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The West is Approaching its Limit but Islam Is Returning

Distribution of Wealth in Islam

Rape: An Expression of Power or Deviant Sexual Behavior?



**Give the Collapsing American
Colonialist Raj a Final Push by
Unifying Pakistan, Afghanistan
and Central Asia as a Single
Islamic Khilafah State**

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Editorial

The rights of Muslims are not returned by submissiveness, compromise, diplomacy and negotiations. The usurped rights of Muslims are seized back by the defiant stand, struggle and sacrifice. Whilst relating the submissiveness of Bani Israeel, the great Ibn Khaldun (rh) warned of meekness before oppression in the Muqadimmah (Introduction). He wrote, *أن المذلة والانتقياذ كاسران لسورة العصبية*، وشدتها فإن انقيادهم ومذلتهم دليل على فقدانها فما رثموا للمذلة حتى عجزوا عن المدافعة “meekness and submissiveness break the vigour and strength of group feeling. Their meekness and submissiveness itself is evidence of their loss. They do not despise meekness, until they are incapable of defence.”

In our era of might is right and VIP culture, it must be affirmed that strength does not come from authority, rank, wealth or protocol, but from the firm stance on the truth, regardless of being in authority or not. A Muslim may not even have the capability to assume authority and rule, but is never submissive and meek before the people or the rulers, for the sake of Allah (swt).

Abu Dharr (ra) said that he asked the Messenger of Allah (saw) to make him a governor, but he (saw) struck him on his shoulder with his hand and said, *يَا أَبَا ذَرٍّ إِنَّكَ ضَعِيفٌ وَإِنَّهَا أَمَانَةٌ وَإِنَّهَا يَوْمَ الْقِيَامَةِ خِزْيٌ وَنَدَامَةٌ إِلَّا مَنْ أَخَذَهَا بِحَقِّهَا وَأَدَّى الَّذِي عَلَيْهِ* «You are weak, Abu Dharr, and it is a trust which will be a cause of shame and regret on the day of resurrection except for him who undertakes it as it ought to be undertaken and fulfils his duty in it.” [Muslim]. In a version he (saw) said to him, *يَا أَبَا ذَرٍّ إِنْني أَرَاكَ ضَعِيفًا وَإِنِّي أَحِبُّ لَكَ مَا أَحِبُّ لِنَفْسِي لَا تَأْمَرَنَّ عَلَى اثْنَيْنِ وَلَا تَوَلَّيَنَّ* «I see that you are weak, Abu Dharr, and I wish for you what I wish for myself. Do not accept rule over two people and do not become guardian of an orphan’s property.” Imam An-Nawawi commented, *هذا الحديث أصل عظيم في اجتناب الولايات*، لا سيما لمن كان فيه ضعف عن القيام بوظائف تلك الولاية “This hadith is a great principle about avoiding governance, especially for those who have weakness in performing the functions of that state.”

Yet, whilst being incapable of ruling, Abu Dharr al-Ghifari (ra) was neither submissive nor meek. Indeed, he (ra) bravely proclaimed his Islam in front of the Quraysh, the ruling elite of Makkah, and was attacked savagely and beaten mercilessly. Undaunted, he (ra) then went back to his people, the Ghifar

tribe, and did not rest until a large number entered Islam, striking a strong blow the Shirk of the Quraysh.

Indeed, Abu Dhar (ra) was the strong personality who shines as a guiding star for the strong personalities of today. Certainly, the Muslim must not be meek or submissive before the oppressors that afflict the Islamic Ummah. They are the illegal usurpers of the authority, progeny of Yazid, for they were not contracted to rule by a legitimate Bayah, to rule by Islam. They are the ones who neglect the commands of Allah (swt) and His Messenger (saw). They are the ones who invite the Punishment of Allah (swt) by indulging in that which He (swt) has forbidden. There is no room for acceptance, accommodation or tolerance of their oppression. There is no path leading to change but for one carved through defiance, struggle and sacrifice, marching in the footsteps of the best of all generations, the Companions (ra).

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Tafseer Al-Baqarah (2: 219-220)

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

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا ۗ وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَتَّقُونَ (219) فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنِ الْيَتَامَى قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ ۗ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ لَأَعْنَتَكُمْ إِنْ اللَّهُ عَزِيزٌ حَكِيمٌ.

“They ask you about wine and gambling. Say, "In them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit." And they ask you what they should spend. Say, "The excess [beyond needs]." Thus Allah makes clear to you the verses [of revelation] that you might give thought. To this world and the Hereafter. And they ask you about orphans. Say, "Improvement for them is best. And if you mix your affairs with theirs - they are your brothers. And Allah knows the corrupter from the amender. And if Allah had willed, He could have put you in difficulty. Indeed, Allah is Exalted in Might and Wise.” [TMQ 2:219,220]

The verses continued to reveal upon the Messenger of Allah (saw) in this noble surah, explaining the Shariah rulings of many issues in building the firm Islamic personality in terms of Aqeeda and Sharia rulings i.e. building the Islamic mentality and disposition, in order for a Muslim to be sincere in faith and strong in adherence to the rulings of Islam:

1. Some Muslims asked about wine and gambling, so Allah (swt) responded to them about their benefit. Thus Allah (swt) said: فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ “In them is great sin and [yet, some] benefit for people.” Allah (swt) did not say that (هما إثم) ‘they are sin.’ Accordingly, Muslims understood from this verse the absence of prohibition for wine and gambling and that it is preferred not to make use of them as Allah (swt) says إِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا “But their sin is greater than their benefit.”

As for the benefit, it is due to their trading of wine and what they obtain in terms of profit. In the gambling, the benefit is due to what is transferred to them in terms of gambling money, without any toil or effort, and then the use of what they are giving to the poor in terms of gambling money.

As for the sin in them, it emanates from the one who drinks in terms of

obscurity, bad and evil behavior and from the one who gambles by consuming the wealth of others unjustly and losing his money in the gambling when he loses, followed by hostility and hatred.

Al-Wahadi says: This verse was revealed about Umar bin Khattab and Mu'ad bin Jabal and few Ansars came to the Messenger of Allah (saw) and said: "أفتنا في الخمر والميسر فإنهما مذهبة للعقل ومسلبة للمال، فأنزل الله تعالى الآية) "we were seduced with wine and gambling. Both drive away the intellect and rob the wealth. So Allah (swt) revealed the verse." [Tafsir Baydawi 1/235]

The word 'الخمر- khamr' is taken from the word 'خَمَرَ khamara' which means to conceal. This includes the word 'Khimar', the headscarf for women. 'Khamrahu -it covers it' is said when anything covers the other. This includes 'the concealment of your spontaneity' (خمروا أنفسكم). Thus khamr is the concealing of intellect i.e. covering and sealing it.

The word (ميسر) Gambling is a Masdar Meemi (root word with letter Meem) of a word (يسر) 'yasr' which means 'to make ease,' like the word (موعد-mau'id) from the word (واعد) (wa'ada). It is said (يسرته) 'yasarthahu (you facilitated it)', when you play gambling. The word (ميسر) is derived from the root word (يسر) 'Yasr' which means to ease) as wealth is taken away from a man, with ease and comfort without any toil or effort.

2. The word (خمر) refers to all the intoxicants as the Prophet (saw) said: كل مسكر خمر "Every intoxicant is khamr" [Muslim: 3733, 3735, al-Tirmidhi: 1784, an-Nasa'i: 5488, Ibn Majah: 3381, Ahmad: 2/29, 31]. Khamr is prohibited whether it is made from what the Arabs used to make their wine at that time from grapes, dates, wheat, barley and corn, as reported by Abu Dawood or from any other kind, if the reality of manufactured drink is intoxicants according to the Hadith mentioned before.

Therefore, modern intoxicating drinks that contain alcohol are considered Khamr and the rulings of Khamr are applied on them.

As we have mentioned, the Khamr was not prohibited in the previous verse: **يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا ۚ** "They ask you about Khamr and gambling. Say, "In them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit." However, it was prohibited in the verses of Surah Maida: **يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ. إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ**

بَيْنَكُمْ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ ۚ فَهَلْ أَنْتُمْ مُنْتَهُونَ.
"O you who have believed, indeed, Khamr, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful. Satan only wants to cause between you animosity and hatred through khamr and gambling and to avert you from the remembrance of Allah and from prayer. So will you not desist?" [TMQ Surah MAida: 90-91].

The prohibition is decisive with strongest type of decisiveness, as Allah (swt) says: **"Gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement" مِنْ عَمَلِ الشَّيْطَانِ** "From the work of Satan". **"فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ"** "So refrain from it so that you may be successful". **إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ** "Satan only wants to cause between you animosity and hatred through khamr and gambling" **"وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ"** "And to avert you from the remembrance of Allah". **"وَعَنِ الصَّلَاةِ ۚ فَهَلْ أَنْتُمْ مُنْتَهُونَ"** "From the Prayer". **"فَهَلْ أَنْتُمْ مُنْتَهُونَ?"** "So will you not desist?"

Each one of those statements is enough for the prohibition and thus the Companions (ra) of the Prophet (saw) exclaimed: "We have stopped it, Oh Lord!" And their abstention from the Khamr was astonishing. One of the Companions (ra) of the Prophet (saw) used to drink Khamr for years and when the news of prohibition reached him with the revelation of the al-Maida verses, he even spat out the khamr that was in his mouth and he did not say: "this time I will drink and then I will abide by the rulings of prohibition"!

Khamr is prohibited in ten situations as mentioned by the Messenger of Allah (saw) who said: **لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْخَمْرَةَ وَلَعَنَ مَعَهَا عَشْرَةٌ: بَائِعُهَا وَمَبْتَاعُهَا وَالْمَشْتَرَاةُ لَهُ وَعَاصِرُهَا وَالْمَعْصُورَةُ لَهُ وَسَاقِيهَا وَشَارِبُهَا وَحَامِلُهَا وَالْمَحْمُولَةُ لَهُ وَآكِلُهَا** "The Messenger of Allah (sal) cursed wine and cursed ten involved in wine: The one who sells it, the one who buys it, the one it was purchased for, the one who presses it, the one who has it pressed, its server, its drinker, its carrier, and the one it is carried to, the one who consumes its price, " [Al-Tirmidhi: 1295]

The punishment for the one who drinks Khamr is to give him the Hadd of forty or eighty lashes. The punishment is not other than forty or eighty lashes. Accordingly, it is prohibited to give fifty lashes, for instance. This is because " it was soundly reported from the Messenger of Allah (saw) that he used to give

Hadd of forty and eighty lashes for those who drink Khamr” [Abu Dawood: 3883]

As for the punishment for the one who sells it and for the remaining of the ten categories, the punishment is Ta’zeer. There is a punishment for every prohibited thing in Islam by the Islamic Khilafah state, whether the punishment is of Hadd or Jinaaya or Ta’zeer or Mukhalafath, as it is detailed in the Punishment System in Islam.

3. (Maysir ميسر) is all the gambling whether it was used by Arabs, when the prohibition was revealed, or what comes after that, as long as its reality is the reality of gambling itself.

Amongst forms of gambling which was widespread amongst them, is the gambling on slaughtering camels (جوزر) which they buy and set a price. They then make arrows for each one of them. Each arrow is marked with signs to indicate his share from the parts of the slaughtering camel i.e. one arrow has one share, while another has double share and some have no share and so on. Arrows are then placed in a quiver (ريابة) made of cloth bags. Then they choose one of the arrows by putting a hand inside the bag, shaking the arrows inside the bag, two or three times, and then drawing out the arrows one by one.

If so and so’s drawn arrow indicates the mark of one share, he takes one share of the slaughtered meat. If the arrow indicates the two shares, he will take double the share of meat, after dividing the slaughtered camel into the number of shares. If one draws out the arrow marked with no shares, he will not take any share of the meat and pay the price for the slaughtered camel.

They would give a share of meat to the poor. They would gamble and the poor would benefit of it. And the one who has the arrow marked with no shares, paid the price for the slaughtering camel.

This was the gambling widespread amongst them. This includes all the gambling whatever be its styles. Thus, whoever plays any kind of play in which the loser pays a certain amount, his action is considered to be gambling. Every participation in drawing papers with specific numbers, i.e. lottery, either the one who draws his number and takes the prize, or the one who does not draw his number and leaves by paying for the lot, without taking anything, is also considered as undertaking gambling. This is considered as gambling even if he spends some of the lottery amount on the poor or to some charitable

institutions i.e. what is called nowadays charitable lottery. These are also gambling as long as there is participation in numbers, either the one who draws his number and takes the prize, or the one who does not draw his number and loses what he has paid for the lot, without taking anything.

All this comes under gambling and the reality of gambling which the Arabs used to include: One who draws the arrow will take the share. Also they used to pay the poor, with the meat by drawing the arrow for them. Thus, the reality is one and every gambling, with chance comes under it.

This is not similar to the reality of casting lots (القرعة) as came in the hadith: **“When the Messenger of Allah intended to go on a journey he cast lots among his wives and the one who was chosen by lot went with him.”** [Muslim: 2445, Ahmad: 6/114, 117, Ibn Hibban: 10/13]. **اعتق رجل من الأنصار ستة أعبد عند موته لم يكن له مال غيرهم فبلغ ذلك أقرع بين نسائه** **“A man emancipated six slaves of his at the time of his death, whilst he had no other wealth. When the Prophet (saw) was informed about it, He (saw) then called them, divided them (into three sections), and then cast lots amongst them, and so emancipated two and kept four in slavery.”** [Al-Tirmidhi: 1364, Ibn Hibban: 10/407].

This is for setting the quotas for those with lots, as each one of them will have a share similar to the other shares. The intention was to specify the share of each one of them, so they were chosen by lot to specify those shares. They possessed those shares from the beginning and they did not acquire it by gambling. Thus, its reality is other than the reality of gambling and it is pure and halal. On the other hand, gambling is impure and haram as we will clarify insha Allah.

All types of gambling is prohibited, not by the above verse as it only clarifies the sin of involving in the gambling is greater than its benefit. However, the prohibition is due to the revelation of the verse in Surah Maida which we have mentioned before. Allah (swt) said, **إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ** **“Indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement.”** (TMQ 5:90)

We have mentioned previously about the severity of the prohibition, based on the evidence of the words used in the verse and the punishment

(ta'zeer) for those who undertake gambling. It is the punishment in Islam determined by Qadi (Judge) with the condition of confirming the undertaking of gambling. The determination should be sufficient for the punishment of those who deal with gambling, such that it deters the like of them, amongst those who hear its punishment. Accordingly, the punishment should be severe and determined in proportion to the crime.

In conclusion, I say:

Those who seek to draw lots in the 'charitable lottery' which is widespread these days, it is amongst the forms of gambling and forbidden, regardless of the argument that some of the poor benefit from the profits of gambling. Those who participate in the lottery are in error, their argument is invalid and their statements are false. This is because the reality of gambling, which was widespread at a time when the prohibition was revealed, was the reality when the poor benefited through the distribution of meat earned by the gamblers, receiving their share by drawing specific arrows. Although they were in Jahiliyya, they did not eat anything from it, instead giving it to the poor, boasting about this giving to the poor and reprimanding those who did not. Nevertheless, the prohibition was focused upon such act.

Thus charitable lottery also comes under the prohibition of gambling. It is not an exception, due to some of its benefits to the poor, as the reality of prohibited gambling also applies to it.

4. Then Allah (swt) clarifies another issue. In the previous verse Allah has mentioned, **يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ ۗ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ. Say, "Whatever you spend of good is [to be] for parents and relatives and orphans and the needy and the traveler"** [TMQ 2:215]. Spending is prioritized upon parents, relatives, orphans, the needy and the traveler. They are the ones to whom spending is directed to.

However, in this verse (2:219), Allah (swt) says: **وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ. And they ask you what they should spend. Say, "The excess [beyond needs]."** The verse clarified another matter, which is a response to the question, other than the first question. Here the question is about the quantity of what they spend, so Allah (swt) clarified that: (الْعَفْوَ) **"Excess."** This is more than the usual spending, anything beyond the preferable wealth.

Ibn Ishaq reported from Ibn Abbas (ra) that few of the Companions (ra) of the Prophet (saw) were commanded to spend in the path of Allah (swt). They went to the Prophet (saw) and said: we do not know about this spending which we are commanded to do in our wealth. What do we spend on? So the verse was revealed. And before that a man used to spend his money, until he found nothing to give in charity and nothing to eat, until he was given.

The answer to this is that the charity is given from the preferable wealth i.e. from the excess of usual spending.

Many Ahadith came from the Messenger of Allah (saw) with that meaning. It was reported from the two Sheikhs, Bukhari and Muslim, as well as from Abu Dawood and an-Nisaa'e, that Abu Huraira narrated from the Prophet (saw): **“خير الصدقة ما كان عن ظهر غنى وابدأ بمن تعول and the best charity is what from the back of the rich (that which given out of surplus); and begin (charity) with those who are under your care;”** [Al-Bukhari: 2303, 8086, Muslim: 1034, Abu Dawood: 1676, An-Nasa'i: 2534] i.e. his charity depends on the strength of his back in terms of wealth, consequently he gives charity and leaves the wealth for the spending upon those who are under his care.

Then Allah (swt) clarifies that what was revealed of the verses about the spending and about the Khamr and gambling and their rulings. All these were revealed to think about what is good for them in the affairs of this world and Hereafter, as well as to contemplate about this world and its demise, so that they would fear Allah in what they are doing. It is to urge looking forward to the Hereafter, rushing towards Goodness in order to meet Allah, whilst He (swt) is pleased with them.

5. Then Allah (swt) mentions another subject in the context of elucidating many Sharia Rulings in this noble Surah. That subject is a question and answer about the subject of orphans. Muslims were abstaining from the orphans, whom they are taking care of. They refrained to approach the wealth of orphans, as they feared Allah (swt) and his punishment, if they are not good at guardianship. This was after the revelation of a verse in Surah Al-An'am: **وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ And do not approach the orphan's property except in a way that is best”** [TMQ Surah Anfal: 158]. Also in Surah Nisa, Allah (swt) says: **إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتِيمِ ظُلْمًا إِنَّهُمْ يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا. وَسَيَصْلَوْنَ سَعِيرًا “Indeed, those who devour the property of orphans unjustly are only consuming into their bellies fire. And they will be burned in a Blaze”** [TMQ

Surah Nisa'a: 10]. So the Muslims began to separate their food and drinks from that of orphans, until some of the food of orphans was spoiled without being eaten by the guardian, to refrain from the sin. So they asked the Messenger of Allah (saw) and the verse was revealed, as narrated by Abu Dawud from Ibn Abbas (ra). Allah (swt) clarified in the verse as follows:

A- A guardian can do everything that involves improvement, development and protection of the wealth of orphans. And he will be rewarded, if he is good and sincere in that.

B- Mingling with them is better than isolating them. Mingling food, drinks and residence with them for the sake of improvements and goodness, is better than isolating them. This preference has come in the verse of Allah (swt): **وَإِنْ تَخَالَطُوهُمْ فَإِخْوَانُكُمْ.** **“And if you mix your affairs with theirs - they are your brothers.”** And the mentioning of Allah (swt): **(فَإِخْوَانُكُمْ)** **“They are your brothers”**, it is the urgency and encouragement to mix with the orphans and deal with them as if they are part of their family, in addition to the increased care and attention.

C- Then Allah (swt) clarifies that He (swt) knows the one who mixes with orphans for the sake of their improvement and the one who mixes with them for the sake of corruption i.e. **to protect the wealth of the orphans or to take mixing as a justification to consume their wealth.**

D- At the end of the verse, Allah (swt) reminds them with His favor upon them as He made ease of the guardianship of orphans, permitted them to mix with orphans for goodness. And He (swt) prepared great reward for them for guardianship. If Allah (swt) had wished, He would have made the guardianship hard for them, as He (swt) says: **(لَأَعْنَتَكُمْ)** **“He could have put you in difficulty.”** i.e. He could have put you in difficulty over the guardianship of orphans and made severe punishment, if they mixed any of their wealth. Allah is dominant over His affairs and nothing is impossible for Him. And He is All Wise in every matter He does. **إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ** **“Indeed, Allah is Exalted in Might and Wise.”**

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Let Us Seek the Pleasure of Allah (swt) in Every Action, Fulfilling Its Aim as Allah (swt) Commanded

Musab Umair, Pakistan

One of the afflictions in our Deen in this time, stems from misunderstandings regarding the goal of every action we do, as well as the aim we are to achieve from each action within Dunya. It is an affliction that has given rise to many problems. Some adopt only from Islam that which suits their whims and desires. Some adorn their whims and desires, with vague references to Islam. Effected by fatalism, some retreat from the world to perform individual worship, neglecting their duty to raise and provide for families. Some justify lethargy, apathy and laziness on the basis of their Deen. Some undertake actions as rituals alone, almost without purpose. Effected by Western utilitarianism (nafa'iyyah), some pursue material benefit avidly, striving hard for earning to the point that their families and spiritual devotion suffers. They even pursue material benefit to the point that it even corrupts their morals and spiritual worship. Some show off in their worships.

