the good, and I repeat what I mentioned at the beginning of the answer. I am pleased that you wrote to me in the language of the Qur'an, the Arabic language.

Your brother,

Ata Bin Khalil Abu Al-Rashtah

26 Dhul Hijjah 1441 AH

16/8/2020 CE

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Answer to Question

The Repercussions of the US Presidential Election

(Translated)

Question:

The US presidential election was accompanied this time with tensions between President Trump and his Democratic opponent Biden, then Biden won, as was announced by the news media, but Trump did not acknowledge the result. So, are the tensions that accompanied the elections on the way to calm after Biden's victory? Is there a smooth transition of power taking place in Washington? Or does the course of affairs have further and more serious consequences than that, at home and abroad?

Answer:

This time almost everyone is unanimous that this presidential election in America is unprecedented, as it was identified with severe tension, and the US President Trump described the possibility of losing the elections as possible only in the event of fraud. This was a few months before the elections, so his insistence on retaining the presidency was so apparent that politicians in Washington were discussing how to act with Trump if he refused to leave the White House! Accordingly, it is important to clarify the conditions that preceded and followed the elections, which are as follows:

First: Upon assuming power on 20 January 2017, Trump began to act in a dramatic and striking manner both internally and abroad:

1- Internally, the president did not care about all his opponents, and the change through dismissal or resignation was a prominent feature of his administration's staff. Officials and directors of his administration changed more than once within four years, and he is still dealing with issues in the same mentality. So, he sacked his Secretary of Defense Mark Esper on 9/11/2020, that is, after announcing Biden's victory in the elections. On the subject of the

American police's racist treatment of African Americans and the angry demonstrations that erupted against him, Trump rejected all calls to exert pressure on the police or reduce their budget, and his statements carried a racist smell in an implicit way, sometimes not. He dramatically cut taxes for companies under the pretext of creating jobs!

2- As for abroad, he ignited an economic war with China and inaugurated a new era of the policy of economic protection for America. He withdrew from the international agreements such as Paris Climate Agreement, and the North American Free Trade Agreement (NAFTA) and he withdrew from many international organizations such as World Health, and stood against his allies such as the Europeans, and openly stood with Britain to help leave from the European Union, promising it of a major trade agreement, he attacked NATO countries, asking them for more spending... etc., as well as dealing in great contempt with America's agents and followers in the Islamic region.

Second: How America became divided: When the Trump administration started making sharp turns, the symptoms of many diseases appeared in America and surfaced clearly during the four years of the administration:

1- President Trump, since his election campaign in 2016, showed racist tendencies that was soon met with acceptance by large segments, and so white supremacy groups emerged, that existed before Trump but thrived and grew during his presidency, and white police officers killed black men. Thus, America was divided, between the whites and blacks. Then, Black Lives Matter emerged as a political group demonstrating, mobilizing and calling for demands and equality, and in return, white armed militias appeared in a more organized way and began preparing to create instability.

2- The Trump administration showed contempt for the European allies, even when his Defense Secretary Mattis announced his resignation and wrote in his message, "My views on treating allies with respect ..." (Al-Youm Al-Sabi', 21/12/2018)

3- US President Trump since assuming the presidency in 2017 called for a protectionist economic policy, meaning protecting the US economy from the Chinese and European products that invade his country, and stopping the series of closing factories due to their inability to compete, in light of international trade freedom. So Trump viewed one side of matters and did not see that he was creating fierce enemies against him domestically, so the technology companies were among his fiercest enemies, and stood against him strongly, and thousands of their employees took to the streets to demonstrate against him in many issues, and pointed the weapon of embarrassing leaks against him, because the nature of these companies is their global business, so they do not want barriers, and they do not want other countries to impose barriers on them as a response to Trump's policy. When China started threatening to impose barriers on those companies that salivated (in greed) over the large Chinese market, and France demanded that they pay taxes on their French collectible taxes, these companies decided to get rid of President Trump, and it was the cornerstone of anti-Trump campaigns, and were at the heart of Joe Biden's campaign.

4- The world was talking about public health, prevention, and protection of people from the Coronavirus, when the US President was focusing on his capitalist view by talking about medicine, vaccines, commercial precedents, and the huge profits of those who produce the drug and franchising rights, so he appeared to have no concern for the people's affairs. He, the US President, opposed locking down the country to confront Coronavirus, and his reason was the economy. A war broke out of strong statements between the leaders of the Democrats in the states and President Trump about locking down the states to confront the Coronavirus. Trump was on the side of the oil, manufacturing and retail companies that want to move the economy, and others, including the leaders of the Democratic Party, out of opposition against him, stood in line with the lock down of the economy, citing the state of panic and fear that prevailed as a result of the Coronavirus as their reason, but behind the closure of the

economy and behind those who called for it and behind Trump's opponents were parties that did not appear to the public.

These entities are technology and industrial intelligence companies are growing continuously, and indeed unprecedented in economic history. When the Coronavirus hit and people around the world sat behind small screens in their homes and budgeted their other expenses, this turned into an unimaginable increase in the capital of technology companies, e-commerce companies, the most famous of which is Amazon whose profits and market values have jumped to levels that were not anticipated, so that some of them (the founder of the Amazon company) had gained 6 billion dollars in 24 hours as a result of the increase in the market value of his company, (the giant American technology companies announced huge profits that reached a total of 38 Billion dollars in the third quarter of this year (BBC, 30/10/2020). These astronomical profits achieved by the companies Amazon, Apple, Alphabet, which owns Google, Facebook, Elon Musk companies and other American technology giants are angering the companies losing out in light of the Coronavirus in particular, such as oil and energy companies, and tourism companies in which the US President himself invests, from his tower in New York to his resort in Florida to his sports investments in Britain, which have also been affected by the Coronavirus.