Misunderstanding the goal and the aim of action in Islam is an affliction that is like the infestation of termites, eating away at our good actions and bringing us ruin in this life and the hereafter. It afflicts the young amongst us, the adults amongst us as well as the elderly. It afflicts those of us with education and those with little knowledge. It afflicts those with wealth and those tested with poverty, hardship and debt. It is an affliction that can only be cured by close attention, consideration, reflection, self-accounting and reformation in accordance with the Revelation.

Regarding the goal (ghaayah) for every one of our actions, it is the seeking of the Pleasure (RiDwaan) of Allah (swt) and nothing else. So whether we perform Salah, seek Islamic knowledge, enjoin the good and forbid the evil, rule by Islam, undertake fighting in Jihad in the Path of Allah (swt), save a human life, raise children of tender age that cannot fend for themselves, look after aging, frail and ill parents, become honest in trading, become kindly to animals, trade, cultivate land or undertake industrial production, we do it all whilst seeking the pleasure of Allah (swt). We avert the Wrath of Allah (swt) by following His commands (awaamir) and prohibitions (nawaahee). So we

conform in all of our actions to the Revelation, the Noble Quran and the Blessed Sunnah.

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 وَيَتَّقْهِ فَأُولَئِكَ هُمُ الْفَائِزُونَ** “The only saying of the 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]. The Muslim has a goal to seek the Pleasure (RiDwaan) of Allah (swt) and not to please his whims and desires, according to what he perceives of worldly benefits. Allah (swt) said, **وَأَنِ احْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ** “And judge between them 'O Prophet' by what Allah has revealed, and do not follow their desires. And beware, so they do not lure you away from some of what Allah has revealed to you.” [Surah al Maaida 5:49]. So we as Muslims must know, before we act, whether our actions are according to the commands and prohibitions of Allah (swt) and His Messenger (saw) or whether they contradict them.

It is Allah (swt) Who has created within us natural urges to worship that which is greater than ourselves, earn and profit to secure material wealth and also to raise families, build companionship with spouses, raise children and care for elderly parents. It is Allah (swt) Who has revealed commands and prohibitions to respond to these urges, satisfying them in the best manner possible, giving rise to rounded personalities and the most elevated society, that is full of comfort and tranquility.

As for the individual worships, ‘ibaadaat, the Islamic rulings fulfill the spiritual value, achieving the khashiyyah (awe) of Allah (swt) and increasing our taqwah (piety). So regarding the seeking of knowledge, Allah (swt) said, **إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ** “Of all of Allah’s servants, only the knowledgeable are in awe of Him” [Surah al-Faatir 35:28]. Abdullah ibn Masud (ra) said, **ليس العلم عن كثرة الحديث ، ولكن العلم عن كثرة الخشية** “Knowledge is not the abundance of speech but the abundance of Khashiyyah (awe).” Indeed, the one who studies Islam, in any aspect, sincerely for the sake of Allah (swt)

cannot but be humbled before the Wisdom and Guidance of Allah (swt), struck with khashiyyah and raised in taqwa. Regarding the performing of the Siyam (Fasting) of Ramadhan, it is not merely the routine of abstaining from food and drink, it is to increase our taqwa. Allah (swt) said, **يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ** “O believers! Fasting is prescribed for you—as it was for those before you—so perhaps you acquire taqwah of Allah.” [Surah al-Baqarah 2:183]. Indeed, the one who fasts sincerely for Allah (swt) grows in Taqwa and improves as an obedient servant of Allah (swt), a blessing that is sensed greatly during Ramadhan, amongst its facilities and blessings.

In the acts of ‘ibaadaat (ritual worships), through the commands of Allah (swt), we must achieve the spiritual value and nothing else. Riyaa` is when one intends to gain the people’s pleasure through the ‘ibaadaat, when what is required is the drawing close to Allah (swt). It is from the actions of the heart and not the actions of the tongue or the limbs. So in the case of riyaa` instead of the action being for the sake of drawing close to Allah (swt), it is done for the sake of people. If the aim of the action is shared between Allah (swt) and the people then this act of drawing close to Allah is Haraam, inviting the Wrath of Allah (swt) upon us! Allah (swt) said, **الَّذِينَ هُمْ يُرَاءُونَ** “Those who do good deeds only to be seen (of men).” [Surah al-Ma’un 107:6]. Imam at-Tabari commented on this ayah, **الذين هم يراءون الناس بصلاتهم إذا صلوا، لأنهم لا يصلون رغبة في ثواب، ولا رهبة** “Those who make Salah so that people see them when they pray, because they do not pray with a desire for a reward, nor a fear of punishment, instead they perform Salah so that the believers see them and they think about them.” The Prophet (saw) said in the hadith of Jandab reported by al-Bukhari, **“مَنْ سَمِعَ سَمَعَ اللَّهُ بِهِ وَمَنْ يُرَائِي يُرَائِي اللَّهُ بِهِ** “If anyone works to make people hear him Allah will make people hear him and if anybody works so that people will see him Allah will make people see him alone.” [Bukhari].

So let us by mindful of our Salah in the masjid, for it is only to increase our Taqwah, for RasulAllah (saw) said, **يَكْشِفُ رَبُّنَا عَنْ سَاقِهِ فَيَسْجُدُ لَهُ كُلُّ مُؤْمِنٍ وَمُؤْمِنَةٍ،** “Our Lord Allah will lay bare His Shin, and then all the Believers, men and women, will prostrate themselves before Him, but there will remain those who used to prostrate in the world for showing off and for gaining good reputation. Such

people will try to prostrate (on the Day of Judgment) but their backs will be as stiff as if it is one bone (a single vertebra)." [Bukhari]. Let us make Tahajjud without even our spouses or children knowing to put a thick border between Riyaa' and us. Let us be mindful in the 'ibaadah of seeking the knowledge, for it is to build awe of Allah (swt) alone, not to build our egos in debate throw showing off. The Messenger of Allah (saw) said, **مَنْ ظَلَبَ الْعِلْمَ لِيُمَارِيَ بِهِ السُّفَهَاءَ أَوْ لِيُبَاهِيَ بِهِ الْعُلَمَاءَ أَوْ لِيَصْرِفَ وُجُوهَ النَّاسِ إِلَيْهِ فَهُوَ فِي النَّارِ** "Whoever seeks knowledge in order to argue with the foolish, or to show off before the scholars, or to attract people's attention, will be in Hell." [Ibn Majah]. Let us be mindful in the 'ibaadah of Hajj, for it is to draw closer to Allah (swt) alone and not for us to boast and brag about, as if it is a badge of piety. The Messenger of Allah (saw) performed Hajj on an old saddle, wearing a cloak that was worth four Dirham or less. Then he (saw) said, **اللَّهُمَّ حِجَّةٌ لَّا رِيَاءَ فِيهَا وَلَا سُمْعَةً** "O Allah, a Hajj in which there is no riyaa' nor reputation sought." [Ibn Majah]. So let our armies fight seeking the Pleasure of Allah (swt), regardless of worldly benefits. A man came to the Prophet (saw) and asked, "A man fights for war booty; another fights for fame and a third fights for showing off; which of them fights in Allah's Cause?" The Prophet (saw) said, **مَنْ قَاتَلَ لِيَتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللَّهِ** "He who fights that Allah's Word (i.e. Islam) should be superior, fights in Allah's Cause." [Bukhari].

As for the ruled, let them account the ruler to draw close to Allah (swt), in awe of Him (swt) alone, without hesitation or reservation through fear of man, for the Messenger of Allah (saw) said, **أَفْضَلُ الْجِهَادِ كَلِمَةٌ عَدَلٍ عِنْدَ سُلْطَانٍ جَائِرٍ** "The best of jihad is a just word spoken to an unjust ruler." [Abu Dawood]. Indeed, it is the awe of Allah (swt) alone that allows the one who accounts to overcome the awe of those wielding power, standing before the cruelest of tyrants. Allah (swt) said, **أَتَخْشَوْنَهُمْ ۗ فَاللَّهُ أَحَقُّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ** "Are you in awe of them? Allah is more deserving of your awe, if you are believers." [Surah at-Tawbah 9:13]. As for the ruler, let him grow closer to Allah (swt) through ruling by all that He (swt) has revealed. He must not let himself down, inviting the anger of Allah (swt) by neglecting Islam through love of the trappings of power and status. The Messenger of Allah (saw) said, **إِنَّ أَحَبَّ النَّاسِ إِلَى اللَّهِ يَوْمَ الْقِيَامَةِ وَأَدْنَاهُمْ مِنْهُ مَجْلِسًا إِمَامٌ عَادِلٌ وَأَبْغَضَ النَّاسِ إِلَى اللَّهِ وَأَبْعَدَهُمْ مِنْهُ مَجْلِسًا إِمَامٌ جَائِرٌ** "Indeed, the most beloved of people to Allah on the Day of Judgment, and the nearest to Him in the status is the just Imam. And the most hated of

people to Allah and the furthest from Him in status is the oppressive Imam.” [Tirmidhi]. Let the ruler draw close to Allah (swt) by adhering to the truth, implementing it, instead of abandoning the truth in his desire to please the people. Aisha (ra) said, **مَنْ التَّمَسَ رِضَاءَ اللَّهِ بِسَخَطِ النَّاسِ كَفَاهُ اللَّهُ مُؤْنَةَ النَّاسِ وَمَنْ التَّمَسَ رِضَاءَ اللَّهِ بِسَخَطِ النَّاسِ وَكَلَهُ اللَّهُ إِلَى النَّاسِ** **“Whoever seeks Allah’s pleasure by the people’s wrath, Allah will suffice him from the people. And who ever seeks the people’s pleasure by Allah’s wrath, Allah will entrust him to the people.”** [Tirmidhi]

Such care for the spiritual value, makes the Muslim personality an elevated personality, who draws close to Allah (swt) and is mindful of obeying Him (swt). Such a Muslim is not swayed by those inviting to misguidance. Such care for the spiritual value, makes the Islamic society an elevated society, where there is an atmosphere of the remembrance of Allah (swt), praising Him (swt) and seeking His Pleasure. It is far from the secular society, which suffers under the black void of a spiritual vacuum.

As for the economic transactions, whilst our goal is the pleasure of Allah (swt), through implementing the commands of Allah (swt), we secure the material value, which is the material profit and the material earning. Our Deen, Islam, is not a secular religion, which gave guidance for individual worship alone, it is a complete code of life, governing all of our affairs. So when hiring, Islam orders us to establish the earning. The Messenger of Allah (saw) said, **إِذَا هُرِّجَ أَجْرُهُ** **“When you hire a worker, tell him of his wages.”** [an-Nisaa’i]. Indeed, the hiring of the worker is for the goal of seeking the pleasure of Allah (swt). It necessitates fulfilling the aim of the action, which is the material value, in this case, the wage. So, the hiring is not without a purpose or in vain. The worker must be paid his due, otherwise Allah (swt) will contend on his behalf. The Messenger of Allah (saw) said, **قَالَ اللَّهُ ثَلَاثَةٌ أَنَا خَصْمُهُمْ يَوْمَ الْقِيَامَةِ رَجُلٌ أَعْطَى بِي ثُمَّ غَدَرَ وَرَجُلٌ بَاعَ حُرًّا فَأَكَلَ ثَمَنَهُ وَرَجُلٌ اسْتَأْجَرَ أَجِيرًا فَاسْتَوْفَى مِنْهُ وَلَمْ يُعْطِ أَجْرَهُ** **“Allah, the Exalted, says, ‘I will contend on the Day of Resurrection against three (types of) people: One who makes a covenant in My Name and then breaks it; one who sells a free man as a slave and devours his price; and one who hires a workman and having taken full work from him, does not pay him his wages.”** [Al- Bukhari]. In agriculture, Islam grants a material value, as earning of a barren land through its cultivation. The Messenger of Allah (saw)

said, **“If anyone brings barren land into cultivation, it belongs to him. He then transmitted a similar tradition mentioned above.”** [Abu Dawood]. In industry and trade, Islam allowed the formation of companies and within this action, the Muslims achieve the material value of profit. Regarding the Mudarabah company, ‘Abdurrazzaq narrated in Al-Jami’ that Imam Ali (ra) said, **“الْوَضِيعَةُ عَلَى الْمَالِ ، وَالرِّبْحُ عَلَى مَا اضْطَلَحُوا عَلَيْهِ”** “The loss is on the capital. The profit is according to what they stipulated.” So, the Muslim as a partner in the company, looks to earn the profit and take his share from what is agreed and this too is the material value.

Thus, when we engage in trade, we are mindful to achieve the material value and we are not neglectful. We do not undertake the actions in vain or are lazy and lethargic, on the grounds that Rizq is from Allah (swt). Indeed, the Rizq is from Allah (swt) alone, however, the striving (sa’ee) for material wealth is a command of Allah (swt) that must not be neglected. Let us all understand the command for striving (Sa’ee) for Obtaining Rizq, in light of understanding Rizq itself. Allah (swt) said, **﴿هُوَ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ ذُلُولًا فَأَمْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِنْ رِزْقِهِ﴾** **“He it is Who has made the earth subservient to you, so walk in its paths and eat of His Rizq.”** [Al-Mulk 67: 15]. And Allah (swt) said, **﴿فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا ، فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا ، فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا﴾** **“And when the Salah is ended, then disperse in the land and seek of Allah’s bounty.”** [Al-Jumu’ah 62: 10]

Achieving the material value through adhering to what pleases Allah (swt), makes the Muslim personality a productive personality. He strives hard to provide for his family of needs and luxuries, seeking the Pleasure of his Lord (swt). He is not the one who is lazy, lethargic, taking loans without care and asking for charity, without careful consideration. Such care for the material value, makes the Islamic society a society of wealth, prosperity and capability, where the needs of the poor, those in hardship and those in debt, are taken care of with ease. Indeed, in the era of the Khilafah, the Islamic Lands were sources of envy through their great material progress.

As for the caring for human beings, whilst we strive for the pleasure of Allah (swt), Islam’s rulings ensure that we achieve the humanitarian value, such as the saving of the human life, as well as the caring and compassion for other human beings. Allah (swt) commanded the saving of the human life, regardless

of color, race or religion. Allah (swt) said, **“وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا”** **And whoever saves a life, it will be as if they saved all of humanity**” [Surah al-Maaidah 5:32]. Ibn Kathir said from Mujahid, **“أنجها من غرق أو حرق أو هلكة** Save from drowning, burning, or perishing.” As for the transaction of marriage, Islam commanded us to dwell in kindness with our spouses. Allah (swt) said, **وَمِنْ آيَاتِهِ ۚ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً”** **And one of His signs is that He created for you spouses from among yourselves so that you may find comfort in them. And He has placed between you compassion and mercy.**” [Surah ar-Room 30:21]. The Messenger of Allah said, **خَيْرَكُمْ خَيْرَكُمْ خَيْرَكُمْ لِنِسَائِهِمْ** **The best of you are those who are best to their womenfolk.**” [Ibn Majah].

So we marry and live with spouses with good conduct, love and compassion. We also achieve the humanitarian value, through fulfilling the command to seek many children. The Messenger of Allah (saw) said, **تَزَوُّجُوا** **Marry women who are loving and very prolific in fertility, for I shall outnumber the peoples by you.**” [Abu Dawood]. We are mindful in our dealing with our siblings and offspring, whether male or female. The Messenger of Allah (saw) said, **مَنْ كَانَ لَهُ ثَلَاثُ بَنَاتٍ أَوْ ثَلَاثُ أَحْوَاتٍ أَوْ ابْنَتَانِ أَوْ أُخْتَانِ** **Whoever has three daughters, or three sisters, or two daughters, or two sisters and he keeps good company with them and fears Allah regarding them, then Paradise is for him.**” [Tirmidhi]. Islam enjoined on the offspring to be caring towards parents, at any age and in any illness. Abu Huraira (ra) reported that a person said: Allah's Messenger, who amongst the people is most deserving of my good treatment? The Messenger of Allah (saw) said, **أُمُّكَ ثُمَّ أُمُّكَ ثُمَّ أَبُوكَ ثُمَّ أَدْنَاكَ أَدْنَاكَ** **Your mother, again your mother, again your mother, then your father, then your nearest relatives according to the order (of nearness).**” [Muslim] We are to be mindful in maintaining the ties of kinship, enquiring of the relatives and taking care of their needs as much as we can. The Messenger of Allah (saw) said, **خَلَقَ اللَّهُ الْخَلْقَ، فَلَمَّا فَرَعَهُ مِنْهُ قَامَتِ الرَّحِمُ فَأَخَذَتْ بِحَقْوِ الرَّحْمَنِ فَقَالَ لَهَا مَهْ. قَالَتْ هَذَا مَقَامُ الْعَائِدِ بِكَ مِنَ الْقَطِيعَةِ. قَالَ أَلَا تَرْضَيْنَ أَنْ أَصِلَ مِنْ وَصْلِكَ وَأَقْطَعُ مَنْ قَطَعَكَ. قَالَتْ بَلَى يَا رَبِّ. قَالَ فَذَلِكَ** **Allah created His creation, and when He had finished it, the womb, got up and caught hold of Allah whereupon Allah said, "What is the matter?" On that, it said, 'I seek refuge with you from those who sever the ties of kith and kin.' On that Allah said, 'Will you be satisfied if I bestow My favors on him who**

keeps your ties, and withhold My favors from him who severs your ties?' On that it said, 'Yes, O my Lord!' Then Allah said, 'That is for you.'" (Bukhari) The Prophet (saw) said, **لَيْسَ الْوَاصِلُ بِالْمُكَافِي، وَلَكِنَّ الْوَاصِلُ الَّذِي إِذَا فُطِعَتْ رَحْمُهُ وَصَلَهَا** "The person who perfectly maintains the ties of kinship is not the one who does it because he gets recompensed, but the one who truly maintains the bonds of kinship is the one who persists in doing so even though the latter has severed the ties of kinship with him." [Al-Bukhari].

Through adhering to the Islamic laws regarding families and relatives, we are not personalities that just seek to make trade, profit and earnings. Our familial and collective tendency becomes strong, rather than being overwhelmed by individualism. We must be mindful of obeying Allah (swt) in all matters, granting humanity, our neighborhood and our family, their due by pursuing the Shariah actions that yield the humanitarian value. The Muslims care beyond themselves to those around them, giving up their right to others before demanding theirs. The relationship between the husband and wife is not that of two individuals battling for their mutual rights, but a shared partnership where they are sources of comfort and love for each other. Parenthood is not regarded as an incursion on individual aspirations, but an opportunity to raise a child in goodness and care. Elderly parents are not regarded as inconveniences, but a chance to gain blessings from Allah (swt). Thus, the Islamic society has the family unit as its fortress, unlike the secular society, where ties of relation and care for the human being are in woeful disregard.

As for acquiring morals, the Shariah rulings regarding morals are undertaken for the goal of earning the pleasure of Allah (swt). Islam commands us to achieve the moral value, such as being characterized by honesty and trustworthiness. The Messenger of Allah (saw) said, **إِنَّ مِنْ خَيْرِكُمْ أَحْسَنَكُمْ أَخْلَاقًا** "The best amongst you are those who have the best manners and character." [Bukhari]. The Messenger of Allah (saw) said, **أَكْثَرُ مَا يُدْخِلُ الْجَنَّةَ تَقْوَى اللَّهِ وَحُسْنُ الْخُلُقِ** "The fear of Allah and good morals (Akhlmaq) are the two major characteristics which lead to Paradise." [At-Tirmidhi]. So we are honest because Allah (swt) has ordered us to be honest and we are trustworthy because Allah (swt) has ordered the keeping of trusts (Amaanah). We do not engage in morals because of any material benefit, such that people buy from us

or they elect us to office. This is what distinguishes the honesty of the one who seeks to please Allah (swt) from the one who seeks to please himself. The former is true honesty because Allah (swt) has ordered us to be honest, while the latter is honesty for the sake of a benefit, based on the corrupt Western philosophy of utilitarianism. Honesty is not a policy; it is a command by the Creator of the Worlds that we must undertake. We will be honest even when there is material gain somewhere else. We obey the commands of Allah (swt) to be moral, until we achieve the moral value, which is being characterized by honesty. The Messenger of Allah (saw) said, **عَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ وَمَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صَدِيقًا وَإِيَّاكُمْ وَالْكَذِبَ فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ وَمَا يَزَالُ الْعَبْدُ يَكْذِبُ وَيَتَحَرَّى** **“Abide by truthfulness. For indeed truthfulness leads to righteousness. And indeed righteousness leads to Paradise. A man continues telling the truth and trying hard to tell the truth until he is recorded with Allah as a truthful person. Refrain from falsehood. For indeed falsehood leads to wickedness, and wickedness leads to the Fire. A slave (of Allah) continues lying and trying hard to lie, until he is recorded with Allah as a liar.”** [At-Tirmidhi]. So the trader will be honest in trade even if it leads to material loss, such as when he reports the defect in the goods or informs the one who is not aware of the market rates and similar.

Through obeying Allah (swt), the acquisition of moral value ensures Muslims are elevated personalities, adorned by the many morals that the Revelation invokes. Muslims are honest and not deceitful. Muslims are generous and not miserly. They are gentle and they are not harsh. They are cheerful and not miserable, complaining. They think well of the believers and are not skeptical and doubting. Their pursuit of morals is for the pleasure of Allah (swt) and not for the sake of morals in themselves, so their pursuit is constant and without disturbance. Their pursuit is for the reward from Allah (swt) and not for material benefit or praise from the people, so there is no hypocrisy or double standards in their pursuit. Thus they all become part of a society which is full of generosity, honesty, tranquility and trust, a society which is a pleasure to live in.

Indeed the Deen of Islam produces well rounded personalities and a perfectly balanced society. The Islamic era is thirteen hundred years of

testimony to Islam's superior arrangement of human beings. Islam produced legions of outstanding personalities and a society filled with compassion, tranquility, spiritual devotion, vibrant industry and prosperity. At a time that the Islamic Ummah has risen from the abyss of its decline, awaiting the imminent return of the Khilafah, let us each be mindful of our every action, ensuring its perfection, fulfilling its value, for the pleasure of Allah (swt). Indeed, it is not long before we see the day wherein each and every action will be seen, no matter how small, on a day that any weight of good will be a great relief on the scales. Allah (swt) said, **فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ** **“And whoever does an atom’s weight of good, will see it on that day.”** [TMQ Surah al-Zalzala 99:7]. Allah (swt) said, **زِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ** **“But those whose scale is light, they will have doomed themselves, staying in Hell forever.”** [TMQ Surah Al-Mu'minoon 23: 103]

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Distribution of Wealth in Islam

Engineer Moez

When discussing the management of the economy, the central question is, what does this economic management seek to achieve? What is the economic problem or what is the economic goal or the economic vision which this economic management seeks to implement? Capitalism defines the goal of economic management as increasing the wealth of the society or nation. The challenge for economic managers is thus to ensure that the wealth continues to increase in the society. This approach is defined by what the capitalist economists view as the scarcity of resources as the defining constraint on the economic wellbeing of a society which has limitless needs. They view the society's appetite for resources and their consumption as limitless. The solution is thus, an economic management approach which continuously strives to increase resources and hence wealth of the society. The goal is to increase the wealth of the society and good economic management is measured by the pace and amount of wealth generated by the society in a given year.

However, the total wealth or resources generated in the society does not reflect how this wealth was consumed or whether the resources generated in the society were able to satisfy specific needs of the society. As an example did the wealth generated in the economy had enough agricultural resources to satisfy the food and clothing needs of the population either via direct production of agriculture resources or via production of other commodities and services which could be exchanged for food and clothing needs of the society. Were enough resources generated to guarantee uninterrupted energy supplies whether electricity and gas for homes and industry or oil and gas for transportation and industrial needs of the society. Were there enough resources available to meet the general health needs of the society or for meeting health emergencies. Were there enough resources available to satisfy the society's defense needs or infrastructure requirements, or housing needs? So the economic problem really isn't the amount of wealth generated in the society but whether specific needs of the society are met or not. The problem really isn't the amount of wealth generated in the society but how this wealth was allocated to fulfill specific needs. The economic problem thus needs to be redefined. It is not scarcity of resources, but whether specific human needs

were addressed or not. Resources and wealth, after all, are the means with which human needs are satisfied. Moreover, while societal needs like society's requirement for infrastructure for transportation and communications are important when thinking collectively about the society, the needs which need to be satisfied are both collective human needs such as education, health and security and individual human needs like food, clothing and shelter. Thus the goal of economic management should be to ensure that individuals possess enough economic resources to satisfy their basic needs like food, clothing and shelter and also possesses resources for enjoying a better way of life, like driving a car, enjoying a holiday, buying toys for kids, enjoying fast and secure communications, eating out in a restaurant and the like.

The shift from an economic management approach which focuses on increasing the wealth of the society to an economic management approach based on satisfying the needs of individuals and the society requires enabling individuals to possess economic resources which they need to satisfy their needs. This means that the economic management will seek to regulate access to economic resources in a manner which ensures that these resources are available to individuals to fulfill their needs. Thus the economic problem comes out to be distribution of resources, through a well-defined system, and not increasing the wealth of the society. Any need for increasing the wealth of the society will naturally be driven by the society's needs. As an example, a society seeking to enhance its military capabilities, will naturally be driven to generate and increase its resources which will help her augment her military capabilities. Increasing the wealth of the society will thus be a function of, and a natural consequence of, the individual and society's pursuit of acquiring resources to fulfill specific needs.

That accessing wealth and resources and making them available to individuals to fulfill their needs is the main economic problem is vividly demonstrated when one analyzes the huge wealth inequalities generated in societies which adopted the capitalist economic management approach of increasing wealth and resources. The Economic Policy Institute in its report, "The new gilded age", published in July 2018 stated: "In 2015, the top 1 percent of families in the U.S. earned, on average, 26.3 times as much income as the bottom 99 percent—an increase from 2013, when they earned 25.3 times as

much.” Such huge income and wealth inequalities has resulted in some in the West arguing for more redistributive taxation policies championed by the socialist left. However, this approach does not adequately capture the root cause of the problem, which is the policy framework which focuses on increasing wealth instead of ensuring its distribution. Such redistributive policies, as championed by the socialist left, has also failed to capture the essence of how distribution of wealth effectively takes place in a society.

Distribution of wealth in a society takes place through rules and regulations organizing an individual’s access to wealth. In other words, distribution of wealth in a society is organized by how an individual becomes an owner of wealth or resources so that he can use them to fulfill his needs. Thus distribution of wealth in a society is ensured by laws regulating ownership of property or wealth. Laws and rules in a society are a function of its world view and emanate from different sources depending on different societies. In Islam, laws and rules about the society are extracted from the Quran and Sunnah.

Islam has given detailed guidelines about managing the economy. Islam has organized the distribution of wealth in the society through defining the legal means of ownership. Any individual wanting to own wealth can only own it through the legal means, as defined in the Quran and Sunnah. Islam does not recognize ownership of resources by an individual if those resources are not acquired through Islamic legal rulings. So Islam does not recognize wealth owned via gambling or interest, or selling of shares in stock markets or trading in prohibited goods such as wine or pork. Islam has not limited wealth acquisition by putting quantitative limits or ceiling on wealth so as not to discourage innovation and channeling of passionate energy in economic pursuits. Neither has Islam advocated abolishment of private property which deprives individuals from the security of owning wealth. Islam, on the other hand, has also not adopted the Western approach of leaving ownership unregulated through the concept of freedom of ownership, which has resulted in massive wealth and income inequalities in capitalist societies. Islam has regulated ownership of property as well as its disposal. An individual can only own property through the five means of ownership as defined by Shariah. He or she can only dispose of property through the Shariah mandated procedures. By only allowing wealth to exchange hands through a systematic set of rules, Islam

ensures equitable distribution of wealth in a society in a manner which neither kills human innovation and passion for economic growth by depriving man of the right to own property or putting a ceiling on the amount of wealth which can be owned, nor does Islam allow wealth to be concentrated in a few hands, thus eliminating the problem of wealth inequality in the society.

Distribution of wealth in Islam is based on a legal framework extracted from Quran and Sunnah. This legal framework rests on three defining principles. Initial ownership of wealth, disposal of wealth and specific rules encouraging circulation of wealth amongst the people.

Initial ownership of wealth are rules which define how wealth is owned from scratch. As an example employment where man exchanges his effort to earn property is considered one of the Shari means through which initial ownership of wealth is achieved. Here wealth is owned in exchange for effort. Trading on the other hand is not considered as one of the means through which initial ownership of wealth is achieved because you already own some property and you sell it to earn more property. Similarly renting a house is not considered as initial ownership of wealth because the rent earned is in exchange for a house which is already owned. Both trading and renting a house comes under disposal of property which includes exchange of property and investing of property. Initial ownership is when means and styles are used to acquire wealth when initially no wealth is owned by an individual. Islam has defined five means of owning property initially. Islam does not recognize ownership if it is not owned through these five means of initial ownership. The five means of initial ownership in Islam are work, inheritance, wealth acquired for sustenance through any means, state funds granted to citizens and wealth owned without exchange of property and money for example gifts, dowry, blood money, wealth found without ownership and compensation for ruler.

The disposal of property concerns Shariah rules regarding how one can utilize his or her property. This includes rules related to land, trading and manufacturing (manufacturing includes rules related to labor). Islam views ownership as a legal right, which is only recognized if ownership is attained through Shariah defined means. Similarly, disposal of property is also only through Shariah defined rules. This includes increasing ownership of property

through investing it either through companies, or through manufacturing or trading. Islam through rules managing disposal of property actually also manages exchange of property in the economy. Exchange of property in an economy cannot happen except through the rules related to transactions and contracts defined by Islam. This inflexible, fixed and well defined system of rules ensures that wealth continues to circulate in the economy with many economic actors involved in exchange of wealth. Consider that Islam does not allow public limited companies where public financing for a company occurs through initial public offering, thus ensuring that huge transfer of wealth from many to a single company does not happen. Islam also does not accept debt based investments where debt is secured from investment banks on interest. Thus denying huge flow of capital from large banks to large companies. Islam also does not allow interest based financing, where banks offer interest based deposits to individuals, collect huge amounts of capital from the society and then offer interest based loans to large companies. Islam also prohibits private ownership of public property which typically earns vast amounts of wealth in exchange for resources extracted from the earth, thus denying huge wealth flows to large private companies and investors. Islam mandates that any pooling and flow of capital only happen through company structures defined by Islam where rules of partnership are such that the affairs of the company are directly run by the partners and where capital is channeled to productive economic activities and any profits earned are shared between partners, thus ensuring increase in property and sharing of such increase in property between different partners. Through such a detailed, yet fixed and unchangeable system of rules governing exchange of wealth, Islam ensures distribution of wealth in the economy.

Islam also specifies explicit rules related to circulation of wealth in the economy. Islam does not allow hoarding of gold and silver even if Zakah is paid on it. Islam differentiates between saving money for a specific purpose, which is allowed, and hoarding money just to collect money without any specific purpose, which is not allowed. Secondly Allah (swt) has explicitly ordered Muslims to ensure that wealth does not circulate amongst the rich in the society. Thus Islam mandates the State to intervene to redistribute wealth amongst different segments of the society if for example one city or region in the Islamic state is very industrious and hence rich and another region is not

very productive and hence poor. Islam requires that in such a situation the state provides subsidies, grants and undertakes other necessary interventions required to help uplift the poor area to ensure that wealth circulates through the whole society.

Distribution of wealth is about regulating access to wealth and setting rules for it. Increasing wealth in a society without a system which regulates and ensures access to that wealth for each individual living in the society would result in economically privileged people who already own capital, to use it to amass more wealth. Or the more productive, talented, ambitious and capable people will out-earn and economically outperform other segments of the society thus taking for themselves large shares of the total wealth of the society. Increasing the wealth of the society should also happen naturally based on the natural ambition of the society and its individuals when they embark upon productive activities and an ambition of higher personal and societal goals. It should not form the goal of the policy frame work where wealth accumulation becomes an end unto itself. It is this unnatural quest for increasing wealth and piling up resources which has resulted in the current climate crisis which is increasingly worrying policy makers around the World.

كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ

“So that it may not circulate solely between the wealthy among you” [Al-Hashr:7]

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The West is Approaching its Limit but Islam Is Returning

Faiq Najah, Pakistan

A hundred years ago, the West imagined that they had finally defeated Islam by bringing an end to the Khilafah (Caliphate) State that had continued uninterrupted from the time of the Prophet (saw). In the decades that followed, the West cemented their victory over Muslims, implementing Western systems of government, enforcing the European Westphalian nation-state model and developing a new secular national culture in each amputated Muslim state. And when overstretched European nations were forced to withdraw their armies, they confidently handed over power to a local ruling agent class that owed its loyalty to the West, safeguarded Western interests and continued to impose the secular liberal lifestyle in Muslim lands, thus ensuring the preservation of the Western scheme. Indeed, so confident were the West in their defeat of Islam that they opened their own lands to the resettlement of millions of Muslims, in the expectation that they would fully adopt the secular liberal Western culture and lifestyle, just as their traitorous leaders had before them. But within fifty years of the end of the Ottoman State, renewed stirrings of Islamic revival began to surface. In response, agent rulers either superficially acquired Islamic embellishments or resorted to tyrannical dictatorships to preserve their rule, or practised both. In the West, Muslim immigrant communities were first placated with 'multiculturalism' but then increasingly intimidated into full conformity to Western secular liberal norms. Finally, in the last two decades, in the name of its so-called 'War on Terror', the West began its overt, co-ordinated global campaign to use all possible means to arrest the further rise of Islam and block the Muslim Ummah from retaking charge of its own affairs. Yet still the rise of Islam continues, the Ummah becoming increasingly conscious of its own identity, its glorious history, and its great responsibility to itself and to all of humankind. The West fears the return of Islam, not only because it will lose its current access to vast Muslim lands and resources but also because the West knows well the actual limits of the fragile, momentary supremacy of its own defective and fundamentally flawed civilisation.

Western civilisation presents itself as the culmination of centuries of progress and development and, through its claim to be the descendant of Rome and Greece, as the consummation of thousands of years of human achievement. But the truth is that Western civilisation is built on nothing but lies and deceit, the result of mistaken choices and twisted compromise. The dire consequences of Western expediency are becoming increasingly evident in the decaying economic and social conditions, declining media and education standards, corrupt ruling and destabilising foreign policy.

The West's Capitalist economic system has actually already failed but its flaws have been masked by recourse to a series of improvised supports. Building an entire economic system on freedom of ownership can only lead to the powerful exploiting the weak and the rich exploiting the poor. Initially, economic activity is boosted, like the fever from an illness. But as the wealthy drain out capital from the economy, and commerce is concentrated in fewer and fewer hands, economic activity weakens and diminishes, like a cancerous body devouring itself. Capitalism had effectively failed within a century of the industrial revolution, and then had to be rescued by a series of modifications and adjustments. Keynesianism was introduced in order to at least partially redistribute wealth, though because of the parallel introduction of fiat money, real wealth remained with the elite while increasingly greater volumes of fake money were circulated among the masses. Governments switched from Keynesianism to Monetarism to control the resultant high inflation, while new avenues of wealth creation became available to the elite through the expansion of private financing and the construction of a parallel elite economy. Capitalism achieves the full manifestation of wealth circulating only within the few, while the rest of society is abandoned to economic stagnation. If Western countries are still relatively prosperous then it is not because of the strength of their domestic economies but because of their imperialist foreign policies that give them access to the wealth and resources of the entire world.

Concurrent to the West's failed economic system is the West's failed social system. As freedom of ownership leads to economic exploitation, freedom of the individual leads to social exploitation. The strong and the powerful, those in

their prime, enjoy their lives to the full, while the weak and neglected, the very young and the very old, are left to struggle, with almost non-existent support from family and community. Fearful of the political consequences of such a vast underclass, Western governments have massively expanded what they call 'social' spending, making this their largest budgetary expenditure. Combined American government expenditure is estimated at ten times its military budget, an impossibly high burden on public finances, yet still so many within the West live precariously, only one or two salary payments away from destitution. It has become normal for the American Congress to be ensnared in annual infighting over budgetary allocations, to the extent of even shutting down government functioning until some new compromise can be worked out. With the ongoing demographic shifts, the growing number of the elderly will have to be funded by government revenues raised from an ever-shrinking workforce, an impossible equation. But still individualism continues to even further erode social relations. No civilisation can survive without strong families and communities.

Much of the deficiencies of Western civilisation are obscured by their education and media, which are employed for deceitful indoctrination and malicious propaganda in support of the alleged superiority of the Western lifestyle. But the credibility of Western media is increasingly exposed both at home and abroad, its commercialisation deviating it from any serious mission to convey factual truth, a deviation made easier by establishing the media not on the idea of conveying truth but on the idea of freedom of speech. Education is also closely controlled to imbue each new generation with false conviction in the erroneous principles underlying Western civilisation. But Western education is also being constantly undermined by Western Empiricism, which understands the importance of sensed reality in the thinking process but fails to recognise the requirement for previous information in order to make sense of that reality. Thus, Western teaching has become increasingly minimalist, remote and indirect, seeing its role as not the transfer of knowledge from one generation to the next but as somehow merely facilitating students in their own

independent engagement with reality, as if humans are mere animals unable to conceptually learn from their predecessors.

The people of the West are told that they are in charge of their own affairs but the Western ruling system actually serves not the people but the elite. The Western ruling system of 'mixed government' was originally designed to explicitly value the interests of the aristocracy, while allowing executive power to be wielded by a singular monarch as well as supposedly caring also for the interests of the common man. After facing attempted revolutions in the nineteenth century, the West began claiming that they were transforming their ruling systems in accordance with democracy but, in truth, the same systems continue with minor superficial adjustments. Many Western leaders know that the idea of democracy is a nonsensical, impractical fantasy, useful only for keeping the masses aligned with the government or, at best, for making politicians display superficial concern for the masses to deter their anger from being channelled into revolution. While it is necessary that people as a whole take charge of their own affairs, it is not possible that the people collectively legislate their own laws. Ultimately, in every democracy, laws are made that favour a vested elite, resulting in systems of government that only further facilitate the exploitation of the masses.

But perhaps the greatest evil perpetrated by the West is through its foreign policy. In the name of building a peaceful world order, the West actually replicated the European imperial model on a global scale. The purpose of those historic empires had been to expropriate the wealth and resources of their colonies for benefit of the imperial nation. For example, Muslim India had been the largest, most prosperous and most advanced economy on Earth but under British rule, India became one of the poorest regions of the Earth, while Britain vastly enriched itself thereby becoming the global superpower. But when the West were forced to dismantle their empires, partly because of rivalry and infighting between Western nations themselves, then the West created in their place a comprehensive global political, economic and military architecture to perpetuate Western imperialism in covert form. The political hegemony of the Western powers was preserved through the concept of international law built

on Western legal theory, thus providing never ending opportunities for interference in the affairs of non-Western countries to force them to conform to Western laws and norms, this hegemony being backed by organisations such as the United Nations, the International Monetary Fund, the World Bank, the World Trade Organisation and the NATO military alliance, and others, all designed to preserve the superiority of the West. The global economic and trading arrangements have been meticulously designed for the West to benefit from the wealth, resources and economic activity of the rest of the world, institutions such as the IMF ensuring that the West is provided full access to what effectively remain colonial states despite their formal independence. And to ensure continued Western military superiority, 'defence' agreements are designed between Western and non-Western countries. Where such arrangements fail, then the West resorts to invading and occupying inalcitrant countries in the name of world peace, at that time not caring whether they attack soldiers or civilians, young or old, men or women; indeed, their military doctrines encourage them to deliberately develop styles and means by which they are able to directly target the entire enemy population.

It is not possible for the West's audacious hegemony to continue for ever. Nor is it possible for the West to reform itself as long as it is built on the false secular liberal creed. This creed was not arrived at after sincere thought and enquiry but as a compromise solution to forestall the insurrectionist materialist movement that was the forerunner of Communism and that undertook intellectual struggle against the Christian creed and political struggle against the dual tyranny of Christian Europe's kings and clergy, finding their opportunity in the aftermath of Europe's sectarian conflicts. Unable to intellectually defeat materialism or quell materialist political agitation, the Western ruling classes adopted the secular liberal creed, compromising their religion to save their positions of power.

The Christian West had been following the method of thinking from Greek Rationalism, which presumed that it was possible to prove any thought through the exercise of logic, deriving conclusions from self-evident axiomatic general premises chosen in order to produce required outcomes. Not only was the

complicated logic itself questionable, but the Greeks assumed that the general premises didn't require independent proof, as they held that the mind was capable of discovering truth through mere contemplation, independent of sense perception or previous information. Consequently, all the Christian so-called proofs for the existence of the Creator, whether cosmological, ontological or teleological, were really little more than conjectural. The materialists were able to easily counter these with 'proofs' of their own that supported the eternity of the universe using the same method of Greek Rationalism that the Christians themselves had been using. It was in response to this that Christian thinkers resorted to changing their method of thinking from Rationalism to Empiricism. The secular aspect of the Western creed is due to this adoption of Empiricism, according to which it is only possible to definitively know what is directly sensed; since religion is built on knowledge of what is beyond this world, all religious matters were rendered speculative and beyond the scope of intellectual discussion, thus silencing the materialists' intellectual attacks on religion at the cost of separating religion from life.

Politically, Europe's kings and clergy had long collaborated together on exploiting the masses, retaining power and wealth for themselves alone. The Western ruling classes countered this by affecting to themselves also adopt elements of materialist political thought. The liberal aspect of the Western creed comes from the modified adoption of materialist freedom and democracy; the materialists believed in a deterministic eternal universe and called for freedom and democracy in order that man could fully express raw selfish impulses and urges that the materialists presumed constituted the entirety of human nature. By adopting liberalism, the West were able to silence the materialists' political attacks on Europe's ruling establishment.