Third: The American elections and fraud:

1- The 2020 presidential elections in America were not the same as their predecessors, as the announcement of the winner was delayed for nearly a week, due to the continued counting of votes by mail through which the Democrats mostly voted. President Trump, months before the election date refused the votes by mail and said it is a big door for fraud, and asked his supporters to vote directly. The Democrats were calling for the expansion of absentee voting (by mail) and the removal of all legal obstacles to this type of voting, and this was more cunning than it being a fraud.

2- As for being cunning, the supporters of the Democratic Party do not fully participate in the regular vote, and thus the party loses some

votes, and when the Coronavirus came, the party would have lost a lot of votes had it not been for the absentee vote. This problem does not affect Trump, as his supporters vote solidly for him, almost ideological, and they do not fail to vote. Therefore, the approval of expanding the absentee voting under the pretext of Coronavirus was a great blessing for the Democratic Party, and in fact the results announced on the first day were decisively in favour of Trump, but when the swinging states began to produce absentee votes, the electoral curve began to tilt and largely in favour of Democrat Biden, and such results were expected. In Philadelphia, the capital of the state of Pennsylvania, Biden supporters were celebrating outside the main counting center, even though Trump was still ahead of Biden by a hundred thousand votes, because they expected that the remaining absentee votes would guarantee the turn around in favour of Biden, which what happened. The media outlets announced that Biden won in this swinging state, which enabled him to declare victory in the elections, as the votes of Pennsylvania were enough to bring him to the required number (270 votes) in the Electoral College.

Fourth: Where are things heading today

1- The winning candidate makes almost daily statements confirming his victory in the elections, such as announcing health briefings about Coronavirus, and such as imposing a no-fly zone over his home as the winning candidate. He is receiving local and international congratulations messages and contacting world leaders in his capacity as the elected and next president of the United States. However, Trump did not admit his victory and considers that the election campaign is in full swing through legal lawsuits that will upset things, and says that Biden has hastened to announce his victory without evidence that he won legal votes ... And Andrew Bates, a Biden campaign spokesman, hinted that Trump would be forcibly removed from the White House calling him a trespasser!

2- The situation in America today is very dangerous, and the German Minister of Defence described it as "highly explosive." Some were expecting armed militias from Trump's supporters to storm the

election centers and spread chaos, and this did not happen in a large scale despite its appearance in some states, and it appears that it is postponed as long as the president hopes for a second term through legal cases and political games.

On the other hand, Al-Jazeera Net reported, on 10/11/2020, from the Washington Post Newspaper that the White House "has ordered federal agencies to avoid cooperation with the transitional team of President-elect Joe Biden." The Trump administration refused to spend money approved by US law for the winning candidate to rent offices and other expenses. Trump said on 10/11/2020 in a tweet on Twitter, "The election results will start to appear next week and we will win." His Secretary of State, Pompeo, spoke of a second term for Trump, and a Republican senator replied to him that this was a very dangerous statement from a government official.

Thus, the United States is experiencing an actual crisis that threatens its stability and territorial integrity, and may develop into a serious threat. The states of the West Coast, especially California, which have long ago been democratic states, and have centers of technology companies cannot accept a second term to Trump, and the Republican states, especially Texas in the south, which is a parallel power to the state of California, and it includes the major American oil and energy companies. They do not accept the victory of President-elect Biden, who threatens them that, upon assuming power, he will sign an executive order to return the United States to the Paris Climate Agreement ... As for Trump, he threatens that if he gets a second term, he will not be completely tolerant of tech companies who have greatly devalued him and banned his tweets.

Fifthly: The conclusion is that what is happening in the United States deserves to be examined and carefully considered in its course and events:

1- The democracy that America has always boasted is being demolished today explicitly under judicial and legal pretexts to mitigate the ugliness of what President Trump is doing to maintain power, and America is open to all possibilities and retaliation, so the

next president may be the winning candidate, Biden, and the loser candidate, the current President Trump, may keep a second term. Whoever the next president is, he will take revenge from the second party that is closer to breaking a bone than to bending an arm. Thus, America is on the verge of chaos and plunging into concerns and internal problems. The scenario of putting America on the road to disintegration is not ruled out; where Texas will be a center for Trump, the Republicans and the supporting companies, and California will be another center for Biden, Democrats and supporting companies, and this is not limited to the remaining two months of this Trump term, but rather continues after that.

2- The flaws of the democratic capitalist system are inherent within it; the one who examines it with insight and a conscious will clearly see that ... The most prominent value in the democratic capitalist system is benefit, meaning material interest, and this is decided, directly or indirectly, by the president according to his powers and the influence of his party in the parliaments, and therefore decisions that determine the degree of benefit and its type differs from one president to another. So to this president they are seen to realize the benefit according to his desire, so he issues decision accepting it, and for another president, before or after him, they might not, in accordance with his desire, but rather seen as harmful, and therefore the decision is prevented or cancelled, but each one of them (presidents) confirms that he is implementing the democratic capitalist system and is committed to the man-made constitution, and each follow their liking!