If the West has continued to function this long after such an ugly compromise, then it is only because of the very slow pace at which it has permitted itself to transform the legacy of thoughts and rules that still remain from its previous age. This previous age was the heritage of neither Rome nor Greece but of Islam. The West owes to Islam not only its progress in mathematics, the physical sciences and technology but also its achievements

across the arts in their entirety as well as in thought, philosophy and the systems of life, which they largely appropriated from Muslims but recast within a non-Islamic Christian framework. It is not possible to know how much Greece actually contributed to human learning, as the records of civilisations previous to it are no longer available, for example because of the loss in ancient times of the great Egyptian library in Alexandria. And although Rome was indeed the leading power of its day, the early collapse of the Western half of the Roman Empire, along with its original capital of Rome, left the West in uncivilised backwardness. It was in fact the rise of Islam that revived the West, through its contact with Muslims in Andalusia, where Islam resulted in an astonishingly advanced civilisation; then through contact with Muslim civilisation in Sicily, which its subsequent Norman rulers transported to Britain after the Normans invaded that land also; then through deep contact with the heartland of Islam during the crusades; and then through contact with the Ottoman State, which could be considered the first truly global superpower, with complete dominance over land and sea. The West continued to live in the shadow of Islam until internal weaknesses caused the fall of the Ottoman State from its position as leading state. It was only at that time, in the late eighteenth century, that the West was able to overtake Muslims, its nations entering the ranks of great powers and its civilisation emerging from Islam's shadow to follow a very different and very irreligious path, having already made its evil compromise with materialist thought. The faltering missteps of the West are evident to those who are able to see beyond Western indoctrination and propaganda. The false creed that the West has adopted continues to erode away at any good that remained in it from its contact with Islam. With every new generation, the West adopts fresh abominations in the name of following freedom and democracy, the youth rejecting the norms of their elders, and the elders unable to recognise or accept the trends followed by their youth. For those who are able to see, Western civilisation would not be able to retain its supremacy if Islamic civilisation existed as an alternative.

The previous loss of the Islamic Khilafah (Caliphate) State was not due to some inevitable civilizational decline. Unlike the disbelieving West, the Islamic

creed is true and remains valid. It is wrong to consider religious thoughts to be speculative. The correct method of thinking is able to produce definitive intellectual conclusions beyond one's immediate sense perception. The Islamic creed is neither dependent upon speculative inductive generalisation nor unproven axiomatic premise. Instead the Islamic creed builds definitive specific intellectual conclusion from definitive direct sense perception, without the intermediation of any speculation. The decline of Islamic civilisation was not due to some fault in its creed but because of the accumulation of corrupt alien thoughts surrounding the creed like weeds gathering around roots that are otherwise alive and strong. It is this pure Islamic creed that is now burning through the accumulated decay of the ages and triggering a fresh renaissance within the Muslim Ummah. Renewed comprehension of the truth of Islam is spreading within the Muslim Ummah, as is awareness of the deceit of the West. The Islamic systems of government are far superior to those developed by the West. It was the Islamic economic system, implemented in Muslim lands, that produced unparalleled prosperity that enriched even the West through their trading in Muslim lands. It was the Islamic social system that created the harmony in Muslim society building strong families and communities. It was the Islamic education system that laid the foundation of a civilisation built on knowledge and learning, that attracted the Western elite to Muslim lands. It was the Islamic ruling system that enabled vast and diverse peoples to live together in peace and justice, secure in the knowledge that their rights were protected. And it was Islam's foreign policy that calmed and stabilised international affairs, favouring political reconciliation above military engagement and limiting wars to professional engagements between trained armies.

The West now know that they have failed to defeat Islam intellectually, and that it is only a matter of time before Islam is triumphant politically also. America, the present leader of the West, made one last attempt to stop Islam with its so-called 'War on Terror', bringing hundreds of thousands of its soldiers to Muslim lands. But Western armies failed to command Muslim populations and were forced to depart as quickly as was safely possible for them. America today again discovered what its disbelieving Western predecessors had long

known, which is that Muslims cannot be defeated on the battlefield. So, after the disasters of Iraq and Afghanistan, America adopted a new style, employing the armies of Muslims against each other, using Turkey to intervene in Syria, Saudi Arabia to intervene in Yemen and Egypt to intervene in Libya. Fearful even of countries ruled by its own agents, it balances them against each other, inciting Saudi Arabia against Iran and Turkey against Egypt. But how long can the West maintain such machinations from afar when they are unable to rule directly over Muslim lands. With Allah's permission, the Muslim Ummah shall soon overthrow the agent ruling class imposed upon it and re-establish in its place the righteous Islamic Khilafah State on the method of the Prophet (saw) that shall fully restore the Islamic way of life, unify all Muslim lands, liberate occupied territories and once more work to carry the light of Islam to the entire world.

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The Global Citizen – A Western Agenda

Maryam Ansari, Pakistan

The effect of colonialism and neocolonialism on the education system in Muslim lands has become clear to the Muslim Ummah. The 21st Century has seen the continued interference in the education curricula of the Muslim countries by the West, through influencing think tanks and government policy. This article will look at the concept of citizenship in the new Single National Curriculum (SNC) of Social Studies for Grade 4 and 5 in Pakistan. The Western concept of citizenship is already present in the O-Level syllabus that is taught in Pakistan, as the O Levels are according to the secular standards of the United Kingdom.

It has a dangerous agenda to promote the concept of citizenship according to the agenda of the UN to universalize concepts of the Western ideology. The Western ideology of capitalism has spread itself around the entire globe through many tools. The UN is one of the effective tools that it has to spread its ideas through the education systems in Muslim lands. The adoption of Western-based education systems has redefined the thoughts of generations of Muslims by exposing them to a foreign culture presented as superior in thoughts, culture and civilization. Subjects such as English, Science, History and Social Studies facilitate this objective. This strategy has resulted in certain concepts, such as democracy and nation state becoming normalized and universalized.

It is natural for any ideology to present its belief, ideas and systems to the world. The Islamic ideology also seeks to dominate the world by presenting its belief, ideas and systems. However, the methods, means and styles to achieve these objectives differ vastly. The West seeks to impose its world order for the benefit of the capitalists, whereas Islam establishes a world order on the basis of justice. The West spent the first half of the 20th century promoting the concept of nation states. The UN was designed to facilitate this restructuring of the world order. The Uthmani Khilafah was thus dismembered and the diverse peoples, who had lived under the rule of Islam for many centuries, were forced to migrate to other lands in the name of self-determination, nationalism and nation states. Sovereignty to the nation state became embedded in the new world order. The idea of any state expanding its borders through conquest was made illegal through 'international law'. This was a direct attack on the foreign

policy of the Islamic ideology. Thus, the normalization of nation states was completed. Further, the concept of democracy as a system of ruling was propagated as being the best and most progressive system. However, the contradiction of this weak concept was apparent. The West created agent rulers in the guise of monarchs and dictators, and established relations with them to further their objectives. So in reality, the concept of democracy has always been nothing more than a benchmark set by the West to judge the progressiveness of any nation.

Post-World War 2 and with the creation of the UN, citizenship was defined to be based on nationality and not belief. The concept of Ummah was eradicated and Muslims became loyal to the flag presented to them by their colonial masters under the illusion of Independence. In the late 20th century, the Western ideology propagated heavily the phenomenon of Globalization. The true agenda of this concept is hidden by the mirage of a harmonious and unified world. Globalization has many definitions: “Globalization constitutes integration of national economies into the International economy through trade, direct foreign investment (by corporations and multinationals), short-term capital flows, international flows of workers and humanity generally, and flows of technology” (Bhagwati, 2006) and “Globalization is the growing integration of economies and societies around the world” (Collier and Dollar, 2001).

It is alleged that the term ‘globalization’ does not stipulate any particular type of society and is said to be a process of worldwide spatial expansion and integration. However, on closer examination, it is the Western ideology that has expanded from the North to the South; there has been no transfer of ideas, values or systems from the South to the North. Globalization has been the process by which the Western ideology has promoted its belief of secularism, its ideas of freedom, its values of human rights and its system of democracy around the globe. The universalized popular culture is a testament of this fact. This is the Western ideology that seeks to promote the concept of the global citizen that embodies its values. Anyone who doesn’t conform to this is an extremist or intolerant. Thus, the Western ideology has created a narrative about what is a good citizen based on the adoption of its values.

The new Social Studies curriculum starts with the theme of citizenship with the focus on the ‘Global citizen’ and defines the following key concepts:

Citizens; global and digital citizens; rights and responsibilities; diversity; tolerance; peace and conflict management; common etiquettes (page 25).

These words seem harmless, yet they all have ideological connotations which facilitate the domination of the Western ideology. These connotations are discussed below.

Theme 1 – Citizenship: Standard 1 - Identify civic rights and responsibilities and reason why might they change over time.

In any society the concepts of citizenship should be defined from the beliefs of that society. In a democratic society, the citizens' rights and responsibilities are defined by legislation made by Parliament or Congress. These have evolved over many centuries, because that is the nature of manmade laws. In the 1960's, citizens in the UK were not permitted to engage in homosexuality. Within 50 years, not only has the law been changed to accommodate this activity, but it has been redefined as a fundamental right. Further legislation allowed marriage and adoption rights to homosexuals. Thus, the evolving nature of Western laws is evident. The SNC promotes the system of democracy and the historical development of democracy will be contained in textbooks. It is glorified as an evolving system that brings improvement to society. The SNC defines a good citizen as one who follows and promotes democracy as the best form of government and believes in the values of secularism, freedom and democracy which are all pillars of the Western ideology.

The SNC does not mention about the system of governance of Muslims, the Khilafah, in which sovereignty is to Allah (swt) and the rules do not change with time and place. The basis of ruling is Quran and Sunnah, with Ijtihad permitted on new matters on the basis of Usoul. These rules do not change with time and place. The concept of citizen according to Islam is the one who lives under the authority of the Islamic Khilafah (Caliphate). Citizens within the Khilafah can be Muslim or non-Muslim. They can be on any ethnicity. The non-Muslim citizens are known as Ahle-Dhimma, the People of the Contract. They pledge to obey the rules of the state and in return the state safeguards their life, property, belief, mind and honour. Islamic history is full of examples proving that the Khilafah was the only true state that protected the rights of its citizens. No other ideology has been able to do that. The success of the Islamic ideology is due to the concept of Taqwa held by the Muslim rulers, who understand their

responsibility to protect the Ahle-Dhimmah. The conduct comes from the divinely revealed Sunnah of RasulAllah (saw).

It is a duty upon us to give the people of the Dhimmah the protection given to the Muslims, due to words of the Messenger of Allah (saw), «أَلَا مَنْ قَتَلَ نَفْسًا مُعَاهِدًا لَهُ ذِمَّةُ اللَّهِ وَذِمَّةُ رَسُولِهِ فَقَدْ أَحْفَرَ بِذِمَّةِ اللَّهِ، فَلَا يُرِخَ رَائِحَةَ الْجَنَّةِ، وَإِنَّ رِيحَهَا لَيُوجَدُ مِنْ مِائَةِ أَرْبَعِينَ خَرِيفًا» "Indeed, whoever kills a person who is granted the pledge of protection (Mu'ahid) that has a covenant from Allah and a covenant from His Messenger (saw), then he has violated the covenant with Allah and the covenant of His Messenger, so he shall not smell the fragrance of Paradise; even though its fragrance can be sensed from the distance of seventy autumns", transmitted by Al-Tirmidhi. And Al-Bukhari transmitted it with the words, «مَنْ قَتَلَ مُعَاهِدًا لَمْ يَرِخْ رَائِحَةَ الْجَنَّةِ وَإِنَّ رِيحَهَا تُوجَدُ مِنْ مِائَةِ أَرْبَعِينَ عَامًا» "Whoever killed a Mu'ahid (a person who is granted the pledge of protection by the Muslims) shall not smell the fragrance of Paradise though its fragrance can be smelt at a distance of forty years (of traveling)."

The people of Dhimmah enjoy the same rights as those enjoyed by Muslims in terms of managing their affairs and securing their living. It is narrated on the authority of Abu Musa Al-Ash'ari that the Messenger of Allah (saw) said: «أَطْعِمُوا الْعَائِلِيَّ وَالْمَرْيُومَ، وَوَدِّعُوا الْمَرْيُومَ، وَفُكُّوا الْعَائِلِيَّ» "Give food to the hungry, pay a visit to the sick and release (set free) the one in captivity (by paying his ransom)," transmitted by Al-Bukhari through Abu Musa. And from the narration as transmitted by Abu Dawud in his Sunan, «عَلَى أَنْ لَا تُهْدَمَ لَهُمْ بَيْعَتُهُ، وَلَا يُخْرَجَ لَهُمْ قَسٌّ، وَلَا يُفْتَنُوا عَنْ دِينِهِمْ مَا لَمْ يُحْدِثُوا حَدَثًا أَوْ يَأْكُلُوا الرِّبَا» "No church of theirs will be demolished and no clergyman of theirs will be turned out. There will be no interruption in their religion (coerced away from their faith) until they introduce something in our matter that does not belong to it or take Riba."

The Prophet (saw) used to visit their sick, as recorded by Al-Bukhari from Narrated Anas (ra), «كَانَ غُلَامٌ يَهُودِيٌّ يَخْدُمُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَرِضَ، فَأَتَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ عِنْدَهُ فَقَالَ لَهُ أَطْعِمْ أَبَا الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَأَسْلَمَ. فَخَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَقُولُ الْحَمْدُ لِلَّهِ الَّذِي أَنْقَذَهُ مِنَ النَّارِ» "A young Jewish boy used to serve the Prophet (saw) and he became sick. So the Prophet (saw) went to visit him. He sat near his head and asked him to embrace Islam. The boy looked at his father, who was sitting there; the latter told him to obey Abul-Qasim and the boy embraced Islam. The Prophet (saw) came out saying "Praises be to Allah Who saved the boy

from the Hell-fire.” This indicates that it is permitted to visit them, be courteous and sociable with them.

Al-Bukhari transmitted from Amru Bin Maymun from Umar Bin Al-Khattab (ra) who counseled at the time of his death “And I enjoin the Khalifah after me with this and this, and enjoin him that by the covenant of Allah and His Messenger (saw), he should fulfil their covenant, fight behind them and not force them to work beyond their capacity.”

The classical scholars of Islam thus detailed the rights of the Muslims towards the dhimmi. The famous Maliki jurist, Shihab al-Din al-Qarafi states: **The covenant of protection imposes upon us certain obligations toward the ahl al-dhimmah. They are our neighbours, under our shelter and protection upon the guarantee of Allah, His Messenger (saw), and the religion of Islam. Whoever violates these obligations against any one of them by so much as an abusive word, by slandering his reputation, or by doing him some injury or assisting in it, has breached the guarantee of Allah, His Messenger (saw), and the religion of Islam.**

Theme 1 – Citizenship: Standard 1- Human Rights- Identify the fundamental human rights as stated by UN.

This standard is clearly in line of the UN agendas as can be seen from Article 18 of the UN Declaration of Human Rights (UNDHR) which states: *Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.*

The human rights discussed in the UNDHR cannot be a criterion for Muslims. Islam has defined rights according to its own belief. Once a Muslim has established an intellectual belief, his/her thoughts, values and emotions become defined by the criteria of Islam, and thus becomes a distinguished Islamic personality. Islam does not allow the questioning of its fundamental thoughts, and debate or difference of opinion is confined to matters under the category of Mubah, i.e. permissibility. Islam protects the rights of its citizens in practicing their belief and also compels the Khalifah to protect all rights given by Shariah.

Theme 1 – Citizenship: Standard 1 - Diversity and Tolerance - Understand that all individuals have equal rights, irrespective of religious and ethnic differences, and learn to respect individual differences in opinion.

Diversity and tolerance are considered the basis of democratic societies. Tolerance and the right to pursue any ideology or religion assume great importance. The Western countries consider themselves as role models for democracy and freedom. However, the contradiction of these manmade flimsy ideas has become exposed with the intolerance of Islamic symbols in Europe. The ban on burqa, face veil and minarets in European countries are examples of intolerance for non-Western religions and cultures. The Western media is full of hate speech against Muslims and Islam and is creating an atmosphere of intolerance due to which there is a rise in violent crime against Muslims. Prominent Western leaders and politicians do not hold back their hatred for Islam; rather, they take any opportunity to malign the Islamic ideology, thus causing hatred and intolerance. The ban on Islamic clothing seeks to amalgamate Muslims into the Western ideal and thus the concept of diversity is another lie that the West promotes, but does not implement.

Islam recognizes that the beliefs of people cannot be changed by force. Islam provided security to all its citizens regardless of belief or ethnicity. Islam allows its non-Muslim citizens to practice their beliefs within their own homes; however, their belief cannot be propagated in society. Before Islam, empires that would conquer nations would oppress the people and force them to adhere to their way of life. The Western ideology is also famous for ethnic cleansing of the Native American population of America and the aborigines of Australia. It is the Western ideology that did not tolerate diversity. Christian missionaries were sent to Africa, Asia, Latin America and South America to force the people to convert to Christianity. The narrative of the West that it produces a diverse and tolerant society is a lie that has been unmasked in the recent Black Lives Matter movement in the US. After 300 years of democracy the US does not give equal rights to its citizens.

The hidden danger for the Muslim Ummah in the terms of ‘diversity and tolerance’ is designed to attack the Aqeedah of Islam. RasulAllah (saw) warned that people would deviate from the true Aqeedah of Islam. During the Abbasid Khilafah, when the Mutazila deviated in core beliefs, scholars rose to challenge them and prevented them from misguiding Muslims. Those that fabricated

Hadith were dealt with by the era of the Muhaditheen who protected Islam through the development of Ulum ul Hadith. During the 1300 years of Islamic rule, the Aqeedah and systems of Islam were protected by the Ummah, the scholars and the rulers. The Shariah protects the Islamic belief by preventing a Muslim from apostatizing. Apostates are dealt with harshly and the hudud punishment of death is applied unless they repent. Thus the supremacy of the Islamic Aqeedah is maintained. Islam allows difference of opinion in the branches of Fiqh in text which is dhanni dalalah and dahnni thuboot only. Islam doesn't allow anyone to change the belief of Islam. Islam also forbids Muslims from changing their Deen and abandoning qatii ahkam.

Theme 1 – Citizenship: Standard 1 - Explain the importance of freedom of speech.

Freedom of speech is another lie that has been exposed particularly since 9/11. Anyone questioning the war on terror is maligned as a supporter of extremism. Hundreds of people in the West have been arrested and detained for their freedom of speech and opinion which goes against the narrative of Western governments. Speaking against the holocaust, and questioning its facts as well as the discussion of the Jewish entity is labeled as anti-Semitic and lands the advocates of this view in jail. This proves that no society can allow its citizens free speech without restrictions. Freedom of speech is also a benchmark that the West uses to judge progress. Islam restricts the speech and actions of Muslims and confines them to what Allah (swt) deems acceptable. The SNC will open the door for secular minded individuals to start to challenge the basic tenets of Islam and thus confuse the next generation about the Islamic concepts. This is already evident in schools and universities, where a division between secularists and Islam loving students has become apparent.

Theme 1 – Citizenship: Standard 1 - Peace and conflict Management - Understand the importance of discussion and negotiation as tools for resolving conflicts at home and school.

In Pakistan the Mock United Nations (MUN) is a popular feature of the school calendar particularly in private schools. Students are encouraged to debate on controversial issues in the style of the UN. The guidelines for debating has 2 rules – one is that religious edicts cannot be part of the argument and the second is that you must advocate for a concept even if you

don't believe in it. The underlying concepts promote that there is no fundamental right and wrong – everyone can believe what they like and thus can say what they want. Thus, freedom of opinion and speech is seen as a universal value without restriction. However, as we know that contradictions within the Western ideology means that they will always find exceptions to their own rules. For example, talking about Jihad being the foreign policy of the Islamic state can lead to arrest in the West. Thus, the SNC seeks to propagate that the West has the best tools to promote peace and will attempt to universalize this concept. Dialogue and peace processes have become a feature of the Western foreign policy and seen as the best way to bring peace. Normalization with the Jewish occupation and the Afghanistan reconciliation with the US are some examples to show how its is important to reject this concept of conflict management as it is a tool of Western foreign policy. Islam has its own guidelines about peace, but it doesn't allow the Muslims to be oppressed in the process. Allah (swt) commanded, ﴿وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجُوكُمْ﴾ **“And slay them Wherever you catch them, and turn them out from where they have turned you out”** [Surah al-Baqarah 2:191]. Thus peace and conflict management in Islam will be defined by Islam and not the false ideas of the UN.

Theme 1 – Citizenship: Standard 1 - Common etiquettes - Recognize and practice common etiquettes in the civilized world of today.

The West prides itself in being civilized. The question should be raised, how is it civilized with vulgarity and indecency a norm? How is it civilized when its own citizens are hungry and unprotected? How is it civilized when it uses banned weapons in wars? How is it civilized when it breaks its own laws and attacks other nations resulting in years of war and complete destruction of cities, towns and nature? The SNC seeks to place Western civilization as a standard to be achieved. It seeks to universalize Western beliefs and thoughts.

This brief analysis of parts of the Social Studies curriculum shows that the children of Pakistan are being given a new identity. This is the identity of the Global Citizen. This identity is established on the weak and flimsy Western concepts as discussed above and will result in Muslims who propagate the false Western ideas and thus deviate the Ummah from referring to the Islamic ideology. The education curriculum in Muslim lands should reflect the belief and values of Islam. Students should be immersed in its values and be proud of

their heritage, and students should be taught the concepts of citizenship from the Islamic perspective. Islam defines the Muslim citizen of the Islamic state as the one who has a firm conviction in the Islamic Aqeedah, exhibits the Islamic personality and seeks to protect the Islamic ideology. The Muslim citizen accounts the rulers, safeguards Islamic values in society through enjoying the good and forbidding the evil. This Muslims citizen understands that he must protect the Ahle-Dhimma as a worship to Allah (swt). The Muslim citizen understands that he must support the expansion of the Islamic state to take the correct ideology to the world and to lift humankind from darkness of the Western ideology. It is important to reject the SNC and demand the establishment of the Khilafah State (Caliphate), which will ensure an education curriculum based on the Islamic Aqeedah.

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The Parable of the One who Establishes the Limits (Hudood) Prescribed by Allah (swt) and that of the One who Transgresses them...

(Translated from Al-Waie Magazine Issue-382)

Nu'man bin Bashir (may Allah (swt) be pleased with him) reported: The Prophet (ﷺ) said, «مَثَلُ الْقَائِمِ فِي حُدُودِ اللَّهِ وَالْوَاقِعِ فِيهَا ، كَمَثَلِ قَوْمٍ اسْتَهَمُوا عَلَى سَفِينَةٍ ، فَأَصَابَ بَعْضُهُمْ أَعْلاَهَا ، وَبَعْضُهُمْ أَسْفَلَهَا ، فَكَانَ الَّذِي فِي أَسْفَلِهَا إِذَا اسْتَقَوْا مِنَ الْمَاءِ مَرُّوا عَلَى مَنْ فَوْقَهُمْ ، فَقَالُوا لَوْ أَنَا خَرَقْنَا فِي نَصِيبِنَا خَرْقًا وَلَمْ نُؤْذِ مَنْ فَوْقَنَا ؟ فَإِنْ تَرَكَوهُمْ وَمَا أَرَادُوا هَلْكَوْا وَهَلِكُوا فَوْقَهُمْ ، فَقَالُوا لَوْ أَنَا خَرَقْنَا فِي نَصِيبِنَا خَرْقًا ، وَإِنْ أَخَذُوا عَلَى أَيْدِيهِمْ نَجَّوْا وَنَجَّوْا جَمِيعًا»
The parable of the one who establishes the limits (Hudud) prescribed by Allah and that of the one who transgresses them is that of the people who board a ship after casting lots. Some of them are upon its upper deck and some of them are upon its lower deck. Those who are in its lower deck, when they require water, go to the occupants of the upper deck, and say to them: 'If we make a hole in the bottom of the ship, we shall not harm you.' If they (the occupants of the upper deck) leave them to carry out their desire, then they all will be drowned. However, if they prevent them, then all of them will be saved."

This Hadith has great meaning, opening the extensive subject of enjoining the good and forbidding the evil ('*amr bil ma'roof wa nahee anil munkar*). The hadith characterizes a society in which disobedience (*ma'siyah*) could be committed. It clarifies that the ship of society will be safe only by being upright upon the commands of Allah (swt). The society is saved by uprightness (*istiqamah*) and will be drowned by disobedience through violation of the commands of Allah (swt). The Hadith indicates that the Islamic society must have an authority (*sultaan*) based on the commands of Allah (swt) and His limits (Hudood) to preserve the society.

As for the Prophet (saw)'s saying, (الْقَائِمِ فِي حُدُودِ اللَّهِ) **"The one who establishes the Limits of Allah."** According to the Hadith, it is the one who steers the ship, preserving and defending the limits (Hudood) of Allah (swt). It is the one who preserves the life of people in the society, both their good and their bad individuals, enjoining the good and forbidding the evil, preventing any wicked person from making a hole to sink the ship, the Deen of Allah (swt). This

can only be possible through the Khalifah, whom the Prophet (saw) characterized by saying, (الإمام جُنَّةً) **“The Imam is a shield.”** [Muslim]

As for the Prophet's (saw) saying: (الواقع فيها) **“The one who transgresses them,”** it is the one who violates the limits of Allah (swt), indulging in what Allah (swt) has prohibited them, following their whims and daring to transgress.

As for the Prophet's (saw) saying: (فَأَصَابَ بَعْضُهُمْ أَسْفَلَهَا كَمَثَلِ قَوْمٍ اسْتَهَمُوا عَلَى سَفِينَةٍ ، فَأَصَابَ بَعْضُهُمْ) (أغلاها ، وبعضهم أسفلها) **“like the people who get on board a ship after casting lots. Some of them are in its upper deck and some of them in its lower deck.”**

It is a vividly perceived depiction of the composition of society, approximating its reality in the manner that the Prophet (saw) wants to portray, with clear visualization. It is amongst the parables that are best perceived by those who work for Islam. The word استهَم (istiham) means drawing lots (polling) amongst the people who want to board the ship (i.e. the ship of society). The ship is of two tiers and so they draw lots to choose their places. Some of them are in the upper deck, whilst the others are in lower deck. Some deserve the right to be in the upper deck, whilst the others deserve to be in the lower deck.

As for the Prophet's (saw) saying, (فكان الذي في أسفلها إذا استقوا من الماء مروا على ، فقالوا لو أنا خرقتنا في نصيبنا خرقا ولم نؤذ من فوقنا ؟) **“Those who are in its lower deck, when they require water, go to the occupants of the upper deck, and say to them: 'If we make a hole in the bottom of the ship, we shall not harm you.'”** That is, those who are in the lower deck, when they want to take water from the sea, they need to climb up to the upper deck. So it is as if they said, ‘We preoccupy the people of the upper deck, harm them and impose hardships upon them with our repeated ascension to them.’ As a solution to this problem, they suggest making a hole in their portion to draw water directly from the sea. So, should the people of the upper deck leave them to do what they want, on the pretext that the people of the lower deck are exercising their rights to draw water, with their freedom to take appropriate means and methods? Should they?

As for the Prophet (saw)'s saying, (فإن تركوهم وما أرادوا هلكوا وهلكوا جميعا ، وإن أخذوا على أيديهم نجوا ونجوا جميعا) **“If the people of the upper deck leave them to carry out their desire they all will be drowned. However, if the people of the upper deck prevent them, then all of them will be saved.”** If the people of the upper deck ignore those who wrong them, then water will flood over them,

drowning them all. However, if the people of the upper deck prevent them, then all of them will be saved. Thus, if a disobedient one, who transgresses the limits (Hudood) of Allah (swt), reveals his disobedience and evil to the people, openly declaring, how must the people deal with him? Will they leave him be, on the pretext that he has rights and freedom to act as he wishes, in such a way that it drowns the entire society? Of course, the answer of every sane person in this regard is obvious. Thus, every oppressor must be prevented.

This Hadith is constituted of a collection of words whose pearls are many and precious:

The Messenger of Allah (saw) did not classify the passengers of the ship according to the levels of poverty, richness, wealth and lineage. Instead, the differentiation in the hadith is related to **“The one who establish the limits of Allah,”** the one who implements the Shari’ah of Allah (swt), guided by the guidance of Allah on the one hand and on the other hand, **“the one who transgresses them,”** the one who challenges the Deen of Allah (swt) by committing Haram. Real strength is neither derived from the vastness of the lands possessed, nor from the worldly values that are disconnected from Allah (swt). Instead, real strength is derived from Allah (swt), the belief (Imaan) in Allah (swt) and from the glory of such belief. This is like the saying of Allah (swt), **“So do not weaken and do not grieve, and you will be superior if you are believers.”** [TMQ Surah Al-Imran: 139]. Imaan and establishing the commands of Allah (swt) are the source of elevation and guidance.

This hadith shows that the Islamic society must be based on implementing all the system of Ahkam Shari’ah entirely, in an exclusive manner leaving others, the Kufir systems, in order to preserve the society. This is the reality of the ship of the Muslims as it should be.

The ship must have a captain who is suitable for good leadership. It is an analogy to mean that the society must have someone to possess authority, in order to prevent those who transgress the limits (Hudood) of Allah (swt), that is, the society must have an Islamic State.

When the sin appears, it harms both the one who has committed the sin and the one who has not committed the sin. It harms both of them in their Hereafter and in their worldly life. Allah (swt) says, **وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا**

“And fear a trial which will not strike those who have wronged among you exclusively, and know that Allah is severe in penalty.” [TMQ Surah Anfal: 25].

The Hadith of the ship conveys that a Muslim must not give into his desires or deviations. Instead, the Muslim must take account of every step he takes and every move he makes, diligently both for his own salvation and the salvation of others.

The whole society is like this ship, upon which the righteous, the sinner, the aware and the neglectful are all aboard. The ship carries them all to their destination. It is guided by those who exhibit uprightness (*istiqamah*) in establishing the limits (Hudood) of Allah (swt) and it is disrupted by disobedience.

The Hadith conveys that the ship runs in the course of life, with a destination to reach. The ship must be docked on land, as the ship will not remain in the sea forever, taking it as an abode. This indicates that there must be an objective for society to achieve. The consequence of turmoil will be a destruction both in this world and the hereafter, whilst the consequence of uprightness (*istiqamah*) will be salvation both in this world and the hereafter. Accordingly, the sinner imperils himself in the Hellfire, as he transgresses the limits of Allah. The upright one secures salvation in Paradise as he establishes the limits (Hudood) of Allah (swt).

This hadith has other support from other hadiths that agree with its meaning, emphasizing and confirming it. When Zainab bint Abi Salma (ra) asked the Prophet (saw), “Shall we be destroyed while there are righteous people amongst us?” The Messenger of Allah (saw) replied, (نَعَمْ إِذَا كَثُرَ الْخَبَثُ) **“Yes, if there is much wickedness.”** [Muslim] That is, when there is much corruption and evil, this will allow destruction of the society. Then there is our leader Abu Bakr (ra), warning the Muslims by such meaning, when interpreting the sayings of Allah (swt), **“O you who have believed, upon you is [responsibility for] yourselves. Those who have gone astray will not harm you when you have been guided”** [TMQ Surah Al-Maida: 105]. Abu Bakr (ra) said, “O people, you recite this verse: I heard the Messenger of Allah (saw) say, **إِنَّ النَّاسَ إِذَا رَأَوْا الظَّالِمَ فَلَمْ يَأْخُذُوا عَلَى يَدَيْهِ أَوْشَكَ أَنْ يَعْمَهُمُ**

بِعَقَابِهِ“If the people see an evildoer and do not stop him, soon Allah will send His punishment upon them all.” [Ahmad].

The Prophet (saw) also said, إذا لم تقل أمي للظالم يا ظالم فقد تودع منها **“If my Ummah does not say to the oppressor ‘O oppressor,’ the Ummah will lose its goodness.”** The Prophet (saw) said, لَتَأْمُرَنَّ بِالْمَعْرُوفِ، وَلَتَنْهَوْنَ عَنِ الْمُنْكَرِ، أَوْ لَيُسَلِّطَنَّ اللهُ عَلَيْكُمُ شِرَارَكُمُ، ثُمَّ يَدْعُو خِيَارَكُمُ فَلَا يُسْتَجَابُ لَكُمْ **“You must enjoin the good and forbid the evil. Otherwise, the bad amongst you will be placed on the authority upon you. Then the best of you will make supplication and it will not be responded.”** (al-Mu’ajam al-Kabeer of at-Tabaraani). The Prophet (saw) said (in a Hadith Qudsi)، وَأَنْهَوْا عَنِ الْمُنْكَرِ، قَبْلَ أَنْ تَدْعُونِي، فَلَا أُجِيبُكُمْ، مُرُّوا بِالْمَعْرُوفِ، وَتَسْأَلُونِي فَلَا أُعْطِيكُمْ، وَتَسْتَنْصِرُونِي فَلَا أَنْصُرُكُمْ **“Enjoin the good and forbid the evil before you will make supplication to me (Allah) and I (Allah) will not respond you, and you will ask me and I will not give you, and you will seek support from me and I will not support you.”**

This Hadith is completely contradictory to what the West is generating of public convention (norm) (*urf ‘aam*) amongst Muslims. The West says that it must be based on personal freedom, accusing those who forbid the evil as backward, interfering in people's affairs, their privacy and the like. However, the evil must be forbidden by all those who are capable to do so as soon as it appears; otherwise, the ship will sink. Thus the society must have the characteristics of enjoining the good and forbidding the evil. This is in contrast to what is prevalent today in terms of the concepts of personal freedom, freedom to express opinion, freedom of ownership, and freedom of assembly that allows a person to insult, commit sin and call to kufr. He is not held accountable as he considers these as his rights protected by the constitution.

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Rape: An Expression of Power or Deviant Sexual Behavior?

Ali Abdullah, Pakistan

The disturbing occurrence of rape incidents is a growing social problem, which unfortunately, only gets attention in the media after some horrific incident is reported. Usually, such an incident triggers a fierce debate on social and electronic media, which then compels the government officials and rulers to issue a few statements on this issue. However, once the debate subsides a little, the government becomes completely oblivious to the problem, as if it did not even exist in the first place. The issue of rape is not specific to Pakistan, but instead afflicts the entire world. The severity of it can be judged by the following facts:

1. According to the World Health Organization (WHO), 7% of the population in UK - the majority of whom are women - have been sexually harassed. Furthermore, these numbers are continuously rising each year.
2. According to Rape, Abuse & Incest National Network (RAINN), the largest American anti-sexual assault organization, which also sometimes works for the government, every one in six females and one in thirty-three males has been a victim of sexual assault. This situation is continuing to deteriorate.
3. In Pakistan, Geo News reports that around 10,000 cases of rape have been reported between 2014 and 2017. These numbers, too, are continuously increasing.
4. According to "The News International," rape cases in big cities have seen a rapid increase between 2014 and 2020.

A minority, but nevertheless influential group in Pakistan, believes that rape incidents are a result of a patriarchal society, in which women are not considered as equals to men. They reason that such a society produces sexually-frustrated men who consider women to be subservient to them. They hence believe that they are free to use these women in whatever and however way they desire to the extent of their own sexual satisfaction. This group of people, thus, believes that rape is neither linked to an increase in nudity in the society nor a result of the adoption of a particular set of ideas imported from

the West. In fact, this group believes that men and women should be free to establish consensual relationships between themselves in whatever way they please. Therefore, they label people who criticize nudity or the clothing choices of women influenced by Western ideals, as rape apologists.

A closer examination of this narrative, however, reveals that it is shallow in nature, and also does not address the entire reality of this issue. Furthermore, this narrative is also influenced by Western thinking, which views society through the false lens of liberalism.

To understand the real reasons behind rape and other crimes in the society, one must develop a correct understanding, firstly, of the human nature which is the basis of human creation by their Creator and, secondly, of the way in which societies are formed. Allah (swt) has created all human beings, men and women, with a specific nature, and has made the survival of the human race dependent on the two of them co-operating and coming together. Both men and women are human beings and, as such, have all the characteristics that make humans, human. One of these is the ability of every human being to think which, in turn, influences their actions. Another characteristic is that all human beings have a certain set of organic needs, such as need to take food and water, need to breath air and the need to relieve oneself, which are vital for life. Apart from these organic needs, human beings also have some instincts which, if left unfulfilled, result in anxiety and discontent, such as the procreation instinct. These facts about human nature are definite, and true without exception.

Allah (swt) is the one who has placed these instincts in human beings. Furthermore, He (swt) has also provided human beings with the correct means to satisfy these instincts. So it is not like Allah (swt) created an instinct, but did not create means for its satisfaction. Moreover, Allah (swt) also guided towards ruling for the correct satisfaction of human instincts, be it the survival instinct, procreation instinct or spiritual instinct. Any old method to satisfy an instinct in itself is not necessarily correct. For example, every person has a survival instinct, which pushes him to find comfort for themselves in life, for which a person earns money and then buys essentials and luxuries. However, this does not mean that, in order to satisfy one's instinct, any method by which a person can get money, including stealing, looting, hoarding, smuggling or selling drugs is correct. Obviously, this is not the case. So, then why is such a view, that a person should be free to fulfill their sexual desires by any means possible,

including through incest, or bestiality, propagated in the case of the procreation instinct?

So then the real question is this: What should be the criteria to decide what are and are not the correct ways to satisfy an instinct? Should the criteria be that two consenting adults, either of the same or opposite gender, be allowed to satisfy their needs in whatever way they want to, outside the bond of marriage, either by paying one another, or as partners? Adherents of the liberal Western thought would answer in the affirmative. However, then, by the same token, should it be allowed for a person to enslave another against a handsome amount of money, if the other person desperately wants this money for a better livelihood of their children? Should it be allowed for two consenting adults belonging to different countries, in the name of freedom, exchange sensitive secrets of their respective countries in exchange for intimate relations?

Hence, some sort of criteria is required to determine what is right and what is not right for an individual to do. The question then is this: who should be given the authority to decide this criterion? And if humanity really has a Creator, then should that Creator not have a say in this?

When we look at the organic needs and instincts in human-beings more closely, we realize that the former do not require any external stimulus. For example, people will get hungry at some point of time, irrespective of whether they have good food in front of them or not. Instincts, on the other hand, require an external stimulus. However, if these instincts are not satisfied, then the person remains restless and dissatisfied. For example, seeing a mother caring for her child would trigger emotions in a childless person. However, when the mother and the child are not in front of that person, their emotions will subside. However, despite this, the childless person will remain restless and may feel that something is missing from their life. The same is also true in the case of procreation instinct, which is stimulated when a person is confronted by a sexual stimulant, even if it is a construct of that person's imagination.

Another aspect of human nature is the ability of a person's thoughts and viewpoints about life to influence and shape their inclinations and instincts respectively. For example, a Muslim would not have sexual inclinations towards his mother and sisters, because of the way Islam and the society around him

sanctifies these relationships. However, in the West, incest is relatively common. So, to develop the right sexual attitudes of individuals, it is necessary that the correct thoughts are propagated and established in society. Instead, declaring all individuals to be free will only push them to believe that they are free in whatever way they choose to satisfy their sexual needs, even to the extent of coercion and violence.

In light of the aforementioned thoughts, let us now look at the problem of rape more closely. Rape is an outcome of three factors:

1. The person's desire to fulfill their sexual needs.
2. The person has a lack of the correct understanding of the way in which relationships between men and women should be organized, or an inclination of putting their desires ahead of this.
3. The person has the ability to physically overcome and control the victim once they are within their reach.

A person commits the heinous crime of rape when these three factors come together. Liberalism seeks to promote all three of these factors, despite its claims otherwise, whereas the Islamic social system provides an effective means to put a stop to them. Thus, rape incidents are extremely rare in a society that adopts Islam in its entirety.

As far as the first factor is concerned, Islam seeks to minimize external stimuli to a person's procreation (or sexual) instinct. Therefore, Islam neither allows pornographic material, nor does it allow billboards that objectify women for promoting businesses. Islam does not permit partially-nude women to be paraded on the stages of events such as the Hum Style Awards. In public places, such as offices, both men and women are expected to conform to the Islamic code of dress and to interact with one another within the limits set by Islam. This protects the society from the sexual frustration that we are witnessing today all over the world.