For example, upon assuming power on 20/1/2017, the new president at the time, Trump, took to destroy what the Obama administration had built intensively, so he canceled the Obamacare health insurance, and he withdrew from the Paris Climate Agreement and this was in the interest of American oil and energy companies, he rejected any lawsuits to legalize taking up weapons in America, and he tried to impose many restrictions on American technology companies, such as electronic censorship, and tried to make them leave China ... etc., and all of this was unlike President Obama before him, and unlike his

electoral rival Biden, who declares the exact opposite of this, as he supports health insurance, and the legislation of gun control, Biden announced the ideological policy for his party and his country if he takes power; by returning to the policies of climate change, that is, opposing the interests of oil companies, and even imposing more taxes on them, those taxes that Trump had reduced, which places him and his successors in technology companies in a sharp conflict with oil and energy companies as well as the weapons' companies, that Biden plans to collect the bulk of the state budget from ... etc., noting that the major US oil companies are concentrated in Texas, while the major technology companies are concentrated in California's Silicon Valley, and this has been reflected in the view of both the Republican and Democratic parties of Texas and California!

Thus, the interests of the capitalists, the owners of technology companies that want to be open and are for "globalisation", collide with the oil, industry and agricultural companies that want to be protected against Chinese competition to stop their losses ... The presidents and their aides support for certain companies according to the measure of benefit that they see as achieving their interests even if their competitors see it harmful! And each of the owners of benefit and harm says that he is implementing the capitalist system. It is bad enough for this system that the two extremes (benefit and harm) are equal in it, according to the desires of its implementers.

3- As for why these disadvantages did not appear flagrantly in the United States except in the case of these two rivals Trump and Biden, it is for three reasons.

The first: that each of the winning and losing opponents has a wide following of people who support them, benefiting from their benefit, since benefit is the greatest value in Capitalism ... At the same time if the opponent becomes the president, then problems will replace the benefit and this has its consequences.

The second: that the prevailing regimes in the world are capitalist regimes, they are worse than the American system. Therefore, any comparison that the American citizen makes with other regimes finds

that the disadvantages of his system are less than the disadvantages of other systems, so he accepts what he has and sees it as the lesser of two evils!

Third: There is no correct system that stands in the way of America and the capitalist system, so that the people can clearly see the truth in front of their false system. If the system of Islam was implemented on the earth, it would fill it with good and blessing, justice and reassurance, then the people's confidence in the capitalist system would be shaken and they will yearn for the good in the Khilafah (Caliphate) state, the state of Islam, the state of la ilaha ila Allah, There is no god but Allah, and Muhammad (saw) is the Messenger of Allah.

Finally, we say that if falsehood won this round, then the truth will win many rounds, especially since the Ummah has a party, Hizb ut Tahrir, that continues its work, day and night until the dawn of the Khilafah (Caliphate) dawns again, and then thrones of the tyrants in the East and the West will fall, Allah (swt) is Truthful: ﴿وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَاللَّهُ وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ * وَلِيُمَحِّصَ اللَّهُ الَّذِينَ آمَنُوا وَيَمْحَقَ الْكَافِرِينَ﴾ **And these days [of varying conditions] We alternate among the people so that Allah may make evident those who believe and [may] take to Himself from among you martyrs - and Allah does not like the wrongdoers * And that Allah may purify the believers [through trials] and destroy the disbelievers”** [Al-i-Imran: 140-141].

5 Rabii' Al-Akhar 1442 AH

20/11/2020 CE

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Answer to Question

The Conflict Between Azerbaijan and Armenia

(Translated from Arabic)

Question:

“The President of Azerbaijan, Ilham Aliyev said in a speech broadcasted on state television on the evening of Sunday 4/10/2020 that Armenia must set a timetable for withdrawal from the Nagorno-Karabakh region before stopping the confrontation that took place in it about a week ago... Aliyev considered that controlling the city of Gabriel yesterday, Sunday, is a lesson for Armenia and its supporters, and it should take note from it, as he put it.” (Al-Jazeera, 5/10/2020).

Violent clashes broke out between Azerbaijan and Armenia on the morning of 27/9/2020 on a scale that has not happened since the start of ceasefire between the two sides in 1994, although they renewed from time to time in limited and extensive clashes sometimes, as what took place in 2016. Turkey did not support Azerbaijan militarily in all these previous clashes. But this time, when Turkey announced its support for Azerbaijan, it seems that it has certain goals!

What are these goals? And why did Turkey intervene heavily? What is the position of the Minsk group, especially its three leaders: (the United States, Russia and France)? All thanks and appreciation to you.

Answer:

To find out the reality of what is happening, we will review the following matters:

1- Azerbaijan announced that Armenia has launched a large-scale offensive on its lands on the morning of 27/9/2020; the Azerbaijani Ministry of Defense stated in a statement that (“The Armenian fires have caused civilian casualties, in addition to causing great damage to the civilian infrastructure in a number of villages that were subjected

to heavy Armenian shelling.” It has stated that, “Its forces launched a counter-attack and managed to destroy a large number of Armenian military facilities and vehicles at the depth of the front line, including 12 Russian anti-aircraft missile systems (OSA)...” Al-Jazeera 27/9/2020).

The Azerbaijani parliament approved declaring a state of war in some cities and regions and imposing martial law in the areas of clashes. On the other hand, Armenia declared a state of war, and even put on its official page a picture of a monk carrying a machine gun with a cross dangling from his neck, the sign of Shirk (polytheism), indicating that they are fighting a crusade war against Muslims. Armenia's Prime Minister, Nikol Pashinyan, announced his country's position in a speech: (“Azerbaijan has declared war on its people, and that it does not rule out that the escalation in the region exceeds the borders of the region and threatens international security. Turkey’s behavior is fraught with devastating consequences for the southern Caucasus and urges the international community to ensure that Turkey does not interfere in the conflict between Baku and Yerevan over the Karabakh region since 1991...” previous source).

2- Azerbaijan has shown that the battles this time are serious and the war is decisive. On 30/9/2020, Azerbaijani President, Ilham Aliyev, said: “The negotiations on Karabakh were not feasible and there is no need for new calls for dialogue, expressing Azerbaijan’s determination to restore its territorial integrity and that the Azerbaijani army was able to achieve successes on the field, during its recent operations in the disputed region. No one can force the Azerbaijani forces to withdraw from the sites they controlled. The withdrawal of the Armenian forces is the only condition proposed by Azerbaijan and if Yerevan applies it, the fighting will stop.” And he said, “We have one condition: complete, unconditional and without delay withdrawal of Armenian forces from our territory. If the Armenian government accepts... the battles will stop and the bloodshed will stop...” (Al-Jazeera; Russia Today, 30/9/2020) It appears that he is confident in the Turkish support,

thinking that this support is sincere and that it will liberate the land for him.

3- The clashes renewed this year on 12/7/2020 and lasted 3 days, and stopped with the loss of lives between the two parties. Then, for the first time, Turkey sent ground and air forces to Azerbaijan to participate in large-scale military maneuvers between the two countries that began on 29/7/2020 and lasted about two weeks. Turkey began to show that it is adopting the issue of Azerbaijan and its occupied lands by the Armenians. No such thing happened before although sporadic clashes have occurred between the two parties from time to time since the declaration of the ceasefire in 1994. The last clashes were considered severe from that date, from the beginning of April until April 26, 2016, but Turkey did not intervene alongside Azerbaijan; they only received President Erdogan's condolences for the loss of lives in the clashes and his readiness to support Azerbaijan without offering anything! The circumstances required Turkey's understanding with Russia and not confrontation, as America had planned in order for the two countries to stand together to install the pro-American Syrian regime, to strike the people of Syria who revolted against this regime and to prevent the return of Islam to power, especially since the Armenian revolt against Azerbaijan began in February 1988 with the support of Russia, and they declared their control over the mountainous Karabakh region in 1991, and declared an independent republic for them in it and the war continued until 1994. Azerbaijan therefore lost more than 20% to 24% of its lands, which include the Karabakh region, which consists of 5 governorates, along with 5 other provinces in the west of the country, in addition to large parts of the governorates of Aghdam and Fuzuli. About a million residents were displaced from these Muslim populated areas. The Russian army intervened directly, and Russia still stands behind Armenia, with the small country, population, powers and capabilities compared to Azerbaijan.

4- Turkey is playing with the Azerbaijan issue according to its movement in the American orbit and the implementation of its orders.

Turkey signed a comprehensive peace agreement with Armenia in Zurich, Switzerland on 10/10/2009, which recognizes the current borders between the two countries, the opening of these borders, the establishment of diplomatic relations, the exchange of ambassadors, the opening of consulates and the development of relations in all areas, regional and international cooperation, resolving regional and international conflicts by peaceful means according to international rules and laws, combating terrorism, developing democracy in the region, creating and developing dialogue for scientific scrutiny of historical documents and sources, in reference to solving the problem of the Armenian genocide claim, noting that Erdogan had previously refused the “understanding” with Armenia before withdrawing its forces from the occupied Azerbaijani lands in and around Karabakh.

The conclusion of this agreement came at a direct request from former US President Obama, who called on his visit to Turkey on 6/4/2009 to resolve the dispute between Turkey and Armenia and to establish peace between them, after relations between the two parties were cut off and the borders closed in 1993. Erdogan complied and signed a comprehensive peace agreement with Armenia without addressing Azerbaijan and the Armenian occupation of the Azerbaijani lands, nor the issue of the one million displaced Muslim from the Azerbaijani people. The US State Department announced that the signing is a historic event and that it participated in it!

5- At that time, Azerbaijan criticized the signing of the agreement before the withdrawal of Armenians from the occupied Azerbaijani lands was achieved, and Azerbaijan demanded that Turkey should abide by its previous promises of not to open the borders and establish relations with Armenia before the latter's withdrawal from its occupied lands. Elaph website published on 10/10/2009: [ZURICH: The Foreign Ministers of Turkey and Armenia signed on Saturday evening in Zurich (Switzerland) bilateral agreements aimed at normalizing relations between the two parties. The two ministers, Edward Nalbandyan and Ahmet Davutoglu, shook hands at length after the signing... Phil Gordon, Assistant Secretary of State for European and Eurasian Affairs

said, "This evening (Saturday) we participated in a historic event."... Gordon was accompanied by US Secretary of State Hillary Clinton, who arrived Saturday evening to London as part of a five-day tour of six European cities. Before her arrival in London, Clinton participated in Zurich, Switzerland, in the signing ceremony of the Turkish-Armenian agreements. For his part, a senior American official said that Obama is "enthusiastic" about the agreement and he considers it a "major step forward".

For its part, Azerbaijan condemned on Sunday the normalization agreement between Armenia and Turkey, and warned at the same time that the opening of the Armenian-Turkish borders might cause instability in the southern Caucasus. The Azerbaijani Foreign Ministry said in a statement, "The normalization of relations between Turkey and Armenia before the withdrawal of Armenian forces from the occupied Azerbaijani region directly contradicts the interests of Azerbaijan and cast a shadow over the brotherly relations between Azerbaijan and Turkey, which are based on historical roots." (Elaph, Saturday, October 10, 2009) End.