This, however, does not mean that Islam does not recognize or suppresses a person's procreation instinct. On the contrary, Islam encourages men and women to get married as soon as they reach puberty, so that they may satisfy their sexual needs as soon as possible. This helps prevent people from turning to sexually immoral means such as adultery and homosexuality. Allah (swt),

says in the Glorious Quran. وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً “And of His signs is this: He created for you helpmeets from yourselves that you might find rest in them, and He ordained between you love and mercy. Lo! Herein indeed are portents for folk who reflect.” [TMQ Surah Ar-Rum 30:21]). The Prophet Muhammad (saw) said: يَا مَعْشَرَ الشَّبَابِ مَنْ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ ، فَإِنَّهُ أَغْضُ لِلْبَصْرِ ، وَأَخْصَنُ لِلْفَرْجِ ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ “O young men, whoever among you can afford it, let him get married, for it is more effective in lowering the gaze and guarding one's chastity. Whoever cannot afford it, let him fast, for it will diminish his desire.” [Agreed Upon]

With regards to the second factor, the educational system and media within an Islamic society serve to inculcate the correct concepts about human instincts and needs, in both men and women. Hence, in an Islamic society, women will be viewed as those to be respected, whose honor must be protected as a life and death issue. A woman must be respected as a mother, daughter, wife and sister, rather than being objectified by having her sexuality and attractiveness exploited for advertising. Islam also prohibits homosexuality and considers it a heinous crime punishable by death, which previously invited Allah (swt)'s Wrath upon an entire society. Allah (swt) says in the Quran; يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ “O mankind! Be careful of your duty to your Lord Who created you from a single soul and from it created its mate and from them twain hath spread abroad a multitude of men and women. Be careful of your duty toward Allah in Whom ye claim (your rights) of one another.” [TMQ Surah Al-Nisa 4:1]). The Prophet Muhammad (saw) said, خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِيهِ، وَأَنَا خَيْرُكُمْ لِأَهْلِي “The best of you is the one who is best to his wife, and I am the best of you to my wives.” [Tirmidhi]

As far as the third factor is concerned, Islam seeks to minimize the number of opportunities where a corrupt-minded person can overwhelm a potential victim. Thus, Islam prohibits non-Mahram men and women to be in isolation together, such as on a deserted road while travelling, in a house in the absence of Mahram relatives, or in schools, universities or offices during work. Abdullah bin Abbas (ra) narrated that he heard the Prophet (saw) say during a sermon, لَا يَخْلُونَ رَجُلٌ بامرأةٍ إِلَّا وَمَعَهَا دُو مَحْرَمٍ “No man can be in seclusion with a woman except in the presence of a Mahram.” [Sahih Mulsim]). Similarly, the Prophet

(SAW) also said, لَا يَحِلُّ لِامْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، تُسَافِرُ مَسِيرَةَ يَوْمٍ وَلَيْلَةٍ إِلَّا مَعَ ذِي مَحْرَمٍ عَلَيْهَا “It is not lawful for a woman believing in Allah and the Hereafter to undertake journey extending over a day and a night except when there is a Mahram with her.” [Sahih Muslim]]. Furthermore, Islam also prohibits mixed gatherings of men and women without any valid Shara’i reason. Thus, non-Mahram men and women can interact with one another for educational or business purposes, but they are not allowed to spend time in each other’s company for enjoyment and recreational purposes.

People who subscribe to the Western liberal school of thought ignore the first two factors that lead to rape, and instead fixate only on the third factor. Furthermore, the solution that they propose to solve this issue contradicts with Islam’s concept of a family. They further argue that the solution to this problem is to empower women by creating women-only organizations that strengthen women’s voices for their liberal rights and oppose the social system of rights and duties prescribed by Islam. In this way, this group of liberal thinkers strives to destroy societies, as they have already destroyed the Western society, by pitching half of the population against the other half. Despite many feminist movements, Westerns societies are still a hotbed of rape incidents. One must also note that rape incidents in Pakistan have significantly increased in the past few decades, despite a decline in the so-called male-dominance.

Rape is neither a mental affliction, which requires some sort of medical treatment, nor does it stem from a tendency to oppress and exert dominance. Instead, it is a consequence of the corrupt thoughts and social atmosphere within people regarding the society, a lack of piety and neglect by the state in its duty develop Islamic personalities. Once a person employs the wrong means to satisfy their sexual needs, they then continue to walk down that path.

It is also not correct to say that rape is only a consequence of women not following the Islamic code of dress, since women who do follow this dress code are also raped. However, one of the primary goals of Pakistan’s liberal capitalist class has been to give women and men the choice not to observe the proper Islamic dress code. Thus, these sick minded people use rape incidents involving women who follow the Islamic dress code, to attack clear Islamic injunctions on this matter. The point to understand here is that Islam’s injunctions do not work in isolation. Therefore, the problem of rape will not be solved by only enforcing the Islamic dress code on women. Nor will it be solved by only

introducing the Islamic punishments for such crimes. In fact, introducing Islamic punishments within the current system, with its rampant objectification of women, will only give the impression that they cannot solve this problem and hence are useless. This is because Islamic punishments alone do not free the society from all those factors leading to rape, for which Islam has given separate rules. Therefore, the demand of Islamic punishments alone is an incomplete demand. This problem will not be completely solved unless and until the Western liberal capitalist system is completely purged from our society and replaced with the Khilafah (Caliphate) on the Method of Prophethood, which implements Islam comprehensively in all spheres of life. This is the only way to develop a chaste and virtuous society, which will be a beacon of light for the rest of the world.

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Give the Collapsing American Colonialist Raj a Final Push by Unifying Pakistan, Afghanistan and Central Asia as a Single Islamic Khilafah State

Hizb-ut-Tahrir, Wilayah Pakistan

Today, 7 Muharram 1443 AH, 15 August 2021, Muslims erupted in joy as Afghan mujahideen marched into Kabul, whilst the US hastily evacuated and the Western puppet Ashraf Ghani fled. Thus, a few thousand, poorly-armed mujahideen, trampled over the arrogance of a third colonialist power under their feet, just as their predecessors did against Soviet Russia and the British Empire previously. There is a momentum now to ensure the US regional infrastructure is uprooted completely, such that it can never grow back again, just as the British Raj and Soviet Russian occupation never did, after troop withdrawal.

O Muslims of Pakistan!

It is the time to give the collapsing American colonialist Raj a final push.

There is a momentum now to demand the refusal of the ALOC and GLOC supply lines that pass through our skies and our soil, for they are the vital life-lines for the disruptive US regional infrastructure. As long as Pakistan's rulers keep the US supply lines open, the destructive US presence will remain and grow back.

There is a momentum now to demand the closure of the intelligence spy-posts in the US embassy in Islamabad and the US consulate in Karachi. They are the intrusive eyes that are wide open twenty-four hours a day, seven days a week, without which the entire US infrastructure would be blind. As long as Pakistan's rulers allow the US spy-posts to exist, our sensitive military and intelligence communications are all compromised, enabling the US to remain in our region.

There is a momentum now to demand the end of facilitating negotiations between the US, its proxies and the Afghan mujahideen. It is a devious style of

the kuffar to offer Muslims negotiations to inflict losses upon them and extract concessions from them, when they know that the Islamic Ummah can seize its full right on the battlefield, without any concession or loss. As long as Pakistan's rulers continue to facilitate talks, it is a way for the enemy to enter the fortress from the back door, after it had left through the front door.

It is time now to give the collapsing American colonialist Raj a final push, by demanding an end to all military alliance and economic ties with the US, for it is an open enemy of Muslims and Islam, whilst supporting others in their enmity. We must distance ourselves from this grave sin of the rulers, so that we are distant from the Wrath and Punishment of Allah (swt). Allah (swt) said, ﴿إِنَّمَا يَنْهَاكُمْ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِنْ دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوَلَّوهُمْ وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ﴾ **"Allah forbids your alliance with those who fight you because of your Deen, and drive you from your homelands, or aid others to do so: and as for those who turn to them in alliance, they are truly oppressors."** [Surah al-Mumtahina 60:9].

O Muslims of Pakistan's Armed Forces and Mujahideen!

Unify Pakistan, Afghanistan and Central Asia as a Single Khilafah State

Know that borders between Muslim states are a colonialist style to weaken, divide and dominate us, when our strength lies only in our unification as a single state, under the banner of Islam. In our region, it is the Durand Line that left Afghanistan small and weak, prone to frequent intrusion, infiltration and invasion by the enemies of the Islamic Ummah, whether it was Russia before 1989 or India and the United States since 2001. It is the Durand Line that reduced the honorable Muslims of Afghanistan to victims and refugees in our region, through great games, conspiracies and double-games, resulting in their martyrdom in the hundreds of thousands. It is the Durand Line that built suspicion, resentment and enmity between Muslims, dividing their rows, so that the kuffar could enter between them as disrupting Shayateen, from the North, the South, the East and the West.

The proper way to prevent the enemies from entering the gates of our region in the first place, is to fortify them, by unifying Pakistan, Afghanistan and Central Asia as a single Islamic Khilafah state. Indeed, our power does not lie in

reliance, alliance and dependence on the enemies of Muslims, whether it is China in the East or the US in the West. Our strengthening lies only in the unification of the Ummah of Muhammad (saw) for the sake of Allah (swt), as one brotherhood and as one state, with one armed forces and one economy, under a single Khaleefah, ruling by all that Allah (swt) has revealed. Allah (swt) said, **﴿الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَلْيَتُّغُونَ عَنْهُمْ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا﴾** “Those who take disbelievers for allies instead of believers, do they seek power with them? Verily, then to Allah belongs all power.” [Surah An-Nisa’a 4:139]. It is upon you now to unify your forces by tearing down the Durand Line, which divides and weakens you before your enemies, standing in one row as brothers against the Americans and Indians now, as you did against the Soviet Russians before.

Do not care for the international order or the approval of its colonialist guardians, for like negotiations, it is a trap to deny the Islamic Ummah that which you can seize for it by your sweat, blood, fire and steel in Jihad in the Path of Allah (swt). The international order is the order of the criminal states of our era, who have mercilessly exploited most of the world today, from Latin America to South East Asia. It is the order created by the evil predecessors of the current Western rulers, to contain the relentless advance of the Khilafah state, as its armies reached the gates of the Western capitals. It is this oppressive crusader order that has denied the liberation of Palestine, Occupied Kashmir and other occupied Islamic Lands for so long, despite the presence of millions of willing and capable Muslim troops. Today, blessed by the Deen of Haq, the Islamic Ummah has the abundant resources and manpower to tear down this corrupt order, granting humanity much needed relief, whilst establishing a pure order based on the commands of Allah (swt), as it did for centuries before, in the era of the Khilafah.

It is enough now of deception, lies, traps and betrayals by the current rulers of Muslims. They are a burden that must now be removed from the Ummah by your hands. Grant your Nussrah now to Hizb ut Tahrir for the re-establishment of the Khilafah (Caliphate) on the Method of Prophethood, which will gather the Ummah’s military power and economic resources, tearing down the collapsing US colonialist Raj and establishing Khilafah’s regional dominance, on the way to become the world’s leading state. Allah (swt) said, **﴿إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ﴾**

﴿يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ ۗ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾
“If Allah (swt) helps you none shall prevail over you; if He forsakes you then who can help you? It is in Allah (swt) that the believers should put their trust.” (TMQ Surah Aali-Imran 3:160)

7 Muharram 1443 AH

Hizb ut Tahrir

15 August 2021 CE

Wilayah Pakistan

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Pakistan and the Fallacy of Geo-Economics

The Race for Central Asia

Since its founding, Pakistan has remained a state under threat. The eastern wing of the moth-eaten Pakistan that was compromised upon in 1947, had borders with a hostile neighbor, India, to the east. At the same time, its inception reopened old questions concerning ethnic fault lines in South Asia. Across the border to the east, in the Kingdom of Afghanistan, it faced a Pushtun nationalist government with territorial claims crossing the British-era Durand line and which sought to absorb all territories inhabited by their ethnic kin in Pakistan.

The state of Pakistan was established with the promise that Islam would be its distinguishing feature. However, after its inception, its rulers soon shifted gears and continued to implement the secular Government of India Act 1935, with the Objectives Resolution as lip-service, to give it an Islamic flavor. This reliance on an overtly secular framework didn't appeal to the Islamic masses and ultimately failed to harmonize the society. It left the state weak internally as well as on the external front. This is tragic, as the Islamic ideals, which became a rallying cry for the Islamic-leaning Muslim masses of the Indian Sub-Continent, were able to achieve a homeland for the Muslims. However, when the same ideals were discarded within the state's structure, the state immediately began to lose its coherence. Islam was reduced to a state religion, just as Christianity is seen as in the Western secular states, when it could have been much more as a Caliphate.

In order to overcome this self-inflicted weakness, whilst not relying on the strength of Islam, Pakistan's rulers sought support from foreign powers to sustain the state, both militarily and economically. This is one of the reasons Pakistan acted as a willing and resourceful agent of the US since General Ayub's era. The US in turn bestowed military and economic largesse upon the Pakistani ruling elite, especially within its military, in order to strengthen its stranglehold over its newly won-over client state. Previously in the fifties, Pakistan was offered membership of CENTO, a military alliance grafted over the existing SEATO, in order to link Pakistan, which was the western-most member of SEATO, with Turkey, the eastern-most member of NATO. It was around a decade later, in 1964, with the direction of the US, that the regional members

of CENTO, Pakistan, Turkey and Iran, formed a distinct geo-economic organization, the Regional Cooperation for Development. Under the RCD, as it was known, a highway spanning the three countries was developed. Some stamps containing the pictures of deceased and living political personalities were issued, as well as heritage sites formed.

Lacking a single unifying vision, except for obedience of Western colonialists, the three states could not achieve much. After twelve unsatisfactory years, the three regional heads of state held a summit in Izmir, Turkey in April 1976, making amendments to the 1964 declaration. The Treaty of Izmir was signed in 1977 as the legal framework for RCD, yet the RCD still did not take off. In 1979, the RCD was ultimately abolished. What was previously pitched as a game-changer and a defining vehicle of regional development, as well as a means to ameliorate economic condition of the people, was reduced to a mere escape route for the political and military elite of Pakistan and Iran to vacation in Europe, by means of a highway through Turkey. It was recently aptly pointed-out in a letter in 'The News' daily regarding the RCD, "Half a century on, the (RCD) highway lies buried in government archives and the RCD (itself) is a distant memory."

By 1979, the RCD had become defunct after the Iranian revolution of 1979. However after six years, in 1985, the US again tried to revive the project through its regional agents under the guise of ECO, i.e. the Economic Cooperation Organization, with the same three members at the helm. With this, one asks the question; why was the US pushing its regional agents again and again to form a geo-economic alliance, even after the failure of the previous one. It was because the RCD and the subsequent ECO were crucial economic initiatives in the eyes of the US, in order to obstruct the southern advance of Russia to the Middle East and the warm waters of the Indian Ocean. The US utilized its three regional agents, Pakistan, Iran and Turkey, to form an obstructing bloc. However, the ECO, just like the RCD before it, did not achieve the desired results. This is because agents themselves command nation states, with intrinsically partially conflicting interests. Aligning a vast regional project on the dictates of a major power alone was not enough of a basis to unify the regional agents soundly, which is why the RCD as well as the ECO failed spectacularly.

When the US's economic bulwark against the Soviet Union was flailing, a competing military strategy by the US was gaining traction. In order to wage the US's war in Afghanistan against the Soviet Union, Pakistan's rulers had spent a considerable amount of time in cultivating a national identity based on the Islamic identity. Where secular ideals had failed earlier, Islam as a unifying factor worked with remarkable success, in the Pakistan experience. Just as previously, when Islamic ideals were able to rally the Muslim masses of the Indian Subcontinent to realize a homeland in the name of Islam, Islamic sentiments rallied the next generation of Muslims in the eighties to inflict a resounding defeat to the Soviet Union in Afghanistan. To this day, the liberal circles lament over and spit venom at the whole project as 'Zia's Islamization.'

Then in 1992, as a direct consequence of the Afghan War, two significant events occurred; facing internal divisions, the Soviet Union collapsed, whilst the Central Asian states of Uzbekistan, Tajikistan, Turkmenistan, Kyrgyzstan and Kazakhstan emerged as independent entities to the east of the Caspian Sea. Once the Soviets had exited the region, the communist influence was diminished, and with it, the dominance of the communist ideology. Soon, the long suppressed allegiance to Islam resurfaced with force within the masses. Indeed before the Soviet occupation, all of these states had been an integral part of the Islamic world, including Afghanistan. They were collectively referred to as the Wilayah of Khorasan. In a region devoid of national identity and ideology, Islam filled the vast vacuum easily. The communities of Central Asia readily surged to embrace Islam as an ideology, much to the annoyance of their despotic rulers, who themselves were relics of the Soviet era.

Parallel to these socio-political developments in the 1990s, geological surveys of the Caspian Sea basin revealed that it held tremendous amounts of hydrocarbon reserves, second only to the Persian Gulf region. The only issue was that the states which possessed these resources, namely Turkmenistan, Uzbekistan and Kazakhstan were themselves landlocked. The ex-RCD, and current ECO members of Turkey, Pakistan and Iran were tasked by their colonialist masters with exploiting Central Asia's political flux as a genuine power vacuum, with the booty of energy resources. What added to their utility to the colonialists was that the same ECO states happened to be the only routes capable of delivering the hydrocarbons to the industrialized world.

Recognizing this potential, the US, in 1992, after the collapse of the Soviet Union, encouraged the ECO's expansion to include Afghanistan, as well as the newly emergent Central Asian states of Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan and Uzbekistan, as an "ECO 2.0." It was done with the stated goal of introducing a new pipeline and a common market for goods and services across the region. However, it was all under the long-term US goal of regrouping the Central Asian states for its strategic objectives. Hence, the race towards the Central Asian states became somewhat of a competition between the three original members of ECO. Due to Islam, Central Asia was deeply tied to the history of the Middle East, as well as the Indian Subcontinent. However, the three states preferred decidedly different ideals, colored by their varying situations. Whilst Turkey deliberated strengthening Central Asian links by exporting pan-Turkic ideals, as most of the Central Asian states were Turkic, its sheer distance from the Central Asian heartland became a hurdle. Iran took an interest in promoting its deep historical ties to Central Asia. However, the adherence of Iranians to the Shiite sect of Islam, compared to the Sunni Islam of the Central Asian populations, hampered this ambition. This left Pakistan as the only viable option for the US, as it both adhered to Sunni Islam and was in the immediate vicinity of the Central Asian states. In addition, after the end of the Soviet occupation of Afghanistan, Pakistan had possession of extensive networking in the region, developed during the war. So compared to Turkey and Iran, Pakistan became the most suitable agent to realize American ambition, acting as an outlet to land-locked Central Asia.

For independent Islamic statesman, the power vacuum in Central Asia and the strategic significance of Pakistan would present itself as a historic opportunity. However due to the myopic vision of the Pakistani rulers, this opportunity was wasted. What could have been achieved with the declaration of the Caliphate and the subsequent annexation of Afghanistan along with the Central Asian states, unifying the whole region under the banner of Islam, was reduced to Pakistan's leadership scrambling for lucrative trade deals and joint ventures in cotton, pharmaceuticals, telecommunications, agriculture, developing highways and establishing satellite communications with the Central Asian states. This was all under the guidance of Washington. With initial projects ranging from trade, science, education and tourism, the so-called jewel in the crown was the Turkmen pipeline, later referred to as the TAPI pipeline. Securing this pipeline was also one of the reasons of the America's post 9/11

invasion of Afghanistan in 2001. A trade corridor following the Turkmen pipeline, with another parallel to it, beginning from Peshawar, through Jalalabad, Kabul, Mazar-e-Sharif and stretching all the way to Tashkent was envisioned in tandem.

However, as with the RCD before it, lacking a unifying vision, Pakistan's honeymoon with the Central Asian states was soon over. With Pakistan's backing of the Taliban to secure the Afghan route, the Central Asian states felt threatened and revived Soviet-era security and economic ties with Russia instead. They even downgraded political and economic relations with Pakistan, after accusing it of supporting jihadists in Afghanistan. What the Pakistani, Turkish and Iranian leaders were failing to realize again is that economic alliances and connectivity plans will never bear fruits, because they are all colonialist plans. They lacked a unifying vision other than supporting a colonialist major power in its regional plan. Economic plans only work under a sound overarching strategic vision. In the case of all of Pakistan's regional connectivity plans, RCD, ECO, ECO 2.0 and the current expansion towards Central Asia, the strategic vision came from the US. So one asks the question; how can the leaders envision that colonialist regional projects ever bear fruits for Pakistan, instead of bearing fruits for the colonialist power alone?

Missing this once-in-a-lifetime opportunity and humbled by its past failures, Pakistan was then allowed by the US to pursue a more modest policy instead. It marketed its deep-water ports of Gwadar and Karachi as ideal shipping hubs for China, connecting to Xinjiang and providing the oppressive Chinese state with access to the Arabian Sea. Just as the TAPI pipeline was envisioned as the crown jewel for the race towards Central Asia in the nineties, the China-Pakistan Economic Corridor project was launched in 2015 as yet another 'game changer' for Pakistan. It was the center piece and the critical chain-link of the trillion-dollar Chinese Belt and Road Initiative (BRI).

Having pledged USD 62 Billion and dozens of energy projects, CPEC was hailed as China's largest overseas investment. It was similar in form to all other foreign direct investments in Pakistan since 1970, comprising of a network of roads, bridges, pipelines and railways, running from Kashghar in China, passing through every major city in Pakistan, and connecting to the deep-water ports of Gwadar and Karachi, with the corridor itself being 2700 km from end to end. With political sloganeering referring to Pakistan and China as having all-season

and iron-clad ties, with a relationship ‘higher than mountains, deeper than ocean and sweeter than honey,’ both states tried to secure their respective interests. For China, CPEC opens up a route to the Indian Ocean, allowing it to bypass the potential choke points in the South China Sea. In addition, China is hoping to develop its remote western cities, Kashghar and Urumqi. Somewhat incongruent with the other projects of the BRI, CPEC can be seen as a vehicle for increasing Chinese influence in the South and Central Asian region. For Pakistan, it provided the so-called much-needed foreign direct investment. In Gwadar, at the mouth of the Arabian Sea, a new airport, motorway and railway are being constructed, along with the recently completed vanity projects such as the Gwadar Stadium. The natural deep seaport in Gwadar was redesigned to accommodate large freighters, extending the port’s capacity from a modest one million tons to a mammoth 400 million tons.