6- But Turkey's Erdogan tried to deceive Azerbaijan with kind words without actions. It did not put any conditions in the agreement for the withdrawal of Armenia from Karabakh, but rather agreed on it as it is! But nine years later, In March 2018, under Russian pressure, Armenia officially canceled the agreement due to its submission to Russian influence. Thus, America missed the opportunity to take Armenia from Russia through this agreement with Turkey. Instead, Russia strengthened its influence in Armenia and strengthened its missile arsenal at its base, the Armenian Gyumri base, and then signed a joint air defense agreement in December 2015 with Armenia and deployed a squadron of MiG-29 aircraft, and thousands of soldiers, armour, long-range S-300 air and missile defense systems, as well as SE-6 medium-range air defenses. Russia introduced it to its market, the Eurasian Economic Union, which came into effect on 01/01/2015, along with Belarus, Kazakhstan and Kyrgyzstan. These countries, including Armenia, have become a market for the disposal of Russian

products under the name of free movement of goods and services in all fields. The gross domestic product of this market is more than 5 trillion US dollars, and most of it is in favour of Russia.

7- After all that, America sought other ways to strengthen its influence in Azerbaijan and to weaken Russian influence in it, and then enter Armenia. It instructed Turkey to strengthen its military relations along with economic and political relations with Azerbaijan to enhance the American influence and to pressure Armenia to open the doors to the American influence, until the last clashes took place last July as if they were a deliberate act so that Turkey can use it as a pretext to intervene militarily, and send forces for training and joint maneuvers, and then the recent violent clashes erupted and a state of war by both sides was declared.

Immediately after these clashes, Turkish President Erdogan wrote on 27/9/2020 on his Twitter account the international community's failure to respond to Armenia's attacks shows its double standard. "Holding onto its negligent attitude for almost 30 years, the (OSCE) Minsk group, unfortunately, is miles away from acting in a manner that is focused on finding a solution to the conflict," Erdogan said.. He said, "The establishment of peace in the region will be through the departure of the Armenian forces from the occupied Azerbaijani lands in 1992. Turkey will continue to stand by the friendly and brotherly Azerbaijan..." (Turkish News Agency, 28/9/2020), but he thought that people have forgot! So, he forgot that he had neglected all that and turned a blind eye to it when he signed that agreement, the peace agreement with Armenia in 2009 to serve America without demanding the withdrawal of Armenian forces from Azerbaijani lands, and that was not mentioned, even in one word!

8- And when Armenia canceled this agreement, nine years after its signing, and America was unable to enter Armenia, Erdogan once again demanded the withdrawal of Armenian forces from these occupied lands. He criticized his dear friend, Putin, as he described him, and he also criticized Macron and said ("I spoke about this matter with Russian President Vladimir Putin and French President Emmanuel

Macron, but without a result.” Turkish News Agency 1/10/2020), and he did not criticize his friend and ally, Trump, as he also describes him. How can he criticize him when he is the engine behind the curtain, but rather in front of it?! Even if America manipulated diplomatic methods, it is exposed to everyone who has eyesight and insight. And that includes US President Trump's announcement in a press conference on the evening of 27/9/2020 that (“America will seek to stop the violence that broke out between Armenia and Azerbaijan.” But he said: “the US has a lot of good relationships in that area. We will see if we can stop it.” Al-Jazeera 27/9/2020), that is, he will stop it when he deems it necessary to stop it, and he did not say that he will exert pressure and put all the weight of America to put pressure on both parties to find a solution.

Rather, he alleviated that by saying “if we can stop it,” and it is the state that if it wants to implement something, it puts all its weight and pressure on it! The US State Department statement stated that it “The United States condemns in the strongest terms this escalation of violence. The Deputy Minister of Foreign Affairs, Stephen Pigeon, urged the Minister of Foreign Affairs of Azerbaijan and his Armenian counterpart to immediately cease hostilities from both sides, and to cooperate with the co-chairs of the Minsk Group with the aim of returning to substantive negotiations as soon as possible and it affirmed Washington’s commitment to assisting both sides on achieving a peaceful and sustainable settlement of the conflict...” (Qatari, Al-Jazeera and the Iranian Al-Alam, 27/9/2020). It equated between the Azerbaijani and Armenian parties in demanding a cessation of hostilities, because the US position targets the two countries to enhance influence in them and weaken or remove Russian influence from them. All of this indicates that America is implicitly satisfied with Turkey’s moves and that it has moved on the side of Azerbaijan with US instructions. Otherwise, why is the Turkish presidential spokesman, Ibrahim Kalin, contacted on 29/9/2020 the US National Security Adviser, Robert O'Brien, as reported by Anadolu Agency about the conflict between Azerbaijan and Armenia if America was not the one behind these moves?

9- Moreover, Erdogan and his officials' confirmation that they negotiated the implementation of the unjust Security Council resolutions and the decisions of the Minsk Group that emerged from the Organization for Security and Cooperation in Europe in 1992 and its leaders are America, Russia and France, even though these decisions are in the favour of Armenia and to secure a ceasefire in its favour. All this confirms that there is an intentional action to escalate the situation, to pave the way for political and diplomatic actions and to exert the pressure that America desires.

Wars are often used as a means to move political and diplomatic actions, which are linked to American instructions. Calls have begun from all parties to negotiate and find a political solution to the issue and implement the Security Council's resolutions. Turkish officials have repeatedly made statements in support of Azerbaijan on the basis of resolving the issue based on Security Council resolutions. During his visit to the Azerbaijani embassy in Ankara, Foreign Minister, Cavusoglu, said ("The decisions of the United Nations, the European Council and the European Organization for Security and Cooperation regarding the integrity of the Azerbaijani soil are clear, and if Armenia does not withdraw, the issue will not be resolved." Al-Jazeera, 29/9/2020). Knowing that these decisions did not touch the Karabakh Heights at all, but rather the other lands, which indicates complicity against the issue of Azerbaijan.

10- Russia stands behind Armenia, a country with a small area, population, powers and capabilities in relation to Azerbaijan. Russia is the one that funds and supports Armenia with weapons and equipment and everything necessary to survive. Armenia is a member of the collective security organization led by Russia and it has a large military presence there, so it is difficult to abandon it; otherwise, its back from this side will be exposed and gives access to the North Caucasus, which is part of Federal Russia. Russian Foreign Minister, Sergey Lavrov, during a telephone conversation with his Armenian counterpart, Zohrab Mnatsakyan, expressed his "concern about the hostilities in Karabakh, stressing the need for a ceasefire" (Sputnik,

27/9/2020), which indicates Russian support for Armenia against Azerbaijan. When Turkey condemns Armenia, it must condemn the main supporter, Russia, that imposes its influence there and protects Armenia. Armenia dares the aggression only with Russian support. He who supports the enemy is also an enemy. However, Turkey's Erdogan established the best relations with the Russian enemy and it is its ally in Syria against its Muslim people revolting against the criminal regime headed by Bashar Assad.

At the same time, it is an American tool to manipulate Russia and use it to achieve the American interests. But it is not easy for Russia to make concessions in its vital region, as happened with Ukraine and Georgia. Therefore, the conflict will not be resolved in this battle, and political and diplomatic actions will take over, as they are more effective in deceiving Russia.

11- As for France's presence there, it is different. It does not have any influence there, and it is trying to show itself as a major country. It wants to maintain its membership in the Minsk Group that was formed in 1992 according to a decision of the European Security and Cooperation Council to resolve the issue of the Azeri-Armenian conflict and secure the cease fire permanently. It stands in the way of Turkey, which hinders the European and French influence, because Turkey is in the orbit of America. Macron said at a press conference in Latvia on 30/9/2020: "I learned about the Turkish "pro-Azerbaijan" announcements, which I think are reckless and dangerous. France is still very concerned about the warlike messages sent by Turkey in the past hours, which remove any obstacles in front of Azerbaijan to invade Nagorno-Karabakh again, and we will not accept this." (Reuters, 30/9/2020). Turkish Foreign Minister, Cavusoglu, responded on 30/9/2020, saying, "France's solidarity with Armenia amounts to support for the Armenian occupation in Azerbaijan." (Anadolu, 30/9/2020). France is trying to appear as an 'honest' mediator in a contradictory position, when it is the country that does not master political maneuvering, its position is always exposed, and if it tries to hide it, the contradiction appears. In a statement issued after the

clashes, a spokeswoman for the French Foreign Ministry Von Der Muhll said:

“France is deeply concerned about the large-scale clashes in Karabakh and the reports of casualties, especially among civilians, and calls for an immediate cessation of hostilities and the resumption of dialogue.” And she said, “France, as a co-chair of Minsk, affirms with its Russian and American partners its commitment to reaching a negotiated solution to the conflict within the framework of international law” (Sputnik, 27/9/2020). At the same time, it is driven by an apparent hatred against Islam and Muslims always, whether it is internal, as it claims that it practices freedoms, and restricts that freedoms of the Muslims in an exposed contradictory position, or it is external, as it adopts the issues of Armenians and other Christians to exploit them to establish its influence, and they are easy to be deceived, as it deceived them during the First World War and incited them against the Ottoman State, which looked after their affairs for centuries. France promised them a homeland in Anatolia, so they betrayed the Ottoman State and killed many Muslims by France’s incitement. And it would have been in their interest if they remained as the people of Dhimma (Ahl al-Dhimma), safe under the Islamic state, that does justice to them and does not exploit them as France and other colonial countries do.

12- As for the Security Council resolutions that demand that countries implement them, including Turkey itself, they did not address the Karabakh region, which was controlled by the Armenians who declared it a republic for them. The first resolution was issued on April 30, 1993 under number 822 demanding an immediate end to the clashes and hostilities, and demanded a permanent ceasefire. It demanded the Armenian occupation forces to withdraw from the Zhangilan region, the city of Horadiz Kurdlar and other Azerbaijani areas, but it did not address the occupied Karabakh region. There are other decisions issued in the same year confirming this decision, so Resolution No. 853 was issued on July 29, 1993. The previous decision confirmed and condemned the seizure of Aghdam Province and other regions of Azerbaijan, demanding the complete withdrawal from these areas by