Pakistan’s leadership claimed that the project would stimulate economic growth. With its focus on the western regions of the country, the leadership claimed it might also help improve the overall living conditions in the woefully neglected and underdeveloped Baluchistan, whilst curbing the rising insurgency there through depriving it of the oxygen of resentment and poverty. Also, through the USD 30 billion investment in the energy sector alone, Pakistan was also hoping to address its 7000 megawatts energy shortage and to achieve an additional 3% growth overall. It is no surprise that for the last five years, CPEC was being projected as the remedy for all of Pakistan’s ills, to stimulate the economy, reform the energy sector and create employment simultaneously. However, as with all previous geo-economics focused projects, RCD, ECO, ECO 2.0 and now CPEC, the project is beginning to lose steam, as the US re-orientated its strategy towards China. According to the UK newspaper “The Diplomat,” “Reports indicate that the pace of CPEC projects has been slowing down in Pakistan in recent years... The lack of progress has led to numerous reports about CPEC being at a near standstill in the country.” According to a Bloomberg video report, it is stated, “how China’s flagship Belt and Road project stalled out.” The primary reason cited was that Chinese authorities are reportedly wary of Pakistan’s ability to service mounting debt, whilst due to the COVID-19 global situation, China is looking to curtail its global investments under the BRI.

CPEC can now be added to the list of failed geo-economic projects. Pakistani authorities have been insisting time and again that the debt situation is under control, but it is not, as interest payments balloon. Mindful of angering the Chinese authorities, the rulers have ignored the plight of the Uighur Muslims in Xinjiang. They have undermined sovereignty by ceding critical infrastructure of the country to China. Instead of curbing the Baloch insurgency, the project has actually aggravated it by building resentment towards a Chinese intrusion. There has been no substantial job creation in the country due to the project, even after seven years. All in all, it is no surprise that CPEC can now be added to a line of regional geo-economic connectivity projects that have not failed to disappoint. The CPEC is a colonialist plan in its essence. Its strategic as well as economic benefits for China far exceed the modest benefits for Pakistan. As for the US, it fit neatly within its policy for China at the time, to engage it in economic projects so China is invested in the region, diverting it from more aggressive posturing in theater of the Pacific Rim.

In the face of the glaring failure of the north-south CPEC project and new strategic requirements of the US regarding China, Pakistan's rulers have now jumped to discussions about reviving the east-west corridor again, i.e. the route linking India, through Pakistan and Afghanistan to Central Asia. Indeed, the discussion about horizontal regional connectivity as opposed to China's vertical regional connectivity has been initiated by Pakistan's leadership according to US requirements. The US has recalibrated its own response to China, moving on from embracing it as a partner in the region, to a more overtly aggressive stance to contain it. Carrots are replaced with sticks. The recent visit of Imran Khan to Uzbekistan, as well as the claim of US officials that the US wishes to formulate an economic partnership between Pakistan, Afghanistan and Central Asian states, both indicate that the US wishes to maintain its influence in Afghanistan, after the withdrawal of its forces from the country. It is trying to do so by stabilizing its threatened and exposed influence, through developing economic stakes to win-over local resistance. Going by past experience, this amounts to little more than flogging a dead horse. Nothing can and will come out of this rebranded geo-economics endeavor, except for the execution of a revised colonialist plan for the region by the agent rulers, which weakens Pakistan further. This is whilst the corrupt in the political and military leadership stand to gain a economic benefits and political chips in return, whilst the masses will face bitter disappointment, after the overly-inflated hype. Geo-

economics has been a failed strategy overall and not just for the Muslim world. The European Union is a huge failure, contributing to the reduction of the European states' stature to a marginal one on the world stage.

There is a fundamental flaw with Pakistan's approach whenever it becomes a part of any colonialist geo-economics regional connectivity project, be it the RCD, ECO, ECO 2.0, CPEC or the as-of-yet unnamed geo-economics east-west corridor project. What Pakistan's leadership has failed to realize is that power and influence is not achieved through economic connectivity alone, but through a cohesive, harmonizing power, with economic strength as a mere component of it. In other words, the underlying flaw is that all of Pakistan's attempts projects lacked a unifying vision, both within and outside its borders. Adherence to the nation state model automatically handicaps the rulers on many fronts. There is an inherent instability in many regions which each nation state is unable to overcome, as it competes for its own course. Each nation state is never in full control of the situation inside or outside its borders completely, pitching its interests against those of others over time and in changing circumstances. What the policymakers in Pakistan have ignored is that Islamic ruling was the reason the Central Asian states had such strong connections with the Indian Subcontinent in the past, which is absent in the contemporary era. Islam was implemented in its totality, with no nation-state boundaries preventing the exchange of goods and services between the Wilayah of Khorasan and the Wilayah of Hind. Islam acted as the stabilizing force within Muslim regions, ensuring security and vitality of trade routes, be it within the Wilayahs of the Khilafah, or routes connecting it from outside its sphere of influence, such as the ancient Silk Road. Islam empowered the past Waalis with immense authority to achieve so much more than their current handicapped Western agent counterparts.

The withdrawal of the Soviets from Afghanistan presented a golden opportunity for Pakistan, which was squandered by the agent rulers by implementing the colonialist vision. Today, the recent withdrawal of US troops from Afghanistan affords a similar opportunity. However, it can be easily squandered, if Islam is not the basis for the regional vision. Hence in order to fully realize the immense economic and political potential of the region, Islam must be adopted in ruling again. Going by the past experience of the Muslims of the region, whenever Islam was the rallying call, we were able to achieve the

nigh impossible, from obtaining a new homeland in the name of Islam, to defeating a super power. However, instead of just limiting Islam to a slogan and driving regional ventures on geo-economics, the Deen needs to be revived as an ideology. Islam must be the driving force behind any regional project, which can only occur when it is implemented in its totality in the form of the Caliphate. If, Allah (swt) willing, the Caliphate is initiated from Pakistan, then adjacent areas of the region can be annexed relatively easily, spanning across Afghanistan, Uzbekistan, Turkmenistan, Tajikistan and Kyrgyzstan, all the way up to Kazakhstan, stretching from the plains of Siberia to the Arabian Sea. In that massive, continent-sized Caliphate, Islam will act as a unifying force as well as a force of stability. Islam would naturally quell any insurgencies by removing the root cause of the grievances and replacing it with a cause that extends beyond the narrow confines of Dunya, to the never-ending Aakhira. The Caliph of the Muslims would enjoy immense authority with respect to policymaking. The Caliphate would possess enormous strategic depth, as well as receive a significant boost in manpower, resources, funding and logistics, compared to the current divided nation states. This would level the playing field compared to any power in its immediate vicinity, whether China, Russia or India. Moreover, the Islamic Caliphate will have the distinct advantage over all others of being the sole power based on the ideology revealed by Allah (swt), Al-Aleem and Al-Khabeer. So let those who are true to the vision of Islam's dominance, work for the re-establishment of the Khilafah (Caliphate) on the Method of Prophethood.

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Q&A: The Impact of the US-Russia Summit in Geneva

(Translated from Arabic)

Question:

On Wednesday 16/6/2021 the first summit between US President Biden and Russian President Putin was held in Geneva. What is the significance of this summit? And what is its objective? Were positive results achieved from the meeting of the two presidents in Geneva, that is, are US-Russian relations heading towards improvement after years of being described as the worst in the history of the two countries?

Answer:

The impact of the US-Russia summit can only be understood by understanding the backgrounds that led to the deterioration of relations between the two countries in recent years:

1- Many media outlets and some politicians describe the two countries, America and Russia as “the two giants,” in continuation of the reality that has been embedded in the minds; that America and the Soviet Union are the strongest and largest two countries in the world, each has a camp. The truth is, that the great weakness that befell the Russia state after the collapse of the Soviet Union, has greatly lowered its ranking from the level of international competition with America. For all this, the summit held between the heads of the two countries is far less significant than the US-Soviet summits, which had many consequences, since only the military power, especially nuclear and missile capabilities, and its space capabilities remained from the pillars of Russia’s greatness! Otherwise, Russia has no greatness.

2- Russian relations with America began to deteriorate with the end of the Obama administration, as the sanctions (imposed) were due to Russia’s occupation of Crimea in 2014 and its expulsion from the Group of Eight (G8), then the sanctions due to interference in the US elections in 2016, and the Obama administration’s expulsion of 35 Russian diplomats and imposition of sanctions on the Russian intelligence services at the end of December 2016,

that is, after Trump won the US elections and before he assumed his duties (Deutsche Welle, 14/1/2017). Despite all the sweet words that Trump uttered towards Putin, America continued to impose more sanctions on Russia, and pushing relations between them near tension, and Russian consulates were closed in many American cities, and restrictions were forced on Russian news channels in America, and US sanctions were imposed on Russia for good and not-so-good reasons, so it was imposed for the arrest of Russian opposition leader Navalny, charges were imposed for poisoning the Russian opponent Skripal in Britain in 2018, and imposed on Russian technology companies charges of cyber-attacks, as at the end of the Trump administration. And when the Biden administration came, it further aggravated relations. US President Biden described Russia's President Putin as a "killer" and that he would pay the price for his interference in the US elections (Sky News Arabic 17/3/2021). The Russian ambassador left Washington as a consequence during March 2021, then the US ambassador left Moscow the following month... America threatened to expel Russia from the international financial system.

3- The Biden Democratic administration holds more hatred for Russia and its President Putin and accuses him of being the reason for Hillary Clinton losing the 2016 presidential election. Democrats in the opposition were demanding former President Trump to punish Russia accusing him of being lenient with it, and they were embarrassing him with that and threatened Russia (of consequences) if they won the elections in 2020. When the Democrat president Biden won in that election it coincided with very strong cyber-attacks against the systems of the SolarWinds company that are used by sensitive US government agencies. US intelligence accused Russia of these cyber-attacks... and America started describing Russia as "the enemy"... and even two days before the summit, Biden threatened to join Ukraine in NATO! Thus, this meeting was inconsistent with the tension between the two countries, but it had another face. By examining its background and its course, it becomes clear:

a- The meeting between the two presidents ended in two and a half hours after it had been scheduled for four hours, and the joint press conference of the two presidents was not held, each of them held his press conference separately, both conferences were broadcasted by Al-Jazeera Channel on 16/6/2021 and other media, Live, and the joint statement was limited to the two sides' agreement that there is no winner in the nuclear war even though it

does not loom on the horizon between them, and US President Biden pledged to continue Washington's commitment to the START III Treaty to reduce strategic arms after the committees that were agreed to be formed accomplish the prerequisites in this aspect. The many contentious issues between the two countries were discussed, and the Russian President asked his American counterpart about describing him as a "killer." Biden spoke in his press conference about the devastating effects of the possible death of the Russian opposition leader Navalny in prison, but he described the conference as fruitful and positive and implicitly admitted that the meeting included a threat to Russia if it interfered in the US elections again or carried out cyber-attacks again. The Russian President said in his press conference that it is difficult to say that relations between the two countries are improving, but he spoke of a glimmer of hope for that, and attacked the US in the issue of Human Rights recalling the US Intelligence prisons in Guantanamo and other countries and the inhumane practices of America against the blacks and other nations; this is in response to the harsh American criticism of human rights inside Russia. Biden spoke of the importance of holding a direct meeting between him and Putin to avoid any misunderstanding in relations between them, and suggested that the future of relations depends on Russia's steps.

b- After scrutinizing, we find that America was the one who took the initiative to pressure Russia, and America was the one that aggravated the relations between them to the extent that President Putin of Russia described them earlier as "devastating for Russia", America was the one that initiated the summit meeting between the two leaders without having agreement on the points of contention between them, and Russia rejoiced that Biden is the first American president to decide to meet with its president on his first foreign tour, as Russian evidence of the importance Washington attaches to Moscow. US President Biden responded to it by visiting Britain and meeting with its Prime Minister Johnson, and making the G7 Summit in Britain attend, after it was expected to be virtual online. Biden added to it the attendance summit of NATO in Brussels, during which he held several meetings, including with Turkish President Erdogan, and in Brussels, Biden also held a rare meeting of its kind with the heads of the European Council, Charles Michel and the European Commission Ursula von der Leyen. Thus, the Biden-Putin meeting became one of the many meetings that the American president held in person on his European tour, dwarfing Russia's hopes for having a special conference for it!

c- For all this, it can be said that the positive results of the summit meeting between the two leaders were very simple and were limited to returning the ambassadors of the two countries to each other's capital, and a pledge regarding the START III (Strategic Arms Reduction Treaty), and that the improvement of relations between them depends on Russia's next steps, that is, its concessions and mistakes, such as those that were in Russia's strategic fault of assisting America in Syria. With President Putin's announcement of his military intervention in Syria after his meeting with US President Obama in New York on 28/9/2015, Russia had thus offered its military services in favour of America, and perhaps Russia was motivated by its hatred against Islam and Muslims to fight in Syria, and perhaps it also rushed to end its international isolation after its occupation of Crimea in 2014 and the ensuing Western sanctions, but most importantly is that America has tasted the Russian military services and saw their importance in serving its influence in Syria, and that it has become greatly aspired to transfer this mission to the vicinity of China. Russia's intervention in Syria, was while being aware of Bashar's subordination for America, was a major strategic mistake that no rational leadership of any independent country would carry out.

d- As for America's undeclared goals from its pressure on Russia, it is to make Russia an international stone in the American strategy against China, and if the former US Secretary of State Henry Kissinger was the architect of Russia's involvement in putting pressure on China and forcing it to coexist peacefully with America during the Vietnam War in the mid-sixties, in the last century, this senior American has been viewed by the American political circles as a strategic political thinker with insight into international politics. Therefore, in 2016, these circles arranged for him two important and separate meetings while he was in his nineties with the American presidential candidates Hillary Clinton and Donald Trump, and his recommendations were for them of the importance and necessity of engaging Russia and pushing it with America against China.

e- Despite the fact that these American goals are undeclared, America conveys them to Russia in one way or another and Russia understands them well. The Russian Foreign Minister Lavrov emphasized (that the United States will not be able to turn Russia into a tool to serve its interests, and confront China... they discuss now, seriously, how to use Russia against China to their advantage... in the desire to make us a tool to serve the interests of the United

States.” He added, “But of course this will not work for us.”) [RT 24/12/2018]

f- And, and this is precisely what America wants from Russia, so it pressures it and the atmosphere is tense with it, in application of Henry Kissinger’s theory of containing China by involving Russia. Otherwise, Russia does not compete with America, neither in the economy nor in international politics, and there is nothing in it of the major powers except the military machine. The US-Soviet and then the Russian treaties placed Russia’s military machine in the framework of discipline far from the threat to America. Indeed, America repudiated many treaties such as the **Anti-Ballistic Missile Treaty** held since 1972 and built its missile shield, Russia does not have a strong economy that qualifies it to further develop its military capabilities similar to the capabilities that America possesses... Thus, Russia's nuclear and strategic capabilities were not the reason and motive for America's tension in relations with it. Rather, this tension in relations with Russia was intended to pressure it to move away from China, which has become a center of great alertness to America, so the Minister of Defense Former Patrick Shanahan, called his army commanders to focus on China, saying "China, China, China" (Al-Jazeera Net, 3/1/2019)

g- Nevertheless, America, by straining relations with Russia, has so far failed to push Russia against China, especially since America’s pressure on Russia coincided with its pressure on China in the trade war, and this has created a Russian rapprochement with China... meaning that American pressure on Russia to force it to go along with it against China is having results opposite to what America wants, and it is undoubtedly aware of the danger of the Russian approach to rapprochement with China... **Therefore, the Biden administration decided to put aside the method of "pressure" on Russia, and to replace it with the method of giving it a "glimmer of hope" through the summit meeting, and then removing the Russian-Chinese rapprochement as much as possible...** and opening a large dialogue with it through the committees that were formed in the meeting of the two leaders.

4- Thus, Biden's meeting with Putin is to achieve this goal, that is, to give a glimmer of hope to Putin in terms of removing American tension and sanctions pressures towards Russia as a way to support America in its stance towards China or at least to prevent Russian rapprochement with China. As for the other points of tension between the two countries, they do not deserve all that great importance, for example, the discussion between them about Syria and that

America wants to solve the Syrian crisis as it wants, this is not opposed by Russia as long as it saves its face, as well as in Afghanistan, Russia is unable to ignite the ground under America's feet in Afghanistan, as America ignited it against it during the eighties. Then, if Russia interfered in the American elections, this is due to the openness of the Internet as a new means of influence. Perhaps Russia underestimated the strength of America's reaction, otherwise it would have moved away from that intervention. As for the cyber-attacks that America accuses Russia of carrying out, they do not have an effective effect that is difficult to solve; Biden responded to them after his summit with Putin that America has enormous capabilities to penetrate Russia and cause electronic/digital sabotage in it if Russia returns to penetration again, and gave an example of its ability to sabotage Russian oil pipelines...

5- The Russian President left Geneva knowing full well that America is awaiting Russia's next steps in the coming months and that it is in the process of examining and managing those steps through the joint committees whose formation has been approved. The Russian President knows well that the American capabilities to pressure Russia are great and he experienced some of them. He also knows that China might leave him and head towards the West because its commercial interests in the West are much greater than its commercial interests with Russia. For all this, the coming months will most likely witness a breakthrough in American relations with Russia, with the return of ambassadors at the forefront, and it is also more likely that Russian-Chinese relations will take a cold path, as far as the warmth in Russia's relations with America, this leaves coldness in its relations with China. If this is achieved, then US President Biden's initiative to hold the summit with Russian President Putin will have put an end to the Russian rapprochement with China, and Russia has also put pressure on China, albeit to a lesser degree than America's expectations according to Kissinger's theory. If this is not achieved and the rebellion inside Russia led by Putin continues, the Biden administration is expected to double its pressure on Russia and threaten it with a belt of fire around it in the Caucasus, where the Azerbaijani-Armenian conflict, then Ukraine, and the West's support for it to reunite its land...

Thus, these tyrannical countries, led by America, do not think about what is good for the people, but rather about what achieves their interests, even if they are fatal to the people.

﴿أُولَئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ عَن سَوَاءِ السَّبِيلِ﴾

“Those are worse in position and further astray from the sound way.” [Al-Ma’ida: 60]

9 Dhul Qi’dah 1442 AH

20/6/2021 CE

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Q&A: What will be the Work of the Hizb after the Establishment of the Second Khilafah Rashidah?

(Translated)

To: Abu Muso

Question:

Assalamu Alaikum our Ameer, how are you? When the Islamic state is established, which stage of work will Hizb ut Tahrir follow?

Some people say the Hizb will be working like in the third stage, and some people say that when the transition to power ends, the third stage ends and the party begins a completely new work, which is holding the rulers accountable and guardianship of society... Which statement is correct and more likely true?

Answer:

Wa Alaikum Assalam Wa Rahmatullah Wa Barakatuh,

We mentioned in the Introduction Booklet the following:

The method adopted by Hizb ut-Tahrir to convey the da'wah is Shari'ah Law derived from the Seerah of the Messenger of Allah (saw) in his performance during the conveyance of the da'wah. This is so because it is obligatory to follow him, as Allah (swt) says,

(لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا)

“Surely, in the Messenger of Allah, is the best example for those who believe in Allah and the Last Day and remember Allah often.” [TMQ 33:21]

(قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ)

“Say if you love Allah follow me, Allah will love you and forgive you your sins.” [TMQ 3:31]

(وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمُ عَنْهُ فَانْتَهُوا)

“Whatever the Messenger gives you take it, and whatever he forbids you abstain from it.” [TMQ 59:7].

There are many other such verses which denote that following the Messenger of Allah (saw), taking him as an example and taking all aspects of the Deen from him is obligatory.

Since the Muslims nowadays live in Dar al-Kufr, because they are governed with laws other than the revelation of Allah (swt), so their land resembles Makkah where the Messenger of Allah (saw) was first sent as a Messenger. Therefore, it is necessary to take the Makkan part of the Seerah of Messenger of Allah as an example in conveying the da’wah.

By studying the life of the Messenger of Allah (saw) in Makkah until he (saw) had managed to establish the Islamic State in Madinah, it is evident that he (saw) went through clearly defined stages, in each of which he (saw) used to perform specific clear actions. So the Party took from that the method of action, the stages of its action and the deeds which it has to perform during these stages in accordance with the deeds which the Messenger of Allah (saw) performed during the stages of his work.