the Armenians and demanding that the Armenian government put pressure on the Karabakh region to comply with Resolution 822. This same year, on October 14, Resolution No. 874 was issued, reiterating its support for the peace process between the two sides and calling for acceptance of the revised timetable for urgent steps. Azerbaijan rejected it because it linked the withdrawal of Armenian forces in Karabakh from occupied Azerbaijani lands to lifting the embargo imposed on Armenia. So, the Azerbaijani government complained about its treatment of like the defeated side. The revised timetable included proposals related to the withdrawal of troops from the newly occupied territories and removing all obstacles to communication and transportation and that all other issues which were not dealt with according to the council must be settled through peaceful negotiations. And on November 12 of the same year, 1993 Resolution No. 884 was issued, affirming previous decisions and condemning the ceasefire violations between the two parties, particularly in Zangilan and Horadiz. It called on the Armenian occupation forces to withdraw from Zangilan and Horadiz, and the occupation forces to withdraw from the lands they occupied from Azerbaijan. Not all Security Council resolutions referred to the withdrawal from Karabakh. The decisions were formulated in a thoughtful way, focusing on Azerbaijani lands outside the Karabakh region, and considering this region implicitly not as Azerbaijani lands. This means that if negotiations and then an agreement became possible, this region, the Karabakh region specifically, would remain under the control of the Armenians in exchange for their withdrawal from the Azerbaijani lands. Turkey is demanding the implementation of these decisions, which do not demand the withdrawal of Armenians from the Karabakh region, and also demanded the implementation of Security Council resolutions in Syria that do not affect the regime but affirm its survival and the preservation of its secular identity. It also demanded the implementation of the two-state solution in Palestine, that allows the occupation of 80% of Palestinian lands by the Jews. Thus, the Karabakh issue was stalled, and the ceasefire was a victory for the Armenians. The Minsk Group has not announced what would be the solution and

what is being negotiated except for those Security Council resolutions, but it is understood from the context and the circumstances and disputes that they want to extract

recognition from Azerbaijan for the Armenian occupation of the five provinces of Karabakh region, where it was completely emptied of its Muslim people and replaced by the kuffar of Armenian Christians, until Armenia withdraws from the other five provinces and the occupied areas of Aghdam and Fuzuli provinces, and the case is thus settled. It is like what happened in Palestine where the Jews and those behind them, America, extracted recognition from the Palestine Liberation Organization and the existing regimes in the Arab and Islamic countries of the usurpation of about 80% of Palestine by Jews, and about 20% of the lands occupied by Jews since 1967 were being negotiated, but which were handed over to them by the treacherous rulers, when they accepted the ceasefire and accepted Resolutions 242 and 243 issued by the Security Council, which stipulate the withdrawal of the Jewish entity only from the lands it occupied, but was handed over to it on June 5 of that year.

13- This Turkish interest does not bode well, so whenever Turkey's Erdogan interferes in an issue, it will be at the expense of its people and in the interest of America, just like what happened in Syria; Turkey exerted pressure on the armed factions to accept the reducing escalation and cease-fire agreement, which was not observed by the Syrian regime and those who supported it directly from the Iranian regime and its supporters and Russia, until these factions were driven out from their areas and were handed over to the regime. Similarly, what happened in Libya as Turkey provided support to the Sarraj government, and when the Sarraj forces advanced towards Sirte and Jufra, Turkey stopped its support and demanded that Sarraj implements a permanent ceasefire and negotiate with the other party, Haftar's party, which Turkey considers illegal! It is not ruled out that Turkey's support is to exert pressure on Azerbaijan to soften its position, and this is what is indicated by the statements of Turkish officials, as the stalemate in the negotiations led by the Minsk Group,

especially America, has not been broken. This is until Azerbaijan makes concessions on the issue of Karabakh, while it is reiterating its pledge to restore Karabakh by force from the occupiers. America, Russia and France consider Karabakh an Armenian region from the tone of their speech and their media that always support the Armenians and the Security Council resolutions issued by these three countries and approved by the other countries in the Council. A republic is formed in the region, as if it is independent from Armenia, complicating the negotiations, and this region would not give up its independent entity! And so that Armenia would not be directly responsible and evade the pressures if brought against it. Turkey's Erdogan's position is unreliable in this issue and elsewhere, as he has not provided support since the war broke out between the two parties thirty years ago, and Azerbaijan remained standing alone, and Turkey did not support it, and that is why it is feared that the last support is tantamount to imposing hegemony over the Azerbaijani decision and then make concessions!

14- Azerbaijan is an Islamic country and the majority of its people are Muslims, but its regime is secular, and it is an extension of the former communist regime in keeping religion separated from the state and from society. This country was conquered along with Armenia during the reign of the third Rashid (rightly guided) Caliph Othman bin Affan, may Allah be pleased with him. We cannot rely on Turkey or Iran to save and liberate the Islamic countries from the American or Russian grip, but rather they are cooperating with them. There is no salvation for Muslims except with the return of the Second Khilafah Rashida (Rightly Guided Caliphate) on the method of Prophethood that is the glad-tiding of the Messenger of Allah (saw): « **إِنَّكُمْ فِي النَّبُوءَةِ مَا شَاءَ اللَّهُ أَنْ تَكُونُوا، ثُمَّ يَرْفَعَهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا، ثُمَّ تَكُونُونَ خِلَافَةً عَلَيَّ مِنْهَاجِ النَّبُوءَةِ، فَتَكُونُونَ مَا شَاءَ اللَّهُ أَنْ تَكُونُوا، ثُمَّ يَرْفَعَهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا، ثُمَّ تَكُونُونَ جَبْرِيَّةً، فَتَكُونُونَ مَا شَاءَ اللَّهُ أَنْ تَكُونُوا، ثُمَّ يَرْفَعَهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا، ثُمَّ تَكُونُونَ خِلَافَةً عَلَيَّ مِنْهَاجِ النَّبُوءَةِ** » **“There will be Prophethood for as long as Allah wills it to be, then He will remove it when He wills, then there will be Khilafah on the Prophetic method and it will be for as long as Allah wills, then He will remove it when He wills, then there will be biting Kingship for as long as Allah Willis,**

then He will remove it when He wills, then there will be oppressive kingship for as long as Allah wills, then he will remove it when He wills, and then there will be Khilafah upon the Prophetic method” and then he remained silent.” Verily the Messenger of the Allah (saw) is truthful.

18 Safar 1442 AH

5/10/2020 CE

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Campaign: Which Blessed Muslim Army will Mobilize for the Defense of the Honor of Our Beloved RasulAllah (saw) under the Leadership of a Khaleefah Rashid?

Media Office of Hizb ut Tahrir in Wilayah Pakistan

As Muslims around the world remembered the life of RasulAllah (saw) during the blessed month of Rabi ul Awwal, insulting cartoons of RasulAllah (saw) from the French satirical newspaper Charlie Hebdo were projected onto government buildings in the French cities of Montpellier and Toulouse, for several hours on 21 October 2020. As anger spread throughout the Muslim World, the rulers of Muslims remained as unfeeling, motionless corpses, even though RasulAllah (saw) said, **لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَلَدِهِ** “None of you is a believer till I am dearer to him than his child, his father and the whole of mankind.” [Bukhari and Muslim]. Even though they collectively command millions of Muslim troops, who will readily spend of their souls for the honor of RasulAllah (saw), the rulers have not undertaken any significant action so that the Western states desist from their evil permanently.

O Muslims of Pakistan!

The sanctities of Islam are violated without jaw-breaking responses because we are burdened by rulers that are disobedient to Allah (swt) and His Messenger (saw). The Kuffar will not halt their repeated assaults on our Deen, our RasulAllah (saw), our sanctities, lives, lands and honor, unless we re-establish our shield, the Khilafah, which will rule by all that Allah (swt) has revealed. It is the Khilafah in the time of the Uthmaani Khaleefah Abdul Hamid II that forced both France and Britain to desist from defaming RasulAllah (saw), through the mere threat of mobilizing the armed forces of the Khilafah in glorious Jihad. And it is a rightly guided Imam who will again mobilize our loyal sons who love martyrdom more than the kuffar fear death, for RasulAllah (saw) said, **إِنَّمَا الْإِمَامُ جُنَّةٌ يُقَاتَلُ مِنْ وَرَائِهِ وَيُتَّقَىٰ بِهِ فَإِنْ أَمَرَ بِتَقْوَىٰ**

اللَّهُ عَزَّ وَجَلَّ وَعَدَلَّ كَانَ لَهُ بِذَلِكَ أَجْرٌ وَإِنْ يَأْمُرُ بِغَيْرِهِ كَانَ عَلَيْهِ مِنْهُ
“The Imam (of the Muslims) is a shield for them. They fight behind him and they are protected by (him from tyrants and aggressors). If he enjoins fear of God, the Exalted and Glorious, and dispenses justice, there will be a (great) reward for him; and if he enjoins otherwise, it comes back on him.” [Muslim]

O Muslims of Pakistan’s Armed Forces!

Do your hearts not burn in your chests with the desire that you are the first to be mobilized by a Khaleefah Rashid in defense of the honor of RasulAllah (saw)? So, which of you will be the first to grant your Nussrah (Material Support) so that the Khilafah can unleash your fire and thunder, sending the kuffar scurrying in retreat, having forgotten the whisperings of the Shayateen? Which blessed armed forces will be the first in the world to restore the Khilafah (Caliphate) on the Method of the Prophethood (saw) following the Sunnah of the Master of the Prophets and the Final Messenger, Muhammad Mustafa (saw)? Grant your Nussrah (Material Support) now so that you earn the greatest rewards of Allah (swt) in the highest level of Jannah, earn the Companionship of RasulAllah (saw) in the unending Aakhira, a blessed Companionship which you could not enjoy in this temporary Dunyah.

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NUSSRAH

Nussrah is the Hukm Shar'i upon which the political future of the Muslim Ummah depends. It is through Nussrah that a state will be established which will end the chain of treacheries faced by the Ummah, beginning ruling by all that Allah (swt) has revealed, unifying the entire Ummah under a single state and spreading the message of Islam to the world through Dawah and Jihad.

The divine evidence of Nussrah is established in the Seerah of RasulAllah (saw). When the society of Makkah became rigid before the message of Islam, Allah (swt) ordered RasulAllah (saw) to present himself to various tribes, to seek their Nussrah. After the death of his (saw) uncle Abu Talib, RasulAllah (saw) started contacting various Arab tribes. The leaders of the tribes of Madinah, the Aus and Khazraj, accepted Islam and gave Nussrah to him (saaw).

Through the Nussrah of the Second Pledge of Aqabah, the first Islamic State was established. So the leaders of Aus and Khazraj were named as Ansar, to be remembered by this honored title until the end of the life of this world.

Today, the need of the hour is that sincere officers in the armed forces of Pakistan follow the footsteps of their Ansaar brothers, granting Nussrah for the re-establishment of the ruling by all that Allah (swt) has revealed. They must uproot the Kufr capitalist democratic system and pledge allegiance to a Khaleefah Rashid for the implementation of the Quran and Sunnah, fulfilling the glad tidings of RasulAllah (saaw) when he (saw) said, **ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ، أَنْ تَكُونَ ثُمَّ يَرْفَعَهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ خِلَافَةً عَلَىٰ مِنْهَاجِ النَّبُوءَةِ ثُمَّ سَكَتَ** **“Then there will be a forceful rule and it will remain for as long as Allah wills it to remain. Then He will raise it when He wills to raise it. Then there will be a Khilafah upon the the Method of Prophethood.”** Then he (saaw) became silent.” (Ahmad).