Based on this, the Party defined its method of work into three stages:

The First Stage: The stage of culturing to produce people who believe in the idea and the method of the Party, so that they form the Party group.

The Second Stage: The stage of interaction with the Ummah, to let the Ummah embrace and carry Islam, so that the Ummah takes it up as its issue, and thus works to establish it in the affairs of life.

The Third Stage: The stage of establishing government, implementing Islam generally and comprehensively, and carrying it as a message to the world.

The first stage: The Party started it in al-Quds in 1372 AH (1953 CE) under the leadership of its founder, the honourable scholar, thinker, able politician, qadi in the Court of Appeals in al-Quds, Taqiuddin al-Nabhani (may Allah's mercy be upon him). In this stage, the Party used to make contact with the members of the Ummah, presenting to them, on an individual basis, its idea and method. Whoever accepted the basic idea, the Party would organise for him intensive study in the circles of the Party, so that he became purified by the thoughts and rules of Islam adopted by the Party and thus in the process became an Islamic personality.

Thus he interacts with Islam and enjoys an Islamic mentality and Islamic emotions leading him to start to carry the da'wah to the people. When a person reaches this stage he impresses himself on the Party and thus becomes a member of it. This is the way in which the Messenger of Allah (saw) had acted in his first stage of the da'wah, which continued for three years, by inviting people individually and presenting to them that which Allah (swt) had revealed to him (saw). He gathered together secretly those who believed in him on the basis of this ideology. He was concerned to teach them Islam and read to them from what was revealed and was being revealed to him until he had melted them with Islam. He used to meet them secretly and teach them in places hidden from the eyes of the people. They also used to perform their worship in disguise. Eventually, the da'wah for Islam spread in Makkah, and people started to talk about it and began to enter Islam in groups.

After the Party had managed to form its structure and society had become aware of it, recognised it and its thoughts and what it was calling for, the Party moved to the second stage.

The second stage: This stage is the interaction with the Ummah to make her carry Islam and to establish in the Ummah the common awareness and the public opinion over the thoughts and the rules of Islam adopted by the Party, so that she adopts them as her own thoughts and strives to establish them in life, and proceeds with the Party in the work to establish the Khilafah State and to appoint the Khaleefah in order to resume the Islamic way of life and carry the Islamic da'wah to the world. In this stage the Party developed its activities from

only approaching individuals to also talking to the masses collectively. In this stage it used to carry out the following functions:

1. The concentrated culturing of individuals in circles to build the body of the Party and increase its members, and produce Islamic personalities that are capable of conveying the da'wah and rushing forward into the intellectual and political struggle.

2. The collective culturing of the masses of the Ummah with the thoughts and the rules of Islam which the Hizb had adopted, through lessons, lectures, and talks in the mosques, centres and common gathering places, and through the press, books and leaflets. This was done in order to create a common awareness within the Ummah and to interact with her.

3. The intellectual struggle against the Kufr creeds, systems and thoughts, the erroneous ideas and the fraudulent concepts by exposing their falsehood, defects and contradiction with Islam, in order to deliver the Ummah from them and from their effects.

4. The political struggle...

When the society became unresponsive to the Party as a result of the loss of the Ummah's confidence in its leaders and chiefs on whom it had placed its hopes, the difficult circumstances under which the region was placed in order to ease the implementation of the conspiracies, the oppression and despondency which the rulers practised against their peoples and the severe harm which the rulers inflicted on the Party and its members, when the society became unresponsive for these reasons the Party started to seek the Nussrah (material support) from those who are capable...

In addition to performing the actions of seeking Nussrah, the Hizb continues to perform all the actions which it used to carry out, like concentrated circles, the collective culturing, focusing on the Ummah to make her carry Islam and establishing the public opinion for Islam within it. It continued to struggle against the colonial disbelieving states by revealing their plans and exposing their conspiracies, as it continued to struggle against the rulers by adopting the interests of the Ummah and taking care of its affairs.

The Party still continues in its work and hopes that Allah (swt) will grant to it and to the Islamic Ummah the help, success and victory, and so it leads to:

The third stage: which is the establishment of the Khilafah Rashida, at that moment the believers will rejoice in Allah's victory.] End of quoting from the Introduction Booklet.

Therefore, the three stages are followed when the state is absent, and the party's work is to carry out the obligation of the three stages... However, when the state is established, everything related to the establishment of the state will not exist in the work of the party, for example, the request for Nusrah at the end of the second stage of establishing the state will not exist. Likewise, the third stage, i.e. the establishment of the state, all of this will not exist, because the state is established. Rather in place of all of this will be the work to hold the ruler accountable according to the Shariah evidence... As for the rest of the stages, they will continue with more vigour and activity, because justice after the establishment of the state will replace injustice, and preparing the good atmosphere for the party's work will replace the violent persecution of the party, and indeed, then the believers will rejoice in Allah's victory.

We have explained in our books, especially Al-Kurrasah, how to carry out accountability in accordance to the rules of Shariah...

In this (answer) is sufficiency, and Allah Knows Best and is Most Wise.

**Your Brother,
Ata Bin Khalil Abu Al-Rashtah
1 Dhul Hijjah 1442 AH
11/7/2021 CE**

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Q&A: Political Repercussions in Afghanistan

(Translated from Arabic)

Question:

On 17 July 2021, a high profile round of negotiations was announced in Qatar between two high-level delegations, seven representatives from the Taliban and a seven member Aghan government delegation, to discuss critical outstanding issues between them, after the US President announced on 8 July 2021 that the withdrawal of his forces from Afghanistan would be completed by 31 August, bringing withdrawal forwards from the deadline that he had previously set. The gains of the Taliban movement have been observed over large areas of Afghanistan, adding up to 85%, as announced by the movement... According to the Doha Agreement of 2020, negotiations between the movement and the government are tasked with reaching a political power-sharing formula. Will the Taliban take complete control of the government or merely share power? Will America completely exit or will its influence continue?

Answer: To arrive at the correct opinion on these matters, we considered the following:

1. When the United States began seriously planning its withdrawal from Afghanistan, since late 2010 and early 2011, America sought to start negotiations with senior Taliban leaders seriously, with Pakistan as the facilitator in these negotiations. The US displayed flexibility towards the Taliban, such that in 2014 the negotiations led to a prisoner exchange. Five Taliban prisoners from Guantánamo Bay were released in exchange for the Taliban's release of one American, Private Beaudry Robert "Bowe" Bergdahl, who was being held captive by the Taliban... Then the developments in negotiation picked up pace under two men with long services to the respective authorities they represented. On 5 September 2018, Zalmay Khalilzad was appointed as the US Special Representative for Afghanistan Reconciliation, tasked with ending the US military occupation of Afghanistan. Within two months of Khalilzad's appointment, on 22 October 2018, [The News](#) reported that Pakistan has released Mullah Abdul Ghani Baradar, who had been detained in Pakistan since

his arrest in Karachi, following a raid on 8 February, 2010. After his release, Mullah Baradar was appointed chief of the Taliban's diplomatic office in Doha. [BBC Arabic News](#) reported on February 25, 2019, that, "The name of Mullah Baradar came at the top of the lists of prisoners whose release the movement demanded, in its successive negotiations with US officials and the Afghan government, until his eventual release in October 2018, after negotiations mediated by Qatar." It is these two men that played a prominent role in subsequent negotiations.

2. These negotiations culminated in the Doha Agreement of 29 February 2020, the most prominent aspect of which was reported by [BBC Arabic News](#), which stated, "US and Afghan officials announced that the United States and its NATO allies would withdraw their forces from Afghanistan within fourteen months, if the Taliban fulfilled their obligations, under an agreement that was signed in Qatar in Doha today. The announcement came in a joint US-Afghan statement issued in Kabul. President Trump said it had been a "long and hard journey." in Afghanistan. "It's time after all these years to bring our people back home," he said." The BBC report of 29 February 2020 added, "More than 2,400 US troops have been killed during the conflict."

3. After the Doha Agreement, the statements and meetings accelerated, despite continuing skirmishes, with highs and lows. [CNN](#) reported on 14 April 2021 that Joe Biden announced, "I am now the fourth American president to preside over an American troop presence in Afghanistan. Two Republicans. Two Democrats, he went on. "I will not pass this responsibility to a fifth... It is time to end America's longest war." Biden then delivered a speech, followed by a [press conference](#) broadcast on American and international television, on 8 July 2021, saying, "We're ending America's longest war... We went for two reasons: one, to bring Osama bin Laden to the gates of hell, as I said at the time. The second reason was to eliminate al Qaeda's capacity to deal with more attacks on the United States from that territory. We accomplished both of those objectives — period." He also said that, "Our military mission in Afghanistan will conclude on August 31st." He added, "We did not go to Afghanistan to nation-build. And it's the right and the responsibility of the Afghan people alone to decide their future and how they want to run their country." Biden also stated, "And we also need to focus on shoring up America's core strengths to meet the strategic

competition with China and other nations that is really going to determine — determine our future. We have to defeat COVID-19 at home and around the world, make sure we're better prepared for the next pandemic or biological threat... And we will be more formidable to our adversaries and competitors over the long run, if we fight the battles of the next 20 years, not the last 20 years."

The US White House Press Secretary, Jen Psaki put things more bluntly, when [she said](#), "we're not going to have a "Mission Accomplished" moment in this regard. It's a 20-year war that has not been won militarily." ([Anatolia Arabic](#) 8 July 2021), meaning that America did not achieve a victory in Afghanistan, despite 20 years of trying. On 2 July 2021, the US evacuated its most important and largest base, Bagram, having previously closed other bases, effectively ending its crusade before the official date announced by US President Biden previously, 11 September, and before the second date he set next, 31 August. During that time, the Taliban movement expanded its military attacks and the districts began to fall in the north, south, west and then the center. The speed of the Taliban movement's control over many Afghan lands became remarkable, particularly on the borders of neighboring countries, as well as their seizure of crossings with neighboring countries. Shahabuddin Delawar, a member of the Taliban's negotiating team to Moscow, [stated on 9 July 2021](#), "85% of the territory of Afghanistan has come under the control (of the Taliban)," whilst the spokesman for the Afghan security forces, Ajmal Omar Shinwari, vigorously denied this, saying: "This is not true. Fighting continues in most areas." (Agence France-Presse Arabic 11 July 2021). However, the Taliban delegation pledged, "not to interfere with neighboring countries and friendly countries... He (Delawar) said that his visit to Moscow aims to provide all the information concerning what he called 'the Islamic Emirate.' He added that the Taliban will not allow the expansion of ISIS in Afghanistan and stressed that the movement will fight it. The delegation also confirmed that the movement is conducting negotiations with societal representatives to define the general structure of the state and that this work is nearing completion... and that the movement does not aim to usurp power completely."... ([Al-Jazeera Arabic 9 July 2021](#)).

4- Then it was announced on 17 July 2021, that, “The two parties to the conflict in Afghanistan agreed today, Saturday, in Doha, to form a committee consisting of fourteen members, equitably, to discuss the agenda of the negotiations, which will discuss outstanding matters. The Al-Jazeera correspondent quoted a source in the Afghan negotiations in Doha, as saying that the opening session of the talks ended in a positive atmosphere. The new round of negotiations between the Afghan government and the Taliban movement was launched today in the Qatari capital, Doha and this round discusses matters and issues described as crucial. Abdullah Abdullah, Afghanistan’s Chairman of the High Council for National Reconciliation and head of the government delegation, said that achieving peace in the country requires flexibility on both sides, adding that the ground is now suitable for peace. For his part, the head of the Taliban’s diplomatic office in Doha, Mullah Abdul Ghani Baradar, said that they will do their utmost to reach a positive result in the Afghan peace talks that started today in Doha.” (Source: [Al-Jazeera Arabic](#) and Agencies).

5. Then the fourteen-member committee concluded its work today, 18 July 2021, with a joint statement that was issued about the meeting. It was reported that, “The Al-Jazeera correspondent in Doha said that the delegations of the Afghan government and the Taliban movement reached an agreement on a joint final statement for their ongoing negotiations, in Doha with Qatari mediation, to hold another meeting soon upon the Doha track. The two sides agreed to expedite negotiations to find a just settlement to the conflict that has been raging in the country for decades. The joint statement of the delegations of the Afghan government and the Taliban stipulated an agreement to expedite negotiations in order to reach a just solution, committing to their taking place at a high level until a settlement is reached. Thus, ended the second round of Afghan peace talks, which aim to reach a political settlement that leads to peace in the country, after decades of war. A source in the Taliban delegation stated that the movement submitted a proposal that includes confidence building measures between it and the government, by releasing prisoners on both sides and declaring a temporary truce during the period of Eid al-Adha....” (Source: [Al Jazeera](#) and agencies.)

6- It is worth mentioning the stance of the most prominent states that America actively uses in negotiations with the Taliban in Afghanistan:

A. Pakistan: It was Pakistan that pressurized the Taliban into holding talks with the US in 2018. Zalmay Khalilzad thanked Pakistan for facilitating Taliban's travel for talks in Doha, whilst the US Secretary of Defense, Lloyd James Austin III, in a [telephone conversation](#) on 21 March 2021 with Pakistan's Chief of Army Staff, General Bajwa, "expressed gratitude for Islamabad's continued support for the Afghan peace process." (Pentagon Chief Praises Pakistan's role in Afghan Peace Process, Al-Fajr Magazine, March 23, 2021). Senior military officers and the political elite in Pakistan have played a major role in the US strategy for Afghanistan. Thus, Pakistan's role is a major role, both now and historically. The Afghan Taliban movement has Pakistani origins, such that both Pakistan's ISI and other intelligence agencies have their influence in Afghanistan, with their contacts and men within the Taliban. Thus, America relies considerably upon the role of Pakistan.

B- Turkey: As it did in Syria and Libya, Turkey is moving towards Afghanistan, so as to assist the foreign policy goals of the United States. During an [international meeting](#) in the Turkish sea resort of Antalya, Turkish Foreign Minister, Mevlut Cavusoglu, suggested the operating and securing of Kabul Airport by Turkey... Washington welcomed Ankara's commitment to playing a key role in securing the Kabul international airport, following Biden's meeting with Erdogan in Brussels last month. The US wants Turkey to perform guard duty at the airport, whilst it still maintains about 500 soldiers of its own near the international airport. In his [speech of 8 July 2021](#), Biden indicated that, saying, "we are coordinating closely with our international partners in order to continue to secure the international airport." Erdogan said, "We have determined with the United States and NATO the arrangements for the future mission and what we accept and what we do not accept. We raised this issue during the NATO meetings, during my meeting with Biden and during discussions between our delegations. We will implement this operation in Afghanistan in the best possible way." ([Al Jazeera Arabic](#), 9 July 2021). It was reported on 2 July 2021, regarding the Turkish Presidential Spokesman, [Ibrahim Kalin](#), "Turkey will likely continue to guard Kabul's airport even after NATO troops withdraw from Afghanistan this summer, a spokesperson for Turkish

President Recep Tayyip Erdogan said. NATO's US-led Resolute Support mission to train, advise and assist Afghan government forces will come to an end with the exit of the Western military alliance's troops in September.” ([Al-Awsat](#) 3 July 2021), whilst the Taliban movement rejected the Turkish presence. The Taliban announced in a statement, “The decision of Turkish leadership is ill-advised, a violation of our sovereignty and territorial integrity and against our national interests... And we strongly urge Turkish officials to reverse their decisions due to it being detrimental for both countries.” ([Al Jazeera](#) 13 July 2021)

C. Central Asia: The United States has been talking with leaders in Central Asia about repositioning some of its forces there. The New York Times reported that US officials have been in contact with Kazakh, Uzbek and Tajik authorities about the possible use of bases in the area. The US Secretary of State, Anthony Blinken, said in a series of tweets that he spoke on 22 April with the foreign ministers of Uzbekistan and Kazakhstan about the use of military bases by US and other NATO forces. The New York Times stated that, “Drones, long-range bombers and spy networks will be used by the US and Western allies in an effort to prevent Afghanistan from re-emerging as a terrorist base.” (Source: [The New York Times](#))

7- In light of the above mentioned, it is clear that:

A- Continuing negotiations will not lead to America’s removal from Afghanistan, but instead to deception, such that the US exits from the front door, only to re-enter through the back door, that is guarded by agents and followers in Pakistan, Turkey and Iran and those who revolve with them from America’s agents within Afghanistan itself, whilst these states play pivotal roles for maintaining the US influence in Afghanistan...

B - As for Qatar, it is preparing the atmosphere for negotiations for two purposes: the first, is for the sake of bartering with America to lift the Saudi embargo or “siege” against it, and this is what has been the case... particularly after the Doha Agreement was concluded on 29 February, 2020 during the Trump administration... and the second purpose is that Qatar, with the British behind it, have started using their contacts with the Taliban to embarrass America. This is from the angle of deliberate interference, for they provide

financial assistance to the Taliban movement and provide both a diplomatic office and a media platform for them, such that the US then needs the role of Qatar to facilitate its contacts with the Taliban movement... And this is how the British keep themselves in the picture. And the British use this to serve their interests in Qatar and the Gulf, taking advantage of America's need for Qatar's role in facilitating contact with the Taliban...

C - Taliban's entry into negotiations with America and its agents in the Afghan regime was a huge mistake... We ask Allah (swt), the Mighty and Powerful, to protect the Muslims in Afghanistan from their evil, for the colonialist kuffar only negotiate to achieve their interests, because of the circumstances compelling them. The one who scrutinizes the circumstances compelling America now finds them to be evident. So, for everyone who has a mind, listens and observes:

Firstly: China's emergence as a military and economic power in this century threatens American interests... The American re-orientation towards it has become a priority. The statements of American officials confirm what we mentioned earlier of Biden's speech of 8 July 2021, in which Biden stated, "And we also need to focus on shoring up America's core strengths to meet the strategic competition with China and other nations that is really going to determine — determine our future."

Secondly: The losses incurred by America in Afghanistan during its occupation of Afghanistan. As we mentioned above, the BBC report of 29 February 2020 added, "More than 2,400 US troops have been killed during the conflict."

All of this indicates that America was leaving Afghanistan with its tail between its legs, without leaving through negotiations that secure an influence for it that it could not achieve through war!

D- We realize that there are honest and sincere brothers in the Taliban, so it is to them whom we direct ourselves now:

- That they rectify matters by ending these negotiations, so that they do not enable America to achieve what it could not achieve through war...

- And that they are certain that the foremost issue for Muslims is the restoration of the Khilafah after a long absence, for it is a Fard mandated by Allah (swt) and an obedience to the Messenger of Allah (saw)...

- And that they know that participation in the rule of a mixture of Islam and secularism is not acceptable to Allah (swt), for the All-Powerful and Almighty does not accept anything but what is good...

This is the truth for Allah (swt) said, ﴿فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ﴾ **“So what is there after Truth but for misguidance?”** [TMQ Surah Yunus 10:32]. And following the Truth alone is what saves the Taliban, the country, its people and all the Muslims... This is what Hizb ut Tahrir advises you now, just as we advised you at the beginning of your rule to declare the Khilafah. However, you refused and then you knew that you had made a mistake by that refusal, as was stated by Mullah Omar, may Allah (swt) have mercy on him, in one of his sittings, but by then it was too late... and here we are repeating the same advice, so is there a positive response now?

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

“O believers! Respond to Allah (swt) and His Messenger (saw) when He calls you to that which gives you life. And know that Allah stands between a person and their heart, and that it is to Him that you will all be gathered.”

[TMQ Surah Al-Anfal 8:24]

9 Dhul-Hijjah 1442 AH
19 July 2021 CE

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O Pakistan's Rulers! Are you waiting for Biden to contemptuously discard you when you are spent, just as he discarded the Afghan government? Preserve your dignity, repent and make way for the re-establishment of the Khilafah, which will bury the colonialist Raj of the arrogant US.

#HiredFacilitators



Dar ul-Islam (the abode of Islam) is the territory where all the affairs of the people are managed according to Islam, **determined by Islamic Laws**, including the economy, ruling, judiciary, media, foreign policy, education policy and gender relations.

Implementation of **non-Islamic laws** in parallel to Islamic laws in any area makes it **Dar ul-Kufr**, even if majority of the inhabitants are Muslims and the land is secured by their power.

Islam categorizes the entire world as either Dar ul-Islam or Dar ul-Kufr.

#Time4Khilafah



The so-called mighty America, which possessed the power to reduce us to ashes with its superior technology, has fled from Afghanistan, after humiliating defeat at the hands of small numbers of poorly-armed Mujahideen.

The lie of American might is exposed and it will be buried soon by the professional armed forces of Pakistan, after the establishment of Khilafah here

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This is how our lands look like from space. Obvious as it may seem, this keeps kuffar sleepless. **Nation state identities** in this region are the manufacture of colonialist influence, devoid of heritage, legacy and roots in our Deen. The unification of our lands as **a single state under the Khilafah** is the inevitable, natural consequence.

#UnificationViaKhilafah

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**, **“ثُمَّ تَكُونُ تَكُونُ ثُمَّ يَرْفَعُهَا 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